

0.0.1 To Vappa

1. At one time the Auspicious One was dwelling among the Sakkians at Kapilavastu in Nigrodha's Park. Then Vappo the Sakkian, a disciple of the Niganthas, visited with the venerable Mahamoggallana. Upon arrival, having bowed down to the venerable Mahamoggallana, he sat down to one side. Having sat down to one side, the venerable Mahamoggallana said this to Vappa the Sakkian, a disciple of the Niganthas:

2. Here, O Vappa, for one who is restrained in body, restrained in speech, restrained in mind, and with the fading away of ignorance has given rise to noble knowledge, do you see, O Vappa, that possible source for a man from

vappasuttam

ekaṃ samayaṃ bhagavā sakkesu viharatī kapilavatthusmiṃ nigrodhārāme. atha kho vappo sakko nigaṇṭhasāvako yena āyasmā mahāmoggallāno tenupasaṅkami. upasaṅkamtvā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho vappaṃ sakkaṃ nigaṇṭhasāvakaṃ āyasmā mahāmoggallāno etadavoca:

idhassa vappa kāyena saṃvuto vācāya saṃvuto manasā saṃvuto avijjāvirāgā vijjuppādā. passasi no tvaṃ vappa taṃ tṭhānaṃ yato nidānaṃ purisaṃ dukkhavedaniyā āsavā

which asavas to be felt as pain might ooze in his after-life?

3. I see, O Bhante, that possibility. For one here, O Bhante, who has done an evil kamma whose results have not ripened, from that as a source for a man, asavas to be felt as pain might ooze in his afterlife.

4. But this talk between the venerable Mahamoggallana and Vappa the Sakkian, a disciple of the Niganthas, was left unfinished [for] then, in the evening, having emerged from seclusion, the Auspicious One went to the assembly hall. Upon arrival, he sat down on a prepared seat. Having sat down, the Auspicious One said this to the venerable Mahamoggallana: “What form of conversation, O Moggallana, were you hav-

assaveyyum abhisamparāyanti?

passāmahaṃ bhante taṃ ṭhānaṃ; idhassa bhante pubbe pāpakammaṃ kataṃ avipakkavipākaṃ tato nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyum abhisamparāyanti.

ayañca kho panāyasmato mahāmoggallānassa vappena sakkena nigaṇṭhasāvakena saddhiṃ kathā vipakatā hoti. atha kho bhagavā sāyanhasamayam patisallānā vuṭṭhito yenupaṭṭhānasālā tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ mahāmoggallānaṃ etadavoca:

ing now as you have settled here, having assembled? And what was the talk underway that was left unfinished by you?”

5. “Here, O Bhante, I said this to Vappa the Sakkian, a disciple of the Niganthas: “Here, O Vappa, for one who is restrained in body, restrained in speech, restrained in mind, and with the fading away of ignorance has given rise to noble knowledge, do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?” When thus was said, O Bhante, Vappa the Sakkian, a disciple of the Niganthas said this to me: “I see, O Bhante, that possibility. For one here, O Bhante, who has done an evil kamma whose results have not ripened, from that as a source for a man, asavas to

kāya nuttha moggallāna etarahi kathāya sannisinnā kā ca pana vo antarā kathā vippakatāti.

idāhaṃ bhante vappaṃ sakkaṃ nigaṇṭhasāvakaṃ etadavocaṃ: idhassa vappa kāyena saṃvuto vācāya saṃvuto manasā saṃvuto avijjāvirāgā vijjuppādā. passasi no tvaṃ vappa taṃ ṭhānaṃ yato nidānaṃ purisaṃ dukkhavedaniyā āsavā assaveyyuṃ abhisamparāyanti? evaṃ vutte bhante vappo sakko nigaṇṭhasāvako maṃ etadavoca: passāmahaṃ bhante taṃ ṭhānaṃ: idhassa bhante pubbe pāpakammaṃ kataṃ avipakkavipākaṃ tato nidānaṃ purisaṃ dukkhavedaniyā

be felt as pain might ooze in his afterlife.” This, O Bhante, was the talk underway that was left unfinished by us. Then the Auspicious One arrived.”

6. So then, the Auspicious One said this to Vappa the Sakkian, a disciple of the Niganthas: “If you, O Vappa, would only accept what is acceptable, reject what is rejectable, and when you do not understand the meaning of my statements you would question me further thus: “How is this, O Bhante? What is the meaning of this?” then we might have a conversation here.”

