

0.0.1 Cook

1. Suppose, O bhikkhus, a foolish, incompetent, unskillful cook might present a king or a king's minister with various servings of curry [flavors]: with distinctly sour, also with distinctly bitter, also with distinctly pungent, also with distinctly sweet, also with spicy, also with mild, also with salty, also with unsalted.

2. O bhikkhus, that foolish, incompetent, unskillful cook does not grasp the sign of his own master: today, my master found this curry fit to delight in, or reached for this, or took much of this, or spoke in praise of this, or today my master found the distinctly sour curry fit to delight in, or reached for the distinctly sour, or took much of the distinctly sour, or spoke in praise of the distinctly sour, or today my master found the distinctly bitter curry fit to delight in, or reached for the distinctly bitter, or took much of the distinctly bitter, or spoke in praise of the distinctly bitter, or today my master found the distinctly pungent curry fit to delight in, or reached for the distinctly pungent, or took much of the distinctly pungent, or spoke in praise of the distinctly pungent, or today my master found the distinctly sweet curry fit to delight in, or reached for the distinctly sweet, or took much of the distinctly sweet, or spoke in praise of the distinctly sweet, or today my master found the spicy curry fit to delight in, or reached for the spicy, or took much of the spicy, or spoke in praise of the spicy, or today my master found the mild curry fit to delight in, or

0.0.1 sūdasuttam

1. seyyathāpi bhikkhave, bālo avyatto akusalo sūdo rājānaṃ vā rājamahāmattam¹ vā nānaccayehi sūpehi paccupaṭṭhito assa: ambilaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi alonikehipi.

2. sakho so bhikkhave, bālo avyatto akusalo sūdo sa-kassa bhattu² nimittam na uggaṇhāti: idaṃ vā me ajja bhattu sūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati, ambilaggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati, tittakaggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, tittakaggassa vā abhiharati, tittakaggassa vā bahuṃ gaṇhāti, tittakaggassa vā vaṇṇaṃ bhāsati, kaṭukaggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, kaṭukaggassa vā abhiharati, kaṭukaggassa vā bahuṃ gaṇhāti, kaṭukaggassa vā vaṇṇaṃ bhāsati, madhuraggaṃ vā me ajja bhattu sūpeyyaṃ ruccati, madhuraggassa vā abhiharati, madhuraggassa vā bahuṃ gaṇhāti, madhuraggassa vā vaṇṇaṃ bhāsati, khārikaṃ vā me ajja bhattu sūpeyyaṃ ruccati, khārikassa vā abhiharati, khārikassa vā bahuṃ gaṇhāti, khārikassa vā vaṇṇaṃ bhāsati, akhārikaṃ vā me ajja bhattu sūpeyyaṃ ruccati, akhārikassa vā abhiha-

¹rājamahāmattānaṃ - sīmu. ■

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²bhatta - machasaṃ, syā. ■

reached for the mild, or took much of the mild, or spoke in praise of the mild, or today my master found the salty curry fit to delight in, or reached for the salty, or took much of the salty, or spoke in praise of the salty, or today my master found the unsalted curry fit to delight in, or reached for the unsalted, or took much of the unsalted, or spoke in praise of the unsalted. Now, O bhikkhus, that foolish, incompetent, unskillful cook just becomes not a gainer of clothing, not a gainer of wages, not a gainer of offerings. What is the reason for that? Because, O bhikkhus, he being thus foolish, incompetent, unskillful cook, does not grasp the sign of his own master.

3. It is just so, O bhikkhus, here, a certain foolish, incompetent, unskillful bhikkhu dwells in the body not perceiving in accordance with the body as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in the body as not one who perceives in accordance with the body, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in feelings not perceiving in accordance with feelings as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in feelings as not one who perceives in accordance with feelings, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in states of mind not perceiving in accordance with states of mind as an ardent, contemplative and mindful one

rati, akhārikassa vā bahum gaṇhāti, akhārikassa vā vaṇṇam bhāsati, loṇikam vā me ajja bhattu sūpeyyam ruccati, loṇikassa vā abhiharati, loṇikassa vā bahum gaṇhāti, loṇikassa vā vaṇṇam bhāsati, aloṇikam vā me ajja bhattu sūpeyyam ruccati, aloṇikassa vā abhiharati, aloṇikassa vā bahum gaṇhāti, aloṇikassa vā vaṇṇam bhāsati, sakho so bhikkhave, bālo avyatto akusalo sūdo naceva lābhī hoti: acchādanassa, na lābhī vetanassa, na lābhī abhihārānam. taṃ kissa hetu: ta-thā hi so bhikkhave, bālo avyatto akusalo sūdo sakassa bhattu nimittam na uggaṇhāti.

