

0.0.1 The Conch Blower

1. At one time the Auspicious One was dwelling in Nalanda at the Pavarika Mango Grove. Then Asibandhakaputta, the village chief, visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, the Auspicious One said this to Asibandhakaputta, the village chief: “How, O village chief, does Nigantha Nataputta teach the Dhamma to his disciples?”

2. “Nigantha Nataputta, O Bhante, teaches the dhamma to his disciples thus: “Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to

saṅkhadhamasuttaṃ

ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. atha kho asibandhakaputto gāmaṇi yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho asibandhakaputto gāmaṇi bhagavantam etada-voca: kathannukho gāmaṇi, nigaṇṭho nātaputto sāvakaṇaṃ dhammaṃ desetīti.

evaṃ kho bhante nigaṇṭho nātaputto sāvakaṇaṃ dhammaṃ desetī: yo koci paṇamatipādeti¹ sabbo so āpāyiko nerayiko. yo

¹bhaṇḍadhovanamattampi - sīmu. ■

the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell. In which ever way one frequently dwells, in just that way one is led along”. It is in this way, O Bhante, that Nigantha Nataputta teaches the dhamma to his disciples.”

3. “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words. “So what do you think, O village chief? Whichever person undertakes the killing of living beings, whether by night or by day

koci adinnamādiyati sabbo so āpāyiko nerayiko. yo koci kāmesu micchā carati sabbo so āpāyiko nerayiko. yo koci musā bhaṇati sabbo so āpāyiko nerayiko. yaṃ bahulaṃ yaṃ bahulaṃ viharati tena tena niyyatīti². evaṃ kho bhante nigaṇṭho nātaputto sāvakaṇaṃ dhammaṃ desetīti.

yaṃ bahulaṃ yaṃ bahulaṇca gāmaṇi viharati tena tena niyyatīti evaṃ sante na koci āpāyiko nerayiko bhavissati ya-thā nigaṇṭhassa nātaputtassa vacanaṃ. taṃ kimmaññasi gāmaṇi yo so puriso pāṇātipātī, rattiyaṃ vā divasassa vā samaya-

²siyyatīti - ni 1. ■

on any given occasion, what is more? The occasions when he kills living beings or the occasions when he does not kill living beings?”

4. “Whichever person, O Bhante, undertakes the killing of living beings, whether by night or by day on any given occasion, less are the occasions when he kills living beings. Certainly more are the occasions when he does not kill living beings.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

5. “So what do you think, O village chief? Whichever person undertakes the tak-

samayaṃ upādāya, katamo bahutaro samayo yaṃ vā so pāṇaṃ atipāṭeti yaṃ vā so pāṇaṃ nātipāṭetīti.

yo so bhante puriso pāṇātipātī, rattiyaṃ vā divasassa vā samayaṃ upādāya appatāro so samayo yaṃ so pāṇaṃ atipāṭeti. atha kho so va bahutaro samayo yaṃ so pāṇaṃ nātipāṭetīti. yaṃ bahulaṃ yaṃ bahulaṇca gāmaṇi viharati tena tena nīyyatīti evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

taṃ kimmaññasi gāmaṇi, yo so puriso adinnādāyī, rattiyaṃ vā divasassa vā sa-

ing of what is not given, whether by night or by day on any given occasion, what is more? The occasions when he takes what is not given or the occasions when he does not take what is not given?” “Whichever person, O Bhante, undertakes the taking of what is not given, whether by night or by day on any given occasion, less are the occasions when he takes what is not given. Certainly more are the occasions when he does not take what is not given.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

6. “So what do you think, O village chief? Whichever person undertakes misconduct in

mayāsamayaṃ upā-
dāya katamo bahu-
taro samayo yaṃ
vā so adinnaṃ ādi-
yati yaṃ vā so adin-
naṃ nādiyatīti. yo so
bhante puriso adin-
nādāyī rattiya vā di-
vasassa vā samayā-
samayaṃ upādāya,
appatāro so samayo
yaṃ so adinnaṃ ādi-
yati, atha kho sova
bahutaro samayo
yaṃ so adinnaṃ nā-
diyatīti. yaṃ bahu-
laṃ yaṃ bahulañca
gāmaṇi viharati tena
tena nīyyatīti, evaṃ
sante na koci āpā-
yiko nerayiko bha-
vissati yathā nigaṇ-
ṭhassa nātaputtassa
vacanaṃ.

taṃ kimmaññasi gā-
maṇi yo so puriso
kāmesu micchācārī,
rattiya vā divasassa

sensual pleasures, whether by night or by day on any given occasion, what is more? The occasions when he misconducts in sensual pleasures or the occasions when he does not misconduct in sensual pleasures?” “Whichever person, O Bhante, undertakes misconduct in sensual pleasures, whether by night or by day on any given occasion, less are the occasions when he misconducts in sensual pleasures. Certainly more are the occasions when he does not misconduct in sensual pleasures.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

7. “So what do you think, O village chief? Whichever

vā samayāsamayaṃ upādāya katamo bahutaro samayo yaṃ vā so kāmesu micchā carati, yaṃ vā so kāmesu micchā na caratīti. yo so bhante puriso kāmesu micchācārī, rattiyā vā divasassa vā samayāsamayaṃ upādāya appatāro so samayo yaṃ so kāmesu micchā carati. atha kho sova bahutaro samayo yaṃ so kāmesu micchā na carati. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyayatīti, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

taṃ kimmaññasi gāmaṇi, yo so puriso musāvādī rattiyā vā

person undertakes the telling of lies, whether by night or by day on any given occasion, what is more? The occasions when he tells lies or the occasions when he does not tell lies?” “Whichever person, O Bhante, undertakes the telling of lies, whether by night or by day on any given occasion, less are the occasions when he tells lies. Certainly more are the occasions when he does not tell lies.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

8. Here, O village chief, a certain Teacher is of such doctrine, of such view: “Anyone at all who causes to kill

divasassa vā samayā-samayam upādāya katamo bahutaro samayo yaṃ vā so musā bhaṇati, yaṃ vā so musā na bhaṇatīti. yo so bhante puriso musāvādī ratīyā vā divasassa vā samayāsamayam upādāya appataro so samayo yaṃ so musā bhaṇati. atha kho sova bahutaro samayo yaṃ so musā na bhaṇatīti. yaṃ bahulam yaṃ bahulañca gāmaṇi viharati tena tena nīyyatīti, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanam.

idha gāmaṇi ekacco satthā evaṃvādī hoti evaṃ ditṭhi: yo koci paṇamatipātetī sabbo so āpāyiko nerayiko,

living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell.” Now, O village chief, it occurs to the Teacher’s disciple who places high faith [in him] thus: My Teacher is of such doctrine, of such view: “Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the

yo koci adinnaṃ ādiyati sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati sabbo so āpāyiko nerayiko, yo koci musā bhaṇati sabbo so āpāyiko nerayikoti. tasmim kho pana gāmaṇi satthari sāvako abhippasanno hoti, tassa evaṃ hoti mayhaṃ kho satthā evaṃ vādī evaṃ diṭṭhi: “yo koci pāṇamatipātetī sabbo so āpāyiko nerayikoti. atthi kho pana mayā pāṇo atipātito³ ahampi āpāyiko nerayikoti diṭṭhim paṭilabhati. taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhim appaṭinissajjitvā⁴ yathābhattaṃ nikkhitto

³atimāpito - sī 1, 2, syā. ■

⁴nissajjitvā - syā. ■

state of misery, doomed to suffer in hell.” But there is the killing of living beings [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

9. My Teacher is of such doctrine, is of such view thus: “Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell.” But there is the taking of what is not given [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned

evaṃ niraye.

mayhaṃ kho satthā
evaṃ vādī evaṃ diṭ-
ṭhi: “yo koci adin-
naṃ ādiyati sabbo
so āpāyiko nerayiko”
ti. atthi kho pana
mayā adinnaṃ ādin-
naṃ, ahampamhi
āpāyiko nerayikoti
diṭṭhiṃ paṭilabhati,
taṃ gāmaṇi vācaṃ
appahāya taṃ cit-
taṃ appahāya taṃ
diṭṭhiṃ appaṭinissaj-
jitvā yathābhaṭaṃ

that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

10. My Teacher is of such doctrine, is of such view thus: “Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell.” But there is misconduct in sensual pleasures [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

11. My Teacher is of such doctrine, is of such view thus: “Anyone at all who tells lies,

nikkhitto evaṃ ni-
raye.

mayhaṃ kho sat-
thā evaṃ vādī evaṃ
diṭṭhi: “yo koci kā-
mesu micachā ca-
rati, sabbo so āpā-
yiko nerayiko” ti. at-
thi kho pana mayā
kāmesu micchāciṇ-
ṇaṃ⁵, ahampamhi
āpāyiko nerayikoti
diṭṭhiṃ paṭilabhati,
taṃ gāmaṇi vācaṃ
appahāya taṃ cit-
taṃ appahāya taṃ
diṭṭhiṃ appaṭinissaj-
jitvā yathābhatam
nikkhitto evaṃ ni-
raye.

mayhaṃ kho satthā
evaṃ vādī evaṃ diṭ-

⁵micchācārāciṇṇaṃ - syā. ■

belongs to the state of misery, doomed to suffer in hell.” But there is false [speech] spoken by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

12. But here, O village chief, a Tathagata arises in the world, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious. He in many teachings reproaches and censures the killing of living beings and says: “You must all abstain from the killing of

ṭhi: "yo koci musā bhaṇati sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā musā bhaṇitaṃ ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati, taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā ya-thābhatam nikkhitto evaṃ niraye.

idha pana gāmaṇi tathāgato loka uppajjati araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. so aneka pariyāyena paṇātipātaṃ garahati vigarahati paṇātipātāvira-mathāti cāha, adinnādānaṃ garahati vi-

living beings.” He reproaches and censures the taking of what is not given and says: “You must all abstain from the taking of what is not given.” He reproaches and censures misconduct in sensual pleasures and says: “You must all abstain from misconduct in sensual pleasures.” He reproaches and censures false speech and says: “You must all abstain from false speech.”

13. But here, O village chief, the Teacher’s disciple [possessed of] the higher faith reflects thus: “The Auspicious One in many teachings reproaches and censures the killing of living beings and says: “You must all abstain from the killing of living beings.” But there is the killing of living beings [done] by me to this or that extent. But to whatever extend the killing of living beings [have

garahati ādinnādānā
viramathāti cāha, kām-
mesu micchācāraṃ
garahati vigarahati
kāmesu micchācārā
viramathāti cāha,
musāvādaṃ garahati
vigarahati musāvādā
viramathāti cāha.

tasmim kho pana
gāmaṇi satthari sāvako
abhippasanno hoti, so iti paṭisaṃ-
cikkhati: bhagavā
kho anekapariyā-
yena paṇātipātāṃ
garahati vigarahati
paṇātipātā virama-
thāti cāha: atthi kho
pana mayā paṇo atipā-
tito yāvatako vā
tāvatako vā; yo kho
pana mayā paṇo atipā-
tito yāvatako vā

been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons the killing of living beings and abstains from the killing of living beings in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

14. “The Auspicious One in many teachings reproaches and censures the taking of what is not given and says: “You must all abstain from the taking of what is not given.” But there is the taking of what is not given [done] by me to this or that extent. But to whatever extent the taking of what is not given

tāvatako vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭṭisārī assaṃ na me taṃ pāpakam⁶ kammaṃ akataṃ bhavissatīti, so iti paṭisañkhāya taṃ ceva paṇātipātāṃ pajahati, āyatiñca paṇātipātā paṭivirato hoti; evametassa pāpassa kammassa pahānaṃ hoti, evametassa pāpassa kammassa samatikkamo hoti.

bhagavā kho anekapariyāyena adinnādānaṃ garahati vigarahati adinnādāna viramathāti cāha: atthi kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ kho pana mayā adin-

⁶pāpaṃ - sī. ■

[has been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons the taking of what is not given and abstains from the taking of what is not given in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

15. “The Auspicious One in many teachings reproaches and censures misconduct in sensual pleasures and says: “You must all abstain from misconduct in sensual pleasures.” But there is misconduct in sensual pleasures [done] by me to this or that

naṃ ādinnaṃ yāva-takaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañ-ceva kho pana tap-paccayā vippaṭisārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya tañceva adinnādānaṃ pajahati, āya-tiñca adinnādānā paṭivirato hoti; evame-tassa pāpassa kam-massa pahānaṃ hoti, evametassa pāpassa kammassa samatik-kamo hoti.

bhagavā kho aneka-pariyāyena kāmesu micchācāraṃ garahati vīgarahati kāmesu micchācārā viramathāti cāha: atthi kho pana mayā kāmesu micchāciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ

extent. But to whatever extend misconduct in sensual pleasures [have been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons misconduct in sensual pleasures and abstains from misconduct in sensual pleasures in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

16. “The Auspicious One in many teachings reproaches and censures false speech and says: “You must all abstain from false speech.” But there is false [speech] spoken by me to this or that extent.

kho pana mayā kāmesu micchāciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭṭisārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya taṃ ceva kāmesu micchācāraṃ pajahati, āyatiṇca kāmesu micchācārā paṭivirato hoti; evametassa pāpassa kammaṃ pahānaṃ hoti, evametassa pāpassa kammaṃ samatikkamo hoti.

bhagavā kho aneka-pariyāyena musāvādaṃ garahati vigarahati musāvādā viramathāti cāha: atthi kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ

But to whatever extend false [speech] has been spoken by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons false speech and abstains from false speech in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

17. Having abandoned the killing of living beings, he abstains from the killing of living beings. Having abandoned the taking of what is not given, he abstains from the taking of what is not given. Having abandoned

vā; yaṃ kho pana mayā musā bhaṇi-taṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vip-paṭisārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti pa-ṭisaṅkhāya taṃ ceva musāvādaṃ pajahati, āyatiñca musāvādā paṭivirato hoti; eva-metassa pāpassa kammaṃ pahānaṃ hoti, evametassa pā-passa kammaṃ sa-matikkamo hoti.

so pāṇātipātā pa-hāya pāṇātipātā pa-ṭivirato hoti adinnā-dānaṃ pahāya adin-nādānā paṭivirato hoti, kāmesu mic-chācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, mu-

misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures. Having abandoned false speech, he abstains from false speech. Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned senseless prattle, he abstains from senseless prattle. Having abandoned covetousness, he is not covetous. Having abandoned ill-will and hatred, he is one of a benevolent mind. Having abandoned wrong view, he is one of right view.

18. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with metta, dwells pervading one direction, likewise the second direction, likewise the third direction,

sāvādaṃ pahāya musāvādā paṭivirato hoti, piṣuṇāvācaṃ pahāya piṣuṇāvavācāya paṭivirato hoti, pharusamvācaṃ pahāya pharusāya vācāya paṭivirato hoti, samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, abhijjhaṃ pahāya anabhijjhālū hoti, vyāpādadosaṃ pahāya abyāpannacitto hoti, micchādittṭhiṃ pahāya sammādiṭṭhiko hoti.

sa kho so gāmaṇi ariyasāvako evaṃ vigatābhijjho vigaṭavyāpādo. asaṃmūḷho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ,

likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with metta, abundant, grown great, boundless, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by metta thus matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

19. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with compassion,

tathā catutthiṃ; iti uddhamadhotiriyam sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharivā viharati. seyyathāpi gāmaṇi balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya, evameva kho gāmaṇi evam bhāvitāya mettāya cetovimuttiyā evam bahulikatāya yam pamāṇakatam kammam na tam tatrāvasissati, na tam tatrāvatitṭhati.

sa kho so gāmaṇi ariyasāvako evam vigatābhijjho vigatavyāpādo. asammūḷho sampajāno patissato karuṇāsahagatena cetasā ekam disam

dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with compassion, abundant, grown great, boundless, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by compassion thus matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

20. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, un-

pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ; iti uddhamadhotiriyāṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. seyyathāpi gāmaṇi balavā saṅkha-dhamo appakasireneva catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ bhāvitāya karuṇāya cetovimuttiyā evaṃ bahulīkatāya yaṃ pamāṇakatāṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

sa kho so gāmaṇi ariyasāvako evaṃ vigatābhijjho vigatavyāpādo. asammūlho

confused, mindful and contemplative, with a mind imbued with mudita, dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with mudita, abundant, grown great, boundless, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by mudita thus matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

sampajāno patissato muditāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ; iti uddhamadhotiriyaṃ sabbadhi sabbattāya sabbāvantaṃ lokaṃ muditāsaḥagatena cetasā vipulena mahagga-tena appamāṇena averena avyāpajjhena pharitvā viharati. seyyathāpi gāmaṇi balavā saṅkha-dhamo appakasireneva catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ bhāvitāya muditāya cetovimuttiyā evaṃ bahulikatāya yaṃ pamāṇakatāṃ kammaṃ na taṃ tatrāva-sissati, na taṃ tatrāvatitṭhati.

sa kho so gāmaṇi

21. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with equanimity, dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with equanimity, abundant, grown great, boundless, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by equanimity thus matured, thus made abundant, any measurable kamma done will not remain there, will not persist there.

ariyasāvako evaṃ vigatābhijjho viga-tavyāpādo. asa-mūlho sampajāno patissato upekhā-sahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ; iti uddhamadhotiriyāṃ sabbadhi sabbatta-tāya sabbāvantāṃ lo-kaṃ upekhāsa-hagatena cetasā vipulena mahaggatena ap-pamāṇena averena avyāpajjhena phari-tvā viharati. seyya-thāpi gāmaṇi balavā saṅkhadhamo appa-kasireneva catud-disā viññāpeyya, eva-meva kho gāmaṇi evaṃ bhāvitāya upe-khāya cetovimuttiyā evaṃ bahulikatāya yaṃ pamāṇakataṃ kammaṃ na taṃ tat-rāvasissati, na taṃ

22. When thus was said, Asibandhakaputta, the village chief, said this to the Auspicious One: “Excellent, O Bhante! Excellent, O Bhante! 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 venerable Gotama 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.

tatrāvatitṭhati.

evaṃ vutte asibandhakaputto gāmaṇī bhagavantam etada-
voca: abhikkantaṃ bhante abhikkantaṃ bhante seyyathāpi bhante nikkujitaṃ vā ukkujeyya, pa-
ṭicchannaṃ vā viva-
reyya, mūlahassa vā maggaṃ ācik-
kheyya andhakāre vā tela pajjotaṃ dhā-
reyya cakkhumanto rūpāni dakkhintīti,
evamevaṃ bhaga-
vatā anekapariyā-
yena dhammo pakā-
sito, esāhaṃ bhante bhagavantam sa-
raṇaṃ gacchāmi dhammañca bhik-
khusaṅgañca, upāsa-
kaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