7. “Now I, O Bhante, will only accept what is accept-

āsavā assaveyyum
abhisamparāyanti.
ayaṃ kho bhante
vappena sakkena ni-
gaṇṭhasāvakena sad-
dhiṃ kathā vip-
katā, atha bhagavā
anuppattoti.

atha kho bhagavā
vappaṃ sakkaṃ ni-
gaṇṭhasāvakaṃ eta-
davoca: sace kho me
tvam vappa anuñ-
ñeyyañceva anujā-
neyyāsi, paṭikkosi-
tabbañca paṭikko-
seyyāsi, yassa ca
me bhāsitassa at-
thaṃ na jāneyyāsi,
mamevettha utta-
riṃ paṭipuccheyyāsi:
idaṃ bhante kathaṃ,
imassa ko attho?ti
siyā no ettha kathā-
sallāpoti.

anuññeyyaṃ cevā-
haṃ bhante bhaga-
vato anujānissāmi.

able, reject what is rejectable, and when I do not understand the meaning of the Auspicious One's statements I will question the Auspicious One further thus: "How is this, O Bhante? What is the meaning of this?" so let us have a conversation here."

8. What do you think, O Vappa: "Whatever vexing and feverish asavas might arise in dependence on bodily recklessness, those vexing and feverish asavas do not come to be for one who refrains from bodily recklessness. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O

paṭikkositabbañca paṭikkosissāmi. yassa cāhaṃ bhagavato bhāsītassa atthaṃ na jānissāmi, bhagavantam yevettha uttarim paṭipucchissāmi: idaṃ bhante katham imassa kvatthoti? hotu no ettha kathāsallāpoti.

taṃ kiṃ maññasi vappa, ye kāyasa-mārambhapaccayā uppajjanti āsavā vighātapaṇīlāhā kāyasa-mārambhā paṭiviratassa evaṃsa te āsavā vighātapaṇīlāhā na honti. so na vañca kammaṃ na karoti. purāṇaṃ kammaṃ phussa phussa byantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccatam veditabbā viññūhīti. passasi no tvam

Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?”

9. Certainly not, Bhante.

10. What do you think, O Vappa: “Whatever vexing and feverish asavas might arise in dependence on verbal recklessness, those vexing and feverish asavas do not come to be for one who refrains from verbal recklessness. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?”

vappa taṃ ṭhānaṃ
yato nidānaṃ puri-
saṃ dukkhavedanīyā
āsavā assaveyyuṃ
abhisamparāyanti?

no hetuṃ bhante.

taṃ kiṃ maññasi
vappa, ye vacīsa-
mārambhapaccayā
upapajjanti āsavā
vighātaparilāhā. va-
cīsamārambhā paṭi-
viratassa evaṃsa te
āsavā vighātapari-
lāhā na honti. so na-
vañca kammaṃ na
karoti. purāṇaṃ
kammaṃ phussa
phussa byantīkaroti.
sanditṭhikā nijjarā
akālikā ehipassikā
opanayikā paccat-
taṃ veditabbā viññū-
hīti. passasi no tvaṃ
vappa taṃ ṭhānaṃ
yato nidānaṃ puri-
saṃ dukkhavedanīyā

11. Certainly not, Bhante.

12. What do you think, O Vappa: “Whatever vexing and feverish asavas might arise in dependence on mental recklessness, those vexing and feverish asavas do not come to be for one who refrains from mental recklessness. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?”

āsavā assaveyyuṃ
abhisamparāyanti?

no hetam bhante.

taṃ kiṃ maññasi
vappa, ye manosa-
mārambhapaccayā
upapajjanti āsavā
vighātapariḷāhā ma-
nosamārambhā pa-
ṭiviratassa evaṃsa
te āsavā vighātapari-
ḷāhā na honti. so na-
vañca kammaṃ na
karoti. purāṇaṃ
kammaṃ phussa
phussa byantīkaroti.
sanditṭhikā nijjarā
akālikā ehipassikā
opanayikā paccat-
taṃ veditabbā viññū-
hīti. passasi no tvaṃ
vappa taṃ ṭhānaṃ
yatho nidānaṃ puri-
saṃ dukkhavedanīyā
āsavā assaveyyuṃ
abhisamparāyanti?

13. Certainly not, Bhante.

14. What do you think, O Vappa: “Whatever vexing and feverish asavas might arise in dependence on ignorance, those vexing and feverish asavas do not come to be for one who, with the fading away of ignorance, has given rise to noble knowledge. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?”

15. Certainly not, Bhante.

16. For a bhikkhu rightly liberated in mind thus, O

no hetam bhante.

taṃ kiṃ maññasi vappa, ye avijjāpac-cayā uppajjanti āsavā vighātapariḷāhā. avij-jāvirāgā vijjuppādā evaṃsa te āsavā vi-ghātapariḷāhā na honti. so navañca kammaṃ na karoti. purāṇaṇca kammaṃ phussa phussa byan-tīkaroti sandiṭṭhikā nijjarā akālikā ehi-passikā opanayikā paccattaṃ veditabbā viññūhīti. passasi no tvaṃ vappa taṃ ṭhā-naṃ yato nidānaṃ purisaṃ dukkhavedanīyā āsavā assa-veyyumaṃ abhisam-pa-rāyanti?

no hetam bhante.

evaṃ sammā vimut-tacittassa kho vappa

Vappa, there are six continuous dwellings he has attained. Having seen a form with the eye, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having heard a sound with the ear, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having smelled a aroma with the nose, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having tasted a flavor with the tongue, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having touched a tangible with the body, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having cognized a dhamma with the mind, he is neither gladdened nor saddened but dwells equanimous, mindful and

bhikkhuno cha santatavihārā adhigatā honti. so cakkhunā rūpaṃ disvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno. sotena saddaṃ sutvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno. ghānena gandhaṃ ghāyitvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno. jivhāya rasaṃ sāyitvā neva sumano hoti, na dummano upekkhako viharati sato sampajāno. kāyena poṭṭhabbaṃ phusitvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno. manasā dhammaṃ viññāya neva sumano hoti na dummano

contemplative. Feeling a feeling limited to the body, he wisely understands: “I feel a feeling limited to the body.” Feeling a feeling limited to life, he wisely understands: “I feel a feeling limited to life.” He wisely understands: “With the body’s breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.”

17. Suppose, O vappa, that on account of a tree trunk, a shadow is evident. A man would come along having taken a hoe and a basket. He would cut that tree trunk at the root. Having cut the roots, he would dig all around. Having dug, he would pull out the roots, even so much as the root fibers. He would

upekkhako viharati sato sampajāno. so kāyapariyantikaṃ vedanaṃ vediyamāno kāyapariyantikaṃ vedanaṃ vediyāmīti pajānāti. jīvitapariyantikaṃ vedanaṃ vediyamāno jīvitapariyantikaṃ vedanaṃ vediyāmīti pajānāti. kāyassa bheda ud-dhaṃ jīvitapariyā-dānā idheva sabba-vedayitāni anabhinanditāni sītibhavisantīti pajānāti.

seyyathāpi vappa thūṇaṃ paṭicca chāyā paññāyati. atha puriso āgaccheyya kud-dālapīṭakaṃ¹ ādāya. so taṃ thūṇaṃ mūle chindeyya. mūle che-tvā² paḷikhaṇeyya. paḷikhaṇitvā mūlānī

¹kudālapikāṃ (machasaṃ) ■

²mūle chinditvā (machasaṃ) ■

cut the trunk into fragments. Having cut into fragments, he would split them. Having split them, he would turn them into splinters. Having turned them into splinters, he would dry them up in the wind and heat. Having dried them up in the wind and heat, he would burn them in a fire. Having burnt them in a fire, he would make them ashes. Having made them ashes, he would winnow them in a strong wind or he would cause them to be carried away in a swift flowing river. Thus, O Vappa, that tree trunk on account of which that shadow existed would be cut off at the root, made like palm stump, obliterated so that it is no longer subject to future arising.

uddhareyya. anta-
maso usīranāla³ mat-
tānīpi. so taṃ thū-
ṇaṃ khaṇḍākhaṇ-
ḍikaṃ chindeyya,
khaṇḍākhaṇḍikaṃ
chetvā phāleyya. phā-
letvā sakalikaṃ sa-
kalikaṃ kareyya.
sakalikaṃ sakali-
kaṃ karitvā⁴ vātā-
tape visoseyya. vā-
tātape visosetvā ag-
ginā ḍaheyya. ag-
ginā ḍahitvā⁵ masiṃ
kareyya. masiṃ ka-
ritvā mahāvāte vā
opuneyya. nadiyā
vā sīghasotāya pavā-
heyya. evaṃ hissa
vappa yā thūṇaṃ pa-
ṭicca chāyā, sā uc-
chinnamūlā tālāvat-
thukatā anabhāva-
katā āyatiṃ anuppā-
dadhammā.

