

0.0.1 Upali

upālisuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling at Nalanda, in the Pavarika Mango Grove. At that time, Nigantha Nataputta lived at Nalanda with a large assembly of Niganthas. It so happened that Dighatapassi, the Nigantha, having wandered in Nalanda for alms food, after his meal, having gone back after alms gathering, stopped by the Pavarika Mango Grove. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, he stood to one side. [While] standing to one side, the Auspicious One said this to Dighatapassi, the Nigantha: “There are seats, Tapassi. Sit down if you wish.” When thus was said, Dighatapassi, the Nigantha, having grabbed a certain lower seat, sat down to one side. Having sat down to one side, the Auspicious One said this to Dighatapassi, the Nigantha:

evaṃ me sutam ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. tena kho pana samayena nigaṇṭho¹ nātaputto nālandāyaṃ paṭivasati mahatiyā nigaṇṭhaparisāya saddhiṃ. atha kho dīghatapassī nigaṇṭho nālandāyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto yena pāvārikambavanaṃ, tena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi. sam-

¹nigaṇtho (syā) ■

modanīyaṃ kathāṃ sārāṇīyaṃ vītisāretvā ekaman-
taṃ aṭṭhāsi. ekamantaṃ ṭhitaṃ kho dīghatapasa-
siṃ nigaṇṭhaṃ bhagavā etadavoca: saṃvijjanta²
kho tapassi āsanāni, sace ākaṅkhasi nisīdāti. evaṃ
vutte dīghatapassī nigaṇṭho aññataram nīcaṃ āsa-
naṃ gahetvā ekamantaṃ nisīdi. ekamantaṃ ni-
sinnaṃ kho dīghatapassim nigaṇṭhaṃ bhagavā
etadavoca:

2. “But Tapassi, how many actions does Nigantha Nataputta declare for the performance of evil kamma, for the activation of evil kamma?” Friend Gotama, it is not the practice of Nigantha Nataputta to declare “action, action.” Friend Gotama, it is the practice of Nigantha Nataputta to declare “cane, cane.” “But Tapassi, how many canes does Nigantha Nataputta declare for the performance of evil kamma, for the activation of evil kamma?” Friend Gotama, Nigantha Nataputta declares three canes for the performance of evil kamma, for the activation of evil kamma. Namely: bodily cane, verbal cane, mental cane.” “But Tapassi, is the bodily cane one, the verbal cane another, and the mental cane yet another?” “Friend Gotama, the bodily cane is one, the verbal cane is another, and the mental cane is yet another.”

kati pana tapassi nigaṇṭho nātaputto³ kammāni

²saṃvijjanti (machasaṃ, syā) ■

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³nātaputto (machasaṃ, syā) ■

paññāpeti⁴ pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti. na kho āvuso gotama āciṇṇaṃ nigaṇṭhassa nātaputtassa kammaṃ kammanti paññāpetu. daṇḍaṃ daṇḍa'nti kho āvuso gotama āciṇṇaṃ nigaṇṭhassa nātaputtassa paññāpetu'nti. kati pana tapassi nigaṇṭho nātaputto daṇḍāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyāti. tīṇi kho āvuso gotama nigaṇṭho nātaputto daṇḍāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā seyyathidaṃ: kāyadaṇḍaṃ vacīdaṇḍaṃ manodaṇḍa'nti. kimpana tapassi aññadeva kāyadaṇḍaṃ aññaṃ vacīdaṇḍaṃ aññaṃ manodaṇḍa'nti. aññadeva āvuso gotama kāyadaṇḍaṃ aññaṃ vacīdaṇḍaṃ aññaṃ manodaṇḍa'nti.

3. But Tapassi, of these three canes thus defined, thus distinguished, which cane does Nigantha Nataputta declare to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, whether the bodily cane, the verbal cane, or the mental cane?" "Friend Gotama, of these three canes thus defined, thus distinguished, Nigantha Nataputta declares the bodily cane to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane." "Do you say "bodily cane," Tapassi? I say "bodily cane," friend Gotama.

⁴paññāpeti (machasam) ■
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Do you say “bodily cane,” Tapassi? I say “bodily cane,” friend Gotama. Do you say “bodily cane,” Tapassi? I say “bodily cane,” friend Gotama.” Thus indeed the Auspicious One cause Dighatapassi, the Nigantha to establish this point of dispute as far as the third time.

imesaṃ pana tapassi tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā yadi vā kāyadaṇḍaṃ yadi vā vacīdaṇḍaṃ yadi vā manodaṇḍa'nti. imesaṃ kho āvuso gotama tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. no tathā vacīdaṇḍaṃ no tathā manodaṇḍa'nti. kāyadaṇḍa'nti tapassi vadesi. kāyadaṇḍa'nti āvuso gotama vadāmi. kāyadaṇḍa'nti tapassi vadesi. kāyadaṇḍa'nti āvuso gotama vadāmi. kāyadaṇḍa'nti tapassi vadesi. kāyadaṇḍa'nti āvuso gotama vadāmi. itiha bhagavā dīghatapassim nigaṇṭhaṃ imasmim kathāvattthusmim yāvataṭṭhākaṃ paṭiṭṭhāpesi.

4. When thus was said, Dighatapassi, the Nigantha, said this to the Auspicious One: “But you, friend Gotama, how many canes do you declare for the performance

of evil kamma, for the activation of evil kamma?” O Tapassi, it is not the practice of the Tathagata to declare “cane, cane.” Tapassi, it is the practice of the Tathagata to declare “action, action.” “But you, friend Gotama, how many actions do you declare for the performance of evil kamma, for the activation of evil kamma?” I, O Tapassi, declare three actions for the performance of evil kamma, for the activation of evil kamma. Namely: bodily action, verbal action, mental action.” “But friend Gotama, is the bodily action one, the verbal action another, and the mental action yet another?” “Tapassi, the bodily action is one, the verbal action is another, and the mental action is yet another.”

evaṃ vutte dīghatapassī nigaṇṭho bhagavantam
 etadavoca: tvaṃ paṇāvuso gotama kati daṇḍāni
 paññāpesi pāpassa kammassa kiriyāya pāpassa
 kammassa pavattiyāti. na kho tapassī āciṇṇaṃ
 tathāgatassa daṇḍaṃ daṇḍa'nti paññāpetuṃ, kam-
 maṃ kammanti kho tapassi āciṇṇaṃ tathāgatassa
 paññāpetu'nti. tvaṃ paṇāvuso gotama kati kam-
 māni paññāpesi pāpassa kammassa kiriyāya pā-
 passa kammassa pavattiyāti. tīṇi kho ahaṃ ta-
 passi kammāni paññāpemi pāpassa kammassa ki-
 riyāya pāpassa kammassa pavattiyā. seyyathīdaṃ:
 kāyakammaṃ vacīkammaṃ manokammanti. kiṃ
 paṇāvuso gotama aññadeva kāyakammaṃ aññaṃ
 vacīkammaṃ aññaṃ manokammanti. aññadeva
 tapassi kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ
 manokammanti.

5. But friend Gotama, of these three actions thus defined, thus distinguished, which action do you declare to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, whether the bodily action, the verbal action, or the mental action?" "Tapassi, of these three actions thus defined, thus distinguished, I declare the mental action to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the bodily action, not so the verbal action." "Do you say "mental action," friend Gotama? I say "mental action," O Tapassi. Do you say "mental action," friend Gotama? I say "mental action," O Tapassi. Do you say "mental action," friend Gotama? I say "mental action," O Tapassi." Thus indeed Dighatapassi, the Nigantha, having caused the Auspicious One to establish this point of dispute as far as the third time, having risen up from his seat, he visited with the Nigantha Nataputta.

imesaṃ panāvuso gotama tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, yadi vā kāyakammaṃ yadi vā vacīkammaṃ yadi vā manokammanti. imesaṃ kho ahaṃ tapassi tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāṃ paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. no tathā kāyakammaṃ no tathā vacīkammanti manokammanti āvuso gotama va-

desi. manokammanti tapassi vadāmi. manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmi. manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmīti. itiha dīghatapassī nigaṇṭho bhagavantam imasmim kaṭhāvatthusmim yāvatatīyakam patitṭhapetvā utṭhāyāsana yena nigaṇṭho nātaputto tenupasaṅkami.

6. At that time, Nigantha Nataputta was seated with a large assembly of lay people consisting of fools, headed by Upali. Nigantha Nataputta saw Dighatapassi, the Nigantha from afar approaching. Having seen, he said this to Dighatapassi, the Nigantha: “Well Tapassi, where are you coming from, in the middle of the day?” “Indeed I, O Bhante, am coming from the presence of the samana Gotama.” But Tapassi, for you was there also some conversation with the samana Gotama? For me O Bhante, there was also some conversation with the samana Gotama. But for you, Tapassi, in which way was there also some conversation with the samana Gotama? Then Dighatapassi, the Nigantha, reported to Nigantha Nataputta the extent of all the friendly conversation he had with the Auspicious One. When thus was said, Nigantha Nataputta said this to Dighatapassi, the Nigantha: “Good, good Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s instructions, just so has Dighatapassi, the Nigantha answered to the samana Gotama. [For] how indeed, can this low mental

cane shine thus in comparison with the gross bodily cane. Rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

tena kho pana samayena nigaṇṭho nātaputto mahatiyā⁵ gihīparisāya saddhiṃ nisinno hoti bālakiniyā upāli pamukhāya. addasā kho nigaṇṭho nātaputto dīghatapassim nigaṇṭhaṃ dūratova āgacchantam, disvāna dīghatapassim nigaṇṭhaṃ etadavoca: handa kuto nu tvam tapassi āgacchasi divā divassāti. ito hi kho ahambhante āgacchāmi samaṇassa gotamassa santikāti. ahu pana te tapassi samaṇena gotamena saddhiṃ kocideva kathāsallāpoti. ahu kho me bhante samaṇena gotamena saddhiṃ kocideva kathāsallāpoti. yathā katham pana te tapassi ahu samaṇena gotamena saddhiṃ kocideva kathāsallāpoti. atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo, taṃ sabbam nigaṇṭhassa nātaputtassa ārocesi. evaṃ vutte nigaṇṭho nātaputto dīghatapassim nigaṇṭhaṃ etadavoca: sādhu sādhu tapassi, yathā taṃ sutavatā sāvakena sammadeva satthusāsanam ājānantena. evamevaṃ dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākataṃ, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahāsāvajjataro pāpassa

⁵ mahatiyā mahatiyā (pts) ■

kammassa kiriyāya pāpassa kammassa pavattiyā
no tathā vacīdaṇḍo no tathā manodaṇḍoti.

7. When thus was said, Upali, the head of household, said this to Nigantha Nataputta: “Good, good, [for] the venerable Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s instructions, just so has the venerable Tapassi answered to the samana Gotama. [For] how indeed, can this low mental cane shine thus, in comparison with the gross bodily cane. Rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane. Well now, O Bhante, I must go. I will refute the samana Gotama’s doctrine on this point of dispute. If the samana Gotama will establish it for me thus, as established with the venerable Tapassi, [then] just as a strong man, having seized a long haired wild goat by the hair, might drag it forward, might drag it about, might drag it this way and that way, in the same way, statement by statement, I will drag the samana Gotama forward, I will drag him about, I will drag him this way and that way. Just as a strong brewer, having placed a large distilling basket in a deep pond, might drag it forward, might drag it about, might drag it this way and that way, in the same way, statement by statement, I will drag the samana Gotama forward, I will drag him about, I will drag him this way and that way. Just as a strong brewer’s mixer, hav-

ing grasped a sieve, might toss it, might shake it, might throw it about, in the same way, statement by statement, I will toss the samana Gotama, I will shake him, I will throw him about. Just as an elephant, sixty years old, having plunged into a deep lotus pond, might play the game called hemp-washing, in the same way, I think I will play the game of hemp-washing with the samana Gotama. Well now, I, O Bhante, will go to refute the samana Gotama's doctrine on this point of dispute." "Go you, head of household, refute the samana Gotama's doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama's doctrine, or Dighatapassi, the Nigantha, or you."

evaṃ vutte upāli gahapati nigaṇṭhaṃ nātaputtaṃ etadavoca: sādhu sādhu bhante tapassī⁶ yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānanta, evamevaṃ bhadantaena tapassinā⁷ samaṇassa gotamassa byākatam, kiṃ hi sobhati chavo manodaṇḍa imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahā sāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. no tathā vacīdaṇḍo no tathā manodaṇḍo. handa cāhaṃ bhante gacchāmi. samaṇassa gotamassa imasmim kathāvatthusmim vādaṃ āropessāmi. sace me samaṇo gotamo tathā patitṭhissati yathā bhadantaena tapas-

⁶dighatapassī (machasam) ■

⁷dighatapassanā dighatapassinā (machasam) ■

sinā patitṭhāpitam. seyyathāpi nāma balavā puriso dīghalomikam eḷakam lomesu gahetvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāham samaṇam gotamam vādena vādam ākaḍḍhassāmi parikaḍḍhissāmi samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikākammakaro mahantam soṇḍikākilañjam gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāham samaṇam gotamam vādena vādam ākaḍḍhissāmi, parikaḍḍhissāmi, samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikādhutto vālam kaṇṇe gahetvā odhuneyya, niddhuneyya, nicchodeyya evamevāham samaṇam gotamam vādena vādam odhunissāmi, niddhunissāmi, nicchodessāmi. seyyathāpi nāma kuñjaro satṭhihāyano gambhīram pokkharāṇim ogāhetvā saṇadhovikam nāma kīḷitajātam kīḷati. evamevāham samaṇam gotamam saṇadhovikam nāma kīḷitajātam kīḷati. evamevāham samaṇam gotamam saṇadhovikam mañṇe kīḷitajātam kīḷissāmi. handa cāham bhante gacchāmi samaṇassa gotamassa imasmim kathāvatthusmim vādam āropessāmīti. gaccha tvam gahapati samaṇassa gotamassa imasmim kathāvatthusmim vādam āropehi. aham vā hi gahapati samaṇassa gotamassa vādam āropeyyam dīghatapassī vā nigantṭho tvam vāti.

8. When thus was said, Dighatapassi, the Nigantha said

this to Nigantha Nataputta: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household. Go you, head of household, refute the samana Gotama’s doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama’s doctrine, or Dighatapassi, the Nigantha, or you.” Also for a second time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household. Go you, head of household, refute the samana Gotama’s doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama’s doctrine, or Dighatapassi, the Nigantha, or you.” Also for a third time, Dighatapassi, the Nigantha said this

to Nigantha Nataputta: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household. Go you, head of household, refute the samana Gotama’s doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama’s doctrine, or Dighatapassi, the Nigantha, or you.”

evam vutte dīghatapassī nigaṇṭho nigaṇṭham nā-
taputtam etadavoca: 'na kho metam bhante ruc-
cati, yam upāli gahapati samaṇassa gotamassa
vādam āropeyya. samaṇo hi bhante gotamo mā-
yāvī, āvaṭṭaniṃ māyam jānāti. yāya aññatitthi-
yānam sāvake āvaṭṭeti'ti. aṭṭhānam kho etam ta-
passi anavakāso yam upāli gahapati samaṇassa
gotamassa sāvakattam upagaccheyya. ṭhānañca
kho etam vijjati yam samaṇo gotamo upālissa ga-
hapatissa sāvakattam upagaccheyya. gaccha tvam
gahapati samaṇassa gotamassa imasmim kathā-
vatthusmim vādam āropehi. aham vā hi gahapati
samaṇassa gotamassa vādam āropeyyam dīgha-
tapassī vā nigaṇṭho tvam vāti. dutiyampi kho dī-
ghatapassī nigaṇṭho nigaṇṭham nātaputtam eta-

davoca: na kho metam bhante ruccati yam upāli gahapati samaṇassa gotamassa vādam āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyam jānāti. yāya aññatitthiyānam sāvake āvaṭṭeti'ti. aṭṭhānam kho etam tapassī anavakāso yam upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. ṭhānañca kho etam vijjati yam samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyya. gaccha tvam gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādam āropehi. aham vā hi gahapati samaṇassa gotamassa vādam āropeyyam dīghatapassī vā nigaṇṭho tvam vāti. tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nātaputtam etadavoca: na kho metam bhante ruccati yam upāli gahapati samaṇassa gotamassa vādam āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyā māyam jānāti. yāya aññatitthiyānam sāvake āvaṭṭeti'ti. aṭṭhānam kho etam tapassī anavakāso yam upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. ṭhānañca kho etam vijjati, yam samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyya. gaccha tvam gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādam āropehi. aham vā hi gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādam āropehi. aham vā hi gahapati samaṇassa gotamassa vādam āropeyyam dīghatapassī vā nigaṇṭho tvam vāti.

