

0.0.1 Yamaka

1. Thus was heard by me. At one time the venerable Sariputta was dwelling in Savatthi at Jeta's Grove, Anathapindika's Park.

2. At that time, such a form of evil entrenchment in view had arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

3. Many bhikkhus heard, apparently, such a form of evil entrenchment in view has arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body,

yamaka suttaṃ

evaṃ me suttaṃ ekaṃ
samayaṃ āyasmā
sāriputto sāvatthiyaṃ
viharaṭi jetavane
anāthapiṇḍikassa
ārāme.

tena kho pana samayena
yamakassa nāma
bhikkhuno evarūpaṃ
pāpakaṃ diṭṭhigataṃ
uppannaṃ hoti tathāhaṃ
bhagavatā dhammaṃ,
desitaṃ ājānāmi yathā
khīṇāsavo bhikkhu
kāyassa bhedā ucchijjati
vinassati na hoti parammaraṇā'ti.

assosum kho sambahulā
bhikkhu yamakassa
kira nāma bhikkhuno
evarūpaṃ pāpakaṃ
diṭṭhigataṃ uppannaṃ
hoti: tathāhaṃ bhagavatā
dhammaṃ desitaṃ
ājānāmi, yathā khīṇāsavo

a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

4. So then, by which way [led to] the venerable Yamaka, by that way those bhikkhus approached. Having approached the venerable Yamaka, they exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, they sat down to one side. Having sat down to one side, those bhikkhus said this to the venerable Yamaka: “Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.””

bhikkhū kāyassa
bhedā ucchijjati vinassati
na hoti parammaraṇā”ti.

atha kho te bhikkhu
yenāyasmā yamako
tenupasaṃkamim̐su.
upasaṃkamitvā āyasmatā
yamakena saddhim̐
sammodim̐su sammodaniyaṃ
kathaṃ sārāṇiyaṃ
vitisāretvā ekamantaṃ
nisīdim̐su. ekamantaṃ
nisinnā kho te bhikkhū
āyasmantaṃ yamakaṃ
etadavocuṃ: “saccaṃ
kira te āvuso yamaka,
evarūpaṃ pāpakaṃ
diṭṭhigataṃ uppannaṃ
”tathāhaṃ bhagavatā
dhammaṃ desitaṃ
ājānāmi, yathā khiṇāsavo
bhikkhu kāyassa
bhedā ucchijjati vinassati
na hoti parammaraṇā,
ti.

5. Yes, O friends. “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

6. Do not say so, O friend Yamaka, to misrepresent the Auspicious One. Indeed, the misrepresentation of the Auspicious One is not good. The Auspicious One would certainly not say thus: “From the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

7. Even [while] those bhikkhus were saying thus, the venerable Yamaka still obstinately adhered to [and] expressed that same evil entrenchment in view: “As I understand the Dhamma

evaṃ kho'haṃ¹ āvuso
bhagavatā dhammaṃ
desitaṃ ājānāmi yathā
khīṇāsavo bhikkhu
kāyassa bhedā ucchijjati
vinassati na hoti parammaraṇā'ti.

mā āvuso yamaka
evaṃ avaca, bhagavantam
abbhācikkhi, na hi
sādhū bhagavato
abbhakkhānaṃ², na
hi bhagavā evaṃ
vadeyya: "khīṇāsavo
bhikkhu kāyassa
bheda ucchijjati vinassati
na hoti parammaraṇā"ti.

evampi kho āyasmā
yamako tehi bhikkhūhi
vuccamāno tatheva
taṃ pāpakam diṭṭhagataṃ

¹evaṃ khvāhaṃ - syā,
machasaṃ.■

²abbhāvikkhanaṃ -
machasaṃ.■

taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

8. Since those bhikkhus were unable to detach the venerable Yamaka from this evil entrenchment in view, so then, having risen up from their seats, by which way [led to] the venerable Sariputta, by that way they approached. Having approached, they said this to the venerable Sariputta. O friend Sariputta, an evil entrenchment in view has arisen for the bhikkhu named Yamaka thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas de-

thāmasā parāmassa³
abhinivissa voharati
"tathāhaṃ bhagavatā
dhammaṃ desitaṃ
ājānāmi yathā khīṇāsavo
bhikkhu kāyassa
bhedā ucchijjati vinassati
na hoti parammaraṇā'ti.
"

yato kho te bhikkhū
nāsakkhiṃsu. āyasmantaṃ
yamakaṃ etasmā
pāpakā diṭṭhigatā
vivecetum. atha kho
te bhikkhū uṭṭhāyāsana
yenāyasmā sārīputto
tenupasaṅkamiṃsu,
upasaṅkamitvā āyasmantaṃ
sārīputtaṃ etadavocuṃ:
yamakassa nāma
āvuso sārīputta, bhikkhuno
evarūpaṃ pāpakaṃ
diṭṭhigataṃ uppannaṃ:
"tathā'haṃ bhagavatā
dhammaṃ desitaṃ
ājānāmi yathā khīṇāsavo
bhikkhu kāyassa

³parāmāsā - machasaṃ. ■

stroyed becomes annihilated and destroyed and does not exist after death.” “[It would be] good, [if] the venerable Sariputta [would] approach the bhikkhu Yamaka, out of compassion.” The venerable Sariputta consented by silence.

9. Then in the evening time, the venerable Sariputta emerged from seclusion. [Then] by which way [led to] the venerable Yamaka, by that way he approached. Having approached the venerable Yamaka, they exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the venerable Sariputta said this to the venerable Yamaka: Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus? “As

bhedā ucchijjati vinassati na hoti parammaraṇā'ti. sādhāyasmā sārīputto yena yamako bhikkhu tenupasaṅkamatu anukampaṃ upādāyā'ti. adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

atha kho āyasmā sārīputto sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami, upasaṅkamitvā āyasmatā yamakena saddhiṃ sammodi sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ yamakaṃ etadavoca: saccaṃ kira te āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ? tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo

I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

10. But of course, friend. “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

11. “So what do you think, O friend Yamaka? Is form permanent or impermanent?” Impermanent, O friend.

12. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

bhikkhu kāyassa
bhedā ucchijjati vinassati
na hoti parammaraṇā”ti.

evaṃca khohaṃ āvuso,
bhagavatā dhammaṃ
desitaṃ ājānāmi:
"yathā khīṇāsavo
bhikkhu kāyassa
bhedā ucchijjati vinassati
na hoti parammaraṇā”ti.

"taṃ kiṃ maññasi?
āvuso, yamaka "rūpa
niccaṃ vā aniccaṃ
vā”ti aniccaṃ āvuso.

yaṃ panāniccaṃ
dukkhaṃ vā taṃ
sukhaṃ vā'ti? dukkhaṃ
āvuso.

13. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ paṇāniccam
dukkhaṃ vipariṇāmadhammaṃ
kallannu taṃ samanupassituṃ
"etaṃ mama esohamasmi,
eso me attā"ti? no
hetam āvuso.

14. “Is feeling permanent or impermanent?” Impermanent, O friend.

vedanā niccam vā
aniccam vā'ti? aniccam
āvuso.

15. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ paṇāniccam
dukkhaṃ vā taṃ
sukhaṃ vā'ti? dukkhaṃ
āvuso.

16. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ paṇāniccam
dukkhaṃ vipariṇāmadhammaṃ
kallannu taṃ samanupassituṃ
"etaṃ mama esohamasmi,
eso me attā"ti? no
hetam āvuso.

17. “Is perception permanent or impermanent?” Impermanent, O friend.

saññā niccam vā
aniccam vā'ti? aniccam
āvuso.

18. “But that which is im-

yaṃ paṇāniccam

permanent, is that suffering or happiness? Suffering, O friend."

19. "But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] "This is mine, this I am, this is myself?" Certainly not, O friend.

20. "Are sankharas permanent or impermanent?" Impermanent, O friend.

21. "But that which is impermanent, is that suffering or happiness? Suffering, O friend."

22. "But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] "This is mine, this I am, this is myself?" Certainly not, O friend.

23. "Is consciousness per-

dukkhaṃ vā taṃ
sukhaṃ vā'ti? dukkhaṃ
āvuso.

yaṃ paṇāniccaṃ
dukkhaṃ vipariṇāmadhamma
kallannu taṃ samanupassitun
"etaṃ mama esohamasmi,
eso me attā"ti? no
hetama āvuso.

saṃkhārā niccaṃ
vā aniccaṃ vā'ti?
aniccaṃ āvuso.

yaṃ paṇāniccaṃ
dukkhaṃ vā taṃ
sukhaṃ vā'ti? dukkhaṃ
āvuso.

yaṃ paṇāniccaṃ
dukkhaṃ vipariṇāmadhamma
kallannu taṃ samanupassitun
"etaṃ mama esohamasmi,
eso me attā"ti? no
hetama āvuso.

viññāṇaṃ niccaṃ

manent or impermanent?"
Impermanent, O friend.

24. "But that which is impermanent, is that suffering or happiness? Suffering, O friend."

25. "But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] "This is mine, this I am, this is myself?" Certainly not, O friend.

26. Therefore, O friend Yamaka, whichever form, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all forms, this should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself." Whichever feeling, whether of the past, future or present, internal or external, gross or

vā aniccaṃ vā'ti?
aniccaṃ āvuso.

yaṃ paṇāniccaṃ
dukkhaṃ vā taṃ
sukhaṃ vā'ti? dukkhaṃ
āvuso.

yaṃ paṇāniccaṃ
dukkhaṃ vipariṇāmadhammaṃ
kallannu taṃ samanupassituṃ
"etaṃ mama esohamasmi,
eso me attā"ti? no
hetam āvuso.

tasmātiḥāvuso yamaka,
yaṃ kiñci rūpaṃ
atītānāgatapaccuppannaṃ
ajjhataṃ vā bahiddhā
vā oḷārikaṃ vā sukhumaṃ
vā hīnaṃ vā paṇītaṃ
vā yaṃ dūre santike
vā sabbam rūpaṃ
"netam mama neso'hamasmi
na me'so attā"ti. evametam
yathābhūtaṃ sammappaññāya
daṭṭhabbaṃ. yā kāci
vedanā atītānāgatapaccuppannaṃ
ajjhataṃ vā bahiddhā

subtle, inferior or superior, that which is far or near, all feelings, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever perception, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all perceptions, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever sankharas, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all sankharas, these should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever consciousness, whether of the past, future or present, internal or external, gross or subtle, inferior

vā oḷārikam vā sukhumam
vā hīnam vā paṇītam
vā yaṃ dūre santike
vā sabbam vedanam:
'netam mama neso'hamasmi
na me so attā"ti, evametam
yathābhūtam sammappaññāy
daṭṭhabbam. yā kāci
saññā atītānāgatapaccuppan
ajjhataṃ vā bahiddhā
vā oḷārikam vā sukhumam
hīnam vā paṇītam
vā yaṃ dūre santike
vā sabbam saññam:
'netam mama neso'hamasmi
na me so attā"ti, evametam
yathābhūtam sammappaññāy
daṭṭhabbam. ye keci
saṅkhārā atītānāgatapaccup
ajjhataṃ vā bahiddhā
vā oḷārikam vā sukhumam
vā hīnam vā paṇītam
vā yaṃ dūre santike
vā sabbam saṅkhāram:
'netam mama neso'hamasmi
na me so attā"ti, evametam
yathābhūtam sammappaññāy
daṭṭhabbam. yaṃ
kiñci viññānam atītānāgatapa
ajjhataṃ vā bahiddhā

or superior, that which is far or near, all consciousnesses, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.”

27. Seeing thus, O friend Yamaka, the Dhamma-hearer, the noble disciple, alienates form. He also alienates feeling. He also alienates perception. He also alienates sankharas. He also alienates consciousness. Alienated, [they] fade away. Their fading away liberates. In liberation, there is the knowledge: “It is liberated.”. He wisely understands: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.”

28. “So what do you think, O friend Yamaka? Do you

vā oḷārikam vā sukhumam
vā hīnam vā paṇītam
vā yaṃ dūre santike
vā sabbam viññānam:
'netam mama neso'hamasmi
na me so attā"ti, evametam
yathābhūtam sammappaññāya
daṭṭhabbam.

evam passam āvuso,
yamaka sutavā ariyasāvako
rūpasmimpi nibbindati
vedanāyapi nibbindati
saññāyapi nibbindati
saṃkhāresupi nibbindati.
viññāṇasmimpi nibbindati.
nibbindam virajjati.
virāgā vimuccati.
vimuttasmiṃ vimuttamiti'
ñānam hoti. khīṇā
jāti. vusitam brahmacariyam.
katam karaṇīyam
nāparam itthattāyāti
pajānātīti.

taṃ kiṃ maññasi
āvuso yamaka, 'rūpaṃ

recognize the Tathagata as form?" Certainly not, O friend.

29. "Do you recognize the Tathagata as feeling?" Certainly not, O friend.

30. "Do you recognize the Tathagata as perception?" Certainly not, O friend.

31. "Do you recognize the Tathagata as sankharas?" Certainly not, O friend.

32. "Do you recognize the Tathagata as consciousness?" Certainly not, O friend.

33. "So what do you think, O friend Yamaka? Do you recognize the Tathagata as in form?" Certainly not, O friend. Do you recognize the Tathagata as apart from form?" Certainly not, O friend.

tathāgato'ti samanupassasīti? no hetam āvuso.

vedanā tathāgato'ti samanupassasīti? no hetam āvuso.

saññā tathāgato'ti samanupassasīti? no hetam āvuso.

samkhāre tathāgato'ti samanupassasīti? no hetam āvuso.

viññāṇam tathāgato'ti samanupassasīti? no hetam āvuso.

taṃ kiṃ maññasi āvuso yamaka, rūpasmim "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra rūpā tathāgatoti samanupassasīti? no hetam āvuso.

34. “Do you recognize the Tathagata as in feeling?” Certainly not, O friend. Do you recognize the Tathagata as apart from feeling?” Certainly not, O friend.

35. “Do you recognize the Tathagata as in perception?” Certainly not, O friend. Do you recognize the Tathagata as apart from perception?” Certainly not, O friend.

36. “Do you recognize the Tathagata as in sankharas?” Certainly not, O friend. Do you recognize the Tathagata as apart from sankharas?” Certainly not, O friend.

37. “Do you recognize the Tathagata as in consciousness?” Certainly not, O friend. Do you recognize the Tathagata as apart from consciousness?” Certainly not, O friend.

vedanāya "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra vedanāya tathāgato'ti samanupassasīti? no hetam āvuso.

saññāya "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra saññāya tathāgato'ti samanupassasīti? no hetam āvuso.

saṃkhāresu "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra saṃkhāresu tathāgato'ti samanupassasīti? no hetam āvuso.

viññāṇasmim rūpasmiṃ "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra viññāṇasmim tathāgato'ti samanupassasīti? no hetam āvuso.

taṃ kiṃ maññasi

38. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as form, feeling, perception, sankharas, and consciousness?” Certainly not, O friend.

39. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as without form, without feeling, without perception, without sankharas, and without consciousness?” Certainly not, O friend.

40. But here, O friend Yamaka, [given that] from truth and fact, the Tathagata is not being affirmed by you even in this very life, is it proper for you to declare thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not

āvuso yamaka, rūpaṃ vedanāṃ saññaṃ sankhāre viññāṇaṃ tathāgatoti samanupassasī”ti.
"No hetam, āvuso".

taṃ kiṃ maññasi
āvuso yamaka, ayaṃ
so arūpī avedano
asaññī asaṃkhāro
aviññāṇo tathāgatoti
samanupassīti. no
hetam āvuso.

ettha ca te āvuso
yamaka diṭṭheva
dhamme saccato
thetato⁴ tathāgate
anupalabbhiyamāne
⁵ kallaṃ nu te taṃ
veyyākaraṇaṃ "tathāhaṃ
bhagavatā dhammaṃ
desitaṃ ājānāmi yathā

⁴tathato - syā. ■

⁵tathāgato anupalabbhiyamāno -
machasaṃ, syā. ■

exist after death?” “Formerly, O friend Sariputta, as a fool, that evil entrenchment in view came to be for me. But now, having heard this Dhamma exposition of the venerable Sariputta, for me that evil entrenchment in view has been abandoned, and the breakthrough to the Dhamma has been made by me.”

41. Then if, O friend Yamaka, they were to ask you thus: “That bhikkhu, O friend Yamaka, who is an arahant with asavas destroyed, with the breakup of the body, after death, what does he come to be? [If] you were asked thus, O friend Yamaka, how precisely will you answer?”

42. If, O friend, they were to ask me thus: “That bhikkhu, O friend Yamaka, who is

khīṇāsavo bhikkhu
kāyassa bheda ucchiṇṇati
vinassati na hoti parammaraṇā'ti?
ahu kho me taṃ āvuso
sariputta, pubbe
aviddasuno pāpakaṃ
diṭṭhigataṃ idaṃca
pana me āyasmato
sāriputtassa dhammadesanaṃ
sutvā tañceva ca
pāpakaṃ diṭṭhigataṃ
pahīnaṃ, dhammo
ca me abhisameto'ti
6.

sace taṃ āvuso yamaka,
evaṃ puccheyyūṃ:
"yo so āvuso yamaka,
bhikkhu araham khīṇāsavo
so kāyassa bheda
parammaraṇā kiṃ
hotiti evaṃ puṭṭho
tvam āvuso yamaka,
kinti byākareyyasī'ti?

sace maṃ āvuso evaṃ
puccheyyūṃ: "yo so

⁶abhisamito - machasaṃ, syā. ■

an arahant with asavas destroyed, with the breakup of the body, after death, what does he come to be? Thus asked, O friend, I would answer thus: Form, O friend, is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Feeling is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Perception is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Sankharas are impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Consciousness is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Thus asked, O friend, I would answer thus.

yamaka, bhikkhu
 araham khīṇāsavo
 so kāyassa bhedā
 parammaraṇā kim
 hoti"ti? evaṃ puṭṭho'ham
 āvuso, evaṃ byākareyyam:
 rūpaṃ kho āvuso
 aniccaṃ, yadaniccaṃ
 taṃ dukkhaṃ, yaṃ
 dukkhaṃ taṃ niruddhaṃ,
 tadatthagataṃ. vedanā
 aniccaṃ yadaniccaṃ
 taṃ dukkhaṃ yaṃ
 dukkhaṃ taṃ niruddhaṃ
 tadatthagataṃ. saññā
 aniccaṃ yadaniccaṃ
 taṃ dukkhaṃ yaṃ
 dukkhaṃ taṃ niruddhaṃ
 tadatthagataṃ. saṃkhāre
 aniccā yadaniccaṃ
 taṃ dukkhaṃ yaṃ
 dukkhaṃ taṃ niruddhaṃ
 tadatthagataṃ. viññāṇaṃ
 aniccaṃ yadaniccaṃ
 taṃ dukkhaṃ yaṃ
 dukkhaṃ taṃ niruddhaṃ
 tadatthagatanti".
 evaṃ puṭṭho'ham
 āvuso, evaṃ byākareyyanti.

43. Good good, friend Yamaka. If that is so, O friend Yamaka, I will make a simile for you for this meaning to be understood even more.

44. Just as, O friend Yamaka, a head of household or head of household's son, wealthy, having great riches, one endowed with great wealth and protection, just for him some man might arise, one who wishes his harm, one who wishes his ruin, one who wishes for his danger, one who wishes to deprive him of life. It occurs to him thus: "This head of household or head of household's son is wealthy, having great riches, one endowed with great wealth and protection. To forcibly deprive him of life cannot be easily done. What if, having intruded [unsuspectedly], I might deprive him of life?". Hav-

sādhū sādhū āvuso
yamaka, tenahāvuso
yamaka, upamante
karissāmi etasseva
atthassa bhiyyosomattāya
ñāṇāya.

seyyathāpi āvuso
yamaka, gahapati
vā gahapatiputto vā
aḍḍho mahaddhano
mahābhogo, so ca
ārakkhasampanno
tassa kocideva puriso
uppañjeyya anattakāmo
ahitakāmo ayogakkhemakāmo
jīvitā voropetukāmo,
tassa evamassa: "ayaṃ
kho gahapati vā gahapatiputto
vā aḍḍho mahaddhano
mahābhogo, so ca
ārakkhasampanno
na vyāsukaro⁷ pasayiha
jīvitā voropetuṃ,
yannūnāhaṃ anupakhajja
jīvitā voropeyya'nti.
so taṃ gahapatiṃ

⁷"nāyaṃ sukaro - machasaṃ
nahāyaṃ sukaro - syā. ■

ing approached that head of household or head of household's son, he might say thus: "I would attend on you, sir." Then he would attend on this head of household or head of household's son. As an attendant, he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his conduct, endearing in his speech.

45. For him the head of household or head of household's son would have faith, even befriend him. From friendship too he would truly accept and would undertake trust in him. When, O friend, it occurs to the man thus: "Dismiss this head of household or head of household's son of mine altogether." Then having found out he has gone to a lonely place, he would deprive him of life with a sharp knife.

vā gahapatiputtam
vā upasaṃkamitvā
evaṃ vadeyya: "upaṭṭhaheyya
taṃ bhante"ti. tamenam
so gahapati vā gahapati
putto vā upaṭṭhāpeyya,
so upaṭṭhaheyya,
pubbuṭṭhāyi pacchātipāti
kiṃkārapaṭissāvi
manāpacāri piyavādi.

tassa so gahapati
vā gahapatiputto
vā mittato'pi naṃ
saddaheyya. suhajjato
'pi naṃ saddaheyya
tasmimṃ vissāsaṃ
āpajjeyya, yadā kho
āvuso tassa purisassa
evamassa: "saṃvissatṭho
kho myāyaṃ gahapati
vā gahapatiputto
vāti. " atha naṃ rahogataṃ
viditvā tiṇhena satthena

46. So what do you think, O friend Yamaka? When that man, having approached the head of household or head of household's son, had said thus: "I would attend on you, sir," even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" Also when he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his conduct, endearing in his speech, even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" Also when, for him having found out he has gone to lonely place, he deprived him of life with a sharp knife, even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" "Yes, friend."

jīvitā voropeyya.

taṃ kiṃ maññasi
 āvuso yamaka, yadā'pi
 so puriso amuṃ gahapatim
 vā gahapatiputtam
 vā upasaṃkamitvā
 evamāha: "upaṭṭhaheyyaṃ
 taṃ bhante, ti, tadāpi
 so vadhakova, vadhakañca
 pana santaṃ na aññāsi.
 "vadhako me"ti yadā'pi
 so upaṭṭhāti pubbuṭṭhāyi
 pacchānipāti kiṃkārapaṭissāvī
 manānapacāri piyavādi.
 tadā'pi so vadhakova,
 vadhakañca pana
 santaṃ na aññāsi.
 "vadhako me"ti. yadā'pi
 naṃ rahogataṃ veditvā
 tiṇhena satthena
 jīvitāvoropeti. tadā'pi
 so vadhakova, vadhakañca
 pana santaṃ na aññāsi
 "vadhako me"ti. evamāvusoti.

47. It is just so, O friend,
the Dhamma-deaf puthujjana;
the one who does not possess
the vision of the noble ones,
not an expert, not trained
in the noble ones' Dhamma;
the one who does not possess
the vision of the true men,
not an expert, not trained
in the true men's Dhamma,
recognizes form as self, or
self as endowed with form, or
form as in self, or self as in
form.

evameva kho āvuso
assutavā puthujjano
ariyānaṃ adassāvī
ariyadhammassa
akovido ariyadhamme
avinīto, sappurisānaṃ
adassāvī sappurisdhammassa
akovido sappurisdhamme
avinīto, rūpaṃ attato
samanupassati, rūpavantaṃ
vā attānaṃ, attani
vā rūpaṃ, rūpasmiṃ
vā attānaṃ.

48. He recognizes feeling as
self, or self as endowed with
feeling, or feeling as in self,
or self as in feeling.

vedanaṃ attato samanupassati
vedanāvantaṃ vā
attānaṃ, attani vā
vedanaṃ, vedanāya
vā attānaṃ.

49. He recognizes percep-
tion as self, or self as en-
dowed with perception, or
perception as in self, or self
as in perception.

saññaṃ attato samanupassati
saññāvantaṃ vā attānaṃ,
attani vā saññaṃ,
saññāya vā attānaṃ.

50. He recognizes sankharas
as self, or self as endowed

saṃkhāre attato samanupassati
saṃkhāravantaṃ vā

with sankharas, or sankharas as in self, or self as in sankharas.

51. He recognizes consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

52. He does not wisely understand as it has come to be, impermanent form as impermanent form, impermanent feeling as impermanent feeling, impermanent perception as impermanent perception, impermanent sankharas as impermanent sankharas, impermanent consciousness as impermanent consciousness.

53. He does not wisely understand as it has come to be, suffering form as suffering form, suffering feeling as

attānaṃ, attani vā saṃkhāre, saṃkhāresu vā attānaṃ.

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmim vā attānaṃ.

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ nappajānāti, aniccaṃ vedanaṃ aniccā vedanāti yathābhūtaṃ nappajānāti, aniccaṃ saññaṃ aniccā saññāti yathābhūtaṃ nappajānāti, anicce saṃkhāre aniccā saṃkhārāti yathābhūtaṃ nappajānāti, aniccaṃ viññāṇaṃ aniccaṃ viññāṇanti yathābhūtaṃ nappajānāti.

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ nappajānāti, dukkhaṃ

suffering feeling, suffering perception as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

54. He does not wisely understand as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

55. He does not wisely understand as it has come to

vedanaṃ dukkhaṃ
vedanātti yathābhūtaṃ
nappajānāti, dukkhaṃ
saññā dukkhaṃ saññātti
yathābhūtaṃ nappajānāti,
dukkhaṃ saṃkhāre
dukkhaṃ saṃkhāreti
yathābhūtaṃ nappajānāti,
dukkhaṃ viññāṇaṃ
dukkhaṃ viññāṇati
yathābhūtaṃ nappajānāti.

anattaṃ rūpaṃ anattā
⁸ rūpanti yathābhūtaṃ
nappajānāti, anattaṃ
vedanaṃ anattā vedanātti
yathābhūtaṃ nappajānāti,
anattaṃ saññāṃ
anattā saññāyati
yathābhūtaṃ nappajānāti.
anatte saṃkhāre
anattā saṃkhārāti
yathābhūtaṃ nappajānāti,
anattaṃ viññāṇaṃ
anattaṃ viññāṇa'nti
yathābhūtaṃ nappajānāti.

saṃkhataṃ rūpaṃ

⁸ anattaṃ - sīmu. ■

be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception as conditioned perception, conditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

56. He does not wisely understand as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, murderous perception as murderous perception, murderous sankharas as murderous sankharas, murderous consciousness as murderous consciousness.

saṃkhatam rūpanti
yathābhūtaṃ nappajānāti,
saṃkhatam vedanaṃ
saṃkhatā vedanāti
yathābhūtaṃ nappajānāti,
saṃkhatam saññaṃ
saṃkhatā saññāyati
yathābhūtaṃ nappajānāti.
saṃkhate saṃkhāre
saṃkhatā saṃkhārāti
yathābhūtaṃ nappajānāti,
saṃkhatam viññāṇaṃ
saṃkhatam viññāṇa'nti
yathābhūtaṃ nappajānāti.

vadhakam rūpaṃ
vadhakam rūpanti
yathābhūtaṃ nappajānāti,
vadhakam vedanaṃ
vadhakā vedanāti
yathābhūtaṃ nappajānāti,
vadhakam saññaṃ
vadhakā saññāyati
yathābhūtaṃ nappajānāti.
vadhake saṃkhāre
saṃkhatā saṃkhārāti
yathābhūtaṃ nappajānāti,
vadhakam viññāṇaṃ
vadhakam viññāṇa'nti

57. He becomes engaged in form, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in feeling, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in perception, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in sankharas, appropriates them, takes a stand upon them as: “myself.” He becomes engaged in consciousness, appropriates it, takes a stand upon it as: “myself.” These five stocks of appropriation, of which he becomes engaged in and appropriates, lead to his harm and suffering for a long time.

58. But, O friend, the one to whom the hearing [of the Dhamma] comes to be, the noble disciple; the one who possesses the vision of the noble ones, well-versed, trained

yathābhūtaṃ nappajānāti.

so rūpaṃ upeti upādiyati
adhiṭṭhāti 'attā me'ti,
vedanaṃ upeti upādiyati
adhiṭṭhāti 'attāmeti'
saññaṃ upeti upādiyati
adhiṭṭhāti 'attāmeti'
saṃkhāre upeti upādiyati
adhiṭṭhāti 'attāmeti'
viññānaṃ upeti upādiyati
adhiṭṭhāti 'attā me'ti,
tassime pañcupādākakkhandā
upetā upādinna dīgharattaṃ
ahitāya dukkhāya
paṃvattanti.

sutavā ca kho āvuso
ariyasāvako ariyānaṃ
dassāvī ariyadhammassa
kovidō ariyadhamme
suvinīto, sappurisānaṃ

in the noble ones' Dhamma; the one who possesses the vision of the true men, an expert, well-trained in the true men's Dhamma, does not recognize form as self, or self as endowed with form, or form as in self, or self as in form.

59. He does not recognize feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

60. He does not recognize perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

61. He does not recognize sankharas as self, or self as endowed with sankharas, or sankharas as in self, or self as in sankharas.

dassāvī sappurisdhammassa
kovidō sappurisdhamme
suvinīto na rūpaṃ
attato samanupassati,
na rūpavantam vā
attānaṃ. na attani
vā rūpaṃ, na rūpasmim
vā attānaṃ.

na vedanā attato
samanupassati, na
vedanāvantam vā
attānaṃ, na attani
vā vedanaṃ, na vedanāsmim
vā attānaṃ.

na saññā attato samanupassati,
na saññānavantam
vā attānaṃ, na attani
vā saññaṃ, na saññāsmim
vā attānaṃ.

na saṃkhare attato
samanupassati, na
saṃkhārāvantam vā
attānaṃ, na attani
vā saṃkhārānaṃ, na
saṃkhārānaṃsmim vā
attānaṃ.

62. He does not recognize consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

62. He wisely understands as it has come to be, impermanent form as impermanent form, impermanent feeling as impermanent feeling, impermanent perception as impermanent perception, impermanent sankharas as impermanent sankharas, impermanent consciousness as impermanent consciousness.

63. He wisely understands as it has come to be, suffering form as suffering form, suffering feeling as suffering feeling, suffering percep-

na viññāṇaṃ attato samanupassati, na viññāṇavantam vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmin vā attānaṃ.

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ vedanaṃ so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saññā so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saṃkhāre so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ viññāṇaṃ aniccaṃ viññāṇanti yathābhūtaṃ pajānāti.

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ vedanaṃ so dukkhaṃ

tion as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

64. He wisely understands as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

rūpaṃ dukkhaṃ rūpanti
yathābhūtaṃ pajānāti
dukkhaṃ saññā so
dukkhaṃ rūpaṃ dukkhaṃ
rūpanti yathābhūtaṃ
pajānāti dukkhaṃ
saṃkhāre so dukkhaṃ
rūpaṃ dukkhaṃ rūpanti
yathābhūtaṃ pajānāti
dukkhaṃ viññāṇaṃ
dukkhaṃ viññāṇanti
yathābhūtaṃ pajānāti.

anattaṃ rūpaṃ anattā
rūpanti yathābhūtaṃ
pajānāti anattaṃ
vedanaṃ so anattā
rūpaṃ anattā rūpanti
yathābhūtaṃ pajānāti
anattā saññā so anattā
rūpaṃ anattā rūpanti
yathābhūtaṃ pajānāti
anattaṃ saṃkhāre
so anattā rūpaṃ anattā
rūpanti yathābhūtaṃ
pajānāti anattā viññāṇaṃ
anattaṃ viññāṇanti
yathābhūtaṃ pajānāti.

saṃkhataṃ rūpaṃ

65. He wisely understands as it has come to be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception as conditioned perception, conditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

saṃkhatam rūpanti
yathābhūtaṃ pajānāti
saṃkhatam vedanaṃ
so saṃkhatam rūpaṃ
saṃkhatam rūpanti
yathābhūtaṃ pajānāti
saṃkhatam saññā so
saṃkhatam rūpaṃ
rūpanti yathābhūtaṃ
pajānāti saṃkhate
saṃkhāre so anattā
rūpaṃ saṃkhatam
rūpanti yathābhūtaṃ
pajānāti saṃkhatam
viññāṇaṃ saṃkhatam
viññāṇanti yathābhūtaṃ
pajānāti.

66. He wisely understands as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, murderous perception as murderous perception, murderous sankharas as murderous sankharas, murderous consciousness as murderous consciousness.

vadhakaṃ rūpaṃ
vadhakaṃ rūpanti
yathābhūtaṃ pajānāti
vadhakaṃ vedanaṃ
so vadhakaṃ rūpaṃ
vadhakaṃ rūpanti
yathābhūtaṃ pajānāti
vadhakaṃ saññā so
vadhakaṃ rūpaṃ
rūpanti yathābhūtaṃ
pajānāti vadhake
saṃkhāre so vadhakaṃ

rūpaṃ vadhakaṃ
 rūpanti yathābhūtaṃ
 pajānāti vadhakaṃ
 viññāṇaṃ vadhakaṃ
 viññāṇanti yathābhūtaṃ
 pajānāti.

67. He does not become engaged in form, appropriate it, take a stand upon it as: “myself.” He does not become engaged in feeling, appropriate it, take a stand upon it as: “myself.” He does not become engaged in perception, appropriate it, take a stand upon it as: “myself.” He does not become engaged in sankharas, appropriate them, take a stand upon them as: “myself.” He does not become engaged in consciousness, appropriate it, take a stand upon it as: “myself.” These five stocks of appropriation, of which he does not become engaged in and appropriate, lead to his welfare and happiness for a long time.

so rūpaṃ na upeti,
 na upādiyati, na adhiṭṭhāti
 attā meti. vedanaṃ
 na upeti na upādiyati,
 na adhiṭṭhāti attā
 meti. saññāṃ na
 upeti na upādiyati,
 na adhiṭṭhāti attā
 meti. saṃkhāre na
 upeti na upādiyati,
 na adhiṭṭhāti attā
 meti. viññāṇaṃ na
 upeti na upādiyati,
 na adhiṭṭhāti attā
 meti. tassime pañcupādānakkhaṇaṃ
 anupetā anupādinna
 dīgharattaṃ hitāya
 sukhāya saṃvattantīti.

68. “Just this comes to be, O friend Sariputta, for those venerables who [have] such compassionate ones, well wishers, advisers, instructors as companions in the life of purity. And now having heard this Dhamma exposition of the venerable Sariputta, my mind is liberated from the asavas without appropriations.”

69. This is what the venerable Sariputta said. Delighted, the venerable Yamaka rejoiced in the venerable Sariputta’s words.

evametam⁹ āvuso
sāriputta hoti. yesam
āyasmantādisā¹⁰ sabrahmacā.
anukampakā atthakāmā
ovādakā anusāsakā.
idañca pana me āyasmato
sāriputtassa dhammadesanar
sutvā anupādāya
āsavehi cittaṃ vimuttanti.

idamavoca āyasmā
sāriputto. attamano
āyasmā yamako āyasmato
sāriputtassa bhāsitaṃ
abhinandīti.

⁹evañhetam - syā. ■

¹⁰āyasmantānam tādīsā -
machasam, syā. ■