³usīranālimattānīpi (machasam) ■

⁴katvā (machasam) ■

⁵ḍahetvā (machasam) ■

18. So too, O Vappa, for a bhikkhu rightly liberated in mind thus, there are six continuous dwellings he has attained. Having seen a form with the eye, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having heard a sound with the ear, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having smelled a aroma with the nose, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having tasted a flavor with the tongue, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having touched a tangible with the body, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having cognized a dhamma with the mind, he is neither gladdened

evameva kho vappa evaṃ sammā vimuttacittassa bhikkhuno cha santatavihārā adhigatā hontī: so cakkhunā rūpaṃ disvā neva sumano hoti, na dummano upekkhako viharati sato sampajāno. so tena saddaṃ sutvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno. ghānena gandhaṃ ghāyitvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno. jivhāya rasaṃ sāyitvā neva sumano hoti, na dummano upekkhako viharati sato sampajāno. kāyena poṭṭhabbaṃ phusitvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno manasā

nor saddened but dwells equanimous, mindful and contemplative. Feeling a feeling limited to the body, he wisely understands: “I feel a feeling limited to the body.” Feeling a feeling limited to life, he wisely understands: “I feel a feeling limited to life.” He wisely understands: “With the body’s breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.”

19. When thus was said, Vappa the Sakkian, a disciple of the Niganthas, said this to the Auspicious One: “Just as, O Bhante, a man seeking profit would raise horses for sale. He would not gain any profit, further-

dhammaṃ viññāya neva sumano hoti na dummano upekkhako viharati sato sampajāno. so kāyapariyantikaṃ vedanaṃ vediyamāno kāyapariyantikaṃ vedanaṃ vediyāmīti pajānāti. jīvitapariyantikaṃ vedanaṃ vediyamāno jīvitapariyantikaṃ vedanaṃ vediyāmīti pajānāti. kāyassa bheda ud-dham jīvitapariyā-dānā idheva sabba-vedayitāni anabhinanditāni sītibhavisantīti pajānātīti.

evaṃ vutte vappo sakko nigaṇṭhasāvako bhagavantam etadavoca: seyyathāpi bhante puriso udayatthiko assapaṇiyaṃ poseyya, so udayaṇceva na labheyya, uttarim

more he would reap only trouble and vexation. So too, O Bhante, I, seeking profit, attended on the foolish Niganthas. But I did not gain any profit and furthermore, reaped only trouble and vexation. From this day forth, O Bhante, whatever confidence I had for the foolish Niganthas, I winnow them in a strong wind or cause them to be carried away in a swift flowing river. Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so, O Bhante, has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One as refuge, and to the Dhamma, and to the Sangha of bhikkhus. O

ca kilamathassa vi-
ghātassa bhāgī assa.
evameva kho ahaṃ
bhante udayatthiko
bāle nigaṇṭhe payi-
rupāsiṃ. sohaṃ⁶.
udayañceva nādhigacchiṃ⁷.
uttariñca
kilamathassa vighā-
tassa bhāgī ahoṣiṃ.
esāhaṃ bhante ajja-
tagge yo me bālesu
nigaṇṭhesu sampa-
sādo, taṃ mahāvāte
vā opunāmi, nadiyā
vā sīghasotāya pa-
vāhemi. abhikkantaṃ
bhante, abhik-
kantam bhante, sey-
yathāpi bhante nik-
kujjitaṃ vā ukku-
jeyya, paṭicchannaṃ
vā vivareyya, mū-
lhasa vā maggaṃ
ācikkheyya, andha-
kāre vā telapajjetaṃ
dhareyya, cakkhu-

⁶svāhā (machasaṃ) ■

⁷nādhigacchesyaṃ (machasaṃ) ■

Bhante, may the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today for as long as life lasts.”

manto rūpāni eva-
meva bhante bha-
gavatā anekapariyā-
yena dhammo pakā-
sito. esāhaṃ bhante
bhagavantam sa-
raṇaṃ gacchāmi
dhammañca bhik-
khusaṅghañca. upā-
sakaṃ maṃ bhante
bhagavā dhāretu aj-
jatagge pāṇupetaṃ
saraṇaṃ gatanti.

