

0.0.1 Migasala

1. At one time the Auspicious One was dwelling in Sāvatti at Jeta's Grove, Anathapindika's Park. It so happened that in the morning, the venerable Ananda, having dressed, having taken bowl and robe, he stopped by the female lay disciple Migasala's house. Upon arrival, he sat down on a prepared seat. Then, the female lay disciple Migasala went to the venerable Ananda. Upon arrival, she bowed down to the venerable Ananda and sat down to one side. Having sat down to one side, the female lay disciple Migasala said this to the venerable Ananda:

2. Bhante Ananda, indeed

migasālā suttaṃ

ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā ānando pubbanhasamayaṃ nivāsetvā pattacīvaramā-dāya yena migasālāya upāsikāya niveśanaṃ tenupasaṅkami. upasaṅkamtvā paññatte āsane nisīdi. atha kho migasālā upāsikā yenāyasmā ānando tenu-pasaṅkami. upasaṅkamtvā āyasman-taṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho migasālā upāsikā āyasman-taṃ ānandaṃ etadavoca:

kathaṃ kathaṃ nā-māyaṃ bhante ānanda

how — oh, how — is this Dhamma taught by the Auspicious One to be understood, in as much as one who is celibate and one who is not celibate will both have the very same destination in their after-death state? Bhante, my father, Purana, who was celibate, living withdrawn, abstaining from sexual intercourse, the villager's habit. He passed away [and] the Auspicious One declared [him to be] “a sakadagami, who has re-arisen as a [celestial] being in the Tusita group.” Bhante, my father's brother, Isidatta, who was not celibate but lived happily with his own wife, also passed away. The Auspicious One declared [him to be] “a sakadagami, who has re-arisen as a [celestial] being in the Tusita group.”

3. “Bhante Ananda, indeed how — oh, how — is this

bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? pitā me bhante purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā. so kālakato bhagavatā vyākato sakadāgāmī satto tusitaṃ kāyaṃ uppanno'ti. pettā pi yo me bhante isidatto abrahmacārī ahosi sadārasantuṭṭho. sopi kālakato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ uppanno'ti.

kathaṃ kathaṃ nā-

Dhamma taught by the Auspicious One to be understood, in as much as one who is celibate and one who is not celibate will both have the very same destination in their after-death state?” “It is just so, sister. The Auspicious One did declare this.”

4. So then, the venerable Ananda, having taken alms-food at the female lay disciple Migasala’s house, having risen from his seat, departed. Then after the meal, the venerable Ananda, having gone back after alms gathering, visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the venerable Ananda said this to the Auspicious One:

māyaṃ bhante ānanda
bhagavatā dhammo
desito aññeyyo, yatra
hi nāma brahma-
cārī ca abrahmacārī
ca ubhosamasama-
gatikā bhavissanti
abhisamparāya'nti.
evaṃ kho panetaṃ
bhagini bhagavatā
byākata'nti.

atha kho āyasmā
ānando migasālāya
upāsikāya nivesane
piṇḍapātāṃ gahe-
tvā uṭṭhāyāsanā pak-
kāmi. atha kho āyasmā
ānando pacchābhat-
taṃ piṇḍapātapaṭik-
kanto yena bhagavā
tenupasaṅkami. upa-
saṅkamitvā bhaga-
vantaṃ abhivādetvā
ekamantaṃ nisīdi.
ekamantaṃ nisinno
kho āyasmā ānando
bhagavantaṃ etada-

5. Here Bhante, in the morning, having dressed, having taken bowl and robe, I stopped by the female lay disciple Migasala's house. Upon arrival, I sat down on a prepared seat. Then, the female lay disciple Migasala came to me. Upon arrival, she bowed down and sat down to one side. Having sat down to one side, the female lay disciple Migasala said this to me:

6. Bhante Ananda, indeed how — oh, how — is this Dhamma taught by the Auspicious One to be understood, in as much as one who is celibate and one who is not celibate will both have the very same destination in their

voca:

idhāhaṃ bhante pubbanhasamayam nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanam tenupasaṅkami. upasaṅkamtivā paññatte āsane nisīdiṃ. atha kho bhante migasālā upāsikā yenāhaṃ tenupasaṅkami. upasaṅkamtivā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho bhante migasālā upāsikā maṃ etadavoca:

kathaṃ kathaṃ nā-māyaṃ bhante ānanda bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ?

after-death state? Bhante, my father, Purana, who was celibate, living withdrawn, abstaining from sexual intercourse, the villager's habit. He passed away [and] the Auspicious One declared [him to be] “a sakadagami, who has re-arisen as a [celestial] being in the Tusita group.” Bhante, my father's brother Isidatta, who was not celibate but lived happily with his own wife, also passed away. The Auspicious One declared [him to be] “a sakadagami, who has re-arisen as a [celestial] being in the Tusita group.”

