

### 0.0.1 The Conch Blower

saṅkhadhamasuttaṃ

1. At one time the Auspicious One was dwelling in Nalanda at the Pavarika Mango Grove. Then Asibandhakaputta, the village chief, visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, the Auspicious One said this to Asibandhakaputta, the village chief: “How, O village chief, does Nigantha Nataputta teach the Dhamma to his disciples?”

ekam samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. atha kho asibandhakaputto gāmaṇi yena bhagavā tenupasaṅkami, upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho asibandhakaputto gāmaṇi bhagavantam etadavoca: kathannukho gāmaṇi, nigaṇṭho nātaputto sāvakānaṃ dhammaṃ desetīti.

2. “Nigantha Nataputta, O Bhante, teaches the dhamma to his disciples thus: “Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of

misery, doomed to suffer in hell. In which ever way one frequently dwells, in just that way one is led along”. It is in this way, O Bhante, that Nigantha Nataputta teaches the dhamma to his disciples.”

evaṃ kho bhante nigaṇṭho nātaputto sāvakaṇaṃ dhammaṃ deseti: yo koci pāṇamatipāteti<sup>1</sup> sabbo so āpāyiko nerayiko. yo koci adinnamādiyati sabbo so āpāyiko nerayiko. yo koci kāmesu micchā carati sabbo so āpāyiko nerayiko. yo koci musā bhaṇati sabbo so āpāyiko nerayiko. yaṃ bahulaṃ yaṃ bahulaṃ viharati tena tena niyyatīti<sup>2</sup>. evaṃ kho bhante nigaṇṭho nātaputto sāvakaṇaṃ dhammaṃ desetīti.

3. “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words. “So what do you think, O village chief? Whichever person undertakes the killing of living beings, whether by night or by day on any given occasion, what is more? The occasions when he kills living beings or the occasions when he does not kill living beings?”

yaṃ bahulaṃ yaṃ bahulaṃ gāmaṇi viharati tena tena niyyatīti evaṃ sante na koci āpāyiko nera-

<sup>1</sup>bhaṇḍadhovanamattampi - sīmu. ■

<sup>2</sup>sīyyatīti - ni 1. ■

yiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ. taṃ kimmaññasi gāmaṇi yo so puriso pāṇātipātī, rattiyā vā divasassa vā samayāsama-yaṃ upādāya, katamo bahutaro samayo yaṃ vā so pāṇaṃ atipātetī yaṃ vā so pāṇaṃ nātipātetīti.

4. “Whichever person, O Bhante, undertakes the killing of living beings, whether by night or by day on any given occasion, less are the occasions when he kills living beings. Certainly more are the occasions when he does not kill living beings.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

yo so bhante puriso pāṇātipātī, rattiyā vā divasassa vā samayāsamayaṃ upādāya appataro so samayo yaṃ so pāṇaṃ atipātetī. atha kho so va bahutaro samayo yaṃ so pāṇaṃ nātipātetīti. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyyatīti evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

5. “So what do you think, O village chief? Whichever person undertakes the taking of what is not given, whether by night or by day on any given occasion, what is more? The occasions when he takes what is not given or the occasions when he does not take what is not given?”

“Whichever person, O Bhante, undertakes the taking of what is not given, whether by night or by day on any given occasion, less are the occasions when he takes what is not given. Certainly more are the occasions when he does not take what is not given.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

taṃ kimmaññasi gāmaṇi, yo so puriso adinnādāyī, rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya katamo bahutaro samayo yaṃ vā so adinnaṃ ādiyati yaṃ vā so adinnaṃ nādiyati. yo so bhante puriso adinnādāyī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya, appataro so samayo yaṃ so adinnaṃ ādiyati, atha kho sova bahutaro samayo yaṃ so adinnaṃ nādiyati. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyyati, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

6. “So what do you think, O village chief? Whichever person undertakes misconduct in sensual pleasures, whether by night or by day on any given occasion, what is more? The occasions when he misconducts in sensual pleasures or the occasions when he does not misconduct in sensual pleasures?” “Whichever person, O Bhante, undertakes misconduct in sensual pleasures, whether by night or by

day on any given occasion, less are the occasions when he misconducts in sensual pleasures. Certainly more are the occasions when he does not misconduct in sensual pleasures.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

taṃ kimmaññasi gāmaṇi yo so puriso kāmesu micchācārī, rattiyā vā divasassa vā samayāsamayaṃ upādāya katamo bahutaro samayo yaṃ vā so kāmesu micchā carati, yaṃ vā so kāmesu micchā na caratīti. yo so bhante puriso kāmesu micchācārī, rattiyā vā divasassa vā samayāsamayaṃ upādāya appatāro so samayo yaṃ so kāmesu micchā carati. atha kho sova bahutaro samayo yaṃ so kāmesu micchā na carati. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyayatīti, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

7. “So what do you think, O village chief? Whichever person undertakes the telling of lies, whether by night or by day on any given occasion, what is more? The occasions when he tells lies or the occasions when he does not tell lies?” “Whichever person, O Bhante, undertakes the telling of lies, whether by night or by day on any given occasion, less are the occasions when he tells lies.

Certainly more are the occasions when he does not tell lies.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

taṃ kimmaññasi gāmaṇi, yo so puriso musāvādī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya katamo bahutaro samayo yaṃ vā so musā bhaṇati, yaṃ vā so musā na bhaṇatīti. yo so bhante puriso musāvādī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya appatāro so samayo yaṃ so musā bhaṇati. atha kho sova bahutaro samayo yaṃ so musā na bhaṇatīti. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyyatīti, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigāṇṭhassa nātaputtassa vacanaṃ.

8. Here, O village chief, a certain Teacher is of such doctrine, of such view: “Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell.” Now, O village chief, it occurs to the Teacher’s disciple who places high faith

[in him] thus: My Teacher is of such doctrine, of such view: “Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell.” But there is the killing of living beings [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

idha gāmaṇi ekacco satthā evaṃvādī hoti evaṃ diṭṭhi: yo koci pāṇamatipāteti sabbo so āpāyiko nerayiko, yo koci adinnaṃ ādiyati sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati sabbo so āpāyiko nerayiko, yo koci musā bhaṇati sabbo so āpāyiko nerayikoti. tasmim kho pana gāmaṇi satthari sāvako abhippasanno hoti, tassa evaṃ hoti mayhaṃ kho satthā evaṃ vādī evaṃ diṭṭhi: “yo koci pāṇamatipāteti sabbo so āpāyiko nerayikoti. atthi kho pana mayā pāṇo atipātito<sup>3</sup> ahampi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati. taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ

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<sup>3</sup>atimāpito - sī 1, 2, syā. ■

diṭṭhiṃ appaṭinissajjitvā<sup>4</sup> yathābhatam nikkhitto evaṃ niraye.

9. My Teacher is of such doctrine, is of such view thus: “Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell.” But there is the taking of what is not given [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

mayham kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci adinnaṃ ādiyati sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā adinnaṃ ādinnaṃ, aham-pamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati, taṃ gāmaṇi vācam appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhatam nikkhitto evaṃ niraye.

10. My Teacher is of such doctrine, is of such view thus: “Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell.” But there is misconduct in sensual pleasures [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that

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<sup>4</sup>nissajjitvā - syā. ■



state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

mayham kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci kāmesu micachā carati, sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā kāmesu micchāciṇṇaṃ<sup>5</sup>, ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhāti, taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā yathābhataṃ nikkhitto evaṃ niraye.

