

0.0.1 The Going Forth of Sariputta and Moggallana

12. At that time Sanjaya, the wanderer was dwelling in Rajagaha with a large assembly of wanderers, with two hundred and fifty wanderers. At that time Sariputta and Moggallana were living the life of purity under Sanjaya, the wanderer. They had made an agreement: "He who attains the deathless first, he must inform the other of it." Then in the morning, the venerable Assaji, having dressed, having taken bowl and robe, entered Rajagaha for alms food. With eyes down cast, he was endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out.

sāriputtamoggallāna-
pabbajjāsuttaṃ

tena kho pana samayena sañjaya paribbājako jāgahahe paṭivasati mahatīyā paribbājakaparisāya saddhiṃ adḍhateyyehi paribbājakasatehi. tena kho pana samayena sārīputta-moggallānā sañjaye paribbājake brahmacariyaṃ caranti. tehi katikā katā hoti: "yo paṭhamam amatam adhigacchati, so itarassa ārocetu"ti. atha kho āyasmā assaji pubbaṇhasamayam nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi. pāsādikena abhikkantena paṭikantena ālokitena vilokitenā sammiñjītena pasāritena ok-

13. Sariputta, the wanderer saw the venerable Assaji wandering in Rajagaha for alms food with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to him: "Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?"

khittacakkhu iriyāpa-
thasampanno.

addasā kho sārīputto
paribbājako āyas-
mantam assajim rā-
jagahe piṇḍāya ca-
rantam pāsādikena
abhikkantena paṭik-
kantena ālokiteṇa
vilokiteṇa sammiñji-
teṇa pasāriteṇa ok-
khittacakkhum iriyā-
pathasampannam
disvānassa etada-
hosi: "ye vata loke
arahanto vā arahat-
tamaggam vā samā-
pannā, ayam tesam
bhikkhu aññataro.
yannūnāham imam
bhikkhum upasañ-
kamitvā pucchey-
yam, kam'si tvam
āvuso, uddissa pab-
bajito? ko vā te sat-
thā? kassa vā tvam
dhammam rocesī?"ti.

14. It then occurred to Sariputta, the wanderer: "It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for." Then the venerable Assaji, having wandered in Rajagaha for alms food, having taken alms food, returned. Then, Sariputta, the wanderer went to the venerable Assaji. Upon arrival, he exchanged friendly greetings with the venerable Assaji. Having exchanged friendly greetings and cordial talk, he stood at one side. Having stood at one side, Sariputta, the wanderer said this to the venerable Assaji: "O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?"

atha kho sārīputassa paribbājakassa etadahosi: "akālo kho imaṃ bhikkhuṃ pucchitum, antaragharāṃ pavittṭho piṇḍāya carati. yannūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyāṃ. atthikehi upaṇṇātaṃ magga"nti. atha kho āyasmā assaji rājagahe piṇḍāya caritvā piṇḍapātāṃ ādāya paṭikkāmi. atha kho sārīputato¹ paribbājako yenāyasmā assaji, tenupasaṅkami. upasaṅkamitvā ayāsmatā assajinā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho sārīputto

¹sārīputtopi - machasaṃ. ■

15. “There is, O friend, the Great Samana, son of the Sakyans, one gone forth from the Sakyan clan. I have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But, what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will

paribbājako āyasmantaṃ assajim eta-davoca: "vipassanāni kho te āvuso, indriyāni. parisuddho chavivaṇṇo pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satvā? kassa vā tvaṃ dhammaṃ rocesī?"ti.

" atthāvuso mahāsamaṇo sakyaputo sakyakulā pabbajito. tāhaṃ bhagavantaṃ uddissa pabbajito. so ca me bhagavā satthā tassa cāhaṃ bhagavato dhammaṃ rocemī"ti. "kimvādī panāyasmato satthā kimakkhāyī?" "ahaṃ kho āvuso, navo acirapabbajito. adhunāgato imaṃ dhammavinayaṃ na tāhaṃ

say for you the meaning in brief." So then, Sariputta, the wanderer said this to the venerable Assaji: Let that be, O friend.

"You speak little or much,
say to me just [enough]
to know the meaning,
the meaning, just the
meaning for me,
what will many words
do?"

Then the venerable Assaji
spoke this dhamma
discourse for Sariputta,
the wanderer:

"Those dhammas which
arise from a cause,
of those the Tathagata
has told the cause,
and that which is their
cessation,

sakkomi vitthārena
dhammaṃ desetum.
api ca te saṅkhittena
atthaṃ vakkhāmi"ti.
atha kho sārīputto
paribbājako "āyas-
mantaṃ assajim eta-
davoca: "hotu āvuso

"appaṃ vā bahuṃ vā
bhāsassu,
atthaññeva me brūhi,
attheneva me attho,
kiṃ kāhasi vyañja-
naṃ bahu"nti.

atha kho āyasmā as-
saji sārīputtassa pa-
ribbājakassa imaṃ
dhammapariyāyaṃ
abhāsi:

ye dhammā hetuppa-
bhavā,
tesaṃ hetuṃ tathā-
gato āha,
tesaṃ yo nirodho,
evaṃvādī mahāsa-

thus is the doctrine of the
Great Samana.”

16. Then Sariputta, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: “Whatever is liable to arising, all that is liable to cessation.”

“Just this is the Dhamma, which when penetrated,
at that moment [reveals]
the sorrowless path,
gone by unseen,
by which many aeons
have come to be.”

17. Then Sariputta, the wanderer, visited with Moggallana, the wanderer. Moggallana, the wanderer saw Sariputta, the wanderer approaching from afar. Hav-

maṇo"ti.

atha kho sārīput-
tassa paribbājakassa
imaṃ dhammapari-
yāyaṃ sutvā virajaṃ
vītamalaṃ dhamma-
cakkhuṃ udapādi:
"yaṃ kiñci samuda-
yadhammaṃ, sab-
baṃ taṃ nirodha-
dhamma"nti.

"eseva dhammo yadi
tāvadeva,
paccabyathā² pada-
masokaṃ,
aditṭhaṃ abbatṭitaṃ,
bahukehi kappanhu-
tehi"ti.

atha kho sārīputto
paribbājako yena
moggallāno parib-
bājako tenupasañ-
kamitvā addasā kho

²paccabyattha - machasaṃ. ■

ing seen Sariputta, the wanderer, he said this: "O friend, your faculties are very clear, your complexion is pure and bright. Perhaps, O friend, you have attained the deathless for us?" "We, O friend, have attained the deathless." "But how, O friend, how did you attain the deathless?" Here I, O friend, saw the bhikkhu Assaji in Rajagaha wandering for alms food, with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to me: "Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is

moggallāno paribbājako sārīputtaṃ paribbājakaṃ dūra-tova āgacchantaṃ. disvāna sārīputtaṃ paribbājakaṃ etada-voca: "vippasannāni kho te āvuso, indriyāni. parisuddho chavivaṇeṇā. pariyo-dāto. kacci no tvaṃ³ - āvuso, amatamadhi-gato?"ti. "āmāvuso, amataṃ adhigato"ti. "yathā kathampana tvaṃ āvuso, amataṃ adhigato?"ti. "idhāhaṃ āvuso, addasaṃ assajīṃ bhikkhuṃ rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭik-kantena ālokitena vilokitena sammiñjī-tena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ. disvāna me etada-

³kaccinu tvaṃ - pts. ■

your Teacher? Whose dhamma do you prefer?" It then occurred to me: "It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for."

18. Then the bhikkhu Assaji, having wandered in Rajagaha for alms food, having taken alms food, returned. Then, I

hosi: "ye vata loke arahanto vā arahantamaggaṃ vā samāpannā. ayaṃ tesam bhikkhu aññataro. yannūnāhaṃ imaṃ bhikkhuṃ upasaṅkamitvā puccheyyaṃ: kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesi?"ti. tassa mayhaṃ āvuso etadahosi: "akālo kho imaṃ bhikkhuṃ pucchituṃ, antarghamaṃ pavittṭho piṇḍāya carati. yannūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ. atthikehi upaññātaṃ magga"nti.

atha kho āvuso assaji bhikkhu rājagahe piṇḍāya caritvā

went to the bhikkhu Assaji. Upon arrival, I exchanged friendly greetings with the bhikkhu Assaji. Having exchanged friendly greetings and cordial talk, I stood at one side. Having stood at one side, I said this to the bhikkhu Assaji: “O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?”

piṇḍapātamaṃ ādāya
paṭikkāmi. atha kh-
vāhaṃ āvuso, yena
assaji bhikkhu te-
nupasaṅkami upa-
saṅkamitvā assa-
jinā bhikkhunā sad-
dhiṃ sammodiṃ
sammodanīyaṃ ka-
thaṃ sārāṇīyaṃ vī-
tisāretvā ekaman-
taṃ aṭṭhāsiṃ. eka-
mantamaṃ tṭhito kho
ahaṃ āvuso assa-
jiṃ bhikkhuṃ eta-
davocaṃ: "vipassan-
nāni kho te āvuso,
indriyāni. parisud-
dho chavivaṇṇā.
pariyodāto. kaṃ'si
tvamaṃ āvuso, uddissa
pabbajito? ko vā te
satthā? kassa vā
tvamaṃ dhammaṃ ro-
cesī?"ti.

19. “There is, O friend, the Great Samana, son of the Sakyans, the one gone forth

'atthāvuso mahāsa-
maṇo sakyaputto sa-

from the Sakyan clan. I have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, one not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will say for you the meaning in brief.”

“You speak little or much,
say to me just [enough]
to know the meaning,
the meaning, just the
meaning for me,
what will many words
do?”

20. Then, O friend, this is

kyakulā pabbajito.
tāhaṃ bhagavan-
taṃ uddissa pabba-
jito. so ca me bha-
gavā satthā. tassa
cāhaṃ bhagavato
dhammaṃ rocemi"ti.
"kiṃvādī panāyas-
mato satthā? kimak-
khāyī?"ti. "ahaṃ kho
āvuso, navo acira-
pabbajito. adhunā-
gato imaṃ dhamma-
vinayaṃ, na tāhaṃ
sakkomi vitthārena
dhammaṃ desetum.
api ca te saṅkhittena
atthaṃ vakkhāmī"ti.

"appaṃ vā bahuṃ vā
bhāsassu,
atthaññeva me brūhi,
attheneva me attho,
kiṃ kāhasi vyañja-
naṃ bahu"nti.

atha kho āvuso, as-

the dhamma discourse the
bhikkhu Assaji spoke:

“Those dhammas which
arise from a cause,
of those the Tathagata
has told the cause,
and that which is their
cessation,
thus is the doctrine of the
Great Samana.”

21. Then Moggallana, the
wanderer, having heard this
dhamma discourse, the stain-
less, spotless dhamma eye
arose: “Whatever is liable to
arising, all that is liable to
cessation.”

“Just this is the Dham-
ma, which when pene-
trated,
at that moment [reveals]
the sorrowless path,
gone by unseen,

saji bhikkhu⁴ - imaṃ
dhammapariyāyaṃ
abhāsi:

ye dhammā hetuppa-
bhavā,
tesaṃ hetuṃ tathā-
gato āha,
tesañca yo nirodho,
evaṃvādī mahāsa-
maṇo"ti.

atha akhā moggal-
lānassa paribbāja-
kassa imaṃ dham-
mapariyāyaṃ sutvā
virajaṃ vītamalaṃ
dhammacakkhuṃ
udapādi: "yaṃ kiñci
samudayadhammaṃ
sabbam taṃ nirodha-
dhamma"nti.

"eseva dhammo yadi
tāvadeva,

⁴āyasmā assaji bhikkhu - ma, nu,
pa; to, vi. ■
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by which many aeons
have come to be.”

22. So then, Moggallana, the wanderer said this to Sariputta, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “These two hundred and fifty wanderers, O friend, they dwell in dependence on us, looking up to us here. At least let us obtain permission from them. So they can do as they think [fit].”

23. So then, Sariputta and Moggallana went to those wanderers. Upon arrival, they said this to those wanderers: “We must go, O friends, to

paccabyathā⁵ pada-
masokaṃ,
adiṭṭhaṃ abbatātaṃ,
bahukeyhi kappanhu-
tehi”ti.

atha kho moggal-
lāno paribbājako
sāriputtaṃ parib-
bājakaṃ etadavoca:
"gacchāma mayaṃ
āvuso, bhagavato
santike. so no bha-
gavā satthā”ti. imāni
kho āvuso aḍḍha-
teyyāti paribbāja-
kasatāni amhe nis-
sāya amhe sampas-
santā idha viharanti.
te’pi tāva apalokema
⁶ - yathā te maññis-
santi, tathā karis-
santi”ti.

atha kho sārīputta-
moggallānā yena
te paribbājakā, te-

⁵paccabyattha - machasam. ■

⁶apalokāma - ma. nu. pa. ■

the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “We dwell in dependence on the venerables, looking up to the venerables here. If the venerables will live the life of purity under the Great Samana, then we will all also live the life of purity under the Great Samana.”