7. “Bhante Ananda, indeed how — oh, how — is this Dhamma taught by the Auspicious One to be understood, in as much as one who is celibate and one who is not celibate will both have the very same destination in their after-death state?” When thus

pitā me bhante purāṇo brahmacārī
ahosi ārācārī virato methunā gāmadhammā.
so kālakato bhagavatā byākato sakadā-
gāmī satto tusitaṃ kāyaṃ upapanno'ti.
pettāpi yo me bhante isidatto abrahmacārī
ahosi sadārasantuṭṭho. so'pi kālakato
bhagavatā byākato sakadāgāmī satto
tusitaṃ kāyaṃ upapanno'ti.

kathaṃ kathaṃ nā-māyaṃ bhante ānanda
bhagavatā dhammo desito aññeyyo, yatra
hi nāma brahmacārī ca abrahmacārī
ca ubho samasamagatikā bhavissanti

was said, Bhante, I said this to the female lay disciple Migasala: “It is just so, sister. The Auspicious One did declare this.”

8. But who, Ananda, is the female lay disciple Migasala, a foolish, unaccomplished woman with a woman’s wisdom. And who have knowledge of persons or individuals pertaining to this world and the world beyond?

9. These ten individuals, O Ananda, are to be found existing in the world. Which ten?

10. 1. Here Ananda, a certain individual is immoral but he does not wisely understand as it has come to be, that mind liberation, wisdom liberation, where that immorality of his ceases with-

abhisamparāya'nti, evaṃ vutte ahaṃ bhante migasālaṃ upāsikaṃ etadavocaṃ: evaṃ kho pa-netaṃ bhagini bhagavatā byākata'nti.

kā cānanda miga-sālā upāsikā bālā abyattā ambakā ambakapaññā¹? ke ca purisapuggalaparo-pariyaññaṇo?

dasayime ānanda puggalo santo saṃvijjamānā lokasmi. katame dasa:

1. idhānanda ekacco puggalo dussīlo hoti, tañca cetovimuttiṃ paññāvimuttiṃ ya-

¹ amamakā amamakapaṭṭā-machasaṃ, andhakā andhakapaṭṭā-syā. ■

out remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also not done that by which great learning of [the Dhamma] comes to be. He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

11. 2. Here Ananda, a certain individual is immoral and he wisely understands as it has come to be, that mind liberation, wisdom liberation, where that immorality of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he has also done that by which great learning of [the Dhamma] comes to be. He has penetrated [the

thābhūtaṃ nappajānāti, yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati, tassa savaṇena pi akataṃ hoti, bāhusaccena pi akataṃ hoti diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikampi² vimuttiṃ na labhati, so kāyassabhedā parammaraṇā hānāya pareti no visesāya, hānagāmī yeva hoti no visesagāmī.

2. idha paṇānanda ekacco puggalo dussīlo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati, tassa savaṇena, pi kataṃ hoti, bāhusaccena, pi kataṃ

²sāmāyikampi simu. macha-saṃ. ■

Dhamma] by view. He gains temporary liberation. With the breakup of the body, after death, he is headed for distinction not for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

12. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?” That [judging] indeed, O Ananda, comes to be for the harm and suffering of those for a long time.

13. “Therein Ananda, whichever individual is immoral and wisely understands as it has come to be, that mind liberation, wisdom liberation, where that immorality of his ceases without remainder;

hoti ditṭhiyā, pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati, so kāyassa-bhedā parammaraṇā visesāya pareti, no hānāya, visesagāmī yeva hoti, no hānagāmī.

tatrānanda pamāṇikā pamiṇanti 'imassā'pi teva dhammā, aparassā'pi teva dhammā. kasmā tesam eko hīno, eko paṇīto'ti. taṃ hi tesam ānanda hoti dīgharattaṃ ahitāya dukkhāya.

tatrānanda yvāyaṃ puggalo dussīlo hoti. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ dussīl-

who has done that by which hearing of [the Dhamma] comes to be; who has also done that by which great learning of [the Dhamma] comes to be, who has penetrated [the Dhamma] by view; who gains temporary liberation; this individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason for that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you not be [one of] those who are judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judgment on individuals.

yaṃ aparisesaṃ nirujjhati. tassa savaṇṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti. sāmāyikampi vimuttiṃ labhati, ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha³ ti. tadanantaraṃ⁴ ko jāneyya aññatra tathāgatenā. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khañña-tiḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda⁵ puggalesu

³nibbāhati bahusu. ■

⁴tadanantaraṃ syā. ■

⁵ahañcānanda sīmu. syā. ■

14. 3. Yet, here Ananda, a certain individual is virtuous but he does not wisely understand as it has come to be, that mind liberation, wisdom liberation, where that virtue of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also not done that by which great learning of [the Dhamma] comes to be. He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

15. 4. Yet, here Ananda, a certain individual is virtuous

pamāṇaṃ gaṇhey-
yaṃ, yo vāpanassa
mādiso.

3. idha paṇānanda
ekacco puggalo sī-
lavā hoti, tañca ce-
tovimuttiṃ paññā-
vimuttiṃ yathābhū-
taṃ nappajānāti, yat-
thassa taṃ sīlaṃ
aparisesaṃ niruj-
jhati, tassa savaṇena
pi akataṃ hoti, bā-
husaccena pi aka-
taṃ hoti, diṭṭhiyā
pi appaṭividdhaṃ
hoti, sāmāyikampi
vimuttiṃ na labhati,
so kāyassabhedā pa-
rammaraṇā hānāya
pareti, no visesaṃ
hānagāmī yeva hoti,
no visesaḡāmī.

4. idha paṇānanda

and he wisely understands as it has come to be, that mind liberation, wisdom liberation, where that virtue of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he has also done that by which great learning of [the Dhamma] comes to be. He has penetrated [the Dhamma] by view. He gains temporary liberation. With the breakup of the body, after death, he is headed for distinction not for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

16. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?” That [judging] indeed, O Ananda, comes to be for

ekacco puggalo sīlavā hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa taṃ sīlaṃ aparisaṃ nirujjhati, tassa savaṇena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, ditṭhiyā pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati, so kāyasabhedā parammaraṇā visesāya pareti, no hānāya. visesa-gāmīyeva hoti, no hānagāmī.

tatrānanda pamāṇikā pamiṇanti 'imassā'pi teva dhammā, aparassā'pi teva dhammā. kasmā tesam eko hīno, eko paṇīto'ti. taṃ hi tesam ānanda hoti dīgharattaṃ ahi-

the harm and suffering of those for a long time.

17. “Therein Ananda, whichever individual is virtuous and wisely understands as it has come to be, that mind liberation, wisdom liberation, where that virtue of his ceases without remainder; who has done that by which hearing of [the Dhamma] comes to be; who has also done that by which great learning of [the Dhamma] comes to be, who has penetrated [the Dhamma] by view; who gains temporary liberation; this individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason for that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you not be [one of] those who are

tāya dukkhāya.

tatrānanda yvāyaṃ
puggalo sīlavā hoti.
tañca cetovimuttim
paññāvimuttim ya-
tābhūtaṃ pajānāti.
yatthassa taṃ sī-
laṃ aparisesaṃ ni-
rujjhati. tassa sava-
ṇena'pi kataṃ hoti,
bāhusaccena'pi ka-
taṃ hoti, diṭṭhiyā'pi
paṭividdhaṃ hoti. sā-
mayikampi vimut-
tim labhati, ayaṃ
ānanda puggalo amunā
purimena puggalena
abhikkantataro ca
paṇītataro ca. taṃ
kissa hetu: imaṃ hi
ānanda puggalaṃ
dhammasoto nib-
baha'ti. tadantaraṃ
ko jāneyya aññatra
tathāgatena. tasmā-
tiānanda mā pug-
galesu pamāṇikā
ahuvattha, mā pug-

judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judgment on individuals.

18. 5. Yet, here Ananda, a certain individual has acute lust but he does not wisely understand as it has come to be, that mind liberation, wisdom liberation, where that lust of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also not done that by which great learning of [the Dhamma] comes to be. He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinc-

galesu pamāṇaṃ gaṇhittha, khañña-tihānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

5. idha paṇānanda ekacco puggalo tibbarāgo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa so rāgo apariseso nirujjhati, tassa savaṇena'pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati, so kāyasabhedā parammarāṇā hānāya pareti, no visesaṃ. hānagāmī yeva hoti, no visesaḡāmī.

tion, he is one who simply goes to deterioration, not one who goes to distinction.

