

### 0.0.1 At Devadaha

devadaha suttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling among the Sakyans, at a Sakyan market town called Devadaha. At that place the Auspicious One addressed the bhikkhus: “Bhikkhus.” “Bhante,” those bhikkhus replied to the Auspicious One. the Auspicious One said this:

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadanteti te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

2. There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away.” Thus, O bhikkhus, is the doctrine of the Niganthas.

santi bhikkhave, eke samaṇabrāhmaṇā evaṃ vā-  
dino evaṃ diṭṭhino: 'yaṅkiñcāyaṃ purisapuggalo  
paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkha-  
masukhaṃ vā, sabbhaṃ taṃ pubbekatahetu. iti  
purāṇānaṃ kammānaṃ tapasā vyantībhāvā<sup>1</sup> na-  
vānaṃ kammānaṃ akaraṇā āyatim anavassavo  
āyatim anavassavā kammakkhayaṃ kammakkhayā  
dukkhakkhayaṃ dukkhakkhayā vedanākkhayaṃ ve-  
danākkhayā sabbhaṃ dukkhaṃ nijjinṇaṃ bhavis-  
satī'ti evaṃvādino bhikkhave nigaṇṭhā<sup>2</sup>.

3. Thus [being their] doctrine, O bhikkhus, having ap-  
proached the Niganthas, I say thus: “Is it true as re-  
ported, O friend Niganthas, that you hold such doctrine,  
such view: “Whatever this individual person experiences,  
whether pleasure, pain or neither pain nor pleasure, all  
that is caused by what was done in the past. So by the  
termination of past kamma with exertion, and the non-  
doing of new kamma, [there is] no oozings in the future.  
From no oozings in the future comes the obliteration of  
kamma. From the obliteration of kamma comes the oblit-  
eration of suffering. From the obliteration of suffering  
comes the obliteration of feeling. From the obliteration  
of feeling, all suffering will be worn away?”

evaṃ vādāhaṃ bhikkhave, nigaṇṭhe upasaṅkami-  
tvā evaṃ vadāmi: saccaṃ kira tumhe āvuso ni-

<sup>1</sup>byantībhāvā - machasaṃ, byantibhāvā - syā. ■

<sup>2</sup>niganthā - syā. ■

ganṭhā evaṃvādinō evaṃditṭhino 'yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbhaṃ taṃ pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatimaṃ anavassavo āyatimaṃ anavassavā kammakkhayaṃ kammakkhayaṃ dukkhakkhayaṃ dukkhakkhayaṃ vedanākkhayaṃ vedanākkhayaṃ sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

4. Being asked by me thus, O bhikkhus, if the Niganthas acknowledge “yes”, I say to them thus: But, O friend Niganthas, how do you know? “Indeed, we were in the past. It is not the case that we were not.”

te ce me bhikkhave, nigaṇṭhā evaṃ puṭṭhā āmāti paṭijānanti: tyāhaṃ evaṃ vadāmi: 'kiṃ pana tumhe āvuso nigaṇṭhā, jānātha. ahuvamheva mayaṃ pubbe, na nāhuvamhā'ti.

5. Indeed, we don't know this, O friend.

no hidaṃ āvuso

6. But O friend Niganthas, how do you know? “Indeed we did evil kamma in the past. It is not the case that we did not.”

kiṃ pana tumhe āvuso nigaṇṭhā, jānātha: aka-

ramheva mayam pubbe pāpaṃ kammaṃ na nā-karamhā'ti.

7. Indeed, we don't know this, O friend.

no hidaṃ āvuso

8. But O friend Niganthas, how do you know? “We did such or such evil kamma in the past.”

kiṃ pana tumhe āvuso nigaṇṭhā jānātha evarū-paṃ vā pāpaṃ kammaṃ akaramhā'ti.

9. Indeed, we don't know this, O friend.

no hidaṃ āvuso

10. But O friend Niganthas, how do you know? “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.”

kiṃ pana tumhe āvuso nigaṇṭhā, jānātha: etta-kam vā dukkham nijjinṇaṃ, ettakam vā dukkham nijjiretabbam<sup>3</sup> ettakamhi vā dukkhe nijjiṇṇe sab-baṃ dukkham nijjinṇaṃ bhavissatī'ti.

<sup>3</sup>nijjiretabbam - machasaṃ. ■

11. Indeed, we don't know this, O friend.

no hidaṃ āvuso

12. But O friend Niganthas, how do you know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life?

kiṃ pana tumhe āvuso nigaṇṭhā, jānātha: diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampada'nti.

13. Indeed, we don't know this, O friend.

no hidaṃ āvuso

14. Thus apparently, O friend Niganthas, you do not know: “Indeed, we were in the past. It is not the case that we were not.” You do not know: “Indeed we did evil kamma in the past. It is not the case that we did not.” You do not know: “We did such or such evil kamma in the past.” You do not know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” You do not know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person

experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?"

iti kira tumhe āvuso nigaṇṭhā, na jānātha: 'ahuvamheva mayaṃ pubbe na nāhuvamhā'ti. na jānātha 'akaramheva mayaṃ pubbe pāpaṃ kammaṃ na nākaramhā'ti. na jānātha, 'evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti. na jānātha 'ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakaṃhi vā dukkhe nijjiṇṇe sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti. na jānātha: diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kallamassa veyyākaraṇāya: "yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti, sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbhaṃ taṃ pubbe ka-ta-hetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatīṃ anavassavo āyatīṃ anavassavā kammakkhayaṃ kammakkhayaṃ dukkhakkhayaṃ dukkhakkhayaṃ vedanākkhayaṃ vedanākkhayaṃ sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

15. If, O friend Niganthas, you could know: “Indeed, we were in the past. It is not the case that we were not.” If you could know: “Indeed we did evil kamma in the past. It is not the case that we did not.” If you could know: “We did such or such evil kamma in the past.” If you could know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” If you could know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life, then it would be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

sace<sup>4</sup> tumbhe āvuso nigaṇṭhā, jāneyyātha ahuvam-  
heva mayam pubbe na nāhuvamhā'ti. jāneyyā-  
tha akaramheva mayam pubbe pāpam kammaṃ  
na nākaramhā'ti. jāneyyātha 'evarūpaṃ vā eva-  
rūpaṃ vā pāpam kammaṃ akaramhā'ti, jāneyyā-

<sup>4</sup>sace pana-sīmu, machasaṃ, syā. ■

tha 'ettakaṃ vā dukkhaṃ nijjiṇṇaṃ ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjiṇṇaṃ bhavissatī'ti. jāneyyātha 'ditṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampadaṃ, evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kallamassa veyyākaraṇāya: "yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatīṃ anavassavo āyatīṃ anavassavā kammakkhayaṃ kammakkhayā dukkhakkhayaṃ dukkhakkhayā vedanākkhayaṃ vedanākkhayā sabbam dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

16. Suppose, O friend Niganthas, a man were to be shot by an arrow thickly smeared with poison. With the arrow as cause, he would feel a sharp, severe painful feeling. For him, his friends, colleagues and blood relations, would hire a physician, a surgeon. The physician or surgeon would cut open the surface of the wound with a knife. With the cutting of the surface of the wound too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would probe for the arrow with a surgeon's probe. With the probing for the arrow with a surgeon's probe too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would pull out the arrow. With the pulling out of the arrow too as



cause, he would feel a sharp, severe painful feeling. The physician or surgeon would apply some medicinal powder on the surface of the wound. With the application of the medicinal powder on the surface of the wound too as cause, he would feel a sharp, severe painful feeling. On a later occasion, his wound would heal and be covered with skin. Being free from illness, he would feel happy, independent, being his own master, able to go wherever he wishes. It would occur to him thus: “Formerly I was shot by an arrow thickly smeared with poison. With the arrow as cause, I felt a sharp, severe painful feeling. My friends, colleagues and blood relations, hired a physician, a surgeon. The physician or surgeon cut open the surface of the wound with a knife. With the cutting of the surface of the wound too as cause, I felt a sharp, severe painful feeling. The physician or surgeon probed for the arrow with a surgeon’s probe. With the probing for the arrow with a surgeon’s probe too as cause, I felt a sharp, severe painful feeling. The physician or surgeon pulled out the arrow. With the pulling out of the arrow too as cause, I felt a sharp, severe painful feeling. The physician or surgeon applied some medicinal powder on the surface of the wound. With the application of the medicinal powder on the surface of the wound too as cause, I felt a sharp, severe painful feeling. Indeed now my wound has healed and is covered with skin. Being free from illness, I am happy, independent, being my own master, able to go wherever I wish.”

seyyathāpi āvuso nigaṇṭhā, puriso sallena viddho

assa savisena gālhūpalepanena, so sallassapi vedanāhetu<sup>5</sup> dukkhā tippā kaṭukā vedanā vediyeyya. tassa mittāmaccā ñātisālohitā bhisakkaṃ sallakattam upaṭṭhāpeyyum. tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya. so satthenapi vaṇamukhassa parikantanahetu dukkhā tippā kaṭukā vedanā vediyeyya. tassa so bhisakko sallakatto esaniyā sallam eseyya. so esaniyāpi sallassa esanā hetu dukkhā tippā kaṭukā vedanā vediyeyya, tassa so bhisakko sallakatto sallam abbaheyya<sup>6</sup>. so sallassapi abbahanahetu<sup>7</sup> dukkhā tippā kaṭukā vedanā vediyeyya. tassa so bhisakko sallakatto agadaṅgāraṃ vaṇamukhe odaheyya. so agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tippā kaṭukā vedanā vediyeyya. so aparena samayena rūḷhena vaṇena sañchavinā arogo assa sukhī serī sayamvasī yena kāmaṅgamo. tassa evamassa: 'ahaṃ kho pubbe sallena viddho ahosiṃ savisena gālhūpalepanena. so'haṃ sallassapi vedanāhetu dukkhā tippā kaṭukā vedanā vediyiṃ. tassa me mittāmaccā ñātisālohitā bhisakkaṃ sallakattam upaṭṭhāpesum<sup>8</sup>. tassa me so bhisakko sallakatto satthena vaṇamukhaṃ parikanti. so'haṃ satthenapi<sup>9</sup> vaṇamukhassa parikantanahetu dukkhā tippā kaṭukā vedanā vediyiṃ. tassa me so

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<sup>5</sup>vedanahetu - syā

<sup>6</sup>abbhūṇheyya - syā abbyaheyya - pts

<sup>7</sup>abbhūṇhanahetu - syā, abbyahanahetu - pts

<sup>8</sup>upaṭṭhāpesum - machasaṃ, syā.

<sup>9</sup>sallenapi - pts

bhisakko sallakatto esaniyā sallam̐ esi. so'ham̐ esaniyāpi sallassa esanāhetu dukkhā tippā kaṭukā vedanā vediyim̐. tassa me so bhisakko sallakatto sallam̐ abbahi<sup>10</sup> so'ham̐ sallassāpi abbahanahetu dukkhā tippā kaṭukā vedanā vediyim̐ tassa me so bhisakko sallakatto agadaṅgāram̐ vaṇamukhe odahi. so'ham̐ agadaṅgārassapi vaṇamukhe odahanahetu dukkhā tippā kaṭukā vedanā vediyim̐. so'mhi etarahi rūl'hena vaṇena sañchavinā arogo sukhī serī sayam̐vasī yena kāmāṅgamo'ti.

17. So too, friend Niganthas, if you could know: “Indeed, we were in the past. It is not the case that we were not.” If you could know: “Indeed we did evil kamma in the past. It is not the case that we did not.” If you could know: “We did such or such evil kamma in the past.” If you could know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” If you could know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life, then it would be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no

<sup>10</sup>abbyahi - pts, abbhuṇhi - syā.

oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

evameva kho āvuso nigaṇṭhā, sace tumhe jāneyyātha ahuvamheva mayaṃ pubbe, na nānuvamhā'ti. jāneyyātha evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti. jāneyyātha ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ. ettakamhi vā dukkhe nijjiṇṇe sabbam dukkhaṃ nijjiṇṇaṃ bhavissatī'ti. jāneyyātha 'diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadaṃ. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ kalamassa veyyākaraṇāya yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbekatahetu: iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatim anavassavo āyatim anavassavā kammakkhayo kammakkhayā dukkhakkhayo dukkhakkhayā vedanākkhayo vedanākkhayā sabbam dukkhaṃ nijjiṇṇaṃ bhavissatī'ti.

18. But because, O friend Niganthas, you do not know: “Indeed, we were in the past. It is not the case that we were not.” You do not know: “Indeed we did evil kamma in the past. It is not the case that we did not.”

You do not know: “We did such or such evil kamma in the past.” You do not know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” You do not know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

yasmā ca kho tumhe āvuso nigaṇṭhā, na jānātha 'ahuvamheva mayaṃ pubbe na nāhuvamhā'ti. na jānātha 'akaramheva mayaṃ pubbe pāpaṃ kammaṃ, na nākaramhā'ti. na jānātha 'evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti. na jānātha ettakaṃ vā dukkhaṃ nijjiṇṇaṃ ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjiṇṇe sabbhaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī'ti. na jānātha diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampadaṃ. tasmā āyasmantānaṃ nigaṇṭhānaṃ na

kallamassa veyyākaraṇāya: 'yaṅkiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā vyantibhāvā navānaṃ kammānaṃ akaraṇā āyatiṃ anavassavo. āyatiṃ anavassavā kammakkhayaṃ kammakkhayā dukkhakkhayaṃ dukkhakkhayā vedanākkhayaṃ vedanākkhayā sabbam dukkham<sup>11</sup> nijjinṇaṃ bhavis-satī'ti.

19. When thus was said, O bhikkhus, those Nigaṇṭhas said this to me: Nigantha Nataputta, O friend, is all knowing and all seeing and acknowledges complete knowledge and vision thus: “Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me.” He says thus: “There is for you, O friend Niganthas, evil kamma done in the past. Wear them away by this sharp and gruelling austerities. When you are now restrained by body, restrained by speech and restrained by mind here, that is the non-doing of evil kamma for the future. Thus, by the elimination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

<sup>11</sup>sabbam taṃ dukkham - pts

Now we are very pleased and approve of that, and so we are satisfied.”

evam vutte bhikkhave, te nigaṇṭhā maṃ etada-  
vocaṃ: nigaṇṭho<sup>12</sup> āvuso, nātaputto<sup>13</sup> sabbaññū  
sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijā-  
nāti: 'carato ca me tiṭṭhato ca suttassa ca jāga-  
rassa ca satataṃ samitaṃ ñāṇadassanaṃ paccu-  
paṭṭhita'nti. so evamāha: 'atthi kho vo āvuso ni-  
gaṇṭhā, pubbeva pāpaṃ kammaṃ kataṃ, taṃ imāya  
kaṭukāya dukkarakārikāya nijjiretha<sup>14</sup>. yampanet-  
tha etarahi kāyena saṃvutā vācāya saṃvutā ma-  
nasā saṃvutā, taṃ āyatiṃ pāpassa kammaṃ<sup>15</sup>  
akaraṇaṃ, iti purāṇānaṃ kammānaṃ tapasā vyan-  
tībhāvā navānaṃ kammānaṃ akaraṇā āyatiṃ ana-  
vassavo āyatiṃ anavassavā kammakkhayo kam-  
makkhayā dukkhakkhayo dukkhakkhayā vedanāk-  
khayo vedanākkhayā sabbam dukkham nijjiṇṇaṃ  
bhavissatī'ti. tañca panamhākaṃ ruccati ceva kha-  
mati ca, tena camhā attamanā'ti

20. When thus was said, O bhikkhus, I said this to those Niganthas: “These five dhammas, O friend Niganthas, has twofold results in this very life. Which five? Faith, preference, tradition, mode of reasoning and submission to view after reflection. These five dhammas, O friend

<sup>12</sup>nigaṇtho - syā. ■

<sup>13</sup>nātaputto - machasaṃ, syā. ■

<sup>14</sup>nijjiretha - sīmu, machasaṃ ■

<sup>15</sup>pāpakammaṃ - machasaṃ. ■

Niganthas, has twofold results in this very life. Therein, for the venerable Niganthas, what faith is there in a Teacher [who speaks] about the past? What preference, what tradition, what mode of reasoning, what submission to view after reflection?” When I said thus, O bhikkhus, I did not see among the Niganthas any defence that accords with the Dhamma.

evaṃ vutte ahaṃ bhikkhave, te nigaṇṭhe etada-vocaṃ: 'pañca kho ime āvuso nigaṇṭhā, dhammā diṭṭhevadhamme dvidhā vipākā. katame pañca: saddhā ruci anussavo ākāraparivitakko diṭṭhi nijjhānakkhanti. ime kho āvuso nigaṇṭhā, pañca dhammā diṭṭheva dhamme dvidhā vipākā. tatrāyasmantānaṃ nigaṇṭhānaṃ kā atītaṃse satthari saddhā, kā ruci, ko anussavo, ko ākāraparivitakko, kā diṭṭhinijjhānakkhanti'ti. evaṃvādi kho ahaṃ bhikkhave, nigaṇṭhesu na kiñci sahadhammikaṃ vā dapaṭihāraṃ<sup>16</sup> samanupassāmi

21. Furthermore, O bhikkhus, I said thus to those Niganthas: “So what do you think, O friend Niganthas, indeed, on the occasion when for you there is intense exertion, intense striving, on that occasion, do you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]? But on the occasion when for you there is no intense exertion, no intense striving, on that occasion, do you not feel afflictive, painful, piercing, sharp feelings

<sup>16</sup>parihāraṃ - machasaṃ, sīmu, syā. ■



of the piercing [austerities]?”

punacaparāhaṃ bhikkhave, te nigaṇṭhe evaṃ va-  
dāmi: 'taṃ kimmaññathāvuso nigaṇṭhā, yasmiṃ  
hi vo samaye tibbo upakammo hoti tibbaṃ padhā-  
naṃ, tippā<sup>17</sup> tasmīṃ samaye opakkamikā dukkhā  
tippā kaṭukā vedanā vedīyetha. yasmiṃ pana vo  
samayena na tibbo upakkamo hoti na tibbaṃ pa-  
dhānaṃ, na tippā tasmīṃ<sup>18</sup> samaye opakkamikā  
dukkhā tippā kaṭukā vedanā vedīyethā'ti.

22. On the occasion, O friend Gotama, when for us there is intense exertion, intense striving, on that occasion, we feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]? But on the occasion when for us there is no intense exertion, no intense striving, on that occasion, we do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]?”

yasmiṃ no āvuso gotama, samaye tibbo upakkamo  
hoti tibbaṃ padhānaṃ, tippā tasmīṃ samaye opak-  
kamikā dukkhā tippā kaṭukā vedanā vediyāma.  
yasmiṃ pana no samaye na tibbo upakkamo hoti,  
na tibbaṃ padhānaṃ, na tippā tasmīṃ samaye  
opakkamikā dukkhā tippā kaṭukā vedanā vediyamā'ti.

23. Thus apparently, O friend Niganthas, on the oc-

<sup>17</sup>tippaṃ, tippā - pts ■

<sup>18</sup>tamhi - pts ■

casion, when for you there is intense exertion, intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]. But on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. from the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

iti kirāvuso<sup>19</sup> nigaṇṭhā, yasmiṃ vo<sup>20</sup> samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tikkā tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. yasmiṃ pana vo samaye na tibbo upakkamo hoti, na tibbaṃ padhānaṃ, na tikkā tasmīṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kalamassa veyyākaraṇāya: 'yaṇ-

<sup>19</sup>kira āvuso - simu,machasaṃ.■

<sup>20</sup>yasmiṃ vo pana - simu.■

kiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ  
vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbam  
taṃ pubbe katahetu. iti purāṇānaṃ kammānaṃ  
tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā  
āyatim anavassavo āyatim anavassavā kammak-  
khayo kammakkhayā dukkhakkhayo dukkhakkhayā  
vedanākkhayo vedanākkhayā sabbam dukkhaṃ  
nijjīṇṇam bhavissatī'ti.

24. If, O friend Niganthas, on the occasion, when for you there is intense exertion, intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], but on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings from the piercing [austerities], then it would be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?”

sace āvuso nigaṇṭhā, yasmiṃ vo samaye tibbo

upakkamo hoti tibbam padhānam, na tībā tas-  
 miṃ samaye opakkamikā dukkhā tippā kaṭukā ve-  
 danā vediyetha. yasmīṃ pana vo samaye na tibbo  
 upakkamo hoti na tibbam padhānam, tībā yas-  
 miṃ samaye opakkamikā dukkhā tippā kaṭukā ve-  
 danā vediyetha. evaṃ sante āyasmantānaṃ ni-  
 gaṇṭhānaṃ kallamassa veyyākaraṇāya: 'yaṅkiñ-  
 cāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā  
 dukkhaṃ vā adukkhamasukhaṃ vā, sabbam taṃ  
 pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā  
 vyantībhāvā navānaṃ kammānaṃ akaraṇā āya-  
 tiṃ anavassavo āyatīṃ anavassavā kammakkhayo  
 kammakkhayā dukkhakkhayo dukkhakkhayā ve-  
 danākkhayo vedanākkhayā sabbam dukkham nij-  
 jiṇṇam bhavissatī'ti.

25. But because, O friend Niganthas, on the occasion, when for you there is intense exertion, intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], yet on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], you are feeling just your own self-afflictions that are afflictive, painful, piercing, sharp feelings of the piercing [austerities]. Out of ignorance, lack of knowledge and delusion, you declare: "Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past.

So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?" When I said thus too, O bhikkhus, I did not see among the Niganthas any defence that accords with the Dhamma.

yasmā ca kho āvuso nigaṇṭhā, yasmim̐ vo samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tibbā tas-mim̐ samaye opakkamikā dukkhā tippā kaṭukā ve-danā vediyetha. yasmim̐ pana vo samaye na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tibbā tasmim̐ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. te tumhe sāmaññeva opakka-mikā dukkhā tippā kaṭukā vedanā vediyamānā avijjā aññāṇā sammohā vipaccetha: 'yaṅkiñcāyaṃ pu-risapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbhaṃ taṃ pubbeka-taṭetu. iti purāṇānaṃ kammānaṃ tapasā vyattī-bhāvā navānaṃ kammānaṃ akaraṇā āyatim̐ ana-vassavo. āyatim̐ anavassavā kammakkhayo kam-makkhayā dukkhakkhayo dukkhakkhayā vedanāk-khayo vedanakkhayā sabbhaṃ dukkhaṃ nijjin̐naṃ bhavissatī'ti. evaṃ vādīpi kho ahaṃ bhikkhave, nigaṇṭhesu na kañci<sup>21</sup> sahadhammikaṃ vādapa-

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<sup>21</sup>kiñci - sīmu, pts ■

ṭihāraṃ samanupassāmi.

26. Furthermore, O bhikkhus, I said thus to those Niganthas: “So what do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in this life be experienced in the after-life?”

punacaparāhaṃ<sup>22</sup> bhikkhave, te nigaṇṭhe evaṃ vadāmi: 'taṃ kiṃ maññathāvuso nigaṇṭhā, 'ya-midaṃ kammaṃ diṭṭhadhammavedanīyaṃ, taṃ upakkamena vā padhānena vā samparāyavedanīyaṃ hotū'ti labbhameta'nti.

27. Indeed not, O friend.

no hidaṃ āvuso.

28. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in the after-life be experienced in this life?”

yaṃ panidaṃ kammaṃ samparāyavedanīyaṃ, taṃ upakkamena vā padhānena vā diṭṭhadhammavedanīyaṃ hotū'ti labbhameta'nti.

29. Indeed not, O friend.

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<sup>22</sup>punacapanāhaṃ - pts ■

no hidam āvuso.

30. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as pleasant be experienced as painful?”

taṃ kiṃ maññathāvuso nigaṇṭhā, yamidaṃ kammaṃ sukhavedanīyaṃ, taṃ upakkamena vā padhānena vā dukkhavedanīyaṃ hotū'ti labbhameta'nti.

31. Indeed not, O friend.

no hidam āvuso.

32. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as painful be experienced as pleasant?”

yaṃ panidaṃ kammaṃ dukkhavedanīyaṃ, taṃ upakkamena vā padhānena vā sukhavedanīyaṃ hotū'ti labbhameta'nti.

33. Indeed not, O friend.

no hidam āvuso.

34. What do you think, O friend Niganthas? Can it be

gained thus: “By this exertion and striving, let whichever kamma is to be experienced when ripened be experienced when unripened?”

taṃ kiṃ maññathāvuso nigaṇṭhā, yaṃidaṃ kammaṃ paripakkavedanīyaṃ, taṃ upakkamena vā padhānena vā aparipakkavedanīyaṃ hotū'ti labbhameta'nti.

35. Indeed not, O friend.

no hidaṃ āvuso.

36. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when unripened be experienced when ripened?”

yaṃ panidaṃ kammaṃ aparipakkavedanīyaṃ, taṃ upakkamena vā padhānena vā paripakkavedanīyaṃ hotū'ti labbhameta'nti

37. Indeed not, O friend.

no hidaṃ āvuso.

38. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced substantially be experienced



slightly?”

taṃ kiṃ maññathāvuso nigaṇṭhā, 'yamidaṃ kammaṃ bahuvedanīyaṃ, taṃ upakkamena vā padhānena vā 'appavedanīyaṃ hotū'ti labbhameta'nti.

39. Indeed not, O friend.

no hidaṃ āvuso.

40. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced slightly be experienced substantially?”

yaṃ panidaṃ kammaṃ appavedanīyaṃ, taṃ upakkamena vā padhānena vā 'bahuvedanīyaṃ hotū'ti labbhameta'nti.

41. Indeed not, O friend.

no hidaṃ āvuso.

42. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced not be experienced?”

taṃ kiṃ maññathāvuso nigaṇṭhā, 'yamidaṃ kammaṃ vedanīyaṃ taṃ upakkamena vā padhānena

vā 'avedanīyaṃ hotū'ti labbhameta'nti.

43. Indeed not, O friend.

no hidaṃ āvuso.

44. Then can it be gained thus: “By this exertion and striving, let whichever kamma is not to be experienced be experienced?”

yaṃ panidaṃ kammaṃ avedanīyaṃ, taṃ upakka-  
mena vā padhānena vā vedanīyaṃ hotū'ti labbha-  
metanti.

45. Indeed not, O friend.

no hidaṃ āvuso.

46. Thus apparently, O friend Niganthas, it cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in this life be experienced in the after-life.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in the after-life be experienced in this life.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as pleasant be experienced as painful.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as

painful be experienced as pleasant.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when ripened be experienced when unripened.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when unripened be experienced when ripened.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced substantially be experienced slightly.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced slightly be experienced substantially.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced not be experienced.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is not to be experienced be experienced.” That being so, the venerable Niganthas exertion is fruitless, their striving is fruitless. Thus is the doctrine of the Niganthas, O bhikkhus. Thus being the doctrine of the Niganthas, O bhikkhus, there are ten grounds for criticism in accordance with the Dhamma.

iti kirāvuso nigaṇṭhā, yamidaṃ kammaṃ diṭṭha-dhammavedanīyaṃ taṃ upakkamena vā padhānena vā 'samparāyavedanīyaṃ hotū'ti alabbhame-taṃ. yamidaṃ<sup>23</sup> kammaṃ samparāyavedanīyaṃ, taṃ upakkamena vā padhānena vā 'diṭṭhadhammavedanīyaṃ hotū'ti alabbhametaṃ. yamidaṃ kammaṃ sukhavedanīyaṃ, taṃ upakkamena vā

<sup>23</sup>yam panidaṃ - simu, machasaṃ. ■

padhānena vā 'dukkhavedanīyaṃ hotū'ti alabbha-  
 metam. yamidaṃ kammaṃ dukkhavedanīyaṃ, taṃ  
 upakkamena vā padhānena vā sukhavedanīyaṃ  
 hotū'ti alabbhametaṃ. yamidaṃ kammaṃ pari-  
 pakkavedanīyaṃ, taṃ upakkamena vā padhānena  
 vā aparipikkavedanīyaṃ hotū'ti alabbhametaṃ, ya-  
 midam kammaṃ aparipakkavedanīyaṃ, taṃ upak-  
 kamena vā padhānena vā 'paripakkavedanīyaṃ  
 hotū'ti alabbhametaṃ. yamidaṃ kammaṃ bahu-  
 vedanīyaṃ, taṃ upakkamena vā padhānena vā  
 appavedanīyaṃ hotū'ti. yamidaṃ kammaṃ ap-  
 pavedanīyaṃ, taṃ upakkamena vā padhāne vā  
 bahuvedanīyaṃ hotū'ti alabbhametaṃ. yamidaṃ  
 kammaṃ vedanīyaṃ, taṃ upakkamena vā padhā-  
 nena vā vedanīyaṃ hotū'ti alabbhametaṃ. ya-  
 midam kammaṃ vedanīyaṃ, taṃ upakkamena  
 vā padhānena vā vedanīyaṃ hotū'ti alabbhame-  
 taṃ. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ  
 aphalo upakkamo hoti aphalaṃ padhānaṃ. evaṃ-  
 vādi bhikkhave, nigaṇṭhā evaṃvādīnaṃ bhikkhave  
 nigaṇṭhānaṃ dasa sahadhammikā vādānuvādā gā-  
 rayhaṃ ṭhānaṃ<sup>24</sup> āgacchanti.

47. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, then certainly, O bhikkhus, the Niganthas have done bad kamma in the past, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the

<sup>24</sup> gārayhaṭṭhānaṃ - syā. ■

pleasure and pain that beings experience are caused by a god's creation, then certainly, O bhikkhus, the Niganthas have been created by an evil god, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, then certainly, O bhikkhus, the Niganthas have evil luck, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, then certainly, O bhikkhus, the Niganthas belong to a bad social class, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, then certainly, O bhikkhus, the Niganthas strive badly in this life, in that at present, they feel such painful, piercing, sharp feelings.

sace bhikkhave sattā pubbekatahetu sukhaduk-  
khaṃ paṭisaṃvedenti, addhā bhikkhave, nigaṇ-  
ṭhā pubbe dukkatakammakārino, yaṃ etarahi eva-  
rūpā dukkhā tippā kaṭukā vedanā vediyanti. sace  
bhikkhave, sattā issaranimmāṇahetu sukhaduk-  
khaṃ paṭisaṃvedenti, addhā bhikkhave, nigaṇ-  
ṭhā pāpakena issarena nimmitā, yaṃ etarahi eva-  
rūpā dukkhā tippā kaṭukā vedanā vediyanti. sace  
bhikkhave sattā saṅgatibhāvaahetu sukhadukkhaṃ  
paṭisaṃvedenti, addhā bhikkhave nigaṇṭhā pāpa-  
saṅgatikā, yaṃ etarahi evarūpā dukkhā tippā ka-  
ṭukā vedanā vediyanti. sace bhikkhave, sattā abhi-  
jātihetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhik-

khave, nigaṇṭhā pāpābhijātikā, yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti. sace bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhā paṭisaṃvedenti, addhā bhikkhave, nigaṇṭhā pāpadiṭṭhadhammūpakkamā<sup>25</sup>. yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti.

48. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by what was done in the past, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god's creation, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by a god's creation, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by a chance encounter, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by social class, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, the Niganthas are to be

<sup>25</sup> evarūpā diṭṭhadhammūpakkamā - sīmu, machasaṃ. ■

censured. If the pleasure and pain that beings experience are not caused by striving in this life, the Niganthas are to be censured. Thus being the doctrine of the Niganthas, O bhikkhus, these are the ten grounds for criticism in accordance with the Dhamma. Thus, O bhikkhus, their exertion is fruitless, their striving is fruitless.

sace bhikkhave, sattā pubbekatahetu sukhadukkham paṭisaṃvedenti gārayhā nigaṇṭhā. no ce sattā pubbekatahetu sukhadukkham paṭisaṃvedenti, gārayhā nigaṇṭhā. sace bhikkhave, sattā issaranimmāṇahetu sukhadukkham paṭisaṃvedenti, gārayhā nigaṇṭhā. no ce sattā issaranimmāṇahetu sukhadukkham paṭisaṃvedenti, gārayhā nigaṇṭhā. sace bhikkhave, sattā saṅgatibhāvaheṭu sukhadukkham paṭisaṃvedenti, gārayhā nigaṇṭhā. sace bhikkhave sattā abhijātiheṭu sukhadukkham paṭisaṃvedenti, gārayhā nigaṇṭhā. no ce sattā abhijātiheṭu sukhadukkham paṭisaṃvedenti, gārayhā nigaṇṭhā. sace bhikkhave sattā diṭṭhadhammūpakkaṃmaheṭu sukhadukkham paṭisaṃvedenti, gārayhā nigaṇṭhā. no ce sattā diṭṭhadhammūpakkaṃmaheṭu sukhadukkham paṭisaṃvedenti, gārayhā nigaṇṭhā. evaṃvādī bhikkhave nigaṇṭhā. evaṃvādīnaṃ bhikkhave, nigaṇṭhānaṃ ime dasa sahadhammikā vādānuvādā gārayhaṃ ṭhānaṃ āgacchanti. evaṃ kho bhikkhave, aphaḷo upakkamo hoti aphaḷaṃ padhānaṃ.

49. But how, O bhikkhus, is exertion fruitful, how is striving fruitful? Here O bhikkhus, a bhikkhu most certainly does not cause to be an occasion of pain for himself when the occasion has not come to be, yet he does not forsake the pleasure that accords with the Dhamma, but he is not infatuated with that pleasure therein. He wisely understands thus: “[When] willfully striving, this source of suffering for me fades away due to the willful striving. But [when] looking on with equanimity, this source of suffering for me fades away due to the looking on with equanimity. So indeed for him [wherein] a source of suffering fades away due to willful striving, therein he willfully strives. [Wherein] a source of suffering fades away due to the looking on with equanimity, therein he develops equanimity.” Willfully striving, whichever source of suffering fades away due to the willful striving, that fades away. Thus, that suffering is worn away. Looking on with equanimity, whichever source of suffering fades away due to looking on with equanimity, that fades away. Thus, that suffering is worn away.

kathañca bhikkhave, saphalo upakkamo hoti sa-phalaṃ padhānaṃ. idha bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti dhammikañca sukhaṃ na pariccajati. tasmiñca sukhe anadhimucchito<sup>26</sup> hoti so evaṃ pajānāti: imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. imassa

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<sup>26</sup>anadhimucchite - pts. ■



pana me dukkhanidānassa ajjhupekkhato upekkham<sup>27</sup> bhāvayato virāgo hotīti. so yassa hi khavāssa<sup>28</sup> dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. saṅkhāraṃ tattha padahati. yassa panassa<sup>29</sup> dukkhanidānassa ajjhupekkhato upekkham bhāvayato virāgo hoti. upekkham tattha bhāveti. tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. evampissa taṃ dukkham nijjiṇṇaṃ hoti. tassa tassa dukkhanidānassa ajjhupekkhato upekkham bhāvayato virāgo hoti. evampissa taṃ dukkham nijjiṇṇaṃ hoti.

50. Suppose, O bhikkhus, a man was in love with a woman with his mind bound to her, infatuated, with intense desire, with intense want. He might see that woman with another man, standing together, chatting, joking and laughing. So what do you think, O bhikkhus? “Would there arise sorrow, lamentation, physical suffering, mental suffering and despair in such a man having seen that woman with another man, standing together, chatting, joking and laughing?”

seyyathāpi bhikkhave puriso itthiyā sāratto paṭibaddhacitto tibbacchando tībāpekkho<sup>30</sup>. so taṃ itthiṃ passeyya aññena purisena saddhiṃ san-

<sup>27</sup>upekkham - pts. ■

<sup>28</sup>yassa hi khopanassa - sīmu, yassa khavāssa- pts. ■

<sup>29</sup>yassa hi khavāssa - sīmu. ■

<sup>30</sup>tībāpekkho - pts. ■

tiṭṭhantim sallapantim sañjagghantim saṃhasantim. taṃ kiṃ maññatha bhikkhave, api nu tassa purisassa amuṃ itthim disvā aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim saṃhasantim uppajjeyyumuṃ sokaparidevadukkhadomanassupāyāsāti.

51. Yes Bhante.

evaṃ bhante.

52. What is the reason for that?

taṃ kissa hetu?

53. “Because, O Bhante, such a man is in love with that woman with his mind bound to her, infatuated, with intense desire, with intense want. Therefore having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering, mental suffering and despair would arise in him.”

asu hi<sup>31</sup> bhante, puriso amussā itthiyā sāratto paṭibaddhacitto tibbacchando tibbāpekkho. tasmā taṃ itthim disvā aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim saṃhasan-

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<sup>31</sup> amuhi - pts. ■

tiṃ uppajjeyyūṃ sokaparidevadukkhadomanassu-  
pāyāsāti.

54. Then, O bhikkhus, it would occur to that man thus: “I am in love with such a woman with my mind bound to her, infatuated, with intense desire, with intense want. For me having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering, mental suffering and despair arise in me. What if I were to abandon my lustful desire for such a woman.” He would abandon his lustful desire for that woman. On a later occasion he might see that woman with another man, standing together, chatting, joking and laughing. So what do you think, O bhikkhus? “Would there arise sorrow, lamentation, physical suffering, mental suffering and despair in such a man having seen that woman with another man, standing together, chatting, joking and laughing?”

atha kho bhikkhave, tassa purisassa evamassa:  
ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto  
tibbacchando tikkāpekkho. tassa me amuṃ it-  
thiṃ disvā aññena purisena saddhiṃ santiṭṭhan-  
tiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ up-  
pajjanti sokaparidevadukkhadomanassupāyāsā. ya-  
nūnāhaṃ so me amussā itthiyā chandarāgo taṃ  
pajaheyya'nti. so yo amussā itthiyā chandarāgo  
taṃ pajaheyya, so taṃ itthiṃ passeyya aparena  
samayena aññena purisena saddhiṃ santiṭṭhan-

tiṃ sallapantiṃ sañjagghantiṃ saṃhasantiṃ. taṃ  
 kiṃ maññaṇa bhikkhave api nu tassa purisassa  
 amuṃ itthiṃ disvā aññaṇa purisena saddhiṃ san-  
 tiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasan-  
 tiṃ uppajjeyyūṃ sokaparidevadukkhadomanassu-  
 pāyāsāti.

55. Certainly not, Bhante.

no hetuṃ bhante.

56. What is the reason for that?

taṃ kissa hetu?

57. “Because, O Bhante, such a man is free from lust  
 for that woman. Therefore having seen that woman  
 with another man, standing together, chatting, joking  
 and laughing, sorrow, lamentation, physical suffering,  
 mental suffering and despair would not arise in him.”

asu hi bhante, puriso amussā itthiyā vītarāgo, tasmā  
 taṃ itthiṃ disvā aññaṇa purisena saddhiṃ san-  
 tiṭṭhantiṃ sallapantiṃ sañjagghantiṃ saṃhasan-  
 tiṃ na uppajjeyyūṃ sokaparidevadukkhadomanas-  
 supāyāsāti.

58. So too, O bhikkhus, a bhikkhu most certainly does

not cause to be an occasion of pain for himself when the occasion has not come to be, yet he does not forsake the pleasure that accords with the Dhamma, but he is not infatuated with that pleasure therein. He wisely understands thus: “[When] willfully striving, this source of suffering for me fades away due to the willful striving. But [when] looking on with equanimity, this source of suffering for me fades away due to the looking on with equanimity. So indeed for him [wherein] a source of suffering fades away due to willful striving, therein he willfully strives. [Wherein] a source of suffering fades away due to the looking on with equanimity, therein he develops equanimity.” Willfully striving, whichever source of suffering fades away due to the willful striving, that fades away. Thus, that suffering is worn away. Looking on with equanimity, whichever source of suffering fades away due to looking on with equanimity, that fades away. Thus, that suffering is worn away. Thus that exertion is fruitful, that striving is fruitful.

evameva kho bhikkhave, bhikkhu na heva<sup>32</sup> anad-  
dhabhūtaṃ attānaṃ dukkhena addhabhāveti, dham-  
mikañca sukhaṃ na pariccajati, tasmiñca sukhe  
anadhimucchito hoti. so evaṃ pajānāti: ‘imassa  
kho me dukkhanidānassa saṅkhāraṃ padahato  
saṅkhārappadhānā virāgo hoti. imassa pana me  
dukkhanidānassa ajjupekkhato upekkhaṃ bhā-  
vayato virāgo hoti’ti. so yassa khvāssa dukkhani-

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<sup>32</sup>bhikkhave naheva - pts. ■

dānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. saṅkhāraṃ tattha padahati. yassa panassa dukkhanidānassa ajjhupekkhato upekkhaṃ bhāvayato virāgo hoti. upekkhaṃ tattha bhāveti. tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. evampissa taṃ dukkhaṃ nijjiṇṇaṃ hoti. tassa tassa dukkhanidānassa ajjhupekkhato upekkhaṃ bhāvayato virāgo hoti. evampissa taṃ dukkhaṃ<sup>33</sup> nijjiṇṇaṃ hoti. evampi bhikkhave saphalo upakkamo hoti, saphalaṃ padhānaṃ.

59. Furthermore, O bhikkhus, a bhikkhu considers thus: “As I dwell according to my pleasure, unwholesome dhammas increase and wholesome dhammas diminish. However, when I engage myself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. What if I were to engage myself in painful striving?” He engages himself in painful striving. For him engaging himself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. He, on a later occasion, no longer engages himself in painful striving. What is the reason for that? Because, O bhikkhus, the benefit for which that bhikkhu would engage himself in painful striving has been accomplished. Therefore on a later occasion, he no longer engages himself in painful striving.

<sup>33</sup>evampissa dukkhaṃ - pts. ■

puna ca param bhikkhave bhikkhu iti paṭisañcikkhati: 'yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti yannūnāhaṃ dukkhāya attānaṃ padaheyya'nti. so dukkhāya attānaṃ padahati. tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. so na aparena samayena dukkhāya attānaṃ padahati. taṃ kissa hetu: yassa hi so bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya, svāssa attho abhinipphanno hoti. tasmā na aparena samayena dukkhāya attānaṃ padahati.

60. Just as, O bhikkhus, an arrowsmith would heat and scorch an arrow shaft between two flames, making it straight and workable. Once, O bhikkhus, the arrowsmith has heated and scorched the arrow shaft between the two flames and made it straight and workable, on a later occasion, the arrowsmith no longer heats and scorches the arrow shaft between the two flames to make it straight and workable. What is the reason for that? Because, O bhikkhus, the benefit for which that arrowsmith heated and scorched the arrow shaft between the two flames to make it straight and workable has been accomplished. Therefore on a later occasion, the arrowsmith no longer heats and scorches the arrow shaft between the two flames to make it straight and workable.

seyyathāpi bhikkhave, usukāro tejanam dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyam. yato kho bhikkhave, usukārassa tejanam dvīsu alātesu ātāpitam hoti paritāpitam hoti ujum kamam hoti kamaniyam. na so tam aparena samayena usukāro tejanam dvīsu alātesu ātāpeti ujum karoti kammaniyam. tam kissa hetu: yassa hi so bhikkhave, atthāya usukāro tejanam dvīsu alātesu ātāpeyya paritāpeyya ujum kareyya kammaniyam. svāssa attho abhinipphanno hoti. tasmā na aparena samayena usukāro tejanam dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyam.

61. So too, O bhikkhus, a bhikkhu considers thus: “As I dwell according to my pleasure, unwholesome dhammas increase and wholesome dhammas diminish. However, when I engage myself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. What if I were to engage myself in painful striving?” He engages himself in painful striving. For him engaging himself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. He, on a later occasion, no longer engages himself in painful striving. What is the reason for that? Because, O bhikkhus, the benefit for which that bhikkhu would engage himself in painful striving has been accomplished. Therefore on a later occasion, he no longer engages himself in painful striving. Thus too, that suffering is worn away. Thus that exertion is fruitful, that striving is fruitful.



evameva kho bhikkhave, bhikkhu iti paṭisañcikkhati: 'yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti yannūnāhaṃ dukkhāya attānaṃ padaheyya'nti. so dukkhāya attānaṃ padahati. tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti so na aparena samayena dukkhāya attānaṃ padahati. taṃ kissa hetu: yassa hi so bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya. svāssa attho abhinipphanno hoti. tasmā na aparena samayena dukkhāya attānaṃ padahati. evampi bhikkhave, saphalo upakamo hoti saphalaṃ padhānaṃ.

62. Furthermore O bhikkhus, here, 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. Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes to make it known. He teaches the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. A head of household or head of household's son or someone born in some

other good family hears that Dhamma. Having heard that Dhamma, he gains faith in the Tathagata. Being endowed with the gaining of faith, he considers thus: "Home life is an obstruction, the domain of dust; the going forth is as wide open as space. To live the life of purity flawlessly, entirely complete, entirely pure, is not easily done living at home. What if, having shaved off hair and beard, having put on the yellow robe, I go forth from the home [life] into homelessness?" On a later occasion, having abandoned a small or a large amount of wealth, having abandoned a small or a large circle of relatives, having shaved off hair and beard, having put on the yellow robe, he goes forth from the home [life] into homelessness.

punacaparaṃ bhikkhave, idha tathāgato loka up-  
pajjati araham sammāsambuddho vijjācaraṇasam-  
panno sugato lokavidū anuttaro purisadammasā-  
rathi satthā devamanussānaṃ buddho bhagavā.  
so imaṃ lokaṃ sadevakaṃ samāraṃ sabrah-  
makam sassamaṇabrāhmaṇiṃ paṇaṃ sadevama-  
nussaṃ sayam abhiññā sacchikatvā pavedeti. so  
dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, keva-  
laparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pa-  
kāseti. taṃ dhammaṃ suṇāti gahapati vā gaha-  
patiputto vā aññatarasmiṃ vā kule paccājāto, so  
taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭila-  
bhati. so tena saddhāpaṭilābhena samannāgato  
iti paṭisañcikkhati: 'sambādho gharāvāso rajāpa-

tho abbhokāso pabbajjā, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum. yaṇnūnāhaṃ kesamassuṃ ohāretvā kāśāyāni vatthāni acchādetvā agāraśmā anagāriyaṃ pabbajeyya'nti. so apareṇa samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāśāyāni vatthāni acchādetvā agāraśmā anagāriyaṃ pabbajati.

63. Being one who has gone forth thus, having undertaken the bhikkhu's training and lifestyle, having abandoned the killing of living beings, he abstains from the killing of living beings. Having buried the rod, having buried the sword, he dwells conscientious, with kindness and sympathy, compassionate for the welfare for all living beings. Having abandoned the taking of what is not given, he abstains from taking what is not given, accepting what is given, expecting what is given. By not thieving, he dwells having become pure himself. Having abandoned unchastity, he is a celibate one, living apart, abstaining from sexual intercourse, the villager's habit. Having abandoned false speech, he abstains from false speech. He speaks the truth. He is dependable, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech. Having heard from here, he does not tell there to divide

these [from those], or having heard from there, he does not tell here to divide those [from these]. Thus is he, a reconciler of the divided, a bestower of togetherness. He delights in harmony, is delighted with harmony, rejoices in harmony, utters speech that creates harmony. Having abandoned harsh speech, he abstains from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heartwarming, polite, pleasing to many, agreeable to many, that form of speech he utters. Having abandoned senseless prattle, he abstains from senseless prattle. He speaks at the proper time, [speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper time he utters speech that is reasonable, speech worth remembering, speech connected with profit.

so evaṃ pabbajito samāno bhikkhūnaṃ sikkhāsā-jivasamāpanno pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihiṭasattho lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. adinnādānaṃ pahāya adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati. abrahmacariyaṃ pahāya brahmacāri hoti ārācārī virato methunā gāmadhammā. musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādī saccasandho theto paccayiko avisaṃvādako lokassa. pisunaṃ vācaṃ pahāya pisunāya vācāya paṭivirato hoti, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sa-

hitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsitaṃ hoti. pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsitaṃ hoti. samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī vinayavādī nidhānavatiṃ vācaṃ bhāsitaṃ kālana sāpadesaṃ pariyantavatiṃ atthasaṃhitāṃ.

64. He abstains from injuring seed life and vegetation. He eats his meal in one sitting, refraining from eating in the evening, abstaining from eating outside the proper time. He abstains from dancing, singing, music and watching shows. He abstains from the establishment of wearing adornments and decorations with garlands, fragrances and ointments. He abstains from high and large beds and seats. He abstains from accepting gold and silver. He abstains from accepting uncooked grains. He abstains from accepting uncooked meat. He abstains from accepting women and girls. He abstains from accepting male and female slaves. He abstains from accepting goat and sheep. He abstains from accepting chicken and pigs. He abstains from the acquisition of elephants, cows, horses and mares. He abstains from the acquisition of fields and lands. He abstains from the practice of going on errands and going as a messenger. He abstains from buying and selling. He abstains from dealing in

false weighing, dealing in fake metals, dealing in false measures, bribery, cheating and fraud. He abstains from the crooked ways of slaughtering, imprisoning, execution and robbery. He abstains from plunder and violence.

so bījagāmahūtagāmasamārambhā paṭivirato hoti. ekabhaddiko hoti rattūparato virato vikālabhojanā. naccagītavāditavisūkadassanā paṭivirato hoti. mā-lāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato hoti. uccāsayanamahāsayanā paṭivirato hoti. jātarūparajatapaṭiggahaṇā paṭivirato hoti. āmakadhañṇapaṭiggahaṇā paṭivirato hoti. āmakamaṣapaṭiggahaṇā paṭivirato hoti. itthikumārikā<sup>34</sup> paṭiggahaṇā paṭivirato hoti. dāsīdāsapaṭiggahaṇā paṭivirato hoti. ajeḷakapaṭiggahaṇā paṭivirato hoti. kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. hatthigavāssavaḷavā<sup>35</sup> paṭiggahaṇā paṭivirato hoti. khattavattthupaṭiggahaṇā paṭivirato hoti. dūteyyapahinagamanānuyogā paṭivirato hoti. kayavikkayā paṭivirato hoti. tulākūṭakamaṣakūṭamānakūṭā paṭivirato hoti. ukkoṭanavañcananika-tisāciyogā paṭivirato hoti. chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.

**65.** He is contented with his robes to sustain his body and alms food to sustain his stomach. Wherever he goes, he goes having taken just these. Indeed just as a bird with

<sup>34</sup>itthikumārika - sīmu,machasaṃ.

<sup>35</sup>gavāssavaḷava - sīmu,machasaṃ.

wings wherever it flies, flies with its wings as its only burden, So too, a bhikkhu is contented with his robes to sustain his body and alms food to sustain his stomach. Wherever he goes, he goes having taken just these. Endowed with this noble stock of virtue, he experiences pleasure of blamelessness internally.

so santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati samādāyeva pakkamati seyyathāpi nāma pakkhi sakuṇo yena yeneva ḍeti sapattabhārova ḍeti. evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati samādāyeva pakkamati. so iminā ariyena sīlakkhandhena samannāgato ajjhattaṃ anavajjasukhaṃ paṭisaṃvedeti.

**66.** Having seen a form with the eye, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this eye faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the eye faculty, he undertakes restraint of the eye faculty. Having heard a sound with the ear, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this ear faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the ear faculty, he

undertakes restraint of the ear faculty. Having smelled an aroma with the nose, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this nose faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the nose faculty, he undertakes restraint of the nose faculty. Having tasted a flavor with the tongue, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this tongue faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the tongue faculty, he undertakes restraint of the tongue faculty. Having touched a tangible with the body, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this body faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the body faculty, he undertakes restraint of the body faculty. Having cognized a dhamma with the mind, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this mind faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the mind faculty, he undertakes restraint of the mind faculty. Endowed with this noble restraint of the sense faculties, he experiences unblemished pleasure internally.



so cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati cakkhundriyaṃ cakkhundriye saṃvaram āpajjati. sotena saddaṃ sutvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ sotindriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati sotindriyaṃ sotindriye saṃvaram āpajjati. ghānena gandhaṃ ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ ghānindriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati ghānindriyaṃ ghānindriye saṃvaram āpajjati. jivhāya rasaṃ sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ jivhindriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati jivhindriyaṃ jivhindriye saṃvaram āpajjati. kāyena phoṭṭhabbaṃ phusitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇaṃ kāyindriyaṃ asaṃvutaṃ viharantaṃ abhiññā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati kāyindriyaṃ tāyindriye saṃvaram āpajjati. manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. yatvādhikaraṇaṃ

naṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhi-  
jhādomanassā pāpakā akusalā dhammā anvāssa-  
veyyūṃ. tassa saṃvarāya paṭipajjati rakkhati ma-  
nindriyaṃ manindriye saṃvaram āpajjati. so iminā  
ariyena indriyasamvarena samannāgato ajjhattaṃ  
abyāsekasukhaṃ paṭisaṃvedeti.

67. He is a contemplative when stepping forwards, a contemplative when stepping backwards, a contemplative when looking forwards, a contemplative when looking backwards, a contemplative when bending back, a contemplative when stretching out, a contemplative when wearing his robe and carrying his outer robe and bowl. He is a contemplative when eating, drinking, chewing and tasting. He is a contemplative when urinating and defecating. He is a contemplative when going, standing, sitting, sleeping, being awake, speaking and being silent. Endowed with this noble stock of virtue, this noble contentment, this noble restraint of the sense faculties, and this noble mindfulness and contemplativeness, he resorts to secluded lodging in a wilderness, a root of a tree, a mountain glen, a hillside cave, a charnel ground, a lonely spot in the forest, the open air, a heap of straw.

so abhikkante paṭikkante sampajānakārī hoti ālo-  
kite vilokite sampajānakārī hoti. sammiñjite<sup>36</sup> pa-  
sārite sampajānakārī hoti. saṅghātipattacīvara-  
dhāraṇe sampajānakārī hoti. asite pīte khāyite

<sup>36</sup>samiñjite - machasaṃ. ■

sāyite sampajānakārī hoti. uccārapassāvakamme sampajānakārī hoti. gate t̥hite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti. so iminā ca ariyena sīlakkhandhena samannāgato imāya ca ariyāya santuṭṭhiyā samannāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satisampajaññaena samanāgato vivittaṃ senāsanam bhajati araññaṃ rukkhamaḷam pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ paḷālapuñjaṃ.

68. After his meal, having gone back after alms gathering, he sits down having crossed his legs, having directed his body straight, having established mindfulness on the entire field of perception [internally]. Having abandoned covetousness in the world, he dwells with a mind free from covetousness. He purifies his mind of covetousness. Having abandoned ill-will and aversion, he dwells with a benevolent mind, compassionate towards all living beings. He purifies his mind from ill-will and aversion. Having abandoned sluggishness and lack of mental agility, he dwells with a mind free from sluggishness and lack of mental agility, a percipient of light, mindful and contemplative. He purifies his mind from sluggishness and lack of mental agility. Having abandoned restlessness and remorse, he dwells with a relaxed mind, with a mind internally tranquilized. He purifies his mind from restlessness and remorse. Having abandoned doubt, he dwells having crossed over doubt,

free from perplexity in regard to wholesome dhammas. He purifies his mind from doubt.

so pacchābhattaṃ piṇḍapātapaṭikkanto nisīdati  
pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya pa-  
rimukhaṃ satim upaṭṭhapetvā. so abhijjhaṃ loke  
pahāya vigatābhijjhena cetasā viharati. abhijjhāya  
cittaṃ parisodheti. byāpādapadosaṃ pahāya abyā-  
pannacitto viharati sabbapāṇabhūtahitānukampī  
byāpādapadosā cittaṃ parisodheti. thīnamiddhaṃ  
pahāya vigatathīnamiddho viharati ālokasaññī sato  
sampajāno thīnamiddhā cittaṃ parisodheti. ud-  
dhaccakukkuccaṃ pahāya anuddhato viharati. aj-  
jhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ  
parisodheti. vicikicchāṃ pahāya tiṇṇavicikiccho  
viharati akathaṅkathā kusalesu dhammesu vicikic-  
chāya cittaṃ parisodheti.

**69.** Having abandoned these five hindrances, defile-  
ment of the mind that weakens wisdom, quite secluded  
from sense-desires, secluded from unwholesome dham-  
mas, he enters upon and abides in the happiness and  
pleasure born of seclusion connected with thinking and  
pondering, the first jhana. Thus too, O bhikkhus, that  
exertion is fruitful, that striving is fruitful.

so ime pañca nīvaraṇe pahāya cetaso upakkilese  
paññāya dubbalīkaraṇe vivicceva kāmehi vivicca  
akusalehi dhammehi savitakkaṃ savicāraṃ vive-

kajaṃ pītisukhaṃ paṭhamañ jhānaṃ upasampajja viharati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

70. Furthermore, O bhikkhus, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absense of thinking and pondering, a bhikkhu enters upon and abides in the happiness and pleasure born of samadhi, the second jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

punacaparaṃ bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā, ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

71. Furthermore, O bhikkhus, with detachment from happiness, a bhikkhu dwelling mindful and contemplative, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: “He is a mindful one who [looks on with] equanimity, one who dwells in pleasure.” He enters upon and abides in the third jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

punacaparaṃ bhikkhave, bhikkhu pītiyā ca virāgā

upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti taṃ tatiyaṃ jhānaṃ upasampajja viharati. evampi bhikkhave saphalo upakkamo hoti saphalaṃ padhānaṃ.

72. Furthermore, O bhikkhus, from the abandoning of [physical] pleasure and pain, from the disappearance of former mental pleasure and mental pain, a bhikkhu enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

punacaparaṃ bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

73. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past abodes. He recollects his manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand

births, many aeons of world-contraction, many aeons of world expansion, many aeons of world-contraction and expansion thus: “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars he recollects his manifold past abodes. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhute kammaniye tṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmeti. so anekavihitam pubbenivāsaṃ anussarati. seyyathidaṃ: ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo, dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jāti-sahassampi jātisatasahassampi, anekepi samvatta-ṭakappe anekepi vivaṭṭakappe anekepi samvatta-vivaṭṭakappe, amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ. tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto so tato cuto idhūpapannoti. iti

sākāraṃ sauddesaṃ anekavihiṭaṃ pubbe nivāsaṃ  
anussarati. evampi bhikkhave, saphalo upakkamo  
hoti saphalaṃ padhānaṃ.

74. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, he sees beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus: “These worthy beings who were ill-conducted in body, speech, and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world.” Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.



so evaṃ samāhite citte parisuddhe pariyodāte anañ-  
gaṇe vigatūpakkilese mudubhute kammaniye t̥hite  
āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ  
abhininnāmeti. so dibbena cakkhunā visuddhena  
atikkantamānusakena satte passati cavaṃāne upa-  
pajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate  
duggate yathākammūpage satte pajānāti: 'ime  
vata bhonto sattā kāya duccharitena samannāgatā  
vacīduccaritena samannāgatā manoduccharitena  
samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā  
micchādiṭṭhikammasamādānā. te kāyassa bheda  
parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nira-  
yaṃ upapannā. ime vā pana bhonto sattā kāyasu-  
cariteta samannāgatā vacīsucaritena samannāgatā  
manosucaritena samannāgatā ariyānaṃ anupavā-  
dakā sammādiṭṭhikā sammādiṭṭhikammasamādānā.  
te kāyassa bheda parammaraṇā sugatiṃ saggam  
lokaṃ upapannā'ti. iti dibbena cakkhunā visud-  
dhena atikkantamānusakena satte passati cava-  
māne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe  
sugate duggate yathākammūpage satte pajānāti.  
evampi bhikkhave, saphalo upakkamo hoti sapha-  
laṃ padhānaṃ.

75. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the obliteration of the asavas. He understands as it has come to be: "This is suffering"; he

understands as it has come to be: “This is the origin of suffering”; he understands as it has come to be: “This is the cessation of suffering”; he understands as it has come to be: “This is the way leading to the cessation of suffering.” He understands as it has come to be: “These are the asavas”; he understands as it has come to be: “This is the origin of the asavas”; he understands as it has come to be: “This is the cessation of the asavas”; he understands as it has come to be: “This is the way leading to the cessation of the asavas.” When he knows and sees thus, his mind is liberated from the asava of sensual desire, from the asava of being, and from the asava of ignorance. When it is liberated there comes the knowledge: “It is liberated.” He understands: “Birth is obliterated, the holy life has been lived, what had to be done has been done, there is no other for thusness.” Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhute kammaniye tṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. so idaṃ dukkhanti yathābhūtaṃ pajānāti. ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. ime āsavāti yathābhūtaṃ pajānāti. ayaṃ āsavaṣamudayoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhagāminī paṭipadāti yathā-

bhūtaṃ pajānāti. tassa evaṃ jānato evaṃ pasato kāmāsavāpi cittaṃ vimuccati bhavāsavāpi cittaṃ vimuccati. avijjāsavāpi cittaṃ vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. "khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti. evampi kho<sup>37</sup> bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

76. Thus is the doctrine of the Tathagata, O bhikkhus. Thus being the doctrine of the Tathagata, O bhikkhus, there are ten grounds for praise in accordance with the Dhamma. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, then certainly, O bhikkhus, the Tathagata has done good kamma in the past, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god's creation, then certainly, O bhikkhus, the Tathagata has been created by a good god, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, then certainly, O bhikkhus, the Tathagata has good luck, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, then certainly, O bhikkhus, the Tathagata belongs to a good social class, in that at present, he feels such

<sup>37</sup> evaṃ kho -pts. ■

asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, then certainly, O bhikkhus, the Tathagata strives well in this life, in that at present, he feels such asava-free pleasant feelings.

evamvādī bhikkhave, tathāgato.<sup>38</sup> evamvādiṃ<sup>39</sup> bhikkhave tathāgataṃ<sup>40</sup> dasa sahadhammikā pā-saṃsaṭṭhānā āgacchanti: sace bhikkhave, sattā pubbekatahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave tathāgato pubbe sukatakammakārī, yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. sace bhikkhave, sattā issaranimmāṇahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, tathāgato bhaddakena issarena nimmito, yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. sace bhikkhave, sattā saṅgatibhāvaahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, tathāgato kalyāṇasaṅgatiko, yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. sace bhikkhave, sattā abhijāti-hetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, tathāgato kalyāṇābhijātiko, yaṃ etarahi evarūpā anāsavā sukhā vedanā vedeti. sace bhikkhave, sattā diṭṭhadhammūpakkamahetu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, tathāgato kalyāṇadiṭṭhadhammūpakkamo, yaṃ etarahi evarūpā sukhā vedanā vedeti.

<sup>38</sup>tathāgato - sīmu, machasaṃ. ■

<sup>39</sup>evam vādinam - sīmu, machasaṃ. ■

<sup>40</sup>tathāgatānaṃ - sīmu, machasaṃ. ■

77. “If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by what was done in the past, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god’s creation, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by a god’s creation, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by a chance encounter, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by social class, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by striving in this life, the Tathagata is to be praised. Thus being the doctrine of the Tathagata, O bhikkhus, these are the ten grounds for praise in accordance with the Dhamma.”

sace bhikkhave, sattā pubbekatahetu sukhaduk-  
kham paṭisaṃvedenti, pāsaṃso tathāgato. no ce  
sattā pubbekatahetu sukhadukkham paṭisaṃve-  
denti, pāsaṃso tathāgato. sace bhikkhave, sattā  
issaranimmāṇahetu sukhadukkham paṭisaṃvedenti,

pāsaṃso tathāgato. no ce sattā issaranimmāṇa-  
 hetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso ta-  
 thāgato. sace bhikkhave, sattā saṅgatibhāva-  
 hetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathā-  
 gato. no ce sattā saṅgatibhāva-  
 hetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso tathāgato. sace bhik-  
 khave, sattā abhijāti-  
 hetu sukhadukkhaṃ paṭisaṃ-  
 vedenti, pāsaṃso tathāgato, no ce sattā abhijā-  
 ti-  
 hetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso  
 tathāgato. sace bhikkhave, sattā diṭṭhadhammū-  
 pakkama-  
 hetu sukhadukkhaṃ paṭisaṃvedenti, pā-  
 saṃso tathāgato. no ce sattā diṭṭhadhammupak-  
 ka-  
 ma-  
 hetu sukhadukkhaṃ paṭisaṃvedenti, pāsaṃso  
 tathāgato evaṃvādi bhikkhave tathāgato. evaṃ-  
 vādiṃ bhikkhave, tathāgataṃ ime dasa sahadham-  
 mikā pāsaṃsaṭṭhānā āgacchantīti.

**78.** This is what the Auspicious One said. Delighted,  
 those bhikkhus rejoiced in the Auspicious One's words.

idamoca bhagavā, attamanā te bhikkhū bhaga-  
 vato bhāsitaṃ abhinanduntī.

