

0.0.1 Upali

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 Nigaṇṭhas. It so happened that Dighatapassi, the Nigantha, having wandered in Nalanda for alms food, after his meal, having gone back after alms gathering, by which way [led to] the Pavarika Mango Grove, by that way he approached the Auspicious One. Having approached the Auspicious One, he exchanged friendly greetings. 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 Nigan-

0.0.1 upālisuttam

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 pacchābhataṃ piṇḍapātapaṭikkanto yena pāvārikambavanaṃ, tena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodaṇīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitaṃ kho dīghatapassim nigaṇṭhaṃ bhagavā etadavoca: saṃvijjanta² kho tapassi āsanāni,

¹nigaṇtho (syā) ■

²saṃvijjanti (machasaṃ, syā) ■

tha, 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:

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

sace ākaṅkhasi nisīdāti. evaṃ vutte dīghatapassī nigaṇṭho aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho dīghatapassim nigaṇṭhaṃ bhagavā etadavoca:

kati pana tapassi nigaṇṭho nātaputto³ kammāni paññāpeti⁴ pāpassa kammaṃ kiriyāya pāpassa kammaṃ 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 pā-

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³nātaputto (machasaṃ, syā)

⁴paññāpeti (machasaṃ)

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.”

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

passa kammassa kīriyāya pāpassa kammassa pavattiyāti. tīṇi kho āvuso gotama nigaṇṭho nātaputto daṇḍāni paññāpeti pāpassa kammassa kīriyāya pāpassa kammassa pavattiyā seyyathīdaṃ: kāyadaṇḍaṃ vacīdaṇḍaṃ manodaṇḍa'nti. kimpana tapassi aññadeva kāyadaṇḍaṃ aññaṃ vacīdaṇḍaṃ aññaṃ manodaṇḍa'nti. aññadeva āvuso gotama kāyadaṇḍaṃ aññaṃ vacīdaṇḍaṃ aññaṃ manodaṇḍa'nti.

imesaṃ pana tapassi tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kammaṃ daṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammassa

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. 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.

kiriyāya pāpassa kam-
 massa pavattiyā yadi
 vā kāyadaṇḍaṃ yadi
 vā vacīdaṇḍaṃ yadi vā
 manodaṇḍa'nti. ime-
 saṃ kho āvuso go-
 tama tiṇṇaṃ daṇḍā-
 naṃ evaṃ paṭivibhat-
 tānaṃ evaṃ paṭivisiṭ-
 ṭhānaṃ kāyadaṇḍaṃ
 nigaṇṭho nātaputto
 mahāsāvajjatarāṃ
 paññāpeti pāpassa
 kammasa kiriyāya
 pāpassa kammasa
 pavattiyā. no tathā
 vacīdaṇḍaṃ no tathā
 manodaṇḍa'nti. kāya-
 daṇḍa'nti tapassi va-
 desi. kāyadaṇḍa'nti
 āvuso gotama vadāmi.
 kāyadaṇḍa'nti tapassi
 vadesi. kāyadaṇḍa'nti
 āvuso gotama vadāmi.
 kāyadaṇḍa'nti tapassi
 vadesi. kāyadaṇḍa'nti
 āvuso gotama vadā-
 mīti. itiha bhagavā
 dīghatapassim nigaṇ-
 ṭhaṃ imasmiṃ kathā-

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 an-

vatthusmim yāvatatiya-
kam patitṭhāpesi.

evam vutte dīghata-
passī nigaṇṭho bha-
gavantaṃ etadavoca:
tvaṃ paṇāvuso go-
tama kati daṇḍāni
paññāpesi pāpassa
kammaṣa kiriyāya
pāpassa kammaṣa
pavattiyāti. na kho
tapassī āciṇṇaṃ ta-
thāgatassa daṇḍaṃ
daṇḍa'nti paññāpetuṃ,
kammaṃ kammanti
kho tapassī āciṇṇaṃ
tathāgatassa paññā-
petu'nti. tvaṃ paṇā-
vuso gotama kati kam-
māni paññāpesi pā-
passa kammaṣa ki-
riyāya pāpassa kam-
maṣa pavattiyāti. tīṇi
kho ahaṃ tapassī kam-
māni paññāpemi pā-
passa kammaṣa ki-
riyāya pāpassa kam-
maṣa pavattiyā. sey-

other, and the mental action yet another?” “Tapassi, the bodily action is one, the verbal action is another, and the mental action is yet another.”

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

yathīdaṃ: kāyakammaṃ vacīkammaṃ manokammanti. kiṃ paṇāvuso gotama aññadeva kāyakammaṃ aññāṃ vacīkammaṃ aññāṃ manokammanti. aññadeva tapassi kāyakammaṃ aññāṃ vacīkammaṃ aññāṃ manokammanti.

imesaṃ paṇāvuso gotama tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvaj-jataraṃ paññāpesi pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā, yadi vā kāyakammaṃ yadi vā vacīkammaṃ yadi vā manokammanti. imesaṃ kho ahaṃ tapassi tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ mano-

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, by which way [led to] Nigantha Nataputta, by that way he approached.

6. At that time, Nigantha Nataputta was seated with a large assembly of lay people consisting of fools, headed by

kammaṃ mahāsāvaj-jataraṃ paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. no tathā kāyakammaṃ no tathā vacīkammanti manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmi. manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmi. manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmi. itiha dīghatapassī nigaṇṭho bhagavantam imasmim kathāvatthusmim yāvata tiyakam patitthape tvā utthāyāsana yena nigaṇṭho nātaputto tenupasaṅkami.

tena kho pana samayena nigaṇṭho nāta-

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

putto mahatiyā⁵ gihī-
 parisāya saddhiṃ ni-
 sinno hoti bālakiniyā
 upāli pamukhāya. ad-
 dasā kho nigaṇṭho nā-
 taputto dīghatapas-
 siṃ nigaṇṭhaṃ dūra-
 tova āgacchantaṃ,
 disvāna dīghatapas-
 siṃ nigaṇṭhaṃ eta-
 davoca: handa kuto
 nu tvaṃ tapassi āgac-
 chasi divā divassāti.
 ito hi kho ahambhante
 āgacchāmi samaṇassa
 gotamassa santikāti.
 ahu pana te tapassi
 samaṇena gotamena
 saddhiṃ kocideva ka-
 thāsallāpoti. ahu kho
 me bhante samaṇena
 gotamena saddhiṃ
 kocideva kathāsallā-
 poti. yathā kathaṃ
 pana te tapassi ahu
 samaṇena gotamena
 saddhiṃ kocideva ka-
 thāsallāpoti. atha kho
 dīghatapassī nigaṇṭho

⁵mahatiyā mahatiyā (pts)■

understands the Teacher's dispensation, 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."

yāvatako ahosi bhagavatā saddhiṃ kathā-sallāpo, taṃ sabbam nigaṇṭhassa nātaputtassa ārocesi. evaṃ vutte nigaṇṭho nātaputto dighatapassim nigaṇṭham etadavoca: sādhu sādhu tapassi, yathā taṃ sutavatā sāvakena sammadeva satthusāsanam ājānantena. evamevaṃ dighatapassinā nigaṇṭhena samaṇassa gotamassa byākatam, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṣsa ki-riyāya pāpassa kammaṣsa pavattiyā no tathā vacīdaṇḍo no tathā manodaṇḍoti.

7. When thus was said, Upali, the head of house-

evaṃ vutte upāli ga-

hold, said this to Nigantha Nataputta: “Good, good, [for] the venerable Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s dispensation, 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

hapati nigaṇṭhaṃ nā-taputtaṃ etadavoca: sādhu sādhu bhante tapassī⁶ yathā taṃ sutavatā sāvakena sammadeva satthusāsa-naṃ ājānanta, evamevaṃ bhadanta tapassinā⁷ samaṇassa gotamassa byākataṃ, kiṃ hi sobhati chavo manodaṇḍā imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahā sāvajjataro pāpassa kammaṃsa ki-riyāya pāpassa kam-massa pavattiyā. no tathā vacīdaṇḍo no tathā manodaṇḍo. handa cāhaṃ bhante gacchāmi. samaṇassa gotamassa imasmim̐ kathāvatthusmim̐ vādaṃ āropes-sāmi. sace me samaṇo gotamo tathā patitṭhis-

⁶ dighatapassī (machasaṃ) ■

⁷ dighatapassanā dighatapassinā (machasaṃ) ■

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, having 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

sati yathā bhadantena tapassinā patitṭhāpitam. seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhassāmi parikaḍḍhissāmi samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikā-kammakaro mahantaṃ soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi, parikaḍḍhissāmi, samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya, niddhuneyya, niccho-

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."

deyya evamevāhaṃ
samaṇaṃ gotamaṃ
vādena vādaṃ odhu-
nissāmi, niddhunis-
sāmi, nicchodessāmi.
seyyathāpi nāma kuñ-
jaro satṭhihāyano gam-
bhīraṃ pokkharanīṃ
ogāhetvā saṇadhovi-
kaṃ nāma kīḷitajātaṃ
kīḷati. evamevāhaṃ
samaṇaṃ gotamaṃ
saṇadhovikaṃ nāma
kīḷitajātaṃ kīḷati. eva-
mevāhaṃ samaṇaṃ
gotamaṃ saṇadhovi-
kaṃ maññe kīḷitajātaṃ
kīḷissāmi. handa cā-
haṃ bhante gacchāmi
samaṇassa gotamassa
imasmiṃ kathāvatthu-
smiṃ vādaṃ āropes-
sāmīti. gaccha tvaṃ
gahapati samaṇassa
gotamassa imasmiṃ
kathāvatthusmiṃ vā-
daṃ āropehi. ahaṃ vā
hi gahapati samaṇassa
gotamassa vādaṃ āro-
peyyaṃ dīghatapassī

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,

vā nigaṇṭho tvam vāti.

evaṃ vutte dīghatapassī nigaṇṭho nigaṇṭham nātaputtam etadavoca: ‘na kho metam bhante ruccati, yaṃ upāli gahapati samaṇassa gotamassa vādam āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya aññatitthiyānam sāvake āvaṭṭeti’ti. aṭṭhānam kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyya. gaccha tvam gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādam āropehi. ahaṃ vā hi ga-

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

hapati samaṇassa gotamassa vādaṃ āropeyyaṃ dīghatapassī vā nigaṇṭho tvaṃ vāti. dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtam etadavoca: na kho metam bhante ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭeti'ti. aṭṭhānaṃ kho etaṃ tapassī anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyya. gaccha tvaṃ gahapati samaṇassa gotamassa imasmim kathāvat-

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

thusmiṃ vādaṃ āropehi. āhaṃ vā hi gahapati samaṇassa gotamassa vādaṃ āropeyyaṃ dīghatapassī vā nigaṇṭho tvaṃ vāti. tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etadavoca: na kho me taṃ bhante ruccati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaṇiṃ māyā māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭeti'ti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. ṭhānañca kho etaṃ vijjati, yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. gaccha tvaṃ gahapati sa-

would refute the samana Gotama's doctrine, or Dighatapassi, the Nigantha, or you."

