

0.0.1 III

1. At one time the Auspicious One resided at the Sakkian [town of] kapilavatthu in Nigrodha's park. At that time, many bhikkhus were engaged in robe making for the Auspicious One, [with the expectation:] "With the passing away of three months, the Auspicious One will set out wondering when the robe is finished." Mahanama the Sakkian heard: apparently many bhikkhus are engaged in robe making for the Auspicious One, [with the expectation:] "With the passing away of three months, the Auspicious One will set out wondering when the robe is finished." So then, by which way [led to] the Auspicious One, by that way Mahanama the Sakkian approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one

0.0.1 gilānasuttaṃ

ekam samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. tena kho samayena sambahulā bhikkhū bhagavato cīvarakammaṃ karonti: "niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī"ti. assosi kho mahānāmo sakko sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti: niṭṭhitacīvaro bhagavā temāsaccayena cārikaṃ pakkamissatī"ti. atha kho mahānāmo sakko yena bhagavā tenupasaṅkami. upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantam etadavoca: sutam me

side, Mahanama the Sakkian said this to the Auspicious One: O Bhante, I have heard that, apparently many bhikkhus are engaged in robe making for the Auspicious One, [with the expectation:] “With the passing away of three months, the Auspicious One will set out wondering when the robe is finished.” [I have] not heard, O Bhante, in the presence of the Auspicious One, not received this in his presence, “the means by which a wise male lay disciple who is afflicted, in pain, severely ill, should be advised by a wise male lay disciple.”

2. Mahanama, a wise male lay disciple who is afflicted, in pain, severely ill, should be consoled by a wise male lay disciple with four consoling dhammas. Let the venerable one be consoled. There exists in the venerable

taṃ¹ bhante, sambahulā kira bhikkhū bhagavato cīvarakammaṃ karonti "niṭṭhitacīvaro bhagavā, temāsaccayena cārikaṃ pakka-missatī"ti na kho ne-taṃ² bhante, bhagavato sammukhā sutam, sammukhā paṭigga-hitam "sappaññaena upāsakena sappañño upāsako ābādhiko dukkhito bālhaḡilāno ova-ditabbo"ti.

sappaññaena mahā-nāma, upāsakena sappañño upāsako ābādhiko dukkhito bālha-gilāno catūhi assāsanī-

¹sutametaṃ-machasaṃ. ■

²panetaṃ-machasaṃ, ke etaṃ-sī
1, 2. ■

one confirmed faith in the Buddha [thus:] “Truly is he the Auspicious One, the Arahan, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious.” Let the venerable one be consoled. There exists in the venerable one 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.” Let the venerable one be consoled. There exists in the venerable one confirmed faith in the Sangha [thus:] “The Sangha of the Auspicious One’s disciples have entered upon the good path, the Sangha of the Auspicious One’s disciples have entered upon the

yehi dhammehi assāse-
tabbo. assasatāyasmā,
atthāyasmato buddhe
aveccappasādo "itipi
so bhagavā araham
sammā sambuddho
vijjācaraṇasampanno
sugato lokavidū anu-
taro purisadamma-
sārathī satthā deva-
manussānaṃ buddho
bhagavā"ti. assasatā-
yasmā, atthāyasmato
dhamme aveccappa-
sādo "svākkhāto bha-
gavatā dhammo san-
diṭṭhiko akāliko ehi-
passiko opanayiko
paccattaṃ veditabbo
viññūhī"ti. assasatā-
yasmā atthāyasmato
saṅghe aveccappasādo
"supaṭipanno bhaga-
vato sāvaka-saṅgho,
ujupaṭipanno bhaga-
vato sāvaka-saṅgho,
ñāyapaṭipanno bha-
gavato sāvaka-saṅgho,
sāmīcipaṭipanno bha-
gavato sāvaka-saṅgho,

straight path, the Sangha of the Auspicious One's disciples have entered upon the true path, the Sangha of the Auspicious One's disciples have 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 are worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." Let the venerable one be consoled. There exists in the venerable one the virtues dear to the noble ones: "Unbroken, untorn, unmottled, unspeckled, freeing, praised by the wise, unadhered to, leading to samadhi."

3. Mahanama, a wise male lay disciple who is afflicted, in pain, severely ill, having been consoled by a wise male lay disciple with these four consoling

yadidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā esabha-gavato sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalika-raṇīyo anuttaraṃ puñ-ṇakkhettaṃ lokassā"ti. assasatāyasmā atthā-yasmato ariyakantāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujis-sāni viññuppasatthāni aparāmaṭṭhāni samā-dhisamvattanikānīti.

sappaññena mahā-nāma, upāsakena sappañño upāsako ābādhiko dukkhito bālha-gilāno. imehi catūhi

dhammas, for him thus should be said. “Is there concern for the venerable one in mother and father?” If he would say yes. “There is for me a concern in mother and father,” for him thus should be said. “Indeed, good sir, the venerable one is liable to death. If the venerable one will create concern in mother and father, he will still die. If the venerable one will not create concern in mother and father he will also die. Please, let the venerable one abandon that concern in mother and father.” If he would say yes. “That concern in mother and father has been abandoned by me,” for him thus should be said. “But is there concern for the venerable one in children and wife?” If he would say yes. “There is for me a concern in children and

assāsaniyehi³ dhammehi assāsetvā evamassa vacaniyo. “atthāyasmato mātāpitusu apekhā”ti. so ce evaṃ vadeyya: “atthi me mātāpitusu apekhāti. so evamassa vacaniyo. āyasmā⁴ kho māriso maraṇadhammo, sacepāyasmā mātāpitusu apekhaṃ karissati marissateva, no cepāyasmā mātāpitusu apekhaṃ karissati marissateva. sacāyasmato mātāpitusu apekhā⁵ taṃ pajāhā”ti. so ce evaṃ vadeyya: “yā me mātāpitusu apekhā sā pajāhīnā” ti so evamassa vacaniyo: “atthi panāyasmato puttadāresu apekhā”ti? so ce evaṃ vadeyya: “atthi me puttadāresu apekhā”ti.

³assāsaniyehi-sī 1, 2, syā.■

⁴āyasmāpi-sīmu, sī 2.■

⁵sādhāyasmā yā te mātāpitusu apekkhā-machasaṃ, syā.■

wife,” for him thus should be said. “Indeed, good sir, the venerable one is liable to death. If the venerable one will create concern in children and wife, he will still die. If the venerable one will not create concern in children and wife he will also die. Please, let the venerable one abandon that concern in children and wife.”

4. If he would say yes. “That concern in children and wife has been abandoned by me,” for him thus should be said. “But is there concern for the venerable one in the five cords of human sensual pleasure?” If he would say yes. “There is for me a concern in the five cords of human sensual pleasure,” for him thus should be said. “Indeed friend, divine sensual pleasures

so evamassa vacanīyo:
"āyasmā kho mārīso
maraṇadhammo, sace
pāyasmā puttadāresu
apekhaṃ karissati ma-
rissateva, no cepāya-
smā puttadāresu ape-
khaṃ karissati maris-
sateva. sacāyasmato
puttadāresu apekhā
taṃ pajahā"ti.

so ce evaṃ vadeyya:
"yā me puttadāresu
apekhā sā pahīnā"ti.
so evamassa vacanīyo:
"atthi panāyasmato
mānusakesu pañcasu
kāmaguṇesu apekhā"ti?
so ce evaṃ vadeyya:
"atthi me mānusakesu
pañcasu kāmaguṇesu
apekhā"ti. so evamassa
vacanīyo: " mānusa-
kehi⁶ kho āvuso, kā-

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⁶mānusakesu-sī 1, 2.

are more brilliant and more excellent than human sensual pleasures. Please, having turned the mind away from human sensual pleasures, let the venerable one set the mind on the devas of the Four Great Kings.”

5. If he would say yes. “The mind has been turned away from human sensual pleasures by me. The mind is set on the devas of the Four Great Kings,” for him thus should be said. “Indeed friend, the Tavatimsa devas are more brilliant and more excellent than the devas of the Four Great Kings. Please, having turned the mind away from the devas of the Four Great Kings, let the venerable one set the mind on the Tavatimsa devas.”

mehi⁷ dibbā kāmā
abhikkantatarā ca pa-
ṇītatarā ca. sādhāya-
smā mānusakehi kāmehi
cittaṃ vuṭṭhā-
petvā cātummahārā-
jikesu devesu cittaṃ
adhimocehi”ti.

so ce evaṃ vadeyya:
"mānusakehi kāmehi
me cittaṃ vuṭṭhitaṃ
cātummahārājikesu
devesu cittaṃ adhimo-
cita'nti". so evamassa
vacanīyo: "cātumma-
hārājikehi kho āvuso
devehi tāvatimsā devā
abhikkantatarā ca pa-
ṇītatarā ca sādhāya-
smā cātummahārāji-
kehi devehi cittaṃ vuṭ-
ṭhāpetvā tāvatimsesu
devesu cittaṃ adhimo-
cehi”ti.

⁷kāmesu-sī 1, 2. ■
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6. If he would say yes. "The mind has been turned away from the devas of the Four Great Kings. The mind is set on the Tavatimsa devas," for him thus should be said. "Indeed friend, the Yama devas are more brilliant and more excellent than the Tavatimsa devas. Please, having turned the mind away from the Tavatimsa devas, let the venerable one set the mind on the Yama devas."

7. If he would say yes. "The mind has been turned away from the Tavatimsa devas. The mind is set on the Yama devas," for him thus should be said. "Indeed friend, the Tusita devas are more brilliant and more excellent than the Yama devas. Please, having turned the mind away from the Yama devas, let the venerable one set the mind on the Tusita devas."

so ce evaṃ vadeyya: "cātummahārājikehi me devehi cittaṃ vuṭṭhitaṃ tāvatimsesu devesu cittaṃ adhimocita'nti". so evamassa vacanīyo: "tāvatimsehi kho āvuso, devehi yāmā devā abhikkantatarā ca paṇītatarā ca sādhāyasmā tāvatimsehi devehi cittaṃ vuṭṭhāpetvā yāmesu devesu cittaṃ adhimocetvā"ti.

so ce evaṃ vadeyya: 'tāvatimsehi kho devehi me cittaṃ vuṭṭhitaṃ, yāmesu devesu cittaṃ adhimocita'nti'. so evamassa vacanīyo: "yāmehi kho āvuso, devehi tusitā devā abhikkantatarā ca paṇītatarā ca. sādhāyasmā yāmehi devehi cittaṃ vuṭṭhāpetvā tusitesu devesu cittaṃ adhimocetvā"ti.

8. If he would say yes. “The mind has been turned away from the Yama devas. The mind is set on the Tusita devas,” for him thus should be said. “Indeed friend, the Nimmanarati devas are more brilliant and more excellent than the Tusita devas. Please, having turned the mind away from the Tusita devas, let the venerable one set the mind on the Nimmanarati devas.”

so ce evaṃ vadeyya: "yāmehi devehi me cittaṃ vuṭṭhitaṃ, tussitesu devesu cittaṃ adhimocita'nti". so evamassa vacanīyo: "tusitehi kho āvuso, devehi nimmāṇaratī devā abhikkantatarā ca paṇītatārā ca. sād dhāyasmā tusitehi devehi cittaṃ vuṭṭhāpetvā nimmāṇaratīsu devesu cittaṃ adhimocetvā"ti.

9. If he would say yes. “The mind has been turned away from the Tusita devas. The mind is set on the Nimmanarati devas,” for him thus should be said. “Indeed friend, the Paranimmitavasavatti devas are more brilliant and more excellent than the Nimmanarati devas. Please, having turned the mind away from the Nimmanarati devas, let the venerable one set the mind on the Paranim-

so ce evaṃ vadeyya: "tusitehi devehi me cittaṃ vuṭṭhitaṃ, nimmāṇaratīsu devesu cittaṃ adhimocita'nti". so evamassa vacanīyo: "nimmāṇaratīhi kho āvuso, devehi paranimmitavasavattī devā abhikkantatarā ca paṇītatārā ca, sād dhāyasmā nimmāṇaratīhi devehi cittaṃ vuṭṭhāpetvā paranimmitavasa-

mitavasavatti devas.”

10. If he would say yes.
“The mind has been turned away from the Nimmanarati devas. The mind is set on the Paranimmitavasavatti devas,” for him thus should be said. “Indeed friend, the devas of the Brahma world are more brilliant and more excellent than the Paranimmitavasavatti devas. Please, having turned the mind away from the Paranimmitavasavatti devas, let the venerable one set the mind on the devas of the Brahma world.”

11. If he would say yes.
“The mind has been turned away from the Paranimmitavasavatti devas. The mind is set on the devas of the Brahma world,” for him thus should be said. “Indeed friend, even the Brahma world is impermanent, unsta-

vattīsu devesu cittaṃ adhimocehī”ti.

so ce evaṃ vadeyya:
"nimṃāṇaratīhi devehi me cittaṃ vuṭṭhitam, paranimmitavasavat-tīsu devesu cittaṃ adhimocita'nti". so evamassa vacanīyo:
"paranimmitavasavat-tīhi kho āvuso, devehi brahmaloko abhikkantataro ca paṇītataro ca. sādhāyasmā paranammitavasavattīhi devehi cittaṃ vuṭṭhāpetvā brahmaloke cittaṃ adhimocehī”tā.

se ce evaṃ vadeyya:
paranimmitavasavat-tīhi kho devehi me cittaṃ vuṭṭhitam, brahmaloke cittaṃ adhimocita'nti". so evamassa vacanīyo: "brahmaloko'pi kho āvuso,

ble, included in personification. Please, having turned the mind away from the Brahma world, let the venerable one bring the mind near the cessation of personification.”

12. If he would say yes. “The mind has been turned away from the Brahma world. The mind has been brought near the cessation of personification,” [then] indeed Mahanama, there is not any difference between a male lay disciple thus liberated in mind and a bhikkhu who is liberated in mind for a hundred years, I say. That is, liberation to liberation.

anicco addhuvo sakkāyapariyāpanno, sādḥāyasmā brahmalokā cittaṃ vuṭṭhāpetvā sakkāyanirodhe cittaṃ upasaṃhārā”ti⁸.

so ce evaṃ vadeyya: “brahmalokā me cittaṃ vuṭṭhitaṃ sakkāyanirodhe cittaṃ upasaṃhata’nti⁹ ” evaṃ vimuttacittassa kho mahānāma upāsakassa vassasatavimuttacittena¹⁰ bhikkhunā na kiñci nānākaraṇaṃ vadāmi yadidaṃ vimuttiyā vimuttinti¹¹.

⁸upasaṃharāhīti-machasaṃ. ■

⁹upasaṃharāmīti-machasaṃ. ■

¹⁰āsavā vimuttacittena-machasaṃ. ■

¹¹vimuttanīti-machasaṃ. ■

