

### 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,

### 0.0.1 yamaka sut- taṃ

evaṃ me sutam ekaṃ samayaṃ āyasmā sā-riputto sāvatthiyaṃ viharati jetavane anā-thapiṇḍikassa ārāme.

tena kho pana sama-yena yamakassa nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti tathā-haṃ bhagavatā dham-maṃ, desitaṃ ājānāmi yathā khīṇāsavo bhik-khu kāyassa bhedā uc-chijjati vinassati na hoti parammaraṇā'ti.

assosum kho samba-hulā bhikkhu yama-kassa kira nāma bhik-khuno evarūpaṃ pā-pakaṃ diṭṭhigataṃ uppannaṃ hoti: tathā-haṃ bhagavatā dham-maṃ desitaṃ ājānāmi, yathā khīṇāsavo bhik-

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.””

khū kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā”ti.

atha kho te bhikkhu yenāyasmā yamako tenupasaṃkamim̐su. upasaṃkamitvā āyasmatā yamakena sadhim̐ sammodim̐su sammodaniyaṃ kaṭhaṃ sārāṇiyaṃ viti-sāretvā 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 khiṇā-savo bhikkhu kāyassa bhedā ucchijjati vinasati na hoti parammaraṇā, ti.

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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'haṃ<sup>1</sup> āvuso bhagavatā dhammaṃ desitaṃ ājānāmi ya-thā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā'ti.

mā āvuso yamaka evaṃ avaca, bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ<sup>2</sup>, na hi bhagavā evaṃ vadeyya: "khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā"ti.

evampi kho āyasmā yamako tehi bhikkhūhi vuccamāno tatheva taṃ pāpakaṃ diṭṭha-

<sup>1</sup>evaṃ khvāhaṃ - syā, machasaṃ. ■

<sup>2</sup>abbhāvikkhanaṃ - 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 destroyed becomes annihilated

gataṃ thāmasā parā-massa<sup>3</sup> abhinivissa voharati "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi ya-thā khīṇāsavo bhikkhu kāyassa bhedā ucchij-jati vinassati na hoti parammaraṇā'ti. "

yato kho te bhikkhū nāsakkhiṃsu. āya-smantaṃ yamakaṃ etasmā pāpakā diṭṭhi-gatā vivecetum. atha kho te bhikkhū utṭhā-yāsanā yenāyasmā sārīputto tenupasaṅkamīsu, upasaṅka-mitvā āyasmantaṃ sārīputtaṃ etadavo-cum: yamakassa nāma āvuso sārīputta, bhikkhuno evarūpaṃ pā-pakaṃ diṭṭhigataṃ up-pannaṃ: "tathā'haṃ bhagavatā dhammaṃ desitaṃ ājānāmi ya-thā khīṇāsavo bhikkhu

<sup>3</sup>parāmāsā - machasaṃ. ■

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

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

atha kho āyasmā sārīputto sāyanhasamaṃ paṭisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami, upasaṅkamitvā āyasmatā yamakena sadhiṃ sammodi sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ yamakaṃ etadavoca: saccaṃ kira te āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ? tathāhaṃ bha-

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.”

gavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati na hoti parammaraṇa”ti.

evañca kho haṃ āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi: “yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati na hoti parammaraṇa”ti.

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

yaṃ paṇāniccaṃ 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 samanupassitum "etaṃ mama esohamasmi, eso me attā"ti? no he-  
taṃ āvuso.

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

vedanā niccam vā aniccamaṃ vā'ti? aniccamaṃ 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 samanupassitum "etaṃ mama esohamasmi, eso me attā"ti? no he-  
taṃ āvuso.

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

saññā niccam vā aniccamaṃ vā'ti? aniccamaṃ āvuso.

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

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

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.

yaṃ paṇāniccam dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassitum "etaṃ mama esohamasmi, eso me attā"ti? no he-taṃ āvuso.

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

saṃkhārā niccam vā aniccam vā'ti? aniccam āvuso.

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

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

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.

yaṃ paṇāniccam dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassitum "etaṃ mama esohamasmi, eso me attā"ti? no he-taṃ āvuso.



23. “Is consciousness permanent or impermanent?”  
Impermanent, O friend.

viññāṇaṃ niccaṃ vā  
aniccaṃ vā'ti? anic-  
caṃ āvuso.

24. “But that which is im-  
permanent, is that suffering  
or happiness? Suffering, O  
friend.”

yaṃ paṇāniccaṃ duk-  
khaṃ vā taṃ sukhaṃ  
vā'ti? dukkhaṃ āvuso.

25. “But that which is im-  
permanent, suffering, and li-  
able to change, is that proper  
to recognize [as] “This is  
mine, this I am, this is my-  
self?” Certainly not, O friend.

yaṃ paṇāniccaṃ duk-  
khaṃ vipariṇāmadham-  
maṃ kallannu taṃ sa-  
manupassitum "etaṃ  
mama esohamasmi,  
eso me attā'ti? no he-  
taṃ āvuso.

26. Therefore, O friend  
Yamaka, whichever form,  
whether of the past, future  
or present, internal or exter-  
nal, 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

tasmātiḥāvuso yamaka,  
yaṃ kiñci rūpaṃ atī-  
tānāgatapaccuppan-  
naṃ ajjhataṃ vā ba-  
hiddhā vā oḷārikaṃ  
vā sukhumāṃ vā hī-  
naṃ vā paṇītaṃ vā  
yaṃ dūre santike vā  
sabbāṃ rūpaṃ "netāṃ  
mama neso'hamasmi

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 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

na me'so attā"ti. evametam yathābhūtam sammappaññāya daṭṭhabbam. yā kāci vedanā atītānāgatapaccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumam vā hīnam vā paṇītam vā yaṃ dūre santike vā sabbam vedanam: 'netam mama neso'hamsmi na me so attā"ti, evametam yathābhūtam sammappaññāya daṭṭhabbam. yā kāci saññā atītānāgatapaccuppannam ajjhattam vā bahiddhā vā oḷārikam vā sukhumam hīnam vā paṇītam vā yaṃ dūre santike vā sabbam saññam: 'netam mama neso'hamsmi na me so attā"ti, evametam yathābhūtam sammappaññāya daṭṭhabbam. ye keci saṅkhārā atītānāgatapaccuppannam aj-

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 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 one to whom the hearing [of the Dhamma] comes to be, the noble disciple, becomes alienated in form, in feelings too he

jhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbāṃ saṅkhāraṃ: 'netāṃ mama neso'hamasmi na me so attā"ti, evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbāṃ viññāṇaṃ: 'netāṃ mama neso'hamasmi na me so attā"ti, evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

evaṃ passaṃ āvuso, yamaka sutavā ariya-sāvako rūpasmimpi nibbindati vedanāyapi nibbindati saññāyapi nibbindati saṃkhāre-

becomes alienated, in perception too he becomes alienated, in sankharas too he becomes alienated, also alienated in consciousness too he becomes alienated. Alienation fades away. From fading away, it 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 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.

supi nibbindati. viññāṇasmimpi nibbindati. nibbindaṃ virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti' ñāṇaṃ hoti. khīṇā jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānātīti.

taṃ kiṃ maññasi āvuso yamaka, 'rūpaṃ tathāgato'ti samanupassasīti? no hetaṃ āvuso.

vedanā tathāgato'ti samanupassasīti? no hetaṃ āvuso.

saññā tathāgato'ti samanupassasīti? no hetaṃ āvuso.

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

saṃkhāre tathāgato'ti samanupassasīti? no hetam āvuso.

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

viññāṇaṃ tathāgato'ti samanupassasīti? no hetam āvuso.

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.

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

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

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

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

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 conscious-  
ness?" Certainly not, O friend.  
Do you recognize the Tatha-  
gata as apart from conscious-  
ness?" Certainly not, O friend.

38. "So what do you think,  
O friend Yamaka? Do you  
recognize the Tathagata  
as form, feeling, percep-  
tion, sankharas, and con-  
sciousness?" Certainly not,  
O friend.

39. "So what do you think,  
O friend Yamaka? Do you

hetam āvuso.

samkhāresu "tathā-  
gato'ti samanupassa-  
sīti? no hetam āvuso.  
aññatra samkhāresu  
tathāgato'ti saman-  
passasīti? no hetam  
āvuso.

viññāṇasmim rūpa-  
smim "tathāgato'ti  
samanupassasīti? no  
hetam āvuso. aññatra  
viññāṇasmim tathā-  
gato'ti samanupassa-  
sīti? no hetam āvuso.

taṃ kiṃ maññasi āvuso  
yamaka, rūpaṃ veda-  
nāṃ saññāṃ sankhāre  
viññāṇaṃ tathāgatoti  
samanupassasī'ti?  
"No hetam, āvuso".

taṃ kiṃ maññasi āvuso  
yamaka, ayaṃ so arūpī

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 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

avedano asaṇṇī asaṃ-khāro aviññāṇo tathā-gatoti samanupassīti. no hetam āvuso.

ettha ca te āvuso yamaka diṭṭheva dhamme saccato thetato<sup>4</sup> tathāgate anupalabbhiyamāne<sup>5</sup> kallaṃ nu te taṃ veyyākaraṇaṃ "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khiṇā-savo bhikkhu kāyassa bhedā ucchijjati vinasati na hoti parammarāṇā'ti? ahu kho me taṃ āvuso sariputta, pubbe aviddasuno pāpakaṃ diṭṭhigataṃ idaṃca pana me āya-smato sārīputtassa dhammadesanaṃ sutvā tañceva ca pāpa-

<sup>4</sup>tathato - syā. ■

<sup>5</sup>tathāgato anupalabbhiyamāno - machasaṃ, syā. ■

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 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

kaṃ dīṭṭhigataṃ pahīnaṃ, dhammo ca me abhisameto'ti<sup>6</sup>.

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

sace maṃ āvuso evaṃ puccheyyūṃ: "yo so yamaka, bhikkhu araham khīṇāsavo so kāyassa bhedā parammaraṇā kiṃ hoti'ti? evaṃ puṭṭho'ham āvuso, evaṃ byākareyyaṃ: rūpaṃ kho āvuso aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ taṃ niruddhaṃ, tadatthagataṃ. ve-

<sup>6</sup>abhisamito - machasaṃ, syā. ■



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.

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

danā 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'haṃ āvuso, evaṃ byākareyyanti.

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

seyyathāpi āvuso yamaka, gahapati vā ga-

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?". Having 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

hapatiputto vā aḍḍho mahaddhano mahābhogo, so ca ārakkhasampanno tassa koci-deva puriso uppajjeyya anattakāmo ahita-kāmo ayogakkhema-kāmo jīvitā voropetukāmo, tassa evamassa: "ayaṃ kho gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, so ca ārakkhasampanno na vyāsukaro<sup>7</sup> pasayiha jīvitā voropetuṃ, yannūnāhaṃ anupakhajja jīvitā voropeyya'nti. so taṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṃkamitvā evaṃ vadeyya: "upaṭṭhaheyyaṃ taṃ bhante"ti. tamenāṃ so gahapati vā gahapatiputto vā upaṭṭhapeyya, so upaṭṭhaheyya, pubbuṭṭhāyi pacchātīpāti kiṃkārapaṭṭissāvi ma-

<sup>7</sup>"nāyaṃ sukaro - machasaṃ nahāyaṃ sukaro - syā. ■

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.

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

nāpacāri piyavādi.

tassa so gahapati vā  
gahapatiputto vā mit-  
tato'pi naṃ sadda-  
heyya. suhajjato 'pi  
naṃ saddaheyya ta-  
smiṃ viśāsāṃ āpaj-  
jeyya, yadā kho āvuso  
tassa purisassa eva-  
massa: "saṃviśaṭṭho  
kho myāyaṃ gahapati  
vā gahapatiputto vāti.  
" atha naṃ rahogaṭaṃ  
viditvā tiṇhena sat-  
thena jīvitā voropeyya.

taṃ kiṃ maññasi āvuso  
yamaka, yadā'pi so pu-  
riso amuṃ gahapatiṃ  
vā gahapatiputtaṃ vā  
upasaṃkamitvā eva-  
māha: "upaṭṭhaheyyaṃ  
taṃ bhante, ti,

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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.”

47. It is just so, O friend, the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana; the one who does not possess the vision of the noble ones, not well-versed, not trained in the noble ones’ Dhamma; the one who does not possess the vision of the true men,

tadāpi so vadhakova, vadhakañca pana santam na aññāsi. "vadhako me"ti yadā'pi so upatṭhāti pubbuṭṭhāyi pacchānipāti kiṃkārapaṭissāvī manānapacāri piyavādi. tadā'pi so vadhakova, vadhakañca pana santam na aññāsi. "vadhako me"ti. yadā'pi nam rahogataṃ viditvā tiṇhena satthena jīvitāvoropeti. tadā'pi so vadhakova, vadhakañca pana santam na aññāsi "vadhako me"ti. evamāvusoti.

evameva kho āvuso assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisadhammassa akovido sappurisdhamme avinīto, rūpaṃ attato saman-

not well-versed, 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.

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

49. He recognizes perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

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

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

passati, rūpavantam  
vā attānaṃ, attani vā  
rūpaṃ, rūpasmiṃ vā  
attānaṃ.

vedanaṃ attato sama-  
nupassati, vedanāvan-  
tam vā attānaṃ, attani  
vā vedanaṃ, vedanāya  
vā attānaṃ.

saññaṃ attato samanu-  
passati, saññāvantam  
vā attānaṃ, attani vā  
saññaṃ, saññāya vā  
attānaṃ.

samkhāre attato sa-  
manupassati, samkhā-  
ravantam vā attānaṃ,  
attani vā samkhāre,  
samkhāresu vā attā-  
naṃ.

viññānaṃ attato sama-  
nupassati, viññānavan-  
tam vā attānaṃ, attani  
vā viññānaṃ, viññāna-

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

smim vā attānaṃ.

so aniccaṃ rūpaṃ  
aniccaṃ rūpanti ya-  
thābhūtaṃ nappajā-  
nāti, aniccaṃ veda-  
naṃ aniccā vedanāti  
yathābhūtaṃ nappa-  
jānāti, aniccaṃ sañ-  
ñāṃ aniccā saññāti  
yathābhūtaṃ nappajā-  
nāti, anicce saṃkhāre  
aniccā saṃkhārāti ya-  
thābhūtaṃ nappajā-  
nāti, aniccaṃ viññā-  
ṇaṃ aniccaṃ viññā-  
ṇanti yathābhūtaṃ  
nappajānāti.

dukkhaṃ rūpaṃ duk-  
khaṃ rūpanti yathā-  
bhūtaṃ nappajānāti,  
dukkhaṃ vedanaṃ  
dukkhaṃ vedanāti  
yathābhūtaṃ nappajā-  
nāti, dukkhaṃ saññā  
dukkhaṃ saññāti ya-  
thābhūtaṃ nappajā-

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 be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception

nāti, dukkhaṃ saṃkhāre dukkhaṃ saṃkhāreti yathābhūtaṃ nappajānāti, dukkhaṃ viññāṇaṃ dukkhaṃ viññāṇati yathābhūtaṃ nappajānāti.

anattaṃ rūpaṃ anattā<sup>8</sup> rūpanti yathābhūtaṃ nappajānāti, anattaṃ vedanaṃ anattā vedanāti yathābhūtaṃ nappajānāti, anattaṃ saññaṃ anattā saññāyati yathābhūtaṃ nappajānāti. anatte saṃkhāre anattā saṃkhārāti yathābhūtaṃ nappajānāti, anattaṃ viññāṇaṃ anattaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ nappajānāti, saṃkhataṃ vedanaṃ saṃkhataṃ vedanaṃ saṃkhataṃ vedanaṃ saṃkhataṃ vedanaṃ

<sup>8</sup>anattaṃ - sīmu. ■

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.

nāti yathābhūtaṃ nappajānāti, saṃkhataṃ saññaṃ saṃkhataṃ saññāyati yathābhūtaṃ nappajānāti. saṃkhate saṃkhāre saṃkhataṃ saṃkhārāti yathābhūtaṃ nappajānāti, saṃkhataṃ viññāṇaṃ saṃkhataṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

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



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 in the noble ones’ Dhamma;

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 pañcupādā-kakkhandhā upetā upādinna dīgharattaṃ ahitāya dukkhāya paṃvattanti.

sutavā ca kho āvuso ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisaṇaṃ dassāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme

the one who possesses the vision of the true men, well-versed, 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.

suvinīto na rūpaṃ at-  
tato samanupassati,  
na rūpavantam vā at-  
tānaṃ. na attani vā  
rūpaṃ, na rūpasmiṃ  
vā attānaṃ.

na vedanā attato sama-  
nupassati, na vedanā-  
vantam vā attānaṃ, na  
attani vā vedanaṃ, na  
vedanāsmiṃ vā attā-  
naṃ.

na saññā attato sama-  
nupassati, na saññā-  
navantam vā attānaṃ,  
na attani vā saññaṃ,  
na saññāsmiṃ vā attā-  
naṃ.

na saṃkhare attato  
samanupassati, na  
saṃkhārāvantam vā  
attānaṃ, na attani vā  
saṃkhārānaṃ, na saṃ-  
khārānaṃsmiṃ vā attā-  
naṃ.

**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 feel-

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim 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 duk-

ing, suffering perception  
as suffering perception,  
suffering sankharas as  
suffering sankharas, suf-  
fering consciousness  
as suffering conscious-  
ness.

**64.** He wisely understands  
as it has come to be, selfless  
form as selfless form, self-  
less feeling as selfless feeling,  
selfless perception as selfless  
perception, selfless sankharas  
as selfless sankharas, selfless  
consciousness as selfless con-  
sciousness.

khaṃ rūpaṃ dukkhaṃ  
rūpanti yathābhūtaṃ  
pajānāti dukkhaṃ saññā  
so dukkhaṃ rūpaṃ  
dukkhaṃ rūpanti ya-  
thābhūtaṃ pajānāti  
dukkhaṃ saṃkhāre  
so dukkhaṃ rūpaṃ  
dukkhaṃ rūpanti ya-  
thābhūtaṃ pajānāti  
dukkhaṃ viññāṇaṃ  
dukkhaṃ viññāṇanti  
yathābhūtaṃ pajānāti.

anattaṃ rūpaṃ anattā  
rūpanti yathābhūtaṃ  
pajānāti anattaṃ ve-  
danaṃ so anattā rū-  
paṃ anattā rūpanti  
yathābhūtaṃ pajānāti  
anattā saññā so anattā  
rūpaṃ anattā rūpanti  
yathābhūtaṃ pajānāti  
anattaṃ saṃkhāre so  
anattā rūpaṃ anattā  
rūpanti yathābhūtaṃ  
pajānāti anattā viññā-  
ṇaṃ anattaṃ viññā-  
ṇanti yathābhūtaṃ pa-  
jānāti.

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 rūpaṃ  
saṃkhatam rūpanti  
yathābhūtaṃ pajānāti  
saṃkhatam vedanaṃ  
so saṃkhatam rūpaṃ  
saṃkhatam rūpanti  
yathābhūtaṃ pajānāti  
saṃkhatam saññā so  
saṃkhatam rūpaṃ rū-  
panti yathābhūtaṃ pa-  
jānāti saṃkhate saṃ-  
khāre 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 va-  
dhakaṃ rūpanti ya-  
thābhūtaṃ pajānāti  
vadhakaṃ vedanaṃ  
so vadhakaṃ rūpaṃ  
vadhakaṃ rūpanti ya-  
thābhūtaṃ pajānāti  
vadhakaṃ saññā so va-  
dhakaṃ rūpaṃ rūpanti  
yathābhūtaṃ pajānāti  
vadhake saṃkhāre so  
vadhakaṃ rūpaṃ va-

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.

dhakaṃ rūpanti ya-  
thābhūtaṃ pajānāti  
vadhakaṃ viññāṇaṃ  
vadhakaṃ viññāṇanti  
yathābhūtaṃ pajānāti.

so rūpaṃ na upeti, na  
upādiyati, na adhiṭ-  
ṭhāti attā meti. veda-  
naṃ na upeti na upādi-  
yati, na adhiṭṭhāti attā  
meti. saññaṃ na upeti  
na upādiyati, na adhiṭ-  
ṭhāti attā meti. saṃ-  
khāre na upeti na upā-  
diyati, na adhiṭṭhāti  
attā meti. viññāṇaṃ  
na upeti na upādiyati,  
na adhiṭṭhāti attā meti.  
tassime pañcupādā-  
nakkhandhā anupetā  
anupādinna dīgharat-  
taṃ 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.

evametam<sup>9</sup> āvuso sārīputta hoti. yesaṃ āyasmantādisā<sup>10</sup> sabrahmacārino anukampakā atthakāmā ovādakā anusāsakā. idaṅca pana me āyasmato sārīputtassa dhammadesanaṃ sutvā anupādāya āsavehi cittaṃ vimuttanti.

idamavoca āyasmā sārīputto. attamano āyasmā yamako āyasmato sārīputtassa bhāsitaṃ abhinandīti.

<sup>9</sup>evaṇhetam - syā. ■

<sup>10</sup>āyasmantānaṃ tādīsā - machasaṃ, syā. ■

