

0.0.1 Cook

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 rājamahāmattam¹ 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

¹rājamahāmattānaṃ - simu. ■
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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 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 bhattu² nimittam na uggaṇhāti: idaṃ vā me ajja bhattu sūpeyyam ruccati, imassa vā abhiharati, imassa vā bahum gaṇhāti, imassa vā vaṇ-

²bhatta - machasaṃ, syā. ■

ṇaṃ bhāsatī, ambilaggamaṃ vā me ajja bhaddu sū-
 peyyamaṃ rucati, ambilaggassa vā abhiharati, am-
 bilaggassa vā bahumaṃ gaṇhāti, ambilaggassa vā
 vaṇṇamaṃ bhāsatī, tittakaggamaṃ vā me ajja bhaddu
 sūpeyyamaṃ rucati, tittakaggassa vā abhiharati, tit-
 takaggassa vā bahumaṃ gaṇhāti, tittakaggassa vā
 vaṇṇamaṃ bhāsatī, kaṭukaggamaṃ vā me ajja bhaddu
 sūpeyyamaṃ rucati, kaṭukaggassa vā abhiharati,
 kaṭukaggassa vā bahumaṃ gaṇhāti, kaṭukaggassa
 vā vaṇṇamaṃ 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, khā-
 rikassa vā bahumaṃ gaṇhāti, khārikassa vā vaṇṇamaṃ
 bhāsatī, akhārikamaṃ vā me ajja bhaddu sūpeyyamaṃ
 rucati, akhārikassa vā abhiharati, akhārikassa
 vā bahumaṃ gaṇhāti, akhārikassa vā vaṇṇamaṃ bhā-
 satī, loṇikamaṃ vā me ajja bhaddu sūpeyyamaṃ ruc-
 cati, 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, alo-
 ṇikassa vā vaṇṇamaṃ bhāsatī, sakho so bhikkhave,
 bālo avyatto akusalo sūdo naceva lābhī hoti: ac-
 chādanassa, na lābhī vetanassa, na lābhī abhihā-
 rānaṃ. taṃ kissa hetu: tathā hi so bhikkhave,
 bālo avyatto akusalo sūdo sakassa bhaddu nimit-

taṃ na uggaṇhāti.

3. It is just so, O bhikkhus, here, a certain foolish, incompetent, unskillful bhikkhu dwells in the body not perceiving in accordance with the body as an ardent, contemplative 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, contemplative 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, contemplative 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, contemplative 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 contemplative. 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 kāyānupassī³ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye na kāyānupassino⁴ 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 dhammānupassī⁵ viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa kāye na dhammānupassino⁶ viharato cittaṃ na samādhīyati, upak-

³kāye kāyānupassī - machasaṃ, syā. ■

⁴kāye kāyānupassino - machasaṃ, syā. ■

⁵dhammesu dhammānupassī - machasaṃ, syā. ■

⁶dhammesu dhammānupassino - machasaṃ, syā. ■

kilesā na pahīyanti. so taṃ nimittaṃ na uggaṇhāti. sakho so bhikkhave, bālo avyatto akusalo bhikkhu naceva lābhī hoti diṭṭhadhammasukhavihārānaṃ⁷, na lābhī satisampajaññaṃ. taṃ kissa hetu? tathā hi so bhikkhave, bālo avyatto akusalo bhikkhu sakassa cittassa nimittaṃ na uggaṇhāti.

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 rājamahāmattaṃ vā nānaccayehi sūpehi paccupaṭṭhito assa: ambilaggehipi tittakaggehipi kaṭukaggehipi madhuraggehipi khārikehipi akhārikehipi loṇikehipi aloṇikehipi.

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,

⁷diṭṭheva dhamme sukhavihārānaṃ - machasaṃ, syā. ■

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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 sakassa bhattu nimittaṃ uggaṇhāti: "idaṃ vā me ajja bhattu sūpeyyaṃ ruccati, imassa vā abhiha-

rati, imassa vā bahum gaṇhāti, imassa vā vaṇṇaṃ bhāsati, ambilaggam vā me ajja bhattu sūpeyyam ruccati, ambilaggassa vā abhiharati, ambilaggassa vā bahum gaṇhāti, ambilaggassa vā vaṇṇaṃ bhāsati, tittakaggam vā me ajja bhattu sūpeyyam ruccati, tittakaggassa vā abhiharati, tittakaggassa vā bahum gaṇhāti, tittakaggassa vā vaṇṇaṃ bhāsati, kaṭukaggam vā me ajja bhattu sūpeyyam ruccati, kaṭukaggassa vā abhiharati, kaṭukaggassa vā bahum gaṇhāti, kaṭukaggassa vā vaṇṇaṃ bhāsati, madhuraggam vā me ajja bhattu sūpeyyam ruccati, madhuraggassa 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 sūpeyyam ruccati, akhārikassa vā abhiharati, akhārikassa vā bahum gaṇhāti, akhārikassa vā vaṇṇaṃ bhāsati, loṇikam vā me ajja bhattu sūpeyyam ruccati, loṇikassa vā abhiharati, loṇikassa vā bahum gaṇhāti, loṇikassa vā vaṇṇaṃ bhāsati, aloṇikam vā me ajja bhattu sūpeyyam ruccati, aloṇikassa vā abhiharati, aloṇikassa vā bahum gaṇhāti, aloṇikassa vā vaṇṇaṃ bhāsati, sakho so bhikkhave, paṇḍito vyatto kusalo sūdo sakassa bhattu nimittam 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, contemplative 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, contemplative 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, contemplative 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, contemplative 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 contemplative. 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 abhijjhādomanassaṃ. tassa kāye kāyānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. tassa vedanāsu vedanānupassino viharato cittaṃ samādhīyati, upakkilesā pahīyanti, so taṃ nimittaṃ uggaṇhāti. citte cittānupassī 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. sa kho so bhikkhave, paṇḍito viyatto kusalo bhikkhu lābhī ceva hoti diṭṭhadhammasukhavihārānaṃ, lābhī hoti satisampajaññaṃ. taṃ kissa hetu: ta-thā hi so bhikkhave, paṇḍito viyatto kusalo bhikkhu sakassa cittassa nimittaṃ uggaṇhātīti.