11. My Teacher is of such doctrine, is of such view thus: "Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell." But there is false [speech] spoken by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

mayham kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci musā bhaṇāti sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā musā bhaṇitaṃ ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhāti, taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

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<sup>5</sup>micchācārāciṇṇaṃ - syā. ■

12. But here, O village chief, a Tathagata arises in the world, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious. He in many teachings reproaches and censures the killing of living beings and says: “You must all abstain from the killing of living beings.” He reproaches and censures the taking of what is not given and says: “You must all abstain from the taking of what is not given.” He reproaches and censures misconduct in sensual pleasures and says: “You must all abstain from misconduct in sensual pleasures.” He reproaches and censures false speech and says: “You must all abstain from false speech.”

idha pana gāmaṇi tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī sathā devamanussānaṃ buddho bhagavā. so aneka pariyāyena pāṇātipātāṃ garahati vigarahati pāṇātipātāviramathāti cāha, adinnādānaṃ garahati vigarahati ādinnādānā viramathāti cāha, kāmesu micchācāraṃ garahati vigarahati kāmesu micchācārā viramathāti cāha, musāvādaṃ garahati vigarahati musāvādā viramathāti cāha.

13. But here, O village chief, the Teacher’s disciple [possessed of] the higher faith reflects thus: “The Auspicious One in many teachings reproaches and censures the

killing of living beings and says: “You must all abstain from the killing of living beings.” But there is the killing of living beings [done] by me to this or that extent. But to whatever extend the killing of living beings [have been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons the killing of living beings and abstains from the killing of living beings in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

tasmim kho pana gāmaṇi satthari sāvako abhippasanno hoti, so iti paṭisaṃcikkhati: bhagavā kho anekapariyāyena pāṇātipātāṃ garahati vigarahati pāṇātipātā viramathāti cāha: atthi kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā; yo kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vipphaṇṇasārī assaṃ na me taṃ pāpakaṃ<sup>6</sup> kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya taṃ ceva pāṇātipātāṃ pajahati, āyatiñca pāṇātipātā paṭivirato hoti; evametassa pāpassa kammaṃ pahānaṃ hoti, evametassa pāpassa kammaṃ samatikkamaṃ hoti.

14. “The Auspicious One in many teachings reproaches and censures the taking of what is not given and says:

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<sup>6</sup>pāpaṃ - sī. ■

“You must all abstain from the taking of what is not given.” But there is the taking of what is not given [done] by me to this or that extent. But to whatever extend the taking of what is not given [has been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons the taking of what is not given and abstains from the taking of what is not given in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

bhagavā kho anekapariyāyena adinnādānaṃ garahati vigarahati adinnādāna viramathāti cāha: atthi kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tap-paccayā vipphaṇṇasāri assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya tañceva adinnādānaṃ pajahati, āyatiñca adinnādāna paṭivirato hoti; evametassa pāpassa kam-massa pahānaṃ hoti, evametassa pāpassa kam-massa samatikkamo hoti.

15. “The Auspicious One in many teachings reproaches and censures misconduct in sensual pleasures and says: “You must all abstain from misconduct in sensual pleasures.” But there is misconduct in sensual pleasures [done] by me to this or that extent. But to whatever extend mis-

conduct in sensual pleasures [have been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons misconduct in sensual pleasures and abstains from misconduct in sensual pleasures in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

bhagavā kho anekapariyāyena kāmesu micchācāraṃ garahati vigarahati kāmesu micchācārā vira-mathāti cāha: atthi kho pana mayā kāmesu micchāciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ kho pana mayā kāmesu micchāciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañ-ceva kho pana tappaccayā vipphaṇṇasārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya taṃ ceva kāmesu micchācāraṃ pajahati, āyatiñca kāmesu micchācārā paṭi-virato hoti; evametassa pāpassa kammaṃ pahānaṃ hoti, evametassa pāpassa kammaṃ sama-tikkamo hoti.