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, by which way [led to] the Pavarika Mango Grove, by that way he approached the Auspicious One. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, Upali, the head of household said this to the Auspicious One: "Bhante,

maṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. ahaṃ vā hi gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. ahaṃ vā hi gahapati samaṇassa gotamassa vādaṃ āropeyyaṃ dīghatapassī vā nigaṇṭho tvaṃ vāti.

evaṃ bhante'ti kho upāli gahapati nigaṇṭhassa nātaputtassa paṭissutvā utṭhāyāsanā nigaṇṭhaṃ nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena pāvārikambavanaṃ, yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho upāli gahapati bhagavantaṃ etadavoca: āgamā

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 Dighatappasi, the Nigantha. But for you, Bhante, in which way was there also some conversation with the Dighatappasi, 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.

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

nu khvidha bhante dīghatapassī nigaṇṭhoti. āgamā khvidha gahapati dīghatapassī nigaṇṭhoti. ahu pana te bhante dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. ahu kho me gahapati dīghatapassinā 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 sabbaṃ upālissa gahapatissa ārocesi.

evaṃ vutte upāli gahapati bhagavantam etadavoca: sādhu sādhu bhante tapassī, yathā taṃ sutavatā sā-

understands the Teacher's dispensation, 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."

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

vakena sammadeva satthusāsanaṃ ājānanta, evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākataṃ, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ oḷārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. no tathā vacīdaṇḍo, no tathā manodaṇḍoti. sace kho tvaṃ gahapati sacce paṭiṭṭhāya manteyyāsi, siyā no ettha kathāsallāpoti sacce ahaṃ bhante paṭiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti.

taṃ kimmaññasi gahapati, idhassa nigaṇṭho ābādhiko dukkhito bālhagilāno sītodakapaṭikkhitto uṇhodaka-

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 rebirth?” “There are, O Bhante, devas named mental beings, he is reborn 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

paṭisevi. so sītodakam alabhamāno kālam kareyya. imassa pana gahapati nigaṇṭho nātaputto katthūpapat-tim paññāpeti'ti. atthi bhante manosattā nāma devā, tattha so upapajjati, taṃ kissa hetu: asu hi bhante manopaṭibaddho kālam karotīti. gahapati gahapati, manasika-ritvā 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 kathāsal-lāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaassa kiriyāya pāpassa kam-massa pavattiyā no ta-

for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

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 blameworthy, O Bhante.”

thā vacīdaṇḍo no tathā manodaṇḍoti.

taṃ kimmaññasi gahapati, idhassa nigaṇṭho⁸ cātuyāmasaṃvara-saṃvuto sabbavāri-vārito sabbavāriyuto sabbavāridhuto sabba-vāriphuṭo, so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. imassa pana gahapati nigaṇṭho nātaputto kaṃ vipākaṃ paññāpetīti. asañcetanikaṃ bhante nigaṇṭho nātaputto no mahāsāvajjaṃ paññāpetīti. sace pana gahapati, cete-tīti. mahā sāvajjaṃ bhante hotīti. cetanaṃ pana gahapati nigaṇ-

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⁸nigaṇṭho nātaputto (machasam)

“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.”

13. “So what do you think,

ṭho nātaputto. kismiṃ paññāpetīti. manodaṇḍasmiṃ bhante'ti. gahapati 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 patitṭhāya mantessāmi. hotu no ettha kathāsalāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṣa kiṛiyāya pāpassa kammaṣa pavattiyā. no tathā vacīdaṇḍo no tathā manodaṇḍoti.

taṃ kiṃ maññasi ga-

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

hapati, 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 muhuttaṇa ekamaṃsakhaḷaṃ ekamaṃsapuñjaṃ karissāmīti. taṃ kimmaññasi gahapati, pahoti nu kho so puriso yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttaṇa ekamaṃsakhaḷaṃ ekamaṃsapuñjaṃ kātu'nti. dasapi bhante purisā vīsampi⁹ purisā tiṃsampi¹⁰

⁹vīsatimpi bhante (sīmu)■

¹⁰bhante (machasaṃ) adhi-
kaṃ■

flesh, one heap of flesh by one moment, by one instant, as far as this Nalanda [extends]. How indeed, can one low man shine?”

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, even twenty Nalandas, even thirty Na-

purisā cattārisampi purisā paññāsampi purisā nappahonti, yāvatikā imissā nālandāya pāṇā, te ekena khaṇena ekena muhuttaena ekamaṃsakhalaṃ ekamaṃsapuñjaṃ kātum. kiṃ hi sobhati eko chavo purisoti.

taṃ kimmaññasi gahapati, idhāgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto. so evaṃ vadeyya: ahaṃ imaṃ nālandaṃ ekena manopadosena bhasmaṃ karissāmīti. taṃ kimmaññasi gahapati, pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ nālandaṃ ekena manopadosena bhasmaṃ kātu'nti. dasapi bhante nālandā vīsatiṃpi nālandā cattāsampi nālandā cattā-

landas, 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

rīsampi nālandā pañ-
ñāsampi nālandā pa-
hoti so samaṇo vā brā-
hmaṇovā iddhiṃ ce-
tovasippatto ekena
manopadosena bha-
smaṃ kātuṃ kiṃ hi
sobhati ekā chavā nā-
landāti. gahapati¹¹ ga-
hapati manasikarivā
kho gahapati byāka-
rohi. na kho te sandhi-
yati purimena vā pac-
chimaṃ pacchimena
vā purimaṃ. bhāsītā
kho pana te gahapati
esā vācā, sacce ahaṃ
bhante patiṭṭhāya man-
tessāmi. hotu no ettha
kathāsallāpoti. kiñ-
cāpi bhante bhagavā
evamāha, atha kho
kāyadaṇḍova mahā-
sāvajjataro pāpassa
kammaṣa kiriyāya
pāpassa kammaṣa
pavattiyā. no tathā va-
cīdaṇḍo no tathā ma-

¹¹tena hi gahapati (macasaṃ) ■

mental cane.”

