

### 0.0.1 The Net of Brahma

1. Thus was heard by me. At one time the Auspicious One entered upon the high road between Rajagaha and Nalanda with a large Sangha of bhikkhus, with about five hundred bhikkhus. Suppiya, the wanderer, had also entered upon the high road between Rajagaha and Nalanda with his pupil, the brahmin youth Brahmadatta. There, Suppiya the wanderer, in various ways, only spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha. However, Suppiya, the wanderer's pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise of the Dhamma, spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as they

### 0.0.1 pathama brah-majālasuttam

evam me sutam ekam samayam bhagavā antarā ca rājagaham antarā ca nālandam addhānamaggapaṭipanno hoti mahatā bhikkhu-saṅghena saddhiṃ pañcamattehi bhikkhu-satehi. suppiyo'pi kho paribbājako antarā ca rājagaham antarā ca nālandam addhānamaggapaṭipanno hoti saddhiṃ antevāsī brahmadattena māṇavena. tatra sudam suppiyo paribbājako anekapariyāyena buddhassa avaṇṇam bhāsati, dhammassa avaṇṇam bhāsati, saṅghassa avaṇṇam bhāsati. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇam bhāsati, dhammassa

followed behind the Auspicious One and the Bhikkhu Sangha.

2. Later on, the Auspicious One entered the King's Cottage at Ambalatthika with the Bhikkhu Sangha to spend one night. Suppiya, the wanderer also entered the King's Cottage at Ambalatthika with his pupil, brahmin youth Brahmadatta, to spend one night. There too, Suppiya the wanderer, in various ways, only spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha. However, Suppiya, the wandering ascetic's pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise

vaṇṇaṃ bhāsatī, saṅghassa vaṇṇaṃ bhāsatī. itīha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubaddhā<sup>1</sup> honti bhikkhusaṅghaṃ ca.

atha kho bhagavā ambalaṭṭhikāyaṃ rājāgārake ekarattivāsaṃ upagañchi saddhiṃ bhikkhusaṅghena. suppiyo'pi kho paribbājako ambalaṭṭhikāyaṃ rājāgārake ekarattivāsaṃ upagañchi saddhiṃ antevāsinā brahmadattena māṇavena. tatra'pi suḍaṃ suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsatī, saṅghassa avaṇṇaṃ bhāsatī. suppiyassa pana

<sup>1</sup>anubandhā, machasaṃ. ■

of the Dhamma, spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as the dwelled.

3. Then, as the night [turned to] early morning, many bhikkhus having arisen, having assembled at the round pavilion, this topic of conversation arose as they settled: "It is marvellous, O friends. It is unprecedented, O friends, in so far as the Auspicious One who knows and sees, the Arahant, the rightly self-awakened One, has well known the diverse dispositions of beings. Indeed, this Suppiya the wanderer, in various ways, spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha.

paribbājakassa ante-  
vāsī brahmadatto mā-  
ṇavo buddhassa vaṇ-  
ṇaṃ bhāsatī, dham-  
massa vaṇṇaṃ bhāsatī,  
saṅghassa vaṇṇaṃ  
bhāsatī. itiha te ubho  
ācariyantevāsī añña-  
maññaṃ ujuvipacca-  
nīkavādā viharanti.

atha kho sambahu-  
lānaṃ bhikkhūnaṃ  
rattiyā paccūsasama-  
yaṃ paccuṭṭhitānaṃ  
maṇḍalamāle sanni-  
sinnānaṃ sannipati-  
tānaṃ ayaṃ saṅkhi-  
yādhhammo udapādi:  
"acchariyaṃ āvuso, ab-  
bhutaṃ āvuso, yāvañ-  
cidaṃ tena bhagavatā  
jānatā passatā arahatā  
sammāsambuddhena  
sattānaṃ nānādhimut-  
tikatā suppaṭivīditā.  
ayaṃ hi suppiyo parib-  
bājako anekapariyā-  
yena buddhassa avaṇ-

However, Suppiya the wanderer's pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise of the Dhamma, spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as they followed behind the Auspicious One and the Bhikkhu Sangha."