9. “Yes, Bhante,” Upali, the head of household, having replied to Nigantha Nataputta, having risen up from his seat, having bowed down, having circumambulated Nigantha Nataputta, he stopped by the Pavarika Mango Grove. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, Upali, the head of household said this to the Auspicious One: “Bhante, did Dighatapassi, the Nigantha come here?” “Head of household, Dighatapassi, the Nigantha did come here?” But Bhante, for you was there also some conversation with Dighatapassi, the Nigantha? For me O head of household, there was also some conversation with the Dighatapassi, the Nigantha. But for you, Bhante, in which way was there also some conversation with the Dighatapassi, the Nigantha? Then the Auspicious One reported to Upali, the head of household, the extent of all the friendly conversation he had with Dighatapassi, the Nigantha.

evaṃ bhante'ti kho upāli gahapati nigaṇṭhassa nātaputtassa paṭissutvā uṭṭhāyāsanaṃ nigaṇṭhaṃ nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena pāvārikambavanaṃ, yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho upāli gahapati bhagavantaṃ etadavoca: āgamā nu khvidha bhante dīghatapassī nigaṇṭhoti. āgamā khvidha gahapati dīghatapassī nigaṇṭhoti. ahu pana te bhante dīghatapassinā nigaṇṭhena saddhiṃ koccideva kathāsallāpoti. ahu kho me gahapati dī-

ghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. yathā katham pana te bhante ahu dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. atha kho bhagavā yāvatako ahosi dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbam upālissa gahapatissa ārocesi.

10. When thus was said, Upali, the head of household said this to Dighatapassi, the nigaṇṭha: “Good, good, [for] Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s instructions, just so has Dighatapassi, the Nigantha answered to the Auspicious One. [For] how indeed, can this low mental cane shine thus, in comparison with the gross bodily cane. Rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.” “If you, head of household, would discuss based on truth, there might be a conversation for us here. I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.”

evam vutte upāli gahapati bhagavantam etada-voca: sādhu sādhu bhante tapassī, yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānantena, evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākatam, kiṃ hi sobhati chavo manodaṇḍo imassa evam olārikassa kāyadaṇḍassa

upanidhāya. atha kho kāyadaṇḍova mahāsāvaj-jataro pāpassa kammassa kiriyāya pāpassa kam-massa pavattiyā. no tathā vacīdaṇḍo, no tathā manodaṇḍoti. sace kho tvam gahapati sacce pa-tiṭṭhāya manteyyāsi, siyā no ettha kathāsallāpoti sacce aham bhante patiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti.

11. “So what do you think, O head of household? Here, a Nigantha is afflicted, in pain, severely ill, a refuser of cold water, one committed to [the practice of accepting only] hot water. He, not obtaining cold water, would die. Now, head of household, where does Nigantha Nataputta declare for his reappearance?” “There are, O Bhante, devas named mental beings, he reappears in that place. What is the reason for that? Because, O Bhante, he was bound up with mind when he died.” Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.” However much, O Bhante, the Auspicious One has said thus, rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

taṃ kimmaññasi gahapati, idhassa nigaṇṭho ābādhiko dukkhito bāḥagilāno sītodakapaṭikkhitto uṇhodakapaṭisevi. so sītodakaṃ alabhamāno kālaṃ kareyya. imassa pana gahapati nigaṇṭho nātaputto katthūpapattiṃ paññāpeti'ti. atthi bhante manosattā nāma devā, tattha so upapajjati, taṃ kissa hetu: asu hi bhante manopaṭibaddho kālaṃ karotīti. gahapati gahapati, manasikarivā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. bhāsītā kho pana te gahapati esā vācā, sacce ahaṃ bhante paṭiṭṭhāya mantessāmi. hotu no ettha ka-thāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā no tathā vacīdaṇḍo no tathā manodaṇḍoti.

12. “So what do you think, O head of household? Here, a Nigantha is restrained by the restraint of the fourfold restraint, one restrained by all restraints, one devoted to all restraints, one who shakes off by all restraint, one pervaded by all restraint. [While] going forward and going backwards, he brings destruction to many tiny living beings. Now for this, O head of household, what does Nigantha Nataputta declare for the results [of kamma]?” “Nigantha Nataputta, O Bhante, does not declare the unintentional to be very blameworthy.” “But, O head of household, what if it is intentional?” “It is very blame-

worthy, O Bhante.” “But, O head of household, rooted in what, does Nigantha Nataputta declare for intention?” “In the mental cane, O Bhante.” “Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.” However much, O Bhante, the Auspicious One has said thus, rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

taṃ kimmaññasi gahapati, idhassa nigaṇṭho⁸ cātuyāmasaṃvarasaṃvuto sabbavārivārīto sabbavāriyuto sabbavāridhuto sabbavāriphuṭo, so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. imassa pana gahapati nigaṇṭho nātaputto kaṃ vipākaṃ paññāpetīti. asaṅcetanikaṃ bhante nigaṇṭho nātaputto no mahāsāvajjaṃ paññāpetīti. sace pana gahapati, cetetīti. mahā sāvajjaṃ bhante hotīti. cetanaṃ pana gahapati nigaṇṭho nātaputto. kismiṃ paññāpetīti. manodaṇḍasmiṃ bhante'ti. gahapati gahapati, manasikaritvā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā

⁸nigaṇṭho nātaputto (machasaṃ) ■

purimaṃ. bhāsitā kho pana te gahapati esā vācā, sacce ahaṃ bhante paṭiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā. no tathā vacīdaṇḍo no tathā manodaṇḍoti.

13. “So what do you think, O head of household, is this Nalanda simply successful and prosperous and has many people, crowded with humans?” “Yes, Bhante. This Nalanda is simply successful and prosperous and has many people, crowded with humans?” “So what do you think, O head of household? Here, a man might come with a drawn sword. He might say thus: “As far as this Nalanda [extends], by one moment, by one instant, I will make those living beings [in it] one mash of flesh, one heap of flesh.” “What do you think about that, O head of household? Is the man able to make those living beings into one mash of flesh, one heap of flesh by one moment, by one instant, as far as this Nalanda [extends]?” “Even ten men, O Bhante, even twenty men, even thirty men, even forty men, even fifty men are not sufficient to make those living beings into one mash of flesh, one heap of flesh by one moment, by one instant, as far as this Nalanda [extends]. How indeed, can one low man shine?”

taṃ kiṃ maññasi gahapati, ayaṃ nālandā iddhā ceva phītā ca, bahujaṇā ākiṇṇamanussāti. evaṃ bhante, ayaṃ nālandā iddhā ceva phītā ca, bahujaṇā ākiṇṇamanussāti. taṃ kimmaññasi gahapati: idha puriso āgaccheyya ukkhittāsiko. so evaṃ vadeyya: ahaṃ yāvatikā imissā nālandāya pāṇā, te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam karissāmīti. taṃ kimmaññasi gahapati, pahoti nu kho so puriso yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam kātu'nti. dasapi bhante purisā vīsampi⁹ purisā tiṃsampi¹⁰ purisā cattārisampi purisā paññāsampi purisā nappahonti, yāvatikā imissā nālandāya pāṇā, te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam kātuṃ. kiṃ hi sobhati eko chavo purisoti.

14. “So what do you think, O head of household? Here, a samana or brahmana might come endowed with superhuman powers, one attained to mastery of mind. He might say thus: “I will make this Nalanda into ashes with one mental act of hate.” What do you think about that, O head of household? Is the samana or brahmana endowed with superhuman powers, one attained to mastery of mind, able to make this Nalanda into ashes by one mental act of hate?” “Even ten Nalandas, O Bhante,

⁹vīsatimpi bhante (sīmu) ■

¹⁰bhante (machasam) adhikam ■

even twenty Nalandas, even thirty Nalandas, even forty Nalandas, even fifty Nalandas, a samana or brahmana endowed with superhuman powers, one attained to mastery of mind, can make into ashes with one mental act of hate. How indeed, can one low Nalanda shine?” “Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.” However much, O Bhante, the Auspicious One has said thus, rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

taṃ kimmaññasi gahapati, idhāgaccheyya samaṇo vā brāhmaṇo vā iddhimā cetovasippatto. so evaṃ vadeyya: ahaṃ imaṃ nālandaṃ ekena manopadosena bhasmaṃ karissāmīti. taṃ kimmaññasi gahapati, pahoti nu kho so samaṇo vā brāhmaṇo vā iddhimā cetovasippatto imaṃ nālandaṃ ekena manopadosena bhasmaṃ kātu'nti. dasapi bhante nālandā vīsatiṃpi nālandā tiṃsampi nālandā cat-tārīsampi nālandā paññāsampi nālandā pahoti so samaṇo vā brāhmaṇovā iddhimā cetovasippatto ekena manopadosena bhasmaṃ kātuṃ kiṃ hi so-

bhati ekā chavā nālandāti. gahapati¹¹ gahapati manasikaritvā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. bhāsītā kho pana te gahapati esā vācā, sacce ahaṃ bhante patiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. no tathā vacīdaṇḍo no tathā manodaṇḍoti.

15. “So what do you think, O head of household? Have you heard [of how] the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests?” Yes, Bhante. I have heard [of how] the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests?” “So what do you think, O head of household? How precisely have you heard [of how] the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests?” I have heard, O Bhante, that the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests by the seers’ mental act of hate.” “Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement agree with] your later [statement].

¹¹tena hi gahapati (macasaṃ) ■
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Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.”

taṃ kimmaññasi gahapati, sutam te daṇḍakāraññaṃ¹² kāliṅgāraññaṃ mejjhāraññaṃ¹³ mātaṅgāraññaṃ araññaṃ araññabhūṭanti. evambhante. sutam me daṇḍakāraññaṃ kāliṅgāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūṭanti. taṃ kimmaññasi gahapati. kinti te sutam: kena taṃ daṇḍakāraññaṃ kāliṅgāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūṭanti. sutam metam bhante isīnam manopadosena taṃ daṇḍakāraññaṃ kāliṅgāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūṭanti. gahapati gahapati, manasikaritvā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. bhāsītā kho pana te gahapati esā vācā, sacce aham bhante patitṭhāya mantessāmi. hotu no ettha kathāsallāpoti.

16. “O Bhante, I was even contented and satisfied with the Auspicious One’s first simile, but wishing to hear the Auspicious One’s manifold readiness of speech on the question, I thought [I] just ought to oppose the Auspicious One. Excellent! O Bhante. Excellent! O Bhante.

¹²daṇḍakiraññaṃ (machasaṃ, syā) ■

¹³majjhāraññaṃ (machasaṃ) ■

Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

purimenevāhaṃ bhante opammena bhagavato at-
tamano abhiraddho api cāhaṃ imāni bhagavato
vicitrāni pañhapaṭibhāṇāni sotukāmo evā'haṃ bha-
gavantam paccanīkātabbhaṃ amaññissam. abhik-
kantam bhante, abhikkantam bhante, seyyathāpi
bhante nikkujjitam vā ukkujjeyya, paṭicchannaṃ
vā vivareyya, mūlhasa vā maggaṃ ācikkheyya,
andhakāre vā telapajjotaṃ dhāreyya cakkhumanto
rūpāni dakkhintīti. evamevaṃ bhagavatā aneka-
pariyāyena dhammo pakāsito esāhaṃ bhante bha-
gavantam saraṇam gacchāmi dhammañca bhik-
khusaṅghañca. upāsakaṃ maṃ bhagavā dhāretu
ajjatagge pānupetaṃ saraṇam gatanti.

17. “Act through investigation, O head of household, It is good for well-known men of your kind to act through investigation.” “In this way, I, O Bhante, am even more

contented and satisfied of the Auspicious One, in that the Auspicious One has said to me thus: “Act through investigation, O head of household, It is good for well-known men of your kind to act through investigation.” Indeed, O Bhante, followers of other standpoints, having gained me as a disciple, might carry about a banner in almost the whole of Nalanda: “Upali, head of household, has become a disciple of ours!” So now for the second time, I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

anuviccakāraṃ kho gahapati karohi. anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotīti. iminā'pahaṃ bhante bhagavato bhiyyosomat-tāya attamano abhiraddho, yaṃ maṃ bhagavā evamāha: anuviccakāraṃ kho gahapati karohi. anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotīti. maṃ hi bhante aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ nālandaṃ paṭākaṃ parihareyyuṃ: upāli amhākaṃ gahapati sāvakattupagatoti. atha ca pana maṃ bhagavā evamāha: anuviccakāraṃ kho gahapati karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotīti. esāhambhante dutiyampi bhagavantam saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatanti.

18. “For a long time, for you O head of household, your family has become a welling spring for the Niganthas. Having approached for alms food, may you think them fit to be given to.” “In this way, I, O Bhante, am even more contented and satisfied of the Auspicious One, in that the Auspicious One has said to me thus: “For a long time, for you O head of household, your family has become a welling spring for the Nigaṇṭhas. Having approached for alms food, may you think them fit to be given to.” This was heard by me, O Bhante. The samana Gotama has said thus: Gift is fit to be given only for me. Gift is not fit to be given for others. Gift is fit to be given only for my disciples. Gift is not fit to be given for others disciples. Only gifts given for me bear great fruits. Gifts given for others do not bear great fruits. Only gifts given for my disciples bear great fruits. Gifts given for others disciples do not bear great fruits.” Yet now, the Auspicious One instigates for me to offer gifts to the Niganthas too. Nevertheless, O Bhante, we will know the time here. So now for the third time, I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

dīgharattam kho te gahapati nigaṇṭhānaṃ opāna-
bhūtaṃ kulaṃ, yena nesam upagatānaṃ piṇḍa-
kaṃ dātabbaṃ maññeyyāsīti. imināpahaṃ bhante
bhagavato bhiyyosomattāya attamano abhiraddho,
yaṃ maṃ bhagavā evamāha: dīgharattam kho te

gahapati nigaṇṭhānaṃ opānabhūtaṃ kulam, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbaṃ maññeyyāsīti sutam metam bhante. samaṇo gotamo evamāha: mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabbaṃ, mayhameva sāvakānaṃ dānaṃ dātabbaṃ, nāññesaṃ sāvakānaṃ dānaṃ dātabbaṃ, mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ, mayhameva sāvakānaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakānaṃ dinnaṃ mahapphalanti. atha ca pana maṃ bhagavā nigaṇṭhesupi dāne samādapeti. api ca bhante mayamettha kālam jānissāma. esāhambhante tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gantanti.

19. Then for Upali, head of household, the Auspicious One taught a graduated discourse. That is, talk on generosity, talk on virtue, talk on heaven, explaining the danger, degradation and defilements of sense desires, and the advantages of renunciation. When the Auspicious One knew that Upali, head of household's mind was ready, pliable, free from the hindrances, joyful, confident, he revealed in brief the teaching on Dhamma unique to the Buddhas: suffering, origination, cessation, path. And just as a clean cloth from which all stains have been removed, receives the dye perfectly, just so for Upali, head

of household, as he sat there, there arose the pure and spotless Dhamma-eye: “Whatever is liable to origination, all that is liable to cessation.” Then Upali, head of household, having seen the Dhamma, reached the Dhamma, known the Dhamma, plunged into the Dhamma, having crossed over doubt, being without uncertainty, having attained self-confidence, having become independent of others in the Teacher’s instructions, said this to the Auspicious One: “Well now, O Bhante, we must go, as we have much duties, much to do.” “Now is the time, O head of household, for you to do as you think fit.”

atha kho bhagavā upālissa gahapatissa ānupubbīkatham kathesi. seyyathīdam: dānakatham, sīlakatham, saggakatham, kāmānam ādīnavam, okāram saṅkilesam, nekkhamme ānisamsam pakāsesi. yadā bhagavā aññāsi upāliṃ gahapatiṃ kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam, atha yā buddhānam sāmukkaṃsikā dhammadesanā, tam pakāsesi: dukkham samudayaṃ nirodham maggam. seyyathāpi nāma suddham vattham apagatakāḷakam sammadeva rajanam patigaṇheyya. evamevaṃ upālissa gahapatissa tasmīṃyeva āsane virajam vītamalam dhammacakkhum udapādi: yaṅkiñci samudaya-dhammam sabbantaṃ nirodhadhammanti. atha kho upāli gahapati diṭṭhadhammo pattadhammo veditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca: handa

ca'dāni mayam bhante gacchāma. bahukicchā
mayam bahukaraṇīyāti. yassadāni tvaṃ gahapati
kālaṃ maññasīti.

20. Then Upali, head of household, having delighted and rejoiced in the Auspicious One's words, having risen up from his seat, having bowed down, having circumambulated the Auspicious One, went to his house. Upon arrival, he address the gate keeper: From this day forth, good gate keeper, I shut my door to the Niganthas and Niganthis. I open my door to the Auspicious One's bhikkhus, bhikkhunis, male lay disciples and female lay disciples. If any Nigantha comes, you may say thus to him: "Stay Bhante, do not enter. From this day forth, Upali, head of household, has become the disciple of the samana Gotama. He shuts his door to the Niganthas and Niganthis. He opens his door to the Auspicious One's bhikkhus, bhikkhunis, male lay disciples and female lay disciples. If you are one [wishing] to gain alms food, O Bhante, just stand here. They will bring it for you just here." Yes, Bhante," the gatekeeper replied to Upali, head of household.

atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ tenupasaṅkami. upasaṅkamtivā dovārikaṃ āmantesi: ajjatagge samma dovārika, āva-

rāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāva-
 ṭaṃ dvāraṃ bhagavato bhikkhunaṃ bhikkhū-
 naṃ upāsakānaṃ upāsikānaṃ, sace koci nigaṇ-
 ṭho āgacchati. tamenāṃ tvaṃ evaṃ vadeyyāsi:
 tiṭṭha bhante, mā pāvīsi, ajjatagge upāli gahapati
 samaṇassa gotamassa sāvakaṭṭaṃ upagato. āva-
 ṭaṃ dvāraṃ nigaṇṭhānaṃ, nigaṇṭhīnaṃ, anāva-
 ṭaṃ dvāraṃ bhagavato bhikkhunaṃ bhikkhū-
 naṃ, upāsakānaṃ upāsikānaṃ. sace te bhante
 piṇḍakena attho ettheva tiṭṭha ettheva te āharis-
 santīti. evaṃ bhante'ti kho dovāriko upālissa ga-
 hapatissa paccassosi.

21. Dighatapassi, the Nigantha heard, apparently, Upali, head of household, has become the disciple of the samana Gotama. So then, Dighatapassi, the Nigantha went to Nigantha Nataputta. Upon arrival, he said this to Nigantha Nataputta: “This was heard by me, O Bhante. They say Upali, head of household, has become the disciple of the samana Gotama.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Also for a second time, Dighatapassi, the Nigantha, said this to Nigantha Nataputta: “This was heard by me, O Bhante. They say Upali, head of household, has become the disciple of the samana Gotama.” “This is im-

possible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Also for a third time, Dighatapassi, the Nigantha, said this to Nigantha Nataputta: “This was heard by me, O Bhante. They say Upali, head of household, has become the disciple of the samana Gotama.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” “Well now, O Bhante, I must go. I must find out to what extent [this is true], whether Upali, head of household, has become a disciple of the samana Gotama or not.” “Go you Tapassi. Find out whether Upali, head of household, has become a disciple of the samana Gotama or not.”

assosi kho dīghatapassī nigaṇṭho upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatatī. atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nātaputto tenupasaṅkami. upasaṅkamitvā nigaṇṭhaṃ nātaputtaṃ etadavoca: suttaṃ mettaṃ bhante upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatatī. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. tṭhānaṃ kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapa-

tissa sāvakattam upagaccheyyāti. dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nātaputtam etadavoca: sutam metam bhante, upāli kira gahapati samaṇassa gotamassa sāvakattam upagatoti. aṭṭhānam kho etam tapassī anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. ṭhānañca kho etam vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyyāti. tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nātaputtam etadavoca: sutam metam bhante, upāli kira gahapati samaṇassa gotamassa sāvakattam upagatoti. aṭṭhānam kho etam tapassī anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. ṭhānañca kho etam vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyyāti. handa cāham bhante gacchāmi yāva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattam upagato yadi vā noti. gaccha tvam tapassi jānāhi yadi vā upāli gahapati samaṇassa gotamassa sāvakattam upagato yadi vā noti.

22. Then Dighatapassi, the Nigantha stopped by Upali, head of household's house. The gatekeeper saw Dighatapassi, the Nigantha approaching from afar. Having seen, he said this to Dighatapassi, the Nigantha. "Stand [here] O Bhante, do not enter. From this day forth, Upali, head of household, has become the disciple of the samana

Gotama. He shuts his door to the Niganthas and Niganthis. He opens his door to the Auspicious One's bhikkhus, bhikkhunīs, male lay disciples and female lay disciples. If you are one [wishing] to gain alms food, O Bhante, just stand here. They will bring it for you just here." Having said: "I am not one [wishing] to gain alms food, O friend." having turned back from there, he went to Nigantha Nataputta. Upon arrival, he said this to Nigantha Nataputta: It is only so true, O Bhante, in that Upali, head of household, has become a disciple of the samana Gotama. Here I, O Bhante did not gain your [consent] with this [objection]: "This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama's doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints." "Upali, head of household, O Bhante, has been converted by the samana Gotama, with his converting magic." "This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household." Also for a second time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: It is only so true, O Bhante, in that Upali, head of household, has become a disciple of the samana Gotama. Here I, O Bhante did not gain your [consent] with this [objection]: "This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama's

doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “Upali, head of household, O Bhante, has been converted by the samana Gotama, with his converting magic.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Also for a third time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: It is only so true, O Bhante, in that Upali, head of household, has become a disciple of the samana Gotama. Here I, O Bhante did not gain your [consent] with this [objection]: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotama is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “Upali, head of household, O Bhante, has been converted by the samana Gotama, with his converting magic.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Well now, O Tapassi, I must go. I must find out for myself whether Upali, head of household, has become a disciple of the samana Gotama or not.”

atha kho dīghatapassī nigaṇṭho yena upālissa ga-
 hapatissa nivesanaṃ tenupasaṅkami. addasā kho
 dovāriko dīghatapassim nigaṇṭhaṃ dūratova āgac-
 chantam. disvāna dīghatapassim nigaṇṭhaṃ eta-
 davoca. tiṭṭha bhante, mā pāvisi. ajjatagge upāli
 gahapati samaṇassa gotamassa sāvakattaṃ upa-
 gato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ,
 anāvaṭaṃ dvāraṃ bhagavato bhikkhunaṃ bhik-
 khunīnaṃ upāsakānaṃ upāsikānaṃ sace te bhante
 piṇḍakena attho, ettheva tiṭṭha. ettheva te āha-
 rissantīti. na me āvuso piṇḍakena atthoti vatvā
 tato paṭinivattitvā yena nigaṇṭho nātaputto tenu-
 pasaṅkami. upasaṅkamitvā nigaṇṭhaṃ nātaput-
 taṃ etadavoca: saccameveva kho bhante yaṃ upāli
 gahapati samaṇassa gotamassa sāvakattaṃ upa-
 gato. etaṃ kho te ahaṃ bhante nālatthaṃ: na
 kho metam bhante ruccati yaṃ upāli gahapati sa-
 maṇassa gotamassa vādaṃ āropeyya. samaṇo hi
 bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti,
 yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. āvaṭṭo
 kho te bhante upāli gahapati samaṇena gotamena
 āvaṭṭaniyā māyāyāti. atṭhānaṃ kho etaṃ tapassi
 anavakāso yaṃ upāli gahapati samaṇassa gota-
 massa sāvakattaṃ upagaccheyya. ṭhānañca kho
 etaṃ vijjati yaṃ samaṇo gotamo upālissa gaha-
 patissa sāvakattaṃ upagaccheyyāti. dutiyampi kho
 dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ eta-
 davoca: saccam yeva kho bhante yaṃ upāli gaha-
 pati samaṇassa gotamassa sāvakattaṃ upagato:
 etaṃ kho te ahaṃ bhante nālatthaṃ: na kho me-

taṃ bhante ruccati, yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. āvaṭṭo kho te bhante upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. tatiyampi kho dīgha tapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etadavoca: saccam yeva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato: etaṃ kho te ahaṃ bhante nālatthaṃ: na kho metaṃ bhante ruccati, yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. āvaṭṭo kho te bhante upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. handa cāhaṃ tapassi gacchāmi yāya sāmaṃ yeva jānāmi. yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā noti.

23. So then, Nigantha Nataputta went to Upali, head of household's house, with a large assembly of Niganthas. The gatekeeper saw Nigantha Nataputta approaching from afar. Having seen, he said this to Nigantha Nataputta: "Stand [here] O Bhante, do not enter. From this day forth, Upali, head of household, has become the disciple of the samana Gotama. He shuts his door to the Niganthas and Niganthis. He opens his door to the Auspicious One's bhikkhus, bhikkhunis, male lay disciples and female lay disciples. If you are one [wishing] to gain alms food, O Bhante, just stand here. They will bring it for you just here." "Well now, good gate keeper, go to Upali, head of household and say thus: "Venerable sir, Nigantha Nataputta is standing outside the door at the gatehouse with a large assembly of Niganthas. He wishes to see you." "Yes, Bhante." The gatekeeper, having replied to Nigantha Nataputta, went to Upali, head of household. Upon arrival, he said this to Upali, head of household: "Venerable sir, Nigantha Nataputta is standing outside the door at the gatehouse with a large assembly of Niganthas. He wishes to see you." Well then, good gate keeper, prepare seats in the middle door hall." "Yes, Bhante." The gatekeeper, having replied to Upali, head of household, having caused seats to be prepared in the middle door hall, went to Upali, head of household. Upon arrival, he said this to Upali, head of household: "Seats have been prepared for you in the middle door hall, O venerable sir. It is now time to do as you think fit."

atha kho nigaṇṭho nātaputto mahatīyā nigaṇṭha-
 parisāya saddhiṃ yena upālissa gahapatissa nive-
 sanam tenupasaṅkami. addasā kho dovāriko ni-
 gaṇṭham nātaputtam dūratova āgacchantam, di-
 svāna nigaṇṭham nātaputtam etadavoca: tiṭṭha
 bhante, mā pāvisi. ajjatagge upāli gahapati sa-
 maṇassa gotamassa sāvakattam upagato, āvaṭam
 dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvā-
 ram bhagavato bhikkhūnam bhikkhunīnam upā-
 sakānam upāsikānam sace te bhante piṇḍakena
 attho ettheva tiṭṭha. ettheva te āharissantīti. tena
 hi sammadovārika, yena upāli gahapati tenupasaṅ-
 kama. upasaṅkamitvā upāliṃ gahapatiṃ evaṃ
 vadehi: nigaṇṭho bhante nātaputto mahatīyā ni-
 gaṇṭhaparīsāya saddhiṃ bahidvārakoṭṭhake ṭhito.
 so te dassanakāmoti. evaṃ bhante'ti kho dovā-
 riko nigaṇṭhassa nātaputtassa paṭissutvā yena upāli
 gahapati tenupasaṅkami. upasaṅkamitvā upāliṃ
 gahapatiṃ etadavoca: nigaṇṭho bhante nātaputto
 mahatīyā nigaṇṭhaparīsāya saddhiṃ bahidvārakoṭ-
 ṭhake ṭhito, so te dassanakāmoti. tena hi samma
 dovārika, majjhamāya dvārasālāya āsanāni pañ-
 ñāpehīti. evaṃ bhante'ti kho dovāriko upālissa
 gahapatissa paṭissutvā majjhamāya dvārasālāya
 āsanāni paññāpetvā yena upāli gahapati tenupa-
 saṅkami. upasaṅkamitvā upāliṃ gahapatiṃ eta-
 davoca: paññattāni kho te bhante majjhamāya
 dvārasālāya āsanāni. yassadāni kālam maññasīti.

24. So then, Upali, head of household went to the middle door hall. Upon arrival, having sat down on the foremost, the best, the highest, the most excellent seat in that place, he address the gate keeper: Well now good gate keeper, go to Nigantha Nataputta. Upon arrival, say thus to Nigantha Nataputta: “Bhante, Upali, head of household, has said thus: Enter now, Bhante, if you wish.” “Yes, Bhante.” The gatekeeper, having replied to Upali, head of household, went to Nigantha Nataputta. Upon arrival, he said this to Nigantha Nataputta: “Bhante, Upali, head of household, has said thus: Enter now, Bhante, if you wish.” So then, Nigantha Nataputta went to the middle door hall with a large assembly of Niganthas. Formerly, from the time Upali, head of household, sees Nigantha Nataputta approaching from afar, having gone out to meet him from there, having dusted off the foremost, the best, the highest, the most excellent seat in that place, having grapbbbed it all around, offers [for him] to sit down.[But] now, having sat down on the foremost, the best, the highest, the most excellent seat in that place himself, he said this to Nigantha Nataputta: “There are seats, O Bhante, sit down if you wish.” When thus was said, Nigantha Nataputta said this to Upali, head of household: “You, O head of household, are out of your mind.” You, O head of household, are stupid.” “Having gone [saying:] O Bhante, I must go. I will refute the samana Gotama’s doctrine on this point of dispute.” you have come back fastened to the vast net of [his] doctrine. It is as if, O head of household, a castrator, having gone to [castrate] a man, might come back with

his testicles removed. Moreover, it is as if, O head of household, an eye plucker, having gone to [pluck out the eyes] of a man, might come back with his eyes removed, It is just so, O head of household, having gone [saying:] O Bhante, I must go. I will refute the samana Gotama's doctrine on this point of dispute." you have come back fastened to the vast net of [his] doctrine. You have been converted, O head of household, by the samana Gotama, with his converting magic."

atha kho upāli gahapati yena majjhamā dvārasālā tenupasaṅkami. upasaṅkamitvā yaṃ tattha āsanam aggañca seṭṭhañca uttamañca paṇitañca tattha nisīditvā dovārikaṃ āmantesi: tena hi sammadovārika yena nigaṇṭho nātaputto tenupasaṅkama. upasaṅkamitvā nigaṇṭham nātaputtam evaṃ vadehi: upāli bhante gahapati evamāha: pavisa kira bhante sace ākaṅkhasīti. evaṃ bhante'ti kho dovāriko upālissa gahapatissa paṭissutvā yena nigaṇṭho nātaputto tenupasaṅkami. upasaṅkamitvā nigaṇṭham nātaputtam etadavoca: upāli bhante gahapati evamāha: pavisa kira bhante sace ākaṅkhasīti. atha kho nigaṇṭho nātaputto mahatīyā nigaṇṭhaparisāya saddhiṃ yena majjhamā dvārasālā tenupasaṅkami. atha kho upāli gahapati yaṃ sudam pubbeva yato passati nigaṇṭham nātaputtam dūratova āgacchantam. disvāna tato paccugantvā yaṃ tattha āsanam aggañca seṭṭhañca uttamañca paṇitañca, tam uttarāsaṅgena pamajjitvā pariggahetvā nisīdāpeti. so'dāni yaṃ tattha

āsanam aggañca seṭṭhañca uttamañca paṇītañca
 tattha sāmam nisīditvā nigaṇṭham nātaputtam eta-
 davoca: samvijjante¹⁴ kho bhante āsanāni, sace
 ākaṅkhasi nisīdāti. evaṃ vutte nigaṇṭho nātaputto
 upālim gahapatiṃ etadavoca: ummattosi tvaṃ
 gahapati, dattosi tvaṃ gahapati. gacchāmahaṃ
 bhante samaṇassa gotamassa vādam āropessāmīti
 gantvā mahatāsi vādasanghāṭeṇa paṭimukko āgato.
 seyyathāpi gahapati puriso aṇḍahārako gantvā
 ubbhatehi aṇḍehi āgaccheyya, seyyathāpi vā pana
 gahapati puriso akkhikahārako gantvā ubbhatehi
 akkhīhi āgaccheyya. evameva kho tvaṃ gahapati
 gacchāmahaṃ bhante samaṇassa gotamassa vā-
 dam āropessāmīti gantvā mahatāsi vādasanghā-
 ṭeṇa paṭimukko āgato. āvaṭṭosi kho tvaṃ gaha-
 pati samaṇeṇa gotamena āvaṭṭaniyā māyāyāti.

25. Auspicious, O Bhante, is the converting magic, ex-
 cellent, O Bhante, is the converting magic. Were my
 dear relations to be converted by this converting magic,
 that will lead to the welfare and happiness of my dear
 relations for a long time. O Bhante, even if all Khattiyas
 too would be converted by this converting magic, that
 will be for the welfare and happiness of all Khattiyas
 too for a long time. O Bhante, even if all Brahmans too
 would be converted by this converting magic, that will
 be for the welfare and happiness of all Brahmins too for

¹⁴samvijjanti (machasam) ■
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a long time. O Bhante, even if all Vessas too would be converted by this converting magic, that will be for the welfare and happiness of all Vessas too for a long time. O Bhante, even if all Suddas too would be converted by this converting magic, that will be for the welfare and happiness of all Suddas too for a long time. O Bhante, even if [all] the deva, mara and brahma worlds, together with the population of samanas and brahmanas, devas and humans too would be converted by this converting magic, that will be for the welfare and happiness of [all] the deva, māra and brahma worlds, together with the population of samanas and brahmanas, devas and humans too for a long time.

bhaddikā bhante āvaṭṭanī māyā, kalyāṇī bhante āvaṭṭanī māyā, piyā me bhante ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyūṃ, piyānampi me assa ñātisālohitānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi bhante khattiyā imāya āvaṭṭaniyā āvaṭṭeyyūṃ. sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi bhante brāhmaṇā imāya āvaṭṭaniyā āvaṭṭeyyūṃ. sabbesānampissa brāhmaṇānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi bhante vessā imāya āvaṭṭaniyā āvaṭṭeyyūṃ. sabbesānampissa vessānaṃ dīgharattaṃ hitāya sukhāya sabbe chepi bhante suddā imāya āvaṭṭaniyā āvaṭṭeyyūṃ, sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya. sadevako cepi. bhante loko samārako sabrahmako sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyya, sadevakassa-

pissa¹⁵ lokassa samāarakassa sabrahmakassa sas-
samanabrāhmaṇiyā pajāya sadevamanussāya dī-
gharattaṃ hitāya sukhāya.

26. Well then, O Bhante, I will make a simile for you. Some wise men here understand the meaning of a statement by a simile. Once upon a time, O Bhante, a certain aged Brahmin, old, an old man, [had a] young maiden, a goddess of creation who came to be pregnant, nearing childbirth. Then, O Bhante, that maiden said this to that Brahmin: “Go you Brahmin, to the market and having bought a young monkey, bring it to me. It will be my child’s playmate.” When thus was said, O Bhante, the Brahmin said this to that maiden: “Dear Madam, which [gender] you give birth, that [gender of monkey] comes. If you, dear Madam, give birth to a boy, then I will buy a young male monkey from the market and bring for you to be a playmate for your child. However, if you, dear Madam, give birth to a girl, then I will buy a young female monkey from the market and bring for you to be a playmate for your child.” Also for a second time, O Bhante, that maiden said this to that Brahmin: “Go you Brahmin, to the market and having bought a young monkey, bring it to me. It will be my child’s playmate.” When thus was said, O Bhante, the Brahmin said this to that maiden: “Dear Madam, which [gender] you give birth, that [gender of monkey] comes. If you, dear Madam,

¹⁵devakassa passa (sīmu) ■
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give birth to a boy, then I will buy a young male monkey from the market and bring for you to be a playmate for your child. However, if you, dear Madam, give birth to a girl, then I will buy a young female monkey from the market and bring for you to be a playmate for your child.” Also for a third time, O Bhante, that maiden said this to that Brahmin: “Go you Brahmin, to the market and having bought a young monkey, bring it to me. It will be my child’s playmate.” So then, O Bhante, that Brahmin being enamoured of that maiden, with his mind bound to her, having bought a young monkey from the market, having brought it, said this to the maiden: “Dear Madam, having bought this young male monkey from the market, [I] bring for you to be a playmate for your child.” When thus was said, O Bhante, that maiden said this to that Brahmin: “Having taken this young monkey, go you Brahmin, to Rattapani, the dyer’s son. Upon arrival, say thus to Rattapani, the dyer’s son: Good Rattapani, I wish this young monkey to be dyed the color called yellow-unguent, pressed and repressed and smoothen on both sides.” So then, O Bhante, that Brahmin being enamoured of that maiden, with his mind bound to her, having taken that young monkey, went to Rattapani, the dyer’s son. Upon arrival, he said this to Rattapani, the dyer’s son: “Good Rattapani, I wish this young monkey to be dyed the color called yellow-unguent, pressed and repressed and smoothened on both sides.” When thus was said, O Bhante, Rattapani, the dyer’s son, said this to the Brahmin: “This young monkey, venerable sir, can indeed withstand dyeing, [but] cannot withstand pressing and

cannot withstand smoothening. It is just so, O Bhante, the doctrine of the foolish Niganthas is indeed a suitable stage for fools, [but] cannot withstand the inquiry of the wise, and cannot withstand smoothening.” Then on another occasion, O Bhante, that Brahmin, having taken a suit of new garments, went to Rattapani, the dyer’s son. Upon arrival, he said this to Rattapani, the dyer’s son: “I wish this suit of new garments to be dyed the color called yellow-unguent, pressed and repressed and smoothened on both sides.” When thus was said, O Bhante, Rattapani, the dyer’s son, said this to the Brahmin: “This suit of new garments, venerable sir, can indeed withstand dyeing, can withstand pressing and can withstand smoothening. It is just so, O Bhante, the doctrine of the Auspicious One, the Arahant, the rightly self-awakened One, is a suitable stage only for the wise, not for fools, and can withstand inquiry and can withstand smoothening.”

tena hi bhante upamante karissāmi. upamāya-
pidhekacce viññū purisā bhāsitassa atthaṃ ājā-
nanti. bhūtapubbaṃ bhante aññatarassa brāh-
maṇassa jīṇassa vuddhassa mahallakassa daharā
māṇavikā pajāpatī ahosi gabbhinī upavijaññā. atha
kho bhante sā māṇavikā taṃ brāhmaṇaṃ etada-
voca: gaccha tvaṃ brāhmaṇa, āpaṇā makkaṭac-
chāpakaṃ kiṇitvā ānehi yo me kumārakassa kīlā-
panako bhavissatīti. evaṃ vutte bhante so brāh-
maṇo taṃ māṇavikaṃ etadavoca: āgamehi tāva
bhoti yāva vijāyasi. sace tvaṃ bhoti kumārakaṃ
vijāyissasi, tassa te ahaṃ āpaṇā makkaṭacchāpa-

kaṃ kiṇitvā ānessāmi¹⁶. yo te kumāarakassa kīlāpanako bhavissati. sace pana tvam bhoti kumārikaṃ vijāyissasi, tassā te aham āpaṇā makkaṭacchāpikaṃ kiṇitvā ānessāmi. yā te kumārikāya kīlāpanikā bhavissatīti. dutiyampi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca: gaccha tvam brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me kumāarakassa kīlāpanako bhavissatīti. evaṃ vutte bhante so brāhmaṇo taṃ māṇavikaṃ etadavoca: āgamehi tāva hoti yāva vijāyasi. sace tvam hoti kumārikaṃ vijāyissasi, tassa te aham āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi. yo te kumāarakassa kīlāpanako bhavissati. sace pana tvam bhoti kumārikaṃ vijāyissasi, tassā te aham āpaṇā makkaṭacchāpikaṃ kiṇitvā ānessāmi. yā te kumārikāya kīlāpanikā bhavissatīti. tatiyampi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca: gaccha tvam brāhmaṇa āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me kumāarakassa kīlāpanako bhavissatīti. atha kho bhante se brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakam kiṇitvā ānetvā taṃ māṇavikaṃ etadavoca: ayaṃ te bhoti āpaṇā makkaṭacchāpakam kiṇitvā ānīto yo te kumāarakassa kīlāpanako bhavissatīti. evaṃ vutte bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca: gaccha tvam brāhmaṇa, imaṃ makkaṭacchāpakam ādāya yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅkamitvā rattapāṇim

¹⁶āñissāmi (sīmu) ■

rajakaputtam evam vadehi: icchāmaham samma
 rattapāṇī, imam makkaṭacchāpakam pītāvalepa-
 nam nāma raṅgajātam rañjitam ākoṭitapaccāko-
 ṭitam ubhatobhāgavimaṭṭhanti. atha kho bhante
 so brāhmaṇo tassā māṇavikāya sāratto paṭibad-
 dhacitto tam makkaṭacchāpakam ādāya yena rat-
 tapāṇī rajakaputto tenupasaṅkami. upasaṅkami-
 tvā rattapāṇim rajakaputtam etadavoca: icchā-
 maham samma rattapāṇī, imam makkaṭacchāpa-
 kam pītāvalepanam nāma raṅgajātam¹⁷ rañjitam
 ākoṭitapaccākoṭitam ubhatobhāgavimaṭṭhanti. evam
 vutte bhante rattapāṇī rajakaputto tam brāhma-
 ṇam etadavoca: ayam kho te bhante makkaṭac-
 chāpako raṅgakkhamo hi kho, no ākoṭanakkhamo
 no vimajjanakkhamoti. evameva kho bhante bālā-
 nam nigaṇṭhānam vādo raṅgakkhamo hi kho bā-
 lānam no paṇḍitānam, no anuyogakkhamo, no vi-
 majjanakkhamo. atha kho bhante so brāhmaṇo
 aparena samayena navam dussayugam ādāya yena
 rattapāṇī rajakaputto tenupasaṅkami. upasaṅka-
 mitvā rattapāṇim rajakaputtam etadavoca: icchā-
 maham sammarattapāṇi, imam navam dussayu-
 gam pītāvalepanam nāma raṅgajātam rañjitam
 ākoṭitapaccākoṭitam ubhatobhāgavimaṭṭhanti. evam
 vutte bhante rattapāṇī rajakaputto tam brāhma-
 ṇam etadavoca: idam kho te bhante navam dus-
 sayugam raṅgakkhamañceva ākoṭanakkhamañca
 vimajjanakkhamañcāti. evameva kho bhante tassa

¹⁷rajitam (machasam, syā) ■

bhagavato vādo arahato sammāsambuddhassa raṇ-
gakkhamo ceva paṇḍitānaṃ no bālānaṃ, anuyo-
gakkhamo ca vimajjanakkhamo cāti.

27. This assembly, O head of household, including the king, knows thus: “Upali, head of household, is a disciple of Nigantha Nataputta. Whose disciple, O head of household, should we remember you as?” When thus was said, Upali, head of household, having risen up from his seat, having arranged his outer robe on one shoulder, having joined his palms together in anjali in the direction of the Auspicious One, said this to Nigantha Nataputta: Well then, O Bhante, hear whose disciple I am:

sarājikā kho taṃ gahapati parisā evaṃ jānāti: upāli
gahapati nigaṇṭhassa nātaputtassa sāvako. kassa
taṃ gahapati sāvakaṃ dhāremāti. evaṃ vutte
upāli gahapati utthāyāsanaṃ ekamsaṃ uttarāsaṇ-
gaṃ karitvā yena bhagavā tenaṇṇjalimpanāmetvā
nigaṇṭhaṃ nātaputtaṃ etadavoca: tena hi bhante
suṇāhi yassā'haṃ sāvako:

“That one of wisdom, rid of delusion,
broken the [city] pillar, the victorious one, the
conqueror;
Free from all troubles, well balanced in mind,
matured in virtue, excellent in wisdom;

Gone beyond the uneven, free from all stains,
The Auspicious One is he, and I am his disciple.

dhīrassa vigatamohassa,
pabhinnaḥkhīlassa vijitavijayassa;
anīghassa susamacittassa,
vuddhasīlassa sādḥupaññaḥssa;
vessantarassa¹⁸ vimalassa,
bhagavato tassa sāvako'hamasmi.

That contented one, free from perplexity,
renouncer of the world's bait, the happy one;
The human being made a samana,
the man who bears his final body;
The incomparable one, the faultless one,
The Auspicious One is he, and I am his disciple.

akathāṅkathissa tusitassa,
vantalokāmisassa muditassa;
katasamaṇassa manujassa,
antimasaṇṇirassa narassa;
anopamassa virajassa,
bhagavato tassa sāvako'hamasmi.

That skillful one free from all doubts,
the excellent charioteer and trainer;
Unsurpassed in beautiful qualities,
undoubtedly he is the light maker;
The hero who has cut off conceit,

¹⁸vesamantarassa (machasaṃ, syā) ■

The Auspicious One is he, and I am his disciple.

asaṃsayassa kusalassa,
venayikassa sārathivarassa;
anuttarassa ruciradhammassa,
nikkaṅkhassa pabhāsa-
karassa;
mānacchidassa vīrassa,
bhagavato tassa sāvako'hamasmi.

The best of men, the one without measure,
the profound one, the attainer of silence;
The maker of safety, the one who has become
knowledge,
the righteous one inwardly restrained;
The liberated one who has surmounted all at-
tachments,
The Auspicious One is he, and I am his disciple.

nisabhassa appameyyassa,
gambhīrassa monapattassa;
khemaṅkarassa devassa,
dhammaṭṭhassa saṃvutattassa;
saṅgātigassa muttassa,
bhagavato tassa sāvako'hamasmi.

That Naga, the secluded one,
having destroyed the fetters, he is liberated;
Skilled in discussion, a wise one is he,
with the banner lowered, he is free from lust;
The one of tamed [mind], he is free from pa-

panca,
The Auspicious One is he, and I am his disciple.

nāgassa pantasenassa,
khīṇasaṃyojanassa muttassa;
paṭimantakassa dhonassa,
pannaddhajassa vītarāgassa;
dantassa nippapañcassa,
bhagavato tassa sāvako'hamasmi.

The best of seers, free from deceit,
possessed of the three knowledges, he is the
embodiment of Brahma;
The trainer of men, the master of discourses,
tranquil is he, the finder of knowledge;
the breaker of fortresses, he is ever capable,
The Auspicious One is he, and I am his disciple.

isisattamassa akuhassa,
tevijjassa brahmapattassa;
nahātakassa¹⁹ padakassa,
passaddhassa veditavedassa;
purindadassa sakkassa,
bhagavato tassa sāvako'hamasmi.

The noble one, he is well-trained,
having obtained the highest gain, he is the
master of expositions;
endowed with mindfulness, the one of clear

¹⁹nhātakassa (machasaṃ) ■

vision,
 with neither an inclination nor disinclination;
 imperturbable is he, well attained to mastery,
 The Auspicious One is he, and I am his disciple.

ariyassa bhāvitattassa,
 pattipattassa veyyākaraṇassa;
 satīmato vipassissa,
 anabhinatassa no apanatassa;
 anejassa vasippattassa,
 bhagavato tassa sāvako'hamasmi.

The rightly placed one, a dweller in jhana,
 of independent mind, the purified one;
 inwardly undefiled and altogether fearless,
 abiding in solitude, attained to the highest;
 Having crossed over, he helps others to cross,
 The Auspicious One is he, and I am his disciple.

sammagatassa jhāyissa,
 ananugatantarassa suddhassa;
 asitassa appahīnassa²⁰,
 pavivittassa aggapattassa;
 tiṇṇassa tārayantassa bhagavato tassa
 sāvako'hamasmi.

The peaceful one with extensive wisdom,
 of great wisdom, free from greed;
 He is the Tathagata, the Well-farer,

²⁰appahitassa (machasaṃ) ■

the matchless person, one without equal;
 He is self-possessed and accomplished,
 The Auspicious One is he, and I am his disciple.

santassa bhūripaññaṃ,
 mahāpaññaṃ vītalobhaṃ;
 tathāgatassa sugataṃ,
 appaṭipuggalaṃ asaṃsaṃ;
 visāradassa nipuṇaṃ,
 bhagavato tassa sāvako'hamasmi.

He has quenched all thirst, he is the Buddha,
 free from fumes he is unsmeared;
 worthy of offerings, a yakkha is he,
 the best of persons, unequaled in fame;
 the greatest in grandeur, attained the peak of
 glory,
 The Auspicious One is he, and I am his disci-
 ple.”

taṇhacchidassa buddhaṃ,
 vītadhūmaṃ anupalitaṃ;
 āhuṇeyyaṃ yakkhaṃ,
 uttamaṃ puggalaṃ atulaṃ;
 mahato yasaggaṃ pattaṃ,
 bhagavato tassa sāvako'hamasmīti.

28. “But when, O head of household, were these hymns of praise to the samana Gotama composed by you?” “It is as if, O Bhante, there were a great heap of flowers, of

various flowers. By that a skilled florist or florist apprentice might string together just a beautiful garland. It is just so, O Bhante, the Auspicious One has many praises, many hundreds of praises. Who indeed, O Bhante, will not praise the praiseworthy?”

kadā saññūḷhā pana te gahapati ime samaṇassa gotamassa vaṇṇāti. seyyathāpi bhante nānāpupphānaṃ mahāpuppharāsī, tamenāṃ dakkho mālākāro vā mālākārantevāsī vā vicittaṃ mālaṃ gantheyya evameva kho bhante so bhagavā aneka-vaṇṇo anekasatavaṇṇo ko hi bhante vaṇṇārahassa vaṇṇaṃ na karissatīti.

29. “Then, for Nigantha not able to bear the honor of the Auspicious One, hot blood gushed from his mouth just there.”

atha kho nigaṇṭhassa bhagavato sakkāraṃ asahamānassa tattheva uṇhaṃ lohitaṃ mukhato uggañjīti²¹.