19. 6. Yet here Ananda, a certain individual has acute lust and he wisely understands as it has come to be, that mind liberation, wisdom liberation, where that lust of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he has also done that by which great learning of [the Dhamma] comes to be. He has penetrated [the Dhamma] by view. He gains temporary liberation. With the breakup of the body, after death, he is headed for distinction not for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

20. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just

6. idha paṇānanda ekacco puggalo tibbarāgo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa so rāgo apariseso nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. so kāyassa bhedaṃ parammaraṇā visesāya pareti no hānāya, visesagāmīyeva hoti no hānagāmī.

tatrānanda pamāṇikā pamiṇanti 'imassā'pi

that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?" That [judging] indeed, O Ananda, comes to be for the harm and suffering of those for a long time.

21. "Therein Ananda, whichever individual has acute lust and wisely understands as it has come to be, that mind liberation, wisdom liberation, where that lust of his ceases without remainder; who has done that by which hearing of [the Dhamma] comes to be; who has also done that by which great learning of [the Dhamma] comes to be, who has penetrated [the Dhamma] by view; who gains temporary liberation; this individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason for that? This is because, O Ananda, the

teva dhammā, aparassā'pi teva dhammā. kasmā tesaṃ eko hīno, eko paṇīto'ti. taṃ hi tesaṃ ānanda hoti dīgharattaṃ ahitāya dukkhāya.

tatrānanda yvāyaṃ puggalo tibbarāgo hoti. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ rāgo aparisaṃ nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti. sāmāyikampi vimuttiṃ labhati, ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nib-

stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you not be [one of] those who are judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judgment on individuals.

22. 7. Yet, here Ananda, a certain individual is prone to anger but he does not wisely understand as it has come to be, that mind liberation, wisdom liberation, where that anger of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also not done that by which great learning of [the Dhamma] comes to be.

baha'ti. tadantaram
ko jāneyya aññatra
tathāgatenā. tasmā-
tiḥānanda mā pug-
galesu pamāṇikā
ahuvattha, mā pug-
galesu pamāṇam
gaṇhittha, khañña-
tiḥānanda puggalo
puggalesu pamāṇam
gaṇhanto, ahaṃ cā-
nanda puggalesu pa-
māṇam gaṇheyyam,
yo vā panassa mā-
diso.

7. idha paṇānanda
ekacco puggalo ko-
dhano hoti, tañca
cetovimuttiṃ pañ-
ñāvimuttiṃ yathā-
bhūtaṃ nappajānāti.
yatthassa so kodho
apariseso nirujjhati,
tassa savaṇena'pi
akataṃ hoti, bāhu-
saccena'pi akataṃ
hoti, diṭṭhiyā'pi ap-
paṭividdhaṃ hoti,
sāmayikampi vimut-

He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

23. 8. Yet here Ananda, a certain individual is prone to anger and he wisely understands as it has come to be, that mind liberation, wisdom liberation, where that anger of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he has also done that by which great learning of [the Dhamma] comes to be. He has penetrated [the Dhamma] by view. He gains temporary liberation. With the breakup of the body, after death, he is headed for distinction not for deterioration, he is one

tiṃ na labhati. so kāyassa bheda parammaraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī.

8. idha panānanda ekacco puggalo kodhano hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa so kodho apariseso nirujjhati, tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. so kāyassa bheda parammaraṇā visesāya pareti no hānāya, visesagāmī-

who simply goes to distinction, not one who goes to deterioration.

24. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?” That [judging] indeed, O Ananda, comes to be for the harm and suffering of those for a long time.

25. “Therein Ananda, whichever individual is prone to anger and wisely understands as it has come to be, that mind liberation, wisdom liberation, where that anger of his ceases without remainder; who has done that by which hearing of [the Dhamma] comes to be; who has also done that by which great learning of [the Dhamma] comes to be, who has pen-

yeva hoti no hānagāmī.

tatrānanda pamāṇikā pamiṇanti 'imassā'pi teva dhammā, aparassā'pi teva dhammā. kasmā tesam eko hīno, eko paṇīto'ti. tam hi tesam ānanda hoti dīgharattam ahi-tāya dukkhāya.

tatrānanda yvāyaṃ puggalo kodhano hoti. tañca cetovimuttim paññāvimuttim yathābhūtam pajānāti. yatthassa tam kodho aparisesam nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdham hoti. sāmāyikampi vimut-

etrated [the Dhamma] by view; who gains temporary liberation; this individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason for that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you not be [one of] those who are judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judgment on individuals.

26. 9. Yet, here Ananda, a certain individual is restless but he does not wisely understand as it has come to be, that mind liberation, wis-

tiṃ labhati, ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha'ti. tadantaraṃ ko jāneyya aññatra tathāgatena. tasmā-tihānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khañña-tihānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

9. idha panānanda ekacco puggalo ud-dhato hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti. yat-

dom liberation, where that restlessness of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also not done that by which great learning of [the Dhamma] comes to be. He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

27. 10. Yet here Ananda, a certain individual is restless and he wisely understands as it has come to be, that mind liberation, wisdom liberation, where that restlessness of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he has also done that by which great learning

thassa taṃ uddhaccaṃ aparisesaṃ nirujjhati, tassa savaṇṇena'pi akataṃ hoti, bāhusaccena'pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. so kāyassa bhedaṃ parammaraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesaḡāmī.

10. idha paṇānanda ekacco puggalo ud-dhato hoti, taṅca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati, tassa savaṇṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi pa-

of [the Dhamma] comes to be. He has penetrated [the Dhamma] by view. He gains temporary liberation. With the breakup of the body, after death, he is headed for distinction not for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

28. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?” That [judging] indeed, O Ananda, comes to be for the harm and suffering of those for a long time.

29. “Therein Ananda, whichever individual is restless but wisely understands as it has come to be, that mind liberation, wisdom liberation, where that restlessness of

ṭividdham hoti, sāmāyikampi vimuttiṃ labhati. so kāyassa bhedā parammaraṇā visesāya pareti no hānāya. visesagāmīyeva hoti no hānagāmī.

tatrānanda pamāṇikā pamiṇanti "imassa'pi teva dhammā, aparassa'pi teva dhammā. kasmā nesam eko hīno eko paṇīto"ti. taṃ hi tesam ānanda hoti dīgharattaṃ ahitāya dukkhāya.

tatrānanda yvāyaṃ puggalo uddhato hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ

his ceases without remainder; who has done that by which hearing of [the Dhamma] comes to be; who has also done that by which great learning of [the Dhamma] comes to be, who has penetrated [the Dhamma] by view; who gains temporary liberation.

30. This individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason for that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you not be [one of] those who are judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like

pajānāti. yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmayaikampi vimuttiṃ labhati.

ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hetuṃ ānanda puggalaṃ dhammasoto nibbati. tadantaraṃ⁶ ko jāneyya aññatra tathāgatena. tasmā tihānanda mā puggalesu paṇāpikā ahuvattha, mā puggalesu paṇāpikā gaṇhittha.

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⁶sāmayaikamapi, machasaṃ.

me, may hold judgment on individuals.

31. But who, Ananda, is the female lay disciple Migasala, a foolish, unaccomplished woman with a woman's wisdom. And who have knowledge of persons or individuals pertaining to this world and the world beyond? These ten individuals, O Ananda, are to be found in the world.

32. "Given the form of virtue Purana was endowed with, O Ananda, if Isidatta would have been endowed with that form of virtue, then Isidatta's destination of final knowledge comes not to be in this world like Purana. And given the form of wisdom Isidatta was endowed with,

khaññatihānanda
puggalesu pamāṇaṃ
gaṇhanto. ahaṃ vā
ānanda puggalesu
pamāṇaṃ gaṇhey-
yaṃ, yo vā panassa
mādiso.

kā cānanda miga-
sālā upāsikā bālā
abyattā ambakā am-
bakapaññā, ke ca pu-
risapuggalaparopa-
riye ñāṇe. ime kho
ānanda dasapuggalā
santo saṃvijjamānā
lokasmi.

yathārūpena ānanda
sīlena purāṇo sa-
mannāgato ahosi,
tathārūpena sīlena
isidatto samannā-
gato abhavissa, na-
yidha purāṇo isidat-
tassa gatimpi añ-
ñassa. yathārūpāya
ca ānanda paññāya

O Ananda, if Purana would have been endowed with that form of wisdom, then Purana's destination of final knowledge too comes not to be in this world like Isidatta. Thus, O Ananda, both these individuals were deficient in one factor."

isidatto samannā-
gato ahosi, yathā-
rūpāya paññāya pu-
rāṇo samannāgate
abhavissa, nayidha
isidatto purāṇassa
gatimpi aññassa. iti
kho ānanda ime pug-
galā ubho ekaṅgahī-
nāti.