24. So then, Sariputta and Moggallana went to Sanjaya, the wanderer. Upon arrival, they said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

nupasaṅkamimṣu.
upasaṅkamtivā te
paribbājake etada-
vocum: "gacchāma
mayam āvuso, bha-
gavato santike. so
no bhagavā satthā"ti
"mayam āyasmante
nissāya āyasmante
sasmāpassantā idha
viharāma. sace āyas-
mantā mahāsamaṇe
brahmacariyam ca-
rissanti, sabbeva ma-
yam mahāsamaṇe
brahmacariyam ca-
rissāmā"ti.

atha kho sārīputta-
moggallānā yena
sañjāyo paribbājakā,
tenupasaṅkamimṣu.
upasaṅkamtivā sañ-
jāyam paribbājakam
etadavocum: "gac-
chāma mayam āvuso,
bhagavato santike.
so no bhagavā sat-
thā"ti "aḷam āvuso,
mā gamittha, sab-

25. Also for a second time, Sariputta and Moggallana said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

26. Also for a third time, Sariputta and Moggallana said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

beva tayo imaṃ gaṇaṃ pariharissāmā"ti.

dutiyampi kho sārīputtamoggallānā sañjayamaṃ paribbājakaṃ, etadavocum: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alam āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharis-sāmā"ti.

tatiyampi kho sārīputtamoggallānā sañjayamaṃ paribbājakaṃ, etadavocum: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alam āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharis-sāmā"ti.

atha kho sārīput-

27. Then Sariputta and Moggallana, having taking the two hundred and fifty wanderers, went to the Bamboo Grove. But hot blood issued from the mouth of Sanjaya, the wanderer, just there.

28. The Auspicious One saw Sariputta and Moggallana coming from afar. Having seen, he announced to the bhikkhus: "O bhikkhus, these two friends that are coming, Kolita and Upatissa, they will be my chief disciples, the foremost auspicious pair."

Then the Teacher explained more:
After [they have] attained liberation at the Bamboo Grove, the deep sphere of knowledge,

tamoggallānā tāni
aḍḍhateyyāni parib-
bājakasatāni ādāya
yena veḷuvanaṃ te-
nupasaṅkamimsu.
sañjayassa pana pa-
ribbājakassa nat-
theva uṇhaṃ lohi-
taṃ mukhato ugga-
ñachi.

addāsā kho bhagavā
sāriputtamoggal-
lāne dūratova āgac-
chante. disvāna bhik-
khū āmantesī: "ete
bhikkhave dve sa-
hāyā āgacchanti ko-
lito upatisso ca. etaṃ
me sāvakayugaṃ
bhavissati aggamaṃ
bhaddayuga"nti.

"gambhīre ñāṇavi-
saye,
anuttare upadhisāṅ-
khaye,
vimutte appatte veḷu-
vanaṃ,

the unsurpassed obliteration
of appropriations,

“these two friends,
that are coming, Kolita
and Upatissa,
they will be my chief
disciples,
the foremost auspicious
pair.”

29. So then, Sariputta and Moggallana went to the Auspicious One. Upon arrival, they bowed down with their head at the Auspicious One's feet and said this to the Auspicious One: “O Bhante, may we gain the going forth in the presence of the Auspicious One, may we gain the higher ordination.” The Auspicious One said: “Come, you bhikkhus.” “Well-proclaimed is the Dhamma. Live the life of purity for rightly making an end of suffering.” Just [this] was those venerable ones' higher ordination.

atha ne satthā byā-
kāsi.

ete dve sahāyā,
āgacchanti⁷ - kolito
upatisso ca,
etaṃ me sāvakayu-
gaṃ,
bhavissati aggamaṃ bhad-
dayuga"ntita

atha kho sārīputta-
moggallānā yena
bhagavā tenupasañ-
kamimsu. upasañ-
kamtivā bhagavato
pādesu sirasā ni-
patitvā bhagavan-
taṃ etadavocaṃ- "la-
bheyyāma mayaṃ
bhante, bhagavato
santike pabbajjāṃ.
labheyyāma upa-
sampada"nti. "etha
bhikkhavo"ti bha-
gavā avoca. "svak-
khāto dhammo cara-
tha brahmacariyaṃ

⁷anena - machasaṃ. ■

sammā dukkhassa
antakiriyāyā"ti. sova
tesaṃ āyasmantā-
naṃ upasampadā
ahosi.

