

### 0.0.1 Cook

#### 0.0.1 sūdasuttam

1. Suppose, O bhikkhus, a foolish, incompetent, unskillful cook might present a king or a king's minister with various servings of curry [flavors]: with distinctly sour, also with distinctly bitter, also with distinctly pungent, also with distinctly sweet, also with spicy, also with mild, also with salty, also with unsalted.

seyyathāpi bhikkhave, bālo avyatto akusalo sūdo rājānaṃ vā rājamahāmattaṃ<sup>1</sup> vā nānaccayehi sūpehi paccupaṭṭhito assa: ambilaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi alonikehipi.

2. O bhikkhus, that foolish, incompetent, unskillful cook does not grasp the sign of his own master: today, my master found this curry fit to delight in, or reached for this, or took much of this, or spoke in praise of this, or today my master found the distinctly sour curry fit to delight in, or reached for the distinctly sour, or took much of the distinctly sour, or spoke in praise of the distinctly sour, or today my master found the distinctly bitter curry fit to delight in, or reached for the distinctly bitter, or took much of the distinctly bitter, or spoke in praise of the distinctly bitter, or today my master found

<sup>1</sup>rājamahāmattānaṃ - simu. ■  
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the distinctly pungent curry fit to delight in, or reached for the distinctly pungent, or took much of the distinctly pungent, or spoke in praise of the distinctly pungent, or today my master found the distinctly sweet curry fit to delight in, or reached for the distinctly sweet, or took much of the distinctly sweet, or spoke in praise of the distinctly sweet, or today my master found the spicy curry fit to delight in, or reached for the spicy, or took much of the spicy, or spoke in praise of the spicy, or today my master found the mild curry fit to delight in, or reached for the mild, or took much of the mild, or spoke in praise of the mild, or today my master found the salty curry fit to delight in, or reached for the salty, or took much of the salty, or spoke in praise of the salty, or today my master found the unsalted curry fit to delight in, or reached for the unsalted, or took much of the unsalted, or spoke in praise of the unsalted. Now, O bhikkhus, that foolish, incompetent, unskillful cook just becomes not a gainer of clothing, not a gainer of wages, not a gainer of offerings. What is the reason for that? Because, O bhikkhus, he being thus foolish, incompetent, unskillful cook, does not grasp the sign of his own master.

sakho so bhikkhave, bālo avyatto akusalo sūdo sakassa bhattu<sup>2</sup> nimittam na uggaṇhāti: idaṃ vā me ajja bhattu sūpeyyam ruccati, imassa vā abhiharati, imassa vā bahum gaṇhāti, imassa vā vaṇṇam bhāsati, ambilaggam vā me ajja bhattu sūpeyyam ruccati, ambilaggassa vā

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<sup>2</sup>bhatta - machasaṃ, syā. ■

abhiharati, ambilaggassa vā bahum gaṇhāti, ambilag-  
 gassa vā vaṇṇaṃ bhāsati, tittakaggam vā me ajja bhattu  
 sūpeyyam ruccati, tittakaggassa vā abhiharati, titta-  
 kaggassa vā bahum gaṇhāti, tittakaggassa vā vaṇṇaṃ  
 bhāsati, kaṭukaggam vā me ajja bhattu sūpeyyam ruc-  
 cati, kaṭukaggassa vā abhiharati, kaṭukaggassa vā ba-  
 hum gaṇhāti, kaṭukaggassa vā vaṇṇaṃ bhāsati, ma-  
 dhuraggam vā me ajja bhattu sūpeyyam ruccati, ma-  
 dhuraggassa vā abhiharati, madhuraggassa vā bahum  
 gaṇhāti, madhuraggassa vā vaṇṇaṃ bhāsati, khārikam  
 vā me ajja bhattu sūpeyyam ruccati, khārikassa vā  
 abhiharati, khārikassa vā bahum gaṇhāti, khārikassa  
 vā vaṇṇaṃ bhāsati, akhārikam vā me ajja bhattu sū-  
 peyyam ruccati, akhārikassa vā abhiharati, akhārikassa  
 vā bahum gaṇhāti, akhārikassa vā vaṇṇaṃ bhāsati, lo-  
 ṇikam vā me ajja bhattu sūpeyyam ruccati, loṇikassa  
 vā abhiharati, loṇikassa vā bahum gaṇhāti, loṇikassa  
 vā vaṇṇaṃ bhāsati, alonikam vā me ajja bhattu sūpey-  
 yam ruccati, alonikassa vā abhiharati, alonikassa vā  
 bahum gaṇhāti, alonikassa vā vaṇṇaṃ bhāsati, sakho  
 so bhikkhave, bālo avyatto akusalo sūdo naceva lābhī  
 hoti: acchādanassa, na lābhī vetanassa, na lābhī abhi-  
 hārānaṃ. taṃ kissa hetu: tathā hi so bhikkhave, bālo  
 avyatto akusalo sūdo sakassa bhattu nimittaṃ na ug-  
 gaṇhāti.