3. evameva kho bhikkhave, idhekacco bālo avyatto akusalo bhikkhu kāye na kāyānupassī³ viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassam. tassa kāye na kāyānupassino⁴ viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittam na uggaṇhāti. vedanāsu na vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassam. tassa kāye na vedanānupassino viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittam na uggaṇhāti. citte na cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassam. tassa kāye na cittānupassino viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittam na uggaṇhāti. dhammesu na dhammānupassī

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³kāye kāyānupassī - machasaṃ, syā. ■

⁴kāye kāyānupassino - machasaṃ, syā. ■

having put away worldly covetousness and longing. Of him dwelling in states of mind as not one who perceives in accordance with states of mind, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in dhammas not perceiving in accordance with dhammas as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in dhammas as not one who perceives in accordance with dhammas, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. Now, O bhikkhus, that foolish, incompetent, unskillful bhikkhu just becomes not a gainer of pleasant dwelling here and now, not a gainer of mindfulness and contemplative. What is the reason for that? Because, O bhikkhus, he being thus foolish, incompetent, unskillful bhikkhu, does not grasp the sign of his own mind.

4. Suppose, O bhikkhus, a wise, accomplished, skillful cook might present a king or a king's minister with various servings of curry [flavors]: with distinctly sour, also with distinctly bitter, also with distinctly pungent, also with distinctly sweet, also with spicy, also with mild, also with salty, also with unsalted.

5. O bhikkhus, that wise, competent, skillful cook grasps the sign of his own master: today, my master found this curry fit to delight in, or reached for this, or took much of this, or spoke in praise of this, or today my master found

⁵ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye na dhammānupassino⁶ viharato cittaṃ na samādhiyati, upakkilesā na pahīyanti. so taṃ nimittaṃ na uggaṇhāti. sakho so bhikkhave, bālo avyatto akusalo bhikkhu naceva lābhī hoti diṭṭhadhammasukhavihārānaṃ⁷, na lābhī satisampajaññaṃ. taṃ kissa hetu? tathā hi so bhikkhave, bālo avyatto akusalo bhikkhu sakassa cittassa nimittaṃ na uggaṇhāti.

4. seyyathāpi bhikkhave, paṇḍito viyatto kusalo sūdo rājānaṃ vā rājamahāmattaṃ vā nānaccayehi sūpehi paccupaṭṭhito assa: ambilaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi aloṇikehipi.

5. sakho so bhikkhave, paṇḍito viyatto kusalo sūdo sakassa bhattu nimittaṃ uggaṇhāti: "idaṃ vā me ajja bhattu sūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati, ambilaggāṃ vā me ajja bhattu sūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati, tittakaggāṃ vā me ajja bhattu sūpeyyaṃ ruccati, tittakaggassa vā abhiharati, tittakaggassa vā bahuṃ gaṇhāti, tittakaggassa

⁵dhammesu dhammānupassī - machasaṃ, syā. ■

⁶dhammesu dhammānupassino - machasaṃ, syā. ■

⁷diṭṭheva dhamme sukhavivihārānaṃ - machasaṃ, syā. ■

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the distinctly sour curry fit to delight in, or reached for the distinctly sour, or took much of the distinctly sour, or spoke in praise of the distinctly sour, or today my master found the distinctly bitter curry fit to delight in, or reached for the distinctly bitter, or took much of the distinctly bitter, or spoke in praise of the distinctly bitter, or today my master found the distinctly pungent curry fit to delight in, or reached for the distinctly pungent, or took much of the distinctly pungent, or spoke in praise of the distinctly pungent, or today my master found the distinctly sweet curry fit to delight in, or reached for the distinctly sweet, or took much of the distinctly sweet, or spoke in praise of the distinctly sweet, or today my master found the spicy curry fit to delight in, or reached for the spicy, or took much of the spicy, or spoke in praise of the spicy, or today my master found the mild curry fit to delight in, or reached for the mild, or took much of the mild, or spoke in praise of the mild, or today my master found the salty curry fit to delight in, or reached for the salty, or took much of the salty, or spoke in praise of the salty, or today my master found the unsalted curry fit to delight in, or reached for the unsalted, or took much of the unsalted, or spoke in praise of the unsalted. Now, O bhikkhus, that wise, competent, skillful cook just becomes a gainer of clothing, a gainer of wages, a gainer of offerings. What is the reason for that? Because, O bhikkhus, he being thus wise, competent, skillful cook, grasps the sign of his own master.

vā vaṇṇaṃ bhāsatī, kaṭukaggamaṃ vā me ajja bhattu sūpeyyaṃ ruccati, kaṭukaggassa vā abhiharati, kaṭukaggassa vā bahumaṃ gaṇhāti, kaṭukaggassa vā vaṇṇaṃ bhāsatī, madhuraggamaṃ vā me ajja bhattu sūpeyyaṃ ruccati, madhuraggassa vā abhiharati, madhuraggassa vā bahumaṃ gaṇhāti, madhuraggassa vā vaṇṇaṃ bhāsatī, khārikamaṃ vā me ajja bhattu sūpeyyaṃ ruccati, khārikassa vā abhiharati, khārikassa vā bahumaṃ gaṇhāti, khārikassa vā vaṇṇaṃ bhāsatī, akhārikamaṃ vā me ajja bhattu sūpeyyaṃ ruccati, akhārikassa vā abhiharati, akhārikassa vā bahumaṃ gaṇhāti, akhārikassa vā vaṇṇaṃ bhāsatī, loṇikamaṃ vā me ajja bhattu sūpeyyaṃ ruccati, loṇikassa vā abhiharati, loṇikassa vā bahumaṃ gaṇhāti, loṇikassa vā vaṇṇaṃ bhāsatī, aloṇikamaṃ vā me ajja bhattu sūpeyyaṃ ruccati, aloṇikassa vā abhiharati, aloṇikassa vā bahumaṃ gaṇhāti, aloṇikassa vā vaṇṇaṃ bhāsatīti, sakho so bhikkhave, paṇḍito vyatto kusalo sūdo sakassa bhattu nimittaṃ uggaṇhāti.

6. evameva kho bhikkhave, idhekacco paṇḍito viyatto kusalo bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye kāyānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa vedanāsu vedanānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke

6. It is just so, O bhikkhus, here, a certain wise, competent, skillful bhikkhu dwells in the body perceiving in accordance with the body as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in the body as one who perceives in accordance with the body, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in feelings perceiving in accordance with feelings as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in feelings as one who perceives in accordance with feelings, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in states of mind perceiving in accordance with states of mind as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in states of mind as one who perceives in accordance with states of mind, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in dhammas perceiving in accordance with dhammas as an ardent, contemplative and mindful one having put away worldly covetousness and longing. Of him dwelling in dhammas as one who perceives in accordance with dhammas, the mind attains samadhi, the defilements are abandoned, he grasps that sign. Now, O bhikkhus, that wise, competent, skillful bhikkhu just becomes a gainer of pleasant dwelling here and now, a gainer of mindfulness and contemplative. What is the reason for that? Because, O bhikkhus, he being thus wise, competent, skillful bhikkhu, grasps the sign of his own mind.

abhijjhādomanassaṃ. tassa citte cittānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa dhammesu dhammānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. sakho so bhikkhave, paṇḍito viyatto kusalo bhikkhu lābhī ceva hoti diṭṭhadhamma-sukhavihārānaṃ, lābhī hoti satisampajaññaṃ. taṃ kissa hetu: tathā hi so bhikkhave, paṇḍito vyatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhātīti.