

0.0.1 Anathapindika

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

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

0.0.1 anāthapiṇḍika suttam

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

2. evaṃ bhantehi kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yenāyasmā sārīputto tenupasaṅkami. upasaṅkamtivā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca: "anāthapiṇḍiko bhante, gahapati ābādhiko hoti dukkhito bālhagilāno. so āyasmato sārīputtassa pāde sirasā vandati, evañca vadeti: "sādhū kira bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā"ti. adhi-vāsesi kho āyasmā sārīputto tuṇhībhāvena.

3. atha kho āyasmā sārīputto pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya āyasmatā ānandena, pac-

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

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

chāsamaṇena yena anāthapiṇḍikassa gahapatissa ni-
 vesanaṃ tenupasaṅkami. upasaṅkamtvā paññatte āsane
 nisīdi. nisajja kho āyasmā sārīputto anāthapiṇḍikaṃ
 gahapatiṃ etadavoca: kacci te gahapati, khamanīyaṃ
 kacci yāpanīyaṃ kacci dukkhā vedanā paṭikkamanti
 no abhikkamanti. paṭikkamosānaṃ paññāyati no abhik-
 kamo'ti? na me bhante, khamanīyaṃ na yāpanīyaṃ
 bālā me dukkhā vedanā abhikkamanti no paṭikkamanti
 abhikkamosānaṃ paññāyati no paṭikkamo'ti.

4. yathārūpena ca kho gahapati, buddhe appasādena
 samannāgato assutavā puthujjano kāyassa bhedaṃ pa-
 rammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-
 pajjati. tathārūpo te buddhe appasādo natthi. atthi
 ca kho te gahapati, buddhe aveccappasādo: "itipi so
 bhagavā araham sammā sambuddho vijjācaraṇasam-
 panno sugato lokavidu anuttaro purisadammasārathī
 satthā devamanussānaṃ buddho bhagavā"ti. tañca
 pana te buddhe aveccappasādaṃ attani samanupas-
 sato ṭhānaso vedanā paṭippassambheyyuṃ¹.

5. yathārūpena kho gahapati, dhamme appasādena
 samannāgato assutavā puthujjano kāyassa bhedaṃ pa-
 rammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-
 pajjati, tathārūpo te dhamme appasādo natthi atthi
 ca kho te gahapati, dhamme aveccappasādo: "svā-
 khāto bhagavatā dhammo sandiṭṭhiko akāliko ehipas-
 siko opanayiko paccattaṃ veditabbo viññūhi"ti. tañca

¹paṭippassambheyya-sīmu, machasaṃ. ■

that confirmed faith in the Buddha within yourself, those feelings may subside in this place.

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

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

pana te dhamme aveccappasādaṃ attani samanupasato ṭhānaso vedanā paṭippassambheyyuṃ.

6. yathārūpena kho gahapati, saṅghe appasādena samannāgato assutavā puthujjano kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te saṅghe appasādo natthi. atthi ca kho te gahapati, saṅghe aveccappasādo: "supaṭipanno bhagavato sāvakaṃgaho, ujupaṭipanno bhagavato sāvakaṃgaho, ñāyapaṭipanno bhagavato sāvakaṃgaho, sāmīcipaṭipanno bhagavato sāvakaṃgaho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhaḡavato sāvakaṃgaho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassa"ti. taṅca pana te saṅghe aveccappasādaṃ attani samanupasato ṭhānaso vedanā paṭippassambheyyuṃ.

7. yathārūpena kho gahapati, dussīlyena samannāgato assutavā puthujjano kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpaṃ te dussīlyaṃ natthi. atthi ca kho te gahapati ariyakantāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmatṭhāni samādhisaṃvattanikāni. tāni ca pana te ariyakantāni sīlāni attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." And from considering that confirmed faith in the Sangha within yourself, those feelings may subside in this place.

7. In fact, O head of household, the form of immorality that the one to whom the hearing [of the Dhamma] does not come to be, a puthujjana, is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of immorality. But for you, O head of household, there is the virtue dear to the noble ones [thus]: "unbroken, untorn, unmottled, unspeckled, freeing, praised by the wise, untarnished, leading to samadhi." And from considering that virtue dear to the noble ones within yourself, those feelings may subside in this place.

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

8. yathārūpāya kho gahapati, micchādiṭṭhiyā saman-
nāgato assutavā puthujjano kāyassa bheda paramma-
raṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
tathārūpā te micchādiṭṭhi natthi atthi ca kho te gaha-
pati, sammādiṭṭhi. tañca pana te sammādiṭṭhiṃ attani
samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

9. yathārūpena kho gahapati, micchāsaṅkappena sa-
mannāgato assutavā puthujjano kāyassa bheda param-
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapaj-
jati, tathārūpo te micchāsaṅkappo natthi. atthi ca kho
te gahapati, sammāsaṅkappo. tañca pana te sammā-
saṅkappaṃ attani samanupassato ṭhānaso vedanā pa-
ṭippassambheyyuṃ.