16. “The Auspicious One in many teachings reproaches and censures false speech and says: “You must all abstain from false speech.” But there is false [speech] spoken by me to this or that extent. But to whatever extend false [speech] has been spoken by me, that is not proper, that is not good. And yet even were I to be remorseful, that

evil kamma of mine will not be undone.” Having reflected thus, he simply abandons false speech and abstains from false speech in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

bhagavā kho anekapariyāyena musāvādaṃ gara-hati vigarahati musāvādā viramathāti cāha: at-thi kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ kho pana mayā musā bhaṇi-taṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vipphaṇṇāssaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya taṃ ceva musāvādaṃ pajahati, āyatiñca musāvādā paṭivi-rato hoti; evametassa pāpassa kammassa pahā-naṃ hoti, evametassa pāpassa kammassa sama-tikkamo hoti.

17. Having abandoned the killing of living beings, he abstains from the killing of living beings. Having abandoned the taking of what is not given, he abstains from the taking of what is not given. Having abandoned misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures. Having abandoned false speech, he abstains from false speech. Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned senseless prattle, he abstains from

senseless prattle. Having abandoned covetousness, he is not covetous. Having abandoned ill-will and hatred, he is one of a benevolent mind. Having abandoned wrong view, he is one of right view.

so pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti  
 adinnādānaṃ pahāya adinnādānā paṭivirato hoti,  
 kāmesu micchācāraṃ pahāya kāmesu micchācārā  
 paṭivirato hoti, musāvādaṃ pahāya musāvādā pa-  
 ṭivirato hoti, piṣuṇāvācaṃ pahāya piṣuṇāvavācāya  
 paṭivirato hoti, pharusamvācaṃ pahāya pharusāya  
 vācāya paṭivirato hoti, samphappalāpaṃ pahāya  
 samphappalāpā paṭivirato hoti, abhijjhaṃ pahāya  
 anabhijjhālū hoti, vyāpādadosaṃ pahāya abyāpan-  
 nacitto hoti, micchādiṭṭhiṃ pahāya sammādiṭṭhiko  
 hoti.

**18.** The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with metta, dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with metta, abundant, grown great, boundless, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by metta thus

matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

sa kho so gāmaṇi ariyasāvako evaṃ vigatābhij-  
jho vigatavyāpādo. asammūlho sampajāno patis-  
sato mettāsahagatena cetasā ekaṃ disaṃ phari-  
tvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā  
catutthiṃ; iti uddhamadhotiriyam sabbadhi sab-  
battatāya sabbāvantam lokam mettāsahagatena  
cetasā vipulena mahaggatena appamāṇena ave-  
rena avyāpajjhena pharitvā viharati. seyyathāpi  
gāmaṇi balavā saṅkhadhamo appakasireneva ca-  
tuddisā viññāpeyya, evameva kho gāmaṇi evaṃ  
bhāvitāya mettāya cetovimuttiyā evaṃ bahulika-  
tāya yaṃ pamāṇakatam kammaṃ na tam tatrāva-  
sissati, na tam tatrāvatitṭhati.

19. The noble disciple, O village chief, thus rid of cov-  
etousness, rid of ill-will, unconfused, mindful and con-  
templative, with a mind imbued with compassion, dwells  
pervading one direction, likewise the second direction,  
likewise the third direction, likewise the fourth direction,  
above, below, around, to all beings in the entire world he  
dwells pervading with a mind imbued with compassion,  
abundant, grown great, boundless, and free from enmity  
and ill-will. Just as, O village chief, a powerful conch  
shell blower would easily, without difficulty, convey [the  
sound of his conch shell] in the four directions, just so, O  
village chief, with the liberation of mind by compassion



thus matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

sa kho so gāmaṇi ariyasāvako evaṃ vigatābhij-  
jho vigatavyāpādo. asammūlho sampajāno patis-  
sato karuṇāsaḥagatena cetasā ekaṃ disaṃ pha-  
ritvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, ta-  
thā catutthiṃ; iti uddhamadhotiriyāṃ sabbadhi  
sabbattatāya sabbāvantāṃ lokāṃ karuṇāsaḥaga-  
tena cetasā vipulena mahaggatena appamāṇena  
averena avyāpajjhena pharitvā viharati. seyya-  
thāpi gāmaṇi balavā saṅkhadhamo appakasireneva  
catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ  
bhāvitāya karuṇāya cetovimuttiyā evaṃ bahulī-  
katāya yaṃ pamāṇakatāṃ kammaṃ na taṃ tat-  
rāvasissati, na taṃ tatrāvatitṭhati.

20. The noble disciple, O village chief, thus rid of cov-  
etousness, rid of ill-will, unconfused, mindful and con-  
templative, with a mind imbued with mudita, dwells  
pervading one direction, likewise the second direction,  
likewise the third direction, likewise the fourth direction,  
above, below, around, to all beings in the entire world  
he dwells pervading with a mind imbued with mudita,  
abundant, grown great, boundless, and free from enmity  
and ill-will. Just as, O village chief, a powerful conch  
shell blower would easily, without difficulty, convey [the  
sound of his conch shell] in the four directions, just so, O  
village chief, with the liberation of mind by mudita thus

matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

sa kho so gāmaṇi ariyasāvako evaṃ vigatābhij-  
jho vigatavyāpādo. asammūlho sampajāno patis-  
sato muditāsahagatena cetasā ekaṃ disaṃ pha-  
ritvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, ta-  
thā catutthiṃ; iti uddhamadhotiriyam sabbadhi  
sabbattatāya sabbāvantam lokam muditāsahaga-  
tena cetasā vipulena mahaggatena appamāṇena  
averena avyāpajjhena pharitvā viharati. seyya-  
thāpi gāmaṇi balavā saṅkhadhamo appakasireneva  
catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ  
bhāvitāya muditāya cetovimuttiyā evaṃ bahulī-  
katāya yaṃ pamāṇakataṃ kammaṃ na taṃ tat-  
rāvasissati, na taṃ tatrāvatitṭhati.

21. The noble disciple, O village chief, thus rid of cov-  
etousness, rid of ill-will, unconfused, mindful and con-  
templative, with a mind imbued with equanimity, dwells  
pervading one direction, likewise the second direction,  
likewise the third direction, likewise the fourth direction,  
above, below, around, to all beings in the entire world he  
dwells pervading with a mind imbued with equanimity,  
abundant, grown great, boundless, and free from enmity  
and ill-will. Just as, O village chief, a powerful conch  
shell blower would easily, without difficulty, convey [the  
sound of his conch shell] in the four directions, just so, O  
village chief, with the liberation of mind by equanimity

thus matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

sa kho so gāmaṇi ariyasāvako evaṃ vigatābhijjho vigatavyāpādo. asammūlho sampajāno patissato upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ; iti uddhamadhotiriyāṃ sabbadhi sabbattatāya sabbāvantāṃ lokāṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. seyyathāpi gāmaṇi balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ bhāvitāya upekhāya cetovimuttiyā evaṃ bahulikāya yaṃ pamāṇakatāṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.

22. When thus was said, Asibandhakaputta, the village chief, said this to 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 eyesight can see forms.” Just so has the Dhamma been explained by the venerable Gotama in countless ways. 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.

evaṃ vutte asibandhakaputto gāmaṇī bhagavan-  
taṃ etadavoca: abhikkantaṃ bhante abhikkan-  
taṃ bhante seyyathāpi bhante nikkujjitaṃ vā uk-  
kujjeyya, paṭicchannaṃ vā vivareyya, mūlahassa  
vā maggaṃ ācikkheyya andhakāre vā tela pajjo-  
taṃ dhāreyya cakkhumanto rūpāni dakkhintīti, eva-  
mevaṃ bhagavatā anekapariyāyena dhammo pa-  
kāsito, esāhaṃ bhante bhagavantaṃ saraṇaṃ gac-  
chāmi dhammañca bhikkhusaṅgañca, upāsakaṃ  
maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ sa-  
raṇaṃ gatanti.