3. It is just so, O bhikkhus, here, a certain foolish, in-  
 competent, unskillful bhikkhu dwells in the body not  
 perceiving in accordance with the body as an ardent,

clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in the body as not one who perceives in accordance with the body, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in feelings not perceiving in accordance with feelings as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in feelings as not one who perceives in accordance with feelings, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in states of mind not perceiving in accordance with states of mind as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in states of mind as not one who perceives in accordance with states of mind, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. He dwells in dhammas not perceiving in accordance with dhammas as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in dhammas as not one who perceives in accordance with dhammas, the mind does not attain samadhi, the defilements are not abandoned, he does not grasp that sign. Now, O bhikkhus, that foolish, incompetent, unskillful bhikkhu just becomes not a gainer of pleasant dwelling here and now, not a gainer of mindfulness and clear comprehension. What is the reason for that? Because, O bhikkhus, he being thus foolish, incompetent, unskillful bhikkhu, does not grasp

the sign of his own mind.

evameva kho bhikkhave, idhekacco bālo avyatto akusalo bhikkhu kāye na kāyānupassī<sup>3</sup> viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye na kāyānupassino<sup>4</sup> viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittaṃ na uggaṇhāti. vedanāsu na vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye na vedanānupassino viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittaṃ na uggaṇhāti. citte na cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye na cittānupassino viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittaṃ na uggaṇhāti. dhammesu na dhammānupassī<sup>5</sup> viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye na dhammānupassino<sup>6</sup> viharato cittaṃ na samādhīyati, upakkilesā na pahīyanti. so taṃ nimittaṃ na uggaṇhāti. sakho so bhikkhave, bālo avyatto akusalo bhikkhu naceva lābhī hoti diṭṭhadhammasukhavihārānaṃ<sup>7</sup>, na lābhī satisampajañña. taṃ kissa hetu? tathā hi so bhikkhave, bālo avyatto akusalo bhikkhu sakassa cittassa nimittaṃ na uggaṇhāti.

<sup>3</sup>kāye kāyānupassī - machasaṃ, syā. ■

<sup>4</sup>kāye kāyānupassino - machasaṃ, syā. ■

<sup>5</sup>dhammesu dhammānupassī - machasaṃ, syā. ■

<sup>6</sup>dhammesu dhammānupassino - machasaṃ, syā. ■

<sup>7</sup>diṭṭheva dhamme sukhavihārānaṃ - machasaṃ, syā. ■

4. Suppose, O bhikkhus, a wise, accomplished, skillful cook might present a king or a king's minister with various servings of curry [flavors]: with distinctly sour, also with distinctly bitter, also with distinctly pungent, also with distinctly sweet, also with spicy, also with mild, also with salty, also with unsalted.

seyyathāpi bhikkhave, paṇḍito viyatto kusalo sūdo rājānaṃ vā rājamahāmatthaṃ vā nānaccayehi sūpehi paccupaṭṭhito assa: ambilaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi alonikehipi.

5. O bhikkhus, that wise, competent, skillful cook grasps the sign of his own master: today, my master found this curry fit to delight in, or reached for this, or took much of this, or spoke in praise of this, or today my master found the distinctly sour curry fit to delight in, or reached for the distinctly sour, or took much of the distinctly sour, or spoke in praise of the distinctly sour, or today my master found the distinctly bitter curry fit to delight in, or reached for the distinctly bitter, or took much of the distinctly bitter, or spoke in praise of the distinctly bitter, or today my master found the distinctly pungent curry fit to delight in, or reached for the distinctly pungent, or took much of the distinctly pungent, or spoke in praise of the distinctly pungent, or today my master found the distinctly sweet curry fit to delight in, or reached for the