4. Then the Auspicious One, having known the topic of conversation of those bhikkhus, by which [way led to] the round pavilion, by that way he approached. Having approached, he sat down on a prepared seat. Having sat down, the Auspicious One addressed the bhikkhus: "What form of conversation, O bhikkhus, were you hav-

ṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo budhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati. itiha'me ubho ācariyantevāsī aññaṃaññaṃ ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṅgham cā"ti.

atha kho bhagavā tesam bhikkhūnaṃ imaṃ saṅkhiyādhammaṃ vidditvā yena maṇḍalamālo tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā bhikkhū āmantesi: "kāya nu'ttha bhikkhave etarahi kathāya sanni-

ing now as you have settled here, having assembled? And what was the talk underway that was left unfinished by you?" When thus was said, those bhikkhus said this to the Auspicious One: "Here, O Bhante, as the night turned to early morning, we, having arisen, having assembled at the round pavilion, this topic of conversation arose as we settled: "It is marvellous, O friends. It is unprecedented, O friends, in so far as the Auspicious One who knows and sees, the Arahant, the rightly self-awakened One, has well known the diverse dispositions of beings. Indeed, this Suppiya the wanderer, in various ways, spoke in dispraise of the Buddha, spoke in dispraise of the Dhamma, spoke in dispraise of the Sangha. However, Suppiya the wanderer's pupil, the brahmin youth Brahmadatta, in various ways, spoke in praise of the Buddha, spoke in praise

sinnā sannipatitā? kā ca pana vo antarā kathā vippakatā?"ti. evaṃ vutte te bhikkhū bhagavantam etada-vocum: "idha bhante amhākaṃ rattiyaṃ pac-cūsasamayaṃ paccuṭ-ṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyādhammo udapādi "acchariyaṃ āvuso, abbhutaṃ āvuso yāvañcidaṃ tena bhagavatā arahatā sammā-sambuddhena sattānaṃ nānādhimuttikatā suppaṭiveditā. ayaṃ hi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsatī, saṅghassa avaṇṇaṃ bhāsatī. suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo buddhassa vaṇṇaṃ bhāsatī, dham-

of the Dhamma, spoke in praise of the Sangha. Thus indeed, both teacher and pupil spoke directly opposing one another as they followed behind the Auspicious One and the Bhikkhu Sangha.” This, O Bhante, was the talk underway that was left unfinished by us. Then the Auspicious One arrived.”

5. “Let this not be, O bhikkhus, if others should speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha, no malice, no discontentment, no resentment in the mind is to be done by you. Let this not be, O bhikkhus, if others should speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha. Therein if there is annoyance or displeasure

massa vaṇṇaṃ bhā-sati, saṅghassa vaṇ-ṇaṃ bhā-sati. itiha'me ubho ācariyantevāsī aññaṃaññaṃ ujuvi-paccanīkavādā bhagavantam piṭṭhito piṭṭhito anubaddhā honti bhikkhusaṅghañcā'ti. ayaṃ kho no bhante antarākathā vippakatā. atha bhagavā anupatto'ti.

"mamaṃ vā bhikkhave pare avaṇṇaṃ bhāsey-yuṃ, dhammassa vā avaṇṇaṃ bhāseyyumuṃ, saṅghassa vā avaṇṇaṃ bhāseyyumuṃ, tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi karaṇīyā. mamaṃ vā bhikkhave pare avaṇṇaṃ bhāsey-yuṃ, dhammassa vā avaṇṇaṃ bhāseyyumuṃ, saṅghassa vā avaṇṇaṃ bhāseyyumuṃ, ta-

in you, that is a hindrance for only you. Let this not be, O bhikkhus, if others should speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha. Therein if there is annoyance or displeasure in you, would you understand of others [what is] well-spoken and badly-spoken?" "Certainly not, Bhante." Let this not be, O bhikkhus, if others should speak in dispraise of me, or should speak in dispraise of the Dhamma, or should speak in dispraise of the Sangha. Therein, you should unravel the false from the false: "Such as this is false. Such as this is untrue. But there is not this in us. On the contrary, this is not to be found in us."