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

nodanḍoti.

taṃ kimmaññasi gahapati, sutam te daṇḍakāraññaṃ¹² kāliṅgāraññaṃ mejjhāraññaṃ¹³ mātaṅgāraññaṃ araññaṃ araññabhūtanti. evambhante. sutam me daṇḍakāraññaṃ kāliṅgāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtanti. taṃ kimmaññasi gahapati. kinti te sutam: kena taṃ daṇḍakāraññaṃ kāliṅgāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtanti. sutam metaṃ bhante isiṇaṃ manopadosena taṃ daṇḍakāraññaṃ kāliṅgāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhū-

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¹²daṇḍakiraññaṃ (machasaṃ, syā)

¹³majjhāraññaṃ (machasaṃ)

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.”

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. 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

tanti. gahapati gahapati, manasikarivā kho gahapati byākārohi. na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. bhāsītā kho pana te gahapati esā vācā, sacce aham bhante patiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti.

purimenevāham bhante opammena bhagavato attamano abhiraddho api cāham imāni bhagavato vicitrāni pañhapatibhāṇāni sotukāmo evā’ham bhagavantam paccanīkatabbam amaññissam. abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhasa vā maggam ācikkheyya,

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 Saṅgha 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.”

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

andhakāre vā telapaj-jotaṃ dhāreyya cak-khumanto rūpāni dak-khintīti. evamevaṃ bhagavatā anekapari-yāyena dhammo pakā-sito esāhaṃ bhante bhagavantam sara-ṇaṃ gacchāmi dham-maṇca bhikkhusaṅ-ghaṇca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

anuviccakāraṃ kho gahapati karohi. anu-viccakāro tumhādisā-naṃ ñātamanussānaṃ sādhu hotīti. iminā'pa-haṃ bhante bhagavato bhiyyosomattāya at-tamano abhiraddho, yaṃ maṃ bhagavā evamāha: anuvicca-kāraṃ kho gahapati karohi. anuviccakāro tumhādisānaṃ ñāta-manussānaṃ sādhu

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.”

18. “For a long time, for you O head of household, your family has become a welling spring for the Ni-gaṇṭhas. Having approached for alms food, may you think them fit to be given to.” “In

hotīti. maṃ hi bhante aññatitthiyā sāvakaṃ labhivā kevalakappaṃ nālandaṃ paṭākaṃ parihareyyuṃ: upāli amhākaṃ gahapati sāvakattupagatoti. atha ca pana maṃ bhagavā eva-māha: anuviccakāraṃ kho gahapati karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotīti. esāhambhante dutiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

dīgharattaṃ kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulaṃ, yena nesaṃ upagātānaṃ piṇḍakaṃ dātappaṃ maññeyyāsīti. imināpahaṃ bhante

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,

bhagavato bhiyyoso-mattāya attamano abhiraddho, yaṃ maṃ bhagavā evamāha: dīgharattam kho te ga-hapati nigaṇṭhānaṃ opānabhūtaṃ kulaṃ, yena nesam upagattānaṃ piṇḍakaṃ dātabbam maññeyyāsīti sutam metam bhante. samaṇo gotamo evamāha: mayhameva dānaṃ dātabbam, nāññesaṃ dānaṃ dātabbam, mayhameva sāvakaṇaṃ dānaṃ dātabbam, nāññesaṃ sāvakaṇaṃ dānaṃ dātabbam, mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ, mayhameva sāvakaṇaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakaṇaṃ dinnaṃ mahapphalanti. atha ca pana maṃ bhagavā nigaṇṭhesupi dāne

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.”

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, origina-

samādapeti. api ca bhante mayametta kālaṃ jānissāma. esāhambhante tatiyampi bhagavantam saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

atha kho bhagavā upālissa gahapatissa ānupubbikathaṃ kathesi. seyyathidaṃ: dānakathaṃ, sīlakathaṃ, saggakathaṃ, kāmānaṃ ādīnavaṃ, okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi upāliṃ gahapatiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dham-

tion, 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 dispensation, 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.”

madesanā, taṃ pakāsesi: dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagata-kālaṃ samma-deva-rajanaṃ patigaṇheyya. evamevaṃ upālissa gahapatiṃ taṃ smiṃyeva āsane viraṃjaṃ vītamalaṃ dhammacakkhuṃ udapādi: yaṅkiṅci samudaya-dhammaṃ sabbantaṃ nirodhadhammanti. atha kho upāli gahapati diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakaṭhaṅkatho vesārajjappatto aparappaccayo satthusāsane bhagavantaṃ eta-davoca: handa ca’dāni mayaṃ bhante gacchāma. bahukicchā mayaṃ bahukaraṇīyāti. yassadāni tvaṃ gahapati kālaṃ mañ-

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, by which way [led to] his house, by that way he approached. Having approached, 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

ñasīti.

atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ tenupasaṅkami. upasaṅkamtivā dovārikaṃ āmantesi: ajjatagge samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhunaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, sace koci nigaṇṭho āgacchati. tamenam tvaṃ evaṃ vadeyyāsi: tiṭṭha bhante, mā pāvīsi, ajjatagge upāli gahapati samaṇassa gotamassa sāvakaṭaṃ upagato. āvaṭaṃ dvāraṃ nigaṇṭhānaṃ, nigaṇṭhīnaṃ, anāva-

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." Yes, Bhante, " the gatekeeper replied to Upali, head of household.

21. Dighatapassi, the Nigantha heard, apparently, Upali, head of household, has become the disciple of the samana Gotama. So then, by which way [led to] Nigantha Nataputta, by that way Dighatapassi, the Nigantha approached. Having approached, 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

taṃ dvāraṃ bhagavato bhikkhunaṃ bhikkhūnānaṃ, upāsakānaṃ upāsikānaṃ. sacce te bhante piṇḍakena attho ettheva tiṭṭha ettheva te āharissanti. evaṃ bhante'ti kho dovāriko upālissa gahapatiṃ paccassosi.

assosi kho dīghatappassī nigaṇṭho upālī kira gahapati samaṇassa gotamassa sāvakkattāṃ upagatoti. atha kho dīghatappassī nigaṇṭho yena nigaṇṭho nātaputto tenupasaṅkami. upasaṅkamitvā nigaṇṭhaṃ nātaputtaṃ etadavoca: sutāṃ me taṃ bhante upālī kira gahapati samaṇassa gotamassa sāvakkattāṃ upagatoti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upālī gahapati samaṇassa

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 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: “This was heard by me, O Bhante. They say Upali, head of household, has become the disciple of the

gotamassa sāvakattam upagaccheyya. ðhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyyāti. dutiyampi kho dīghatapassī ni-gaṇṭho nigaṇṭham nā-taputtam etadavoca: sutam metam bhante, upāli kira gahapati samaṇassa gotamassa sāvakattam upagatoti. aṭṭhānam kho etaṃ tapassī anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya. ðhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyyāti. tatiyampi kho dīghatapassī ni-gaṇṭho nigaṇṭham nā-taputtam etadavoca: sutam metam bhante, upāli kira gahapati samaṇassa gotamassa

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.”

22. Then by which way [led to] Upali, head of household’s house, by that way Dighatapassi, the Nigantha approached. The gatekeeper saw Dighatapassi, the Nigantha approaching from afar.

sāvakattam upagatoti. aṭṭhānam kho etaṃ tapassī anavakāso yaṃ upāli gahapati samāṇassa gotamassa sāvakattam upagaccheyya. ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyyāti. handa cāhaṃ bhante gacchāmi yāva jānāmi yadi vā upāli gahapati samāṇassa gotamassa sāvakattam upagato yadi vā noti. gaccha tvaṃ tapassi jānāhi yadi vā upāli gahapati samāṇassa gotamassa sāvakattam upagato yadi vā noti.

atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanam tenupasaṅkami. addasā kho dovāriko dīghatapassim nigaṇ-

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, 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.” Having said: “I am not one [wishing] to gain alms food, O friend.” having turned back from there, by which way [led to] Nigantha Nataputta, by that way he approached. Having approached, 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

ṭhaṃ dūratova āgacchantam. disvāna dīghatapassim nigaṇṭhaṃ etadavoca. tiṭṭha bhante, mā pāvisi. ajjatagge upāli gahapati samaṇassa gotamassa sāvakattam upagato, āvaṭam dvāram nigaṇṭhānam nigaṇṭhīnam, anāvaṭam dvāram bhagavato bhikkhunam bhikkhunīnam upāsakānam upāsikānam sace te bhante piṇḍakena attho, ettheva tiṭṭha. ettheva te āharissantīti. na me āvuso piṇḍakena atthoti vattvā tato paṭinivattitvā yena nigaṇṭho nātaputto tenupasaṅkami. upasaṅkamtivā nigaṇṭhaṃ nātaputtam etadavoca: saccameva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagato. etaṃ kho te ahaṃ bhante

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 dis-

nālattham: na kho metam 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 upagaccheyyāti. dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etadavoca: saccaṃ yeva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvaka-

ciple 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

kattam upagato: etam kho te aham bhante nālattham: na kho metam bhante ruccati, yam 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 etam tapassi anavakāso yam upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya ṭhānañca kho etam vijjati yam samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyya. tatiyampi kho dīgha tapassī nigaṇṭho nigaṇṭham nātaputtam etadavoca: saccam yeva kho bhante yam

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

upāli gahapati samaṇassa gotamassa sāvakattam upagato:etam kho te aham bhante nālattham: na kho metam bhante rucati,yam upāli gahapati samaṇassa gotamassa vādam āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyam jānāti. yāya aññatitthiyānam sāvake āvaṭṭetīti. āvaṭṭo kho te bhante upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti. aṭṭhānam kho etam tapassi anavakāso yam upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya ṭhānañca kho etam vijjati yam samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyya. handa cāham tapassi gacchāmi yāya sāmam yeva jānāmi. yadi vā

find out for myself whether Upali, head of household, has become a disciple of the samana Gotama or not.”

23. So then, which way [led to] Upali, head of household's house, by that way Nigantha Nataputta approached 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.”

upāli gahapati samanaṣassa gotamassa sāvakattaṃ upagato yadi vā noti.

atha kho nigaṇṭho nātapputto mahatīyā nigaṇṭhapaṇisāya saddhiṃ yena upālissa gahapatissa nivesanaṃ tenupasaṅkami. addasā kho dovāriko nigaṇṭhaṃ nātapputtaṃ dūratova āgacchantaṃ, disvāna nigaṇṭhaṃ nātapputtaṃ etadavoca: tiṭṭha bhante, mā pāvisi. ajjatagge upāli gahapati samanaṣassa gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ sace te bhante piṇḍakena attho ettheva tiṭ-

“Well now, good gate keeper, by which way [leads to] Upali, head of household, by that way approached. Having approached, say thus 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.” “Yes, Bhante.” The gatekeeper, having replied to Nigantha Nataputta, by which way [led to] Upali, head of household, by that way he approached. Having approached, 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 pre-

ṭha. ettheva te āharis-santīti. tena hi sam-madovārika.yena upāli gahapati tenupasaṅkama. upasaṅkami-tvā upāliṃ gahapatiṃ evaṃ vadehi: nigaṇṭho bhante nātaputto mahatīyā nigaṇṭhapari-sāya saddhiṃ bahidvā-rakoṭṭhake ṭhito. so te dassanakāmoti. evaṃ bhante'ti kho dovāriko nigaṇṭhassa nātaput-tassa paṭissutvā yena upāli gahapati tenupa-saṅkami. upasaṅkami-tvā upāliṃ gahapatiṃ etadavoca: nigaṇṭho bhante nātaputto mahatīyā nigaṇṭhapari-sāya saddhiṃ bahidvā-rakoṭṭhake ṭhito, so te dassanakāmoti. tena hi samma dovārika, majjhamāya dvārasā-lāya āsanāni paññāpe-hīti. evaṃ bhante'ti kho dovāriko upālissa gahapatissa paṭissutvā

pared in the middle door hall, by which way [led to] Upali, head of household, by that way he approached. Having approached, 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.”

24. So then, by which way [led to] the middle door hall, by that way Upali, head of household, approached. Having approached, 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, by which way [leads to] Nigantha Nataputta, by that way approach. Having approached, say thus to Nigantha Nataputta: “Bhante, Upali, head of household, has said thus: Enter now,

majjhamāya dvārasālāya āsanāni paññāpetvā yena upāli gahapati tenupasaṅkami. upasaṅkamtivā upāliṃ gahapatiṃ etada-voca: paññattāni kho te bhante majjhamāya dvārasālāya āsanāni. yassadāni kālaṃ maññasīti.

atha kho upāli gahapati yena majjhamā dvārasālā tenupasaṅkami. upasaṅkamtivā yaṃ tattha āsanaṃ aggaṅca seṭṭhaṅca uttamaṅca paṇītaṅca tattha nisīditvā dovārikaṃ āmantesi: tena hi sammadovārika yena nigaṇṭho nātaputto tenupasaṅkama. upasaṅkamtivā nigaṇṭhaṃ nātaputtaṃ evaṃ vadehi: upāli bhante gahapati evamāha: pavisā kira bhante sace

Bhante, if you wish.” “Yes, Bhante.” The gatekeeper, having replied to Upali, head of household, by which way [led to] Nigantha Nataputta, by that way he approached. Having approached, he said this to Nigantha Nataputta: “Bhante, Upali, head of household, has said thus: Enter now, Bhante, if you wish.” So then, by which way [led to] the middle door hall, by that way Nigantha Nataputta approached 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 graphbbbed 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

ākāṅkhasīti. evaṃ bhante'ti kho dovā-
riko upālissa gahapa-
tissa paṭissutvā yena
nigaṇṭho nātaputto
tenupasaṅkami. upa-
saṅkamitvā nigaṇṭhaṃ
nātaputtaṃ etadavoca:
upāli bhante gahapati
evamāha: pavisa kira
bhante sace ākāṅkha-
sīti. atha kho nigaṇṭho
nātaputto mahatiyā
nigaṇṭhaparisāya sad-
dhiṃ yena majjhamā
dvārasālā tenupasaṅ-
kami. atha kho upāli
gahapati yaṃ sudaṃ
pubbeva yato passati
nigaṇṭhaṃ nātaput-
taṃ dūratova āgac-
chantāṃ. disvāna tato
paccuggantvā yaṃ tat-
tha āsanaṃ aggañca
seṭṭhañca uttamañca
paṇītañca, taṃ utta-
rāsaṅgena pamajjitvā
pariggahetvā nisidā-
peti. so'dāni yaṃ tat-
tha āsanaṃ aggañca

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

seṭṭhañca uttamañca paṇītañca tattha sāmamaṃ nisīditvā nigaṇṭham nātaputtamaṃ etadavoca: samvijjante¹⁴ kho bhante āsanāni, sace ākaṇkhasi nisīdāti. evamaṃ vutte nigaṇṭho nātaputto upāliṃ gahapatiṃ etadavoca: ummattosi tvaṃ gahapati, dattosi tvaṃ gahapati. gacchāmaṃ bhante samaṇassa gotamassa vādaṃ āropessāmīti gantvā mahatāsi vādasanghātena paṭimukko āgato. seyyathāpi gahapati puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathāpi vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhihi āgaccheyya. evameva kho tvaṃ gahapati gacchāmaṃ bhante samaṇassa go-

¹⁴samvijjanti (machasaṃ) ■

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.”

25. Auspicious, O Bhante, is the converting magic, excellent, 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 a long time. O Bhante, even if all Vessas too would

tamassa vādaṃ āro-
pessāmīti gantvā ma-
hatāsi vādasāṅghātena
paṭimukko āgato. āvaṭ-
ṭosi kho tvaṃ gahapati
samaṇena gotamena
āvaṭṭaniyā māyāyāti.

bhaddikā bhante āvaṭ-
ṭanī māyā, kalyāṇī
bhante āvaṭṭanī māyā,
piyā me bhante ñāti-
sālohitā imāya āvaṭṭa-
niyā āvaṭṭeyyūṃ, piyā-
nampi me assa ñāti-
sālohitānaṃ dīgharat-
taṃ hitāya sukhāya.
sabbe cepi bhante
khattiyā imāya āvaṭ-
ṭaniyā āvaṭṭeyyūṃ.
sabbesānampissa khat-
tiyānaṃ dīgharattaṃ
hitāya sukhāya. sabbe
cepi bhante brāhmaṇā
imāya āvaṭṭaniyā āvaṭ-
ṭeyyūṃ. sabbesānam-
pissa brāhmaṇānaṃ
dīgharattaṃ hitāya
sukhāya. sabbe cepi

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.

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 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 sassamaṇabrāhmaṇi pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyya, sadevakassapissa¹⁵ lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya.

tena hi bhante upamante karissāmi. upamāyapidhekacce viññū purisā bhāsitassa at-

¹⁵devakassa passa (simu) ■
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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

thaṃ ājānanti. bhū-
tapubbaṃ bhante añ-
ñatarassa brāhma-
ṇassa jīṇṇassa vud-
dhassa mahallakassa
daharā māṇavikā pa-
jāpatī ahosi gabbhinī
upavijaññā. atha kho
bhante sā māṇavikā
taṃ brāhmaṇaṃ eta-
davoca: gaccha tvaṃ
brāhmaṇa, āpaṇā mak-
kaṭacchāpakaṃ kiṇi-
tvā ānehi yo me kumā-
rakassa kīlāpanako
bhavissatīti. evaṃ
vutte bhante so brā-
hmaṇo taṃ māṇavi-
kaṃ etadavoca: āga-
mehi tāva bhoti yāva
vijāyasi. sace tvaṃ
bhoti kumārakaṃ vijā-
yissasi, tassa te ahaṃ
āpaṇā makkaṭacchāpa-
kaṃ kiṇitvā ānessāmi
¹⁶. yo te kumārakassa
kīlāpanako bhavissati.
sace pana tvaṃ bhoti
kumārikaṃ vijāyissasi,

¹⁶āṇissāmi (simu) ■

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, 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

tassā te ahaṃ āpaṇā makkaṭacchāpikaṃ kiṇitvā ānessāmi. yā te kumārikāya kīlāpanikā bhavissatīti. dutiyampi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca: gaccha tvaṃ brāhmaṇa, āpaṇā makkaṭacchāpikaṃ kiṇitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. evaṃ vutte bhante so brāhmaṇo taṃ māṇavikaṃ etadavoca: āgamehi tāva hoti yāva vijāyasi. sace tvaṃ hoti kumārakaṃ vijāyissasi, tassa te ahaṃ āpaṇā makkaṭacchāpikaṃ kiṇitvā ānessāmi. yo te kumārakassa kīlāpanako bhavissati. sace pana tvaṃ bhoti kumārikaṃ vijāyissasi, tassā te ahaṃ āpaṇā makkaṭacchāpikaṃ kiṇitvā ānessāmi. yā te kumārikāya kīlāpa-

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: Go you Brahmin, having taken this young monkey, by which way [leads to] Rattapani, the dyer's son, by that way you approach. Having approached, say thus to Rattapani, the dyer's son: "Good Rattapani, I wish this young mon-

nikā bhavissatīti. tatiyampi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca: gaccha tvaṃ brāhmaṇa āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. atha kho bhante se brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakam kiṇitvā ānetvā taṃ māṇavikam etadavoca: ayaṃ te bhoti āpaṇā makkaṭacchāpakam kiṇitvā ānīto yo te kumārakassa kīlāpanako bhavissatīti. evaṃ vutte bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca: gaccha tvaṃ brāhmaṇa, imaṃ makkaṭacchāpakam ādāya yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ

key 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, by which way [led to] Rattapani, the dyer’s son, by that way he approached. Having approached, 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

evaṃ vadehi: icchā-mahaṃ samma ratta-pāṇī, imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ rañjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhanti. atha kho bhante so brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca: icchāmahaṃ samma rattapāṇī, imaṃ makkaṭacchāpakam pītāvalepanaṃ nāma raṅgajātaṃ¹⁷ rañjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhanti. evaṃ vutte bhante rattapāṇī rajakaputto taṃ brāhmaṇaṃ etadavoca: ayaṃ kho te bhante

¹⁷ rajitaṃ (machasaṃ, syā) ■

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, by which way [led to] Rattapani, the dyer’s son, by that way he approached. Having approached, 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 smoothen-

makkaṭacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo no vimajjanakkhamoti. evameva kho bhante bālānaṃ nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo, no vimajjanakkhamo. atha kho bhante so brāhmaṇo aparena samayena navaṃ dussayugaṃ ādāya yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅkamitvā rattapāṇiṃ rajakaputtam etadavoca: icchāmaṃ sammarattapāṇi, imaṃ navaṃ dussayugaṃ pitāvalepanaṃ nāma raṅgajātaṃ raṅgitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhanti. evaṃ vutte bhante rattapāṇī rajakaputto taṃ brāhmaṇaṃ etadavoca: idaṃ kho te bhante na-

ing. 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.”

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

vaṃ dussayugaṃ raṅgakkhamañceva ākoṭṭanakkhamañca vimajjanakkhamañcāti. evameva kho bhante tassa bhagavato vādo arahato sammāsambuddhassa raṅgakkhamo ceva paṇḍitānaṃ no bālānaṃ, anuyogakkhamo ca vimajjanakkhamo cāti.

sarājikā kho taṃ gahapati parisā evaṃ jānāti: upāli gahapati nigaṇṭhassa nātaputtassa sāvakoti. kassa taṃ gahapati sāvakaṃ dhāremāti. evaṃ vutte upāli gahapati utṭhāyāsanā ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenaṅjalimpanāmetvā nigaṇṭhaṃ nātaputtaṃ etadavoca: tena hi bhante suṇāhi yassā'haṃ sāvako:

direction of the Auspi-
cious One, said this to
Nigantha Nataputta:
Well then, O Bhante,
hear whose disciple I
am:

“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, excel-
lent in wisdom;
Gone beyond the uneven,
free from all stains,
The Auspicious One is he,
and I am his disciple.

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,

dhīrassa vigatamohassa,
pabhinna-khīlassa vijita-
vijayassa;
anīghassa susamacit-
tassa,
vuddhasīlassa sādhu-
pañña-¹⁸ssa;
vessantarassa¹⁸ vima-
lassa,
bhagavato tassa sā-
vako'hamasmi.

akathaṅkathissa tusi-
tassa,
vantalo-kāmisassa mudi-
tassa;
katasamaṇassa manu-
jassa,
antimasarīrassa na-

¹⁸vesamantarassa (machasaṃ,
syā) ■

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

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

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 in-
wardly restrained;
The liberated one who
has surmounted all
attachments,

rassa;
anopamassa virajassa,
bhagavato tassa sã-
vako'hamasmi.

asamsayassa kusalassa,
venayikassa sãrathiva-
rassa;
anuttarassa ruciradham-
massa,
nikkañkhassa pabhãsa-
karassa;
mãnacchidassa vïrassa,
bhagavato tassa sã-
vako'hamasmi.

nisabhassa appamey-
yassa,
gãmbhïrassa monapat-
tassa;
khemañkarassa devassa,

dhammaññhassa saṃvu-
tattassa;
saṅgãtigassa muttassa,
bhagavato tassa sã-
vako'hamasmi.

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

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.

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,

nāgassa pantasenassa,
khīṇasaṃyojanassa mut-
tassa;
paṭimantakassa dho-
nassa,
pannaddhajassa vītarā-
gassa;
dantassa nippapañcassa,

bhagavato tassa sā-
vako'hamasmi.

isisattamassa akuhassa,
tevijjassa brahmapat-
tassa;
nahātakassa¹⁹ pada-
kassa,
passaddhassa veditave-
dassa;
purindadassa sakkassa,
bhagavato tassa sā-
vako'hamasmi.

¹⁹nhātakassa (machasam) ■

and I am his disciple.

The noble one, he is well-
trained,
having obtained the high-
est gain, he is the mas-
ter of expositions;
endowed with mindful-
ness, the one of clear
vision,
with neither an inclina-
tion nor disinclination;

imperturbable is he, well
attained to mastery,
The Auspicious One is he,
and I am his disciple.

The rightly placed one, a
dweller in jhana,
of independent mind, the
purified one;
inwardly undefiled and
altogether fearless,
abiding in solitude, at-
tained to the highest;

Having crossed over, he
helps others to cross,
The Auspicious One is he,

ariyassa bhāvitattassa,
pattipattassa veyyākara-
ṇassa;
satīmato vipassissa,
anabhinatassa no apa-
natassa;
anejassa vasippattassa,
bhagavato tassa sã-
vako'hamasmi.

sammaggatassa jhã-
yissa,
ananugatantarassa sud-
dhassa;
asitassa appahīnassa²⁰,
pavivittassa aggapat-
tassa;
tiṇṇassa tārayantassa
bhagavato tassa sã-
vako'hamasmi.

²⁰appahitassa (machasam) ■

and I am his disciple.

The peaceful one with
extensive wisdom,
of great wisdom, free
from greed;
He is the Tathagata, the
Well-farer,
the matchless person, one
without equal;
He is self-possessed and
accomplished,
The Auspicious One is he,
and I am his disciple.

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

santassa bhūripaññaṃ,
mahāpaññaṃ vīta-
bhassa;
tathāgatassa sugatassa,
appaṭipuggalassa asa-
massa;
visāradassa nipuṇassa,
bhagavato tassa sā-
vako'hamasmi.

taṇhacchidassa bud-
dhassa,
vītadhūmassa anupalit-
tassa;
āhuṇeyyassa yakkhassa,
uttamapuggalassa atu-
lassa;
mahato yasaggapat-
tassa,
bhagavato tassa sā-
vako'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?”

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

kadā saññūlhā pana te gahapati ime samāṇassa gotamassa vaṇṇāti. seyyathāpi bhante nānāpupphānaṃ mahāpuppharāsī, tamenāṃ dakkho mālākāro vā mālākārante vāsī vā vicittaṃ mālaṃ gantheyya evameva kho bhante so bhagavā anekavaṇṇo anekasatavaṇṇo ko hi bhante vaṇṇārahassa vaṇṇaṃ na karissatīti.

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