distinctly sweet, or took much of the distinctly sweet, or spoke in praise of the distinctly sweet, or today my master found the spicy curry fit to delight in, or reached for the spicy, or took much of the spicy, or spoke in praise of the spicy, or today my master found the mild curry fit to delight in, or reached for the mild, or took much of the mild, or spoke in praise of the mild, or today my master found the salty curry fit to delight in, or reached for the salty, or took much of the salty, or spoke in praise of the salty, or today my master found the unsalted curry fit to delight in, or reached for the unsalted, or took much of the unsalted, or spoke in praise of the unsalted. Now, O bhikkhus, that wise, competent, skillful cook just becomes a gainer of clothing, a gainer of wages, a gainer of offerings. What is the reason for that? Because, O bhikkhus, he being thus wise, competent, skillful cook, grasps the sign of his own master.

sakho so bhikkhave, paṇḍito viyatto kusalo sūdo sa-kassa bhattu nimittaṃ uggaṇhāti: "idaṃ vā me ajja bhattu sūpeyyaṃ ruccati, imassa vā abhiharati, imassa vā bahuṃ gaṇhāti, imassa vā vaṇṇaṃ bhāsati, ambilaggam vā me ajja bhattu sūpeyyaṃ ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahuṃ gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati, tittakaggam vā me ajja bhattu sūpeyyaṃ ruccati, tittakaggassa vā abhiharati, tittakaggassa vā bahuṃ gaṇhāti, tittakaggassa vā vaṇṇaṃ bhāsati, kaṭukaggam vā me ajja bhattu sūpeyyaṃ ruccati, kaṭukaggassa vā abhiharati, kaṭukaggassa vā bahuṃ gaṇhāti, kaṭukaggassa vā vaṇṇaṃ

bhāsatī, madhuraggamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, madhuraggassa vā abhiharati, madhuraggassa vā bahumaṃ gaṇhāti, madhuraggassa vā vaṇṇamaṃ bhāsatī, khārikamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, khārikassa vā abhiharati, khārikassa vā bahumaṃ gaṇhāti, khārikassa vā vaṇṇamaṃ bhāsatī, akhārikamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, akhārikassa vā abhiharati, akhārikassa vā bahumaṃ gaṇhāti, akhārikassa vā vaṇṇamaṃ bhāsatī, loṇikamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, loṇikassa vā abhiharati, loṇikassa vā bahumaṃ gaṇhāti, loṇikassa vā vaṇṇamaṃ bhāsatī, aloṇikamaṃ vā me ajja bhaddu sūpeyyamaṃ rucati, aloṇikassa vā abhiharati, aloṇikassa vā bahumaṃ gaṇhāti, aloṇikassa vā vaṇṇamaṃ bhāsatīti, sakho so bhikkhave, paṇḍito vyatto kusalo sūdo sakassa bhaddu nimittamaṃ uggaṇhāti.

6. It is just so, O bhikkhus, here, a certain wise, competent, skillful bhikkhu dwells in the body perceiving in accordance with the body as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in the body as one who perceives in accordance with the body, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in feelings perceiving in accordance with feelings as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in feelings as one who perceives in accordance with feelings, the



mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in states of mind perceiving in accordance with states of mind as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in states of mind as one who perceives in accordance with states of mind, the mind attains samadhi, the defilements are abandoned, he grasps that sign. He dwells in dhammas perceiving in accordance with dhammas as an ardent, clearly comprehending and mindful one having put away worldly covetousness and longing. Of him dwelling in dhammas as one who perceives in accordance with dhammas, the mind attains samadhi, the defilements are abandoned, he grasps that sign. Now, O bhikkhus, that wise, competent, skillful bhikkhu just becomes a gainer of pleasant dwelling here and now, a gainer of mindfulness and clear comprehension. What is the reason for that? Because, O bhikkhus, he being thus wise, competent, skillful bhikkhu, grasps the sign of his own mind.

evameva kho bhikkhave, idhekacco paṇḍito viyatto kusalo bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ. tassa kāye kāyānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhiññādomanassaṃ. tassa vedanāsu vedanānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. citte cittā-

nupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa citte cittānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa dhammesu dhammānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. sakho so bhikkhave, paṇḍito viyatto kusalo bhikkhu lābhī ceva hoti diṭṭhadhamma-sukhavihārānaṃ, lābhī hoti satisampajaññaṃ. taṃ kissa hetu: tathā hi so bhikkhave, paṇḍito vyatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhātīti.