tra ce tumhe assatha kupitā vā anattamanā vā, tumhaṃ yevassa tena antarāyo. mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhe assatha kupitā vā anattamanā vā, api nu paresaṃ subhāsitaṃ dubbhāsitaṃ tumhe ājāneyyāthā?"ti. "no hetam bhante. " "mamaṃ vā bhikkhave pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtato nibbeṭhetabbam: 'iti'petam abhūtaṃ. iti'petam ataccham. natthi cetam amhesu. na ca panetaṃ amhesu samvijjatī'ti. "

6. “Let this not be, O bhikkhus, if others should speak in praise of me, or should speak in praise of the Dhamma, or should speak in praise of the Sangha, no rejoicing, no mental pleasure, no elation in the mind is to be done. Let this not be, O bhikkhus, if others should speak in praise of me, or should speak in praise of the Dhamma, or should speak in praise of the Sangha. Therein if there is rejoicing or gladness in you, that is a hindrance for only you. Let this not be, O bhikkhus, if others should speak in praise of me, or should speak in praise of the Dhamma, or should speak in praise of the Sangha. Therein, you should acknowledge the truth from the truth: “Such as this is true. Such as this is correct. And there is this in us. And still, this is to be found in us.”

"mamaṃ vā bhikkhave  
pare vaṇṇaṃ bhāseyyuṃ,  
dhammassa vā  
vaṇṇaṃ bhāseyyuṃ,  
saṅghassa vā vaṇṇaṃ  
bhāseyyuṃ, tatra tum-  
hehi na ānando na so-  
manassaṃ na cetaso  
ubbilāvitattaṃ<sup>2</sup> karaṇī-  
yaṃ. mamaṃ vā bhik-  
khave pare vaṇṇaṃ  
bhāseyyuṃ, dham-  
massa vā vaṇṇaṃ bhā-  
seyyuṃ, saṅghassa vā  
vaṇṇaṃ bhāseyyuṃ,  
tatra ce tumhe assa-  
tha ānandino sumanā  
ubbilāvino<sup>3</sup>, tumhaṃ  
yevassa tena antarāyo.  
mamaṃ vā bhikkhave  
pare vaṇṇaṃ bhāseyyu-  
yūṃ, dhammassa vā  
vaṇṇaṃ bhāseyyuṃ,  
saṅghassa vā vaṇṇaṃ  
bhāseyyuṃ, tatra vā  
tumhehi bhūtaṃ bhū-  
tato paṭijānitabbaṃ:  
"iti'petamaṃ bhūtaṃ,

<sup>2</sup>ubbillāvitattaṃ, machasaṃ. ■

<sup>3</sup>ubbillāvino, machasaṃ. ■



7. “But this, O bhikkhus, is a trifling, insignificant, mere virtue, by which one who is a puthujjana might say when speaking in praise of the Tathagata.” “And which, O bhikkhus, is that trifling, insignificant, mere virtue by which one who is a puthujjana might say when speaking in praise of the Tathagata?”

8. “Having abandoned the killing of living beings, the samana Gotama abstains from the killing of living beings. Having buried the rod, having buried the sword, he dwells conscientious, with kindness and sympathy, compassionate for the welfare for all living beings.” It is indeed thus, O bhikkhus, that a

iti'petam taccham.  
atthi cetam amhesu.  
samvijjati ca panetam  
amhesu'ti. "

"appamattakam kho  
panetam bhikkhave  
oramattakam silamat-  
takam, yena puthuj-  
jano tathāgatassa vaṇ-  
ṇam vadamāno va-  
deyya. katamañca tam  
bhikkhave appamat-  
takam oramattakam  
silamattakam, yena pu-  
thujjano tathāgatassa  
vaṇṇam vadamāno va-  
deyya. ?

"pāṇātipātam pahāya  
pāṇātipātā paṭivirato  
samaṇo gotamo nihita-  
daṇḍo nihitasattho lajjī  
dayāpanno sabbapā-  
ṇabhūtahitānukampī  
viharatī"ti. iti vā hi  
bhikkhave puthujjano  
tathāgatassa vaṇṇam  
vadamāno vadeyya.

puthujjana speaking in praise of the Tathagata might say.

9. “Having abandoned the taking of what is not given, the samana Gotama abstains from taking what is not given, accepting what is given, expecting what is given. By not theiving, he dwells having become pure himself.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

10. “Having abandoned unchastity, the samana Gotama is a celibate one, living apart, abstaining from sexual intercourse, the villager’s conduct.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

11. “Having abandoned false speech, the samana Gotama abstains from false

"adinnādānaṃ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharatī"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"abrahmacariyaṃ pahāya brahmacārī samaṇo gotamo ārācārī virato methunā gāma-dhammā"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"musāvādaṃ pahāya musāvādā paṭivirato samaṇo gotamo sac-

speech. He speaks the truth, he is dependable, reliable, trustworthy, not a deceiver of the world.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

12. “Having abandoned divisive speech, the samana Gotama abstains from divisive speech. Having heard from here, he does not tell there to divide these [from those], or having heard from there, he does not tell here to divide those [from these]. Thus is he, a reconciler of the divided, a bestower of togetherness. He delights in harmony, is delighted with harmony, rejoices in harmony, utters speech that creates harmony.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

13. “Having abandoned

cavādī saccasandho theto paccayiko avisaṃvādako lokassā”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo. ito sutvā na amutra akkhātā ime sambhedāya. amutra vā sutvā na imesaṃ akkhātā amūsaṃbhedāya. iti bhinnānaṃ vā sandhātā saṃhitānaṃ vā anuppadātā. samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“pharusam vācam pa-

harsh speech, the samana Gotama abstains from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heartwarming, polite, pleasing to many, agreeable to many, that form of speech he utters.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

14. “Having abandoned senseless prattle, the samana Gotama, abstains from senseless prattle. He speaks at the proper time, [speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper time he utters speech that is reasonable, speech worth remembering, speech connected with profit.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

hāya pharusāya vācāya paṭivirato samaṇo gotamo. yā sā vācā neḷā kaṇṇasukhā pe-manīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācaṃ bhāsītā”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"samphappalāpaṃ pahāya samphappalāpā paṭivirato samaṇo gotamo, kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitanti" iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

15. “The samana Gotama abstains from injuring seed life and vegetation. The samana Gotama eats his meal in one sitting, refraining from eating in the evening, abstaining from eating outside the proper time. The samana Gotama abstains from dancing, singing, music and watching shows. The samana Gotama abstains from the establishment of wearing adornments and decorations with garlands, fragrances and ointments. The samana Gotama abstains from high and large beds and seats. The samana Gotama abstains from accepting gold and silver. The samana Gotama abstains from accepting uncooked grains. The samana Gotama abstains from accepting uncooked meat. The samana Gotama abstains from accepting women and girls. The samana Gotama abstains from accepting male and female slaves. The samana

"bījagāmaabhūtagāma-samārambhā paṭivirato samaṇo gotamo. ekabhaddiko samaṇo gotamo rattūparato virato vikālabhojanā. naccagītavāditavisūkadassanā paṭivirato samaṇo gotamo. mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato samaṇo gotamo. uc-cāsayanamahāsayanā paṭivirato samaṇo gotamo. jātārūparajatapāṭiggahaṇā paṭivirato samaṇo gotamo. āmakadhaññapaṭiggahaṇā paṭivirato samaṇo gotamo. āmakamaṃsapaṭiggahaṇā paṭivirato samaṇo gotamo. itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo. dāsīdāsapaṭiggahaṇā paṭivirato samaṇo gotamo. ajeḷakapaṭiggahaṇā paṭivirato samaṇo go-

Gotama abstains from accepting goat and sheep. The samana Gotama abstains from accepting chicken and pigs. The samana Gotama abstains from the acquisition of elephants, cows, horses and mares. The samana Gotama abstains from the acquisition of fields and lands. The samana Gotama abstains from the practice of going on errands and going as a messenger. The samana Gotama abstains from buying and selling. The samana Gotama abstains from dealing in false weighing, dealing in fake metals, dealing in false measures, bribery, cheating and fraud. The samana Gotama abstains from the crooked ways of slaughtering, imprisoning, execution and robbery. The samana Gotama abstains from plunder and violence.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

tamo. kukkuṭasūkara-  
paṭiggahaṇā paṭivirato  
samaṇo gotamo. hat-  
thigavāssavaḷavapa-  
ṭiggahaṇā paṭivirato  
samaṇo gotamo. khet-  
tavatthupaṭiggahaṇā  
paṭivirato samaṇo go-  
tamo. dūteyya paḥiṇa-  
gamanānuyogā paṭivi-  
rato samaṇo gotamo.  
kayavikkayā paṭivirato  
samaṇo gotamo. tu-  
lākūṭa - kaṃsakūṭa -  
mānakūṭā paṭivirato  
samaṇo gotamo. ukko-  
ṭana - vañcananikati  
- sāciyogā paṭivirato  
samaṇo gotamo. che-  
dana - vadhabandhana  
- viparāmosa - ālopa-  
sahasākārā paṭivirato  
samaṇo gotamo "ti. iti  
vā hi bhikkhave pu-  
thujjano tathāgatassa  
vaṇṇaṃ vadamāno va-  
deyya.

16. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of injuring seed life and vegetation, such as: root seeds, stem seeds, joint seeds, bud seeds and actual seeds as the fifth. The samana Gotama abstains from such or such forms of injuring seed life and vegetation.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ bījaḡāmaabhūtagāmasa-mārambhaṃ anuyuttā viharanti seyyathīdaṃ: mūlabījaṃ khandha-bījaṃ phalubījaṃ ag-gabījaṃ bījabījameva pañcamaṃ. iti vā iti evarūpā bījaḡāmaabhū-tagāmasamārambhā paṭivirato samaṇo go-tamo"ti. iti vā hi bhikkhave puthujjano ta-thāgatassa vaṇṇaṃ vadamāno vadeyya.

17. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of storing up things for use , such as: storing up boiled rice; storing up drinks; storing up cloths; storing up vehicles; storing up beds; storing up fragrances; storing up meats. The samana Gotama

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ anuyuttā viharanti. seyyathīdaṃ: annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ yānasannidhiṃ sayanasannidhiṃ gan-

abstains from such or such forms of storing up things for use.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

8. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of the watching of shows, such as: dancing; singing; music; theatrical performances; story telling; instrumentals; pictured houses; drumming; shows of the heavenly musicians; acrobatic performances by Candalas; elephant battles; horse battles; stick fights; fist fights; wrestling; sham fights; battle arrays; army battles and regimental reviews. The samana Gotama abstains from such or such forms of the watching of shows.” Or it is indeed thus,

dhasannidhiṃ āmisa-sannidhiṃ. iti vā iti evarūpā sannidhikāra-paribhogā paṭivirato samaṇo gotamo”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti. seyya-thīdaṃ: naccaṃ gītaṃ vāḍitaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ<sup>4</sup> kumbhathūnaṃ sobhanakaṃ<sup>5</sup> caṇḍālaṃ vaṃsaṃ dhovanāṃ<sup>6</sup> hatthiyuddhaṃ assayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uy-yodhikaṃ balaggaṃ

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<sup>4</sup>vetālaṃ, [pts].

<sup>5</sup>sobhaṇa garakaṃ, [pts].

<sup>6</sup>dhopanaