

### 0.0.1 Anathapindika

1. At one time Anathapindika, the head of household, was afflicted, in pain, severely ill. Then Anathapindika, the head of household, addressed a certain man: “Come you good man, by which [way leads to] the venerable Sariputta, by that [way] approach. Having approached, pay homage in my name [with your] head at the venerable Sariputta’s feet [and say:], Anathapindika, O Bhante, the head of household, is afflicted, in pain, severely ill, he pays homage [with his] head at the venerable Sariputta’s feet.” Then speak thus: “[It would be] really good, O Bhante, [if] the venerable Sariputta [would] approach the house of Anathapindika, the head of household, out of compassion.”

### 0.0.1 anāthapiṇḍika suttaṃ

tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bāḷhagilāno. atha kho anāthapiṇḍiko gahapati aññatarāṃ purisaṃ āmantesi: "ehi tvaṃ ambho purisa, yenāyasmā sārīputto tenupasaṅkama, upasaṅkamitvā mama vacanena āyasmato sārīputtassa pāde sirasā vanda, "anāthapiṇḍiko bhante, gahapati ābādhiko hoti dukkhito bāḷhagilāno, so āyasmato sārīputtassa pāde sirasā vandatī"ti. evañca vadehi: "sādhu kira bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā"ti.

2. Yes sir, the man having replied Anathapindika, the head of household, by which [way led to] the venerable Sariputta, by that [way] he approached. Having approached the venerable Sariputta, having bowed down, he sat down to one side. Having sat down to one side, the man said this to the venerable Sariputta: “Anathapindika, O Bhante, the head of household, is afflicted, in pain, severely ill, he pays homage [with his] head at the venerable Sariputta’s feet.” And he says thus: “[It would be] really good, O Bhante, [if] the venerable Sariputta [would] approach the house of Anathapindika, the head of household, out of compassion.” The venerable Sariputta consented by silence.

3. So then, in the morning, the venerable Sariputta, hav-

evaṃ bhantehi kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yenāyasmā sārīputto tenupasaṅkami. upasaṅkamitvā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca: “anāthapiṇḍiko bhante, gahapati ābādhiko hoti dukkhito bāḷhagilāno. so āyasmato sārīputtassa pāde sirasā vandati, evaṃca vadeti: “sādhukira bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā”ti. adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

atha kho āyasmā sā-

ing dressed, having taken bowl and robe, with the venerable Ananda as his companion, by which [way led to] the house of Anathapindika, the head of household, by that way they approached. Having approached, he sat down on a prepared seat. Having sat down, the venerable Sariputta ever said this to Anathapindika, the head of household: “I hope, O head of household, that you are bearing up. I hope you are keeping on. I hope your painful feelings are diminishing not increasing, and that their diminishing is evident, not their increasing.” “For me, O Bhante, there is no bearing up, no keeping on. For me severe painful feelings are increasing, not diminishing, and their increasing is evident, not their diminishing.”

4. But in fact, O head of

riputto pubbaṇhasa-mayaṃ nivāsetvā pat-tacīvaramādāya āya-smatā ānandena, pac-chāsamaṇena yena anāthapiṇḍikassa ga-hapatissa nivesanaṃ tenupasaṅkami. upa-saṅkamitvā paññatte āsane nisīdi. nisajja kho āyasmā sārīputto anāthapiṇḍikaṃ ga-hapatiṃ etadavoca: kacci te gahapati, kha-manīyaṃ kacci yāpa-nīyaṃ kacci dukkhā vedanā paṭikkamanti no abhikkamanti. pa-ṭikkamosānaṃ paññāyati no abhikkamo'ti? na me bhante, khama-nīyaṃ na yāpanīyaṃ bālā me dukkhā ve-danā abhikkamanti no paṭikkamanti abhikka-mosānaṃ paññāyati no paṭikkamo"ti.

yathārūpena ca kho gahapati, buddhe ap-

household, the form of faithlessness in the Buddha that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of faithlessness in the Buddha. But for you, O head of household, there is confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” And from considering that confirmed faith in the Buddha within yourself, those feelings may subside in this place.

pasādena samannāgato assutavā puthujjano kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. ta-thārūpo te buddhe appasādo natthi. atthi ca kho te gahapati, buddhe aveccappasādo: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. tañca pana te buddhe aveccappasādaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ<sup>1</sup>.

<sup>1</sup>paṭippassambheyya-sīmu, machasaṃ. ■

5. In fact, O head of household, the form of faithlessness in the Dhamma that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of faithlessness in the Dhamma. But for you, O head of household, there is confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onward, to be comprehended by the wise, each one for one’s self.” And from considering that confirmed faith in the Dhamma within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, dhamme appasādena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te dhamme appasādo natthi atthi ca kho te gahapati, dhamme aveccappasādo: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko pacattaṃ veditabbo viññūhī"ti. tañca pana te dhamme aveccappasādaṃ attani samanupasato ṭhānaso vedanā paṭippassambheyyuṃ.

6. In fact, O head of household, the form of faithlessness in the Sangha that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of faithlessness in the Sangha. But for you, O head of household, there is confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of

yathārūpena kho ga-hapati, saṅghe appa-sādena samannāgato assutavā puthujjano kāyassa bhedā param-maraṇā apāyaṃ dug-gatiṃ vinipātaṃ nira-yam upapajjati, tathā-rūpo te saṅghe appa-sādo natthi. atthi ca kho te gahapati, saṅghe aveccappasādo: "supaṭipanno bhagavato sāvakaṣaṅgho, ujupaṭipanno bhagavato sāvakaṣaṅgho, ñāyapaṭipanno bhagavato sāvakaṣaṅgho, sāmīcipaṭipanno bhagavato sāvakaṣaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabha-gavato sāvakaṣaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalika-raṇīyo anuttaraṃ puñ-ṇakkhettaṃ lokassā"ti. tañca pana te saṅghe aveccappasādaṃ at-

individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." And from considering that confirmed faith in the Sangha within yourself, those feelings may subside in this place.

7. In fact, O head of household, the form of immorality that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of immorality. But for you, O head of household, there is the virtue dear to the noble ones [thus]: unbroken, untorn, unmottled, unspeck-

tani samanupassato ṭhānaso vedanā paṭipassambheyyuṃ.

yathārūpena kho gahapati, dussīlyena sammānāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpaṃ te dussīyaṃ natthi. atthi ca kho te gahapati ariyakantāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujjissāni viññuppasatthāni aparāmatṭhāni samādhisaṃvattanikāni. tāni ca pana te ariyakantāni sīlāni at-

led, freeing, praised by the wise, untarnished, leading to samadhi.” And from considering that virtue dear to the noble ones within yourself, those feelings may subside in this place.

8. In fact, O head of household, the form of mistaken view that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of mistaken view. But for you, O head of household, there is the right view. And from considering that right view within yourself, those feelings may subside in this place.

9. In fact, O head of house-

tani samanupassato  
ṭhānaso vedanā paṭip-  
passambheyyuṃ.

yathārūpāya kho ga-  
hapati, micchādiṭṭhiyā  
samannāgato assutavā  
puthujjano kāyassa  
bhedā parammaraṇā  
apāyaṃ duggatiṃ vi-  
nipātaṃ nirayaṃ upa-  
pajjati, tathārūpā te  
micchādiṭṭhi natthi at-  
thi ca kho te gahapati,  
sammādiṭṭhi. tañca  
pana te sammādiṭṭhiṃ  
attani samanupassato  
ṭhānaso vedanā paṭip-  
passambheyyuṃ.



hold, the form of mistaken thought that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of mistaken thought. But for you, O head of household, there is the right thought. And from considering that right thought within yourself, those feelings may subside in this place.

10. In fact, O head of household, the form of mistaken speech that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy des-

yathārūpena kho gahapati, micchāsāṅkappena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāsāṅkappo natthi. atthi ca kho te gahapati, sammāsaṅkappo. tañca pana te sammāsaṅkappaṃ attani samanupassato tñānaso vedanā paṭipassambheyyuṃ.

yathārūpāya kho gahapati, micchāvācāya samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāvācā natthi. atthi ca kho te gaha-

tination, the woeful plane, hell, for you there is not that form of mistaken speech. But for you, O head of household, there is the right speech. And from considering that right speech within yourself, those feelings may subside in this place.

11. In fact, O head of household, the form of mistaken action that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of mistaken action. But for you, O head of household, there is the right action. And from considering that right action within yourself, those feelings may subside in this place.

pati, sammāvācā tañca pana te sammāvācaṃ attani samanupassato tñānaso vedanā paṭipassambheyyuṃ.

yathārūpena kho gahapati, micchākamman-tena samannāgato asutavā puthujjano kāyassa bheda parammarāṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchākammanto natthi. atthi ca kho te gahapati, sammākammanto tañca pana te sammākammantaṃ attani samanupassato tñānaso vedanā paṭipassambheyyuṃ.

12. In fact, O head of household, the form of mistaken livelihood that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of mistaken livelihood. But for you, O head of household, there is the right livelihood. And from considering that right livelihood within yourself, those feelings may subside in this place.

13. In fact, O head of household, the form of mistaken effort that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the

yathārūpena kho gahapati, micchā ājīvena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāājīvo natthi. atthi ca kho te gahapati, sammāājīvo taṅca pana te sammāājīvaṃ attani samanupassato tḥānaso vedanā paṭippassambheyyuṃ.

yathārūpena kho gahapati, micchāvāyāmena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāvāyāmo natthi. atthi ca kho te gaha-

lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of mistaken effort. But for you, O head of household, there is the right effort. And from considering that right effort within yourself, those feelings may subside in this place.

14. In fact, O head of household, the form of mistaken mindfulness that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of mistaken mindfulness. But for you, O head of household, there is the right mindfulness. And from considering that right mindfulness within yourself, those feelings may

pati, sammāvāyāmo. tañca pana te sammāvāyāmaṃ attani samanupassato tñānaso vedanā paṭippassambheyyuṃ.

yathārūpāya kho gahapati, micchāsatiyā samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāsati natthi. atthi ca kho te gahapati, sammāsati tañca pana te sammāsatiṃ attani samanupassato tñānaso vedanā paṭippassambheyyuṃ.

subside in this place.

15. In fact, O head of household, the form of mistaken samadhi that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of mistaken samadhi. But for you, O head of household, there is the right samadhi. And from considering that right samadhi within yourself, those feelings may subside in this place.

16. In fact, O head of household, the form of mistaken knowledge that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with

yathārūpena kho gahapati, micchāsamādhinā samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ niraṃ upapajjati, tathārūpo te micchāsamādhi natthi. atthi ca kho te gahapati, sammāsamādhi tañca pana te sammāsamādhim attani samanupassato tñānaso vedanā paṭipassambheyyaṃ.

yathārūpena kho gahapati, micchāñāṇena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vi-

the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of mistaken knowledge. But for you, O head of household, there is the right knowledge. And from considering that right knowledge within yourself, those feelings may subside in this place.

17. In fact, O head of household, the form of mistaken liberation that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of mistaken liberation. But for you, O head of household, there is the right liberation. And from considering

nipātaṃ nirayaṃ upapajjati, tathārūpaṃ te micchāñāṇaṃ natthi. atthi ca kho te gahapati, sammāñāṇaṃ tañca pana te sammāñāṇaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

yathārūpāya kho gahapati, micchāvimuttiyā samannāgato assutavā puthujjano kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāvimutti natthi. atthi ca kho te gahapati, sammāvimutti tañca pana te sammāvimuttiṃ attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

that right liberation within yourself, those feelings may subside in this place.

18. Then the feelings of Anathapindika, the head of household, subsided in that place. Then Anathapindika, the head of household, served the venerable Sariputta and the venerable Ananda with his very own dish of boiled rice. Then, when the venerable Sariputta had eaten and removed his hand from the bowl, Anathapindika, the head of household, having taken a certain lower seat, sat down to one side. Having sat down to one side, the venerable Sariputta rejoiced in [the generosity of] Anathapindika, the head of household with these verses:

“Of whom faith in the  
Tathagata,  
is well established, un-  
shakeable;

atha kho anāthapiṇḍikassa gahapatissa ṭhānaso vedanā paṭipassambhimsu<sup>2</sup>. atha kho anāthapiṇḍiko gahapati āyasmantaṃ sārīputtaṃ āyasmantañca ānandaṃ sake-neva thālipākena parivisi. atha kho anāthapiṇḍiko gahapati, āyasmantaṃ sārīputtaṃ bhuttāviṃ onīta-pattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahe-tvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gahapatiṃ āyasmā sārīputto imāhi gāthāhi anumodi:

yassa saddhā tathāgate,  
acalā suppatiṭṭhitā;  
sīlañca yassa kalyāṇaṃ,

<sup>2</sup>paṭippassambhi-syā. ■

of whom there is goodness and virtue,  
pleasing and agreeable to  
the noble ones.

Of whom there is faith in  
the Sangha,  
and view that has come  
to be straight;  
they say that “such a one  
is not poor,”  
that such one’s life is not  
in vain.

Therefore faith and virtue,  
confidence and vision of  
the Dhamma;  
the wise ones devote  
themselves to,  
recollecting the Buddha’s  
teaching.”

**19.** Then the venerable  
Sariputta, having rejoiced in  
[the generosity of] Anathapin-  
dika, the head of household  
with these verses, having  
risen up from his seat, de-

ariyakantaṃ pasamsi-  
taṃ.

saṅghe pasādo yassat-  
thi,  
ujubhūtañca dassanaṃ;  
adaḷiddo'ti taṃ āhu,  
amoghaṃ tassa jīvitaṃ.

tasmā saddhañca sī-  
lañca,  
pasādaṃ dhammadassa-  
naṃ;  
anuyuñjetha medhāvī,  
saraṃ buddhānasāsana'nti".

atha kho āyasmā sā-  
riputto anāthapiṇḍi-  
kaṃ gahapatiṃ imāhi  
gāthāhi anumoditvā  
uṭṭhāyāsanaṃ pakkami.  
atha kho āyasmā ānando  
yena bhagavā tenupa-



parted. Then by which [way led to] the Auspicious One, by that way the venerable Ananda approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the Auspicious One ever said this to the venerable Ananda: “Well, from where, O Ananda, are you coming from in the middle of the day.” Bhante, the venerable Sariputta, has been advising Anathapindika, the head of household, with such and such advise. “A wise one, O Ananda, is Sariputta. Of great wisdom, O Ananda, is Sariputta, in as much as he can indeed analyze the four factors of stream entry from ten aspects.”

saṅkhami. upasaṅkhami-  
tvā bhagavantam abhi-  
vādetvā ekamantaṃ ni-  
sīdi. ekamantaṃ nisin-  
naṃ kho āyasmantaṃ  
ānandaṃ bhagavā eta-  
davoca: "handa kuto  
nu tvaṃ ānanda, āga-  
chasi divādivassā"ti.  
āyasmatā bhante, sā-  
riputtena anāthapiṇ-  
ḍiko gahapati iminā ca  
iminā ca ovādena ova-  
ditoti. paṇḍito ānanda,  
sāriputto mahāpañño  
ānanda, sāriputto, ya-  
tra hi nāma cattāri so-  
tāpattiyaṅgāni dasahi  
ākārehi<sup>3</sup> vibhajissa-  
tīti.

<sup>3</sup>dasahākārehi-syā, machasaṃ. ■  
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