

### 0.0.1 The Going Forth of Sariputta and Moggallana

sāriputtamoggallānapabbajjāsuttam

12. At that time Sanjaya, the wanderer was dwelling in Rajagaha with a large assembly of wanderers, with two hundred and fifty wanderers. At that time Sariputta and Moggallana were living the life of purity under Sanjaya, the wanderer. They had made an agreement: "He who attains the deathless first, he must inform the other of it." Then in the morning, the venerable Assaji, having dressed, having taken bowl and robe, entered Rajagaha for alms food. With eyes down cast, he was endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out.

tena kho pana samayena sañjayo paribbājako jā-jagahe paṭivasati mahatīyā paribbājakaparisāya saddhiṃ adḍhateyyehi paribbājakasatehi. tena kho pana samayena sāriputtamoggallānā sañjaye paribbājake brahmacariyaṃ caranti. tehi katikā katā hoti: "yo paṭhamam amataṃ adhigacchati, so itarassa ārocetu"ti. atha kho āyasmā assaji pubbaṇhasamayam nivāsetvā pattacīvaramādāya rājagaham piṇḍāya pāvisi. pāsādikena abhikkanta-tena paṭikkanta-tena ālokitena vilokitena sammiñ-jitena pasāritena okkhittacakkhu iriyāpathasam-panno.

13. Sariputta, the wanderer saw the venerable Assaji wandering in Rajagaha for alms food with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to him: "Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?"

addasā kho sārīputto paribbājako āyasmantaṃ assajīṃ rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhuṃ iriyāpatha-sampannaṃ disvānassa etadahosi: "ye vata loke arahanto vā arahattamaggam vā samāpannā, ayaṃ tesam bhikkhu aññataro. yannūnāham imaṃ bhikkhuṃ upasaṅkamitvā puccheyyaṃ, kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesī?"ti.

14. It then occurred to Sariputta, the wanderer: "It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for." Then the venerable Assaji, having

wandered in Rajagaha for alms food, having taken alms food, returned. Then, Sariputta, the wanderer went to the venerable Assaji. Upon arrival, he exchanged friendly greetings with the venerable Assaji. Having exchanged friendly greetings and cordial talk, he stood at one side. Having stood at one side, Sariputta, the wanderer said this to the venerable Assaji: "O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?"

atha kho sārīputassa paribbājakassa etadahosi: "akālo kho imaṃ bhikkhuṃ pucchituṃ, antargharaṃ pavitṭho piṇḍāya carati. yannūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ. atthikehi upaṇṇātaṃ magga"nti. atha kho āyasmā assaji rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha kho sārīputato<sup>1</sup> paribbājako yenāyasmā assaji, tenupasaṅkami. upasaṅkamtivā ayāsmatā assajinā saddhiṃ sammodi. sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho sārīputto paribbājako āyasmantaṃ assajim etadavoca: "vipprasannāni kho te āvuso, indriyāni. parisuddho chaviyaṇṇo pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satvā? kassa vā tvaṃ dhammaṃ rocesī?"ti.

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<sup>1</sup> sārīputtopi - machasaṃ. ■  
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15. “There is, O friend, the Great Samana, son of the Sakyans, one gone forth from the Sakyan clan. I have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But, what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will say for you the meaning in brief.” So then, Sariputta, the wanderer said this to the venerable Assaji: Let that be, O friend.

" atthāvuso mahāsamaṇo sakyaputo sakyakulā pabbajito. tāhaṃ bhagavantaṃ uddissa pabbajito. so ca me bhagavā satthā tassa cāhaṃ bhagavato dhammaṃ rocemī"ti. "kiṃvādī panāyasmato satthā ki-makkhāyī?" "ahaṃ kho āvuso, navo acirapabbajito. adhunāgato imaṃ dhammavinayaṃ na tāhaṃ sakkomi vitthārena dhammaṃ desetum. api ca te saṅkhittena atthaṃ vakkhāmī"ti. atha kho sārīputto paribbājako "āyasmantaṃ assajiṃ eta-davoca: "hotu āvuso

“You speak little or much,  
say to me just [enough] to know the meaning,  
the meaning, just the meaning for me,  
what will many words do?”

"appaṃ vā bahuṃ vā bhāsassu,  
atthaññeva me brūhi,

attheneva me attho,  
kiṃ kāhasi vyañjanaṃ bahu"nti.

Then the venerable Assaji spoke this dhamma  
discourse for Sariputta, the wanderer:

atha kho āyasmā assaji sārīputtassa pa-  
ribbājakassa imaṃ dhammapariyā-  
yaṃ abhāsi:

“Those dhammas which arise from a cause,  
of those the Tathagata has told the cause,  
and that which is their cessation,  
thus is the doctrine of the Great Samana.”

ye dhammā hetuppabhavā,  
tesaṃ hetuṃ tathāgato āha,  
tesañca yo nirodho,  
evaṃvādī mahāsamaṇo"ti.

16. Then Sariputta, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: “Whatever is liable to arising, all that is liable to cessation.”

atha kho sārīputtassa paribbājakassa imaṃ dham-  
mapariyāyaṃ sutvā virajaṃ vītamalaṃ dhamma-  
cakkhuṃ udapādi: "yaṃ kiñci samudayadhammaṃ,  
sabbam taṃ nirodhadhamma"nti.

“Just this is the Dhamma, which when penetrated,  
at that moment [reveals] the sorrowless path,  
gone by unseen,  
by which many aeons have come to be.”

"eseva dhammo yadi tāvadeva,  
paccabyathā<sup>2</sup> padamasokaṃ,  
aditṭhaṃ abbhātitaṃ,  
bahukehi kappanhutehī"ti.

17. Then Sariputta, the wanderer, visited with Moggallana, the wanderer. Moggallana, the wanderer saw Sariputta, the wanderer approaching from afar. Having seen Sariputta, the wanderer, he said this: “O friend, your faculties are very clear, your complexion is pure and bright. Perhaps, O friend, you have attained the deathless for us?” “We, O friend, have attained the deathless.” “But how, O friend, how did you attain the deathless?” Here I, O friend, saw the bhikkhu Assaji in Rajagaha wandering for alms food, with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to me: “Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom,

<sup>2</sup>paccabyattha - machasaṃ. ■

O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?" It then occurred to me: "It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for."

atha kho sārīputto paribbājako yena moggallāno paribbājako tenupasaṅkamitvā addasā kho moggallāno paribbājako sārīputtaṃ paribbājakaṃ dūrato va āgacchantaṃ. disvāna sārīputtaṃ paribbājakaṃ etadavoca: "vippasannāni kho te āvuso, indriyāni. parisuddho chavivaṇeṇā. pariyodāto. kacci no tvaṃ<sup>3</sup> - āvuso, amata madhigato?"ti. "āmāvuso, amataṃ adhigato"ti. "yathā kathampāna tvaṃ āvuso, amataṃ adhigato?"ti. "idhāhaṃ āvuso, addasaṃ assajim bhikkhuṃ rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhit-tacakkhuṃ iriyāpathasampannaṃ. disvāna me etadahosi: "ye vata loke arahanto vā arahanta-maggaṃ vā samāpānā. ayaṃ tesaṃ bhikkhu aññataro. yannūnāhaṃ imaṃ bhikkhuṃ upasaṅkamitvā puccheyyaṃ: kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesi?"ti. tassa mayhaṃ āvuso etadahosi: "akālo kho imaṃ bhikkhuṃ pucchitum, antarghamaṃ pavittṭho piṇḍāya carati. yannūnāhaṃ imaṃ

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<sup>3</sup>kaccinu tvaṃ - pts. ■

bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ. atthikehi upaṇṇātaṃ magga"nti.

18. Then the bhikkhu Assaji, having wandered in Rājagaha for alms food, having taken alms food, returned. Then, I went to the bhikkhu Assaji. Upon arrival, I exchanged friendly greetings with the bhikkhu Assaji. Having exchanged friendly greetings and cordial talk, I stood at one side. Having stood at one side, I said this to the bhikkhu Assaji: "O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?"

atha kho āvuso assaji bhikkhu rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha khvāhaṃ āvuso, yena assaji bhikkhu tenupasaṅkami upasaṅkamitvā assajinā bhikkhunā saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsiṃ. ekamantaṃ ṭhito kho ahaṃ āvuso assajiṃ bhikkhuṃ etadavocaṃ: "vipasannāni kho te āvuso, indriyāni. parisuddho chavivaṇeṇā. pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesī?"ti.

19. "There is, O friend, the Great Samana, son of the



Sakyans, the one gone forth from the Sakyan clan. I have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, one not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will say for you the meaning in brief.”

'atthāvuso mahāsamaṇo sakyaputto sakyakulā pabbajito. tāhaṃ bhagavantam uddissa pabbajito. so ca me bhagavā satthā. tassa cāhaṃ bhagavato dhammaṃ rocemī"ti. "kiṃvādī panāyasmato satthā? kimakkhāyī?"ti. "ahaṃ kho āvuso, navo acirapabbajito. adhunāgato imaṃ dhammavinayaṃ, na tāhaṃ sakkomi vitthārena dhammaṃ desetum. api ca te saṅkhittena atthaṃ vakkhāmī"ti.

“You speak little or much,  
say to me just [enough] to know the meaning,  
the meaning, just the meaning for me,  
what will many words do?”

"appaṃ vā bahuṃ vā bhāsassu,  
atthaññeva me brūhi,  
attheneva me attho,  
kiṃ kāhasi vyañjanaṃ bahu"nti.

20. Then, O friend, this is the dhamma discourse the

bhikkhu Assaji spoke:

atha kho āvuso, assaji bhikkhu<sup>4</sup> - imaṃ dhamma-  
pariyāyaṃ abhāsi:

“Those dhammas which arise from a cause,  
of those the Tathagata has told the cause,  
and that which is their cessation,  
thus is the doctrine of the Great Samana.”

ye dhammā hetuppabhavā,  
tesaṃ hetuṃ tathāgato āha,  
tesañca yo nirodho,  
evaṃvādī mahāsamaṇo"ti.

21. Then Moggallana, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: “Whatever is liable to arising, all that is liable to cessation.”

atha akhā moggallānassa paribbājakassa imaṃ  
dhammapariyāyaṃ sutvā virajaṃ vītamalaṃ dham-  
macakkhuṃ udapādi: "yaṃ kiñci samudayadham-  
maṃ sabbam taṃ nirodhadhamma"nti.

“Just this is the Dhamma, which when pene-  
trated,

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<sup>4</sup>āyasmā assaji bhikkhu - ma, nu, pa; to, vi. ■  
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at that moment [reveals] the sorrowless path,  
gone by unseen,  
by which many aeons have come to be.”

"eseva dhammo yadi tāvadeva,  
paccabyathā<sup>5</sup> padamasokaṃ,  
adiṭṭhaṃ abbhatītaṃ,  
bahukehi kappanhutehī"ti.

22. So then, Moggallana, the wanderer said this to Sariputta, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “These two hundred and fifty wanderers, O friend, they dwell in dependence on us, looking up to us here. At least let us obtain permission from them. So they can do as they think [fit].”

atha kho moggallāno paribbājako sārīputtaṃ paribbājakam etadavoca: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti. imāni kho āvuso aḍḍhateyyāti paribbājakasatāni amhe nissāya amhe sampassantā idha viharanti. te'pi tāva apalokema<sup>6</sup> - yathā te maññissanti, tathā karissanti"ti.

23. So then, Sariputta and Moggallana went to those

<sup>5</sup>paccabyattha - machasaṃ. ■

<sup>6</sup>apalokāma - ma. nu. pa. ■

wanderers. Upon arrival, they said this to those wanderers: “We must go, O friends, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “We dwell in dependence on the venerables, looking up to the venerables here. If the venerables will live the life of purity under the Great Samana, then we will all also live the life of purity under the Great Samana.”

atha kho sārīputtamoggallānā yena te paribbājā, tenupasaṅkamim̐su. upasaṅkamitvā te paribbājake etadavocum̐: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "mayaṃ āyasmante nissāya āyasmante sasmāpassantā idha viharāma. sace āyasmantā mahāsamaṇe brahmacariyaṃ carissanti, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā"ti.

24. So then, Sariputta and Moggallana went to Sanjaya, the wanderer. Upon arrival, they said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

atha kho sārīputtamoggallānā yena sañjayo paribbājā, tenupasaṅkamim̐su. upasaṅkamitvā sañjayaṃ paribbājakaṃ etadavocum̐: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo

imaṃ gaṇaṃ pariharissāmā"ti.

25. Also for a second time, Sariputta and Moggallana said this to Sanjaya, the wanderer: "We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One." "Enough, O friends, do not go. Just all three [of us], we will look after this group."

dutiyampi kho sārīputtamoggallānā sañjayaṃ paribbājakam, etadavocum: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

26. Also for a third time, Sariputta and Moggallana said this to Sanjaya, the wanderer: "We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One." "Enough, O friends, do not go. Just all three [of us], we will look after this group."

tatīyampi kho sārīputtamoggallānā sañjayaṃ paribbājakam, etadavocum: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

27. Then Sariputta and Moggallana, having taking the two hundred and fifty wanderers, went to the Bamboo Grove. But hot blood issued from the mouth of Sanjaya,

the wanderer, just there.

atha kho sārīputtamoggallānā tāni aḍḍhateyyāni  
paribbājakasatāni ādāya yena veḷuvanaṃ tenupa-  
saṅkamimsu. sañjayassa pana paribbājakassa nat-  
theva uṇhaṃ lohitaṃ mukhato uggañachi.

**28.** The Auspicious One saw Sariputta and Moggallana coming from afar. Having seen, he announced to the bhikkhus: “O bhikkhus, these two friends that are coming, Kolita and Upatissa, they will be my chief disciples, the foremost auspicious pair.”

addāsā kho bhagavā sārīputtamoggallāne dūra-  
tova āgacchante. disvāna bhikkhū āmantesī: "ete  
bhikkhave dve sahāyā āgacchanti kolito upatisso  
ca. etaṃ me sāvakaḥ yugam bhavissati aggaṃ bhad-  
dayuga"nti.

Then the Teacher explained more:  
After [they have] attained liberation at the  
Bamboo Grove,  
the deep sphere of knowledge,  
the unsurpassed obliteration of appropriations,  
"gambhīre ñāṇavisaye,  
anuttare upadhisāṅkhaye,  
vimutte appatte veḷuvanaṃ,

atha ne satthā byākāsi.

“these two friends,  
that are coming, Kolita and Upatissa,  
they will be my chief disciples,  
the foremost auspicious pair.”

ete dve sahāyā,  
āgacchanti<sup>7</sup> - kolito upatisso ca,  
etaṃ me sāvakayugaṃ,  
bhavissati aggaṃ bhaddayuga"ntita

29. So then, Sariputta and Moggallana went to the Auspicious One. Upon arrival, they bowed down with their head at the Auspicious One's feet and said this to the Auspicious One: “O Bhante, may we gain the going forth in the presence of the Auspicious One, may we gain the higher ordination.” The Auspicious One said: “Come, you bhikkhus.” “Well-proclaimed is the Dhamma. Live the life of purity for rightly making an end of suffering.” Just [this] was those venerable ones' higher ordination.

atha kho sārīputtamoggallānā yena bhagavā te-  
nupasaṅkamimṣu. upasaṅkamitvā bhagavato pā-  
desu sirasā nipatitvā bhagavantam etadavocum-  
"labheyyāma mayaṃ bhante, bhagavato santike  
pabbajjāṃ. labheyyāma upasampada"nti. "etha  
bhikkhavo"ti bhagavā avoca. "svakkhāto dhammo

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<sup>7</sup>anena - machasaṃ. ■

caratha brahmacariyaṃ sammā dukkhassa anta-  
kiriyaṃ"ti. sova tesaṃ āyasmantānaṃ upasa-  
padā ahosi.