10. yathārūpāya kho gahapati, micchāvācāya saman-
nāgato assutavā puthujjano kāyassa bheda paramma-
raṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
tathārūpā te micchāvācā natthi. atthi ca kho te gaha-
pati, sammāvācā tañca pana te sammāvācaṃ attani
samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

11. yathārūpena kho gahapati, micchākammantena
samannāgato assutavā puthujjano kāyassa bheda pa-
rammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-
pajjati, tathārūpo te micchākammanto natthi. atthi
ca kho te gahapati, sammākammanto tañca pana te

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

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

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

sammākammantaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

12. yathārūpena kho gahapati, micchā ājīvena saman-nāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāājīvo natthi. atthi ca kho te gahapati, sammāājīvo tañca pana te sammāājīvaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

13. yathārūpena kho gahapati, micchāvāyāmena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāvāyāmo natthi. atthi ca kho te gahapati, sammāvāyāmo. tañca pana te sammāvāyāmaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

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

15. yathārūpena kho gahapati, micchāsamādhinā samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāsamādhi natthi. atthi ca kho

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

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

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

te gahapati, sammāsamādhi tañca pana te sammāsa-
mādhim attani samanupassato tñānaso vedanā paṭip-
passambheyyum.

16. yathārūpena kho gahapati, micchāñāṇena saman-
nāgato assutavā puthujjano kāyassa bheda paramma-
raṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
tathārūpaṃ te micchāñāṇaṃ natthi. atthi ca kho te
gahapati, sammāñāṇaṃ tañca pana te sammāñāṇaṃ
attani samanupassato tñānaso vedanā paṭippasam-
bheyyum.

17. yathārūpāya kho gahapati, micchāvimuttiyā sa-
mannāgato assutavā puthujjano kāyassa bheda param-
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapaj-
jati, tathārūpā te micchāvimutti natthi. atthi ca kho te
gahapati, sammāvimutti tañca pana te sammāvimut-
tiṃ attani samanupassato tñānaso vedanā paṭippas-
sambheyyum.

18. atha kho anāthapiṇḍikassa gahapatissa tñānaso
vedanā paṭippassambhimsu². atha kho anāthapiṇḍiko
gahapati āyasmantaṃ sārīputtaṃ āyasmantañca ānan-
daṃ sakeneva thālipākena parivisi. atha kho anātha-
piṇḍiko gahapati, āyasmantaṃ sārīputtaṃ bhuttāviṃ
onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā

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²paṭippassambhi-syā.

is the right effort. And from considering that right effort within yourself, those feelings may subside in this place.

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

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

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

ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho anātha-
piṇḍikaṃ gahapatiṃ āyasmā sārīputto imāhi gāthāhi
anumodi:

yassa saddhā tathāgate,
acalā suppatiṭṭhitā;
sīlañca yassa kalyāṇaṃ,
ariyakantaṃ paṣaṃsitaṃ.

saṅghe pasādo yassatthi,
ujubhūtañca dassanaṃ;
adaḷiddo'ti taṃ āhu,
amoghaṃ tassa jīvitaṃ.

tasmā saddhañca sīlañca,
pasādaṃ dhammadassanaṃ;
anuyuñjetha medhāvī,
saraṃ buddhānasāsana'nti".

19. atha kho āyasmā sārīputto anāthapiṇḍikaṃ ga-
hapatiṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pak-
kami. atha kho āyasmā ānando yena bhagavā tenu-
paṣaṅkami. upasaṅkamitvā bhagavantaṃ abhivāde-
tvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āya-
smantaṃ ānandaṃ bhagavā etadavoca: "handa kuto
nu tvaṃ ānanda, āgacchasi divādivassā"ti. āyasmatā
bhante, sārīputtena anāthapiṇḍiko gahapati iminā ca
iminā ca ovādena ovaditoti. paṇḍito ānanda, sārīputto
mahāpañño ānanda, sārīputto, yatra hi nāma cattāri

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

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

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

sotāpattiyāṅgāni dasahi ākārehi³ vibhajissatīti.

³dasahākārehi-syā, machasaṃ. ■
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“Of whom faith in the Tathagata,
is well established, unshakeable;
of whom there is goodness and virtue,
pleasing and agreeable to the noble ones.

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

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

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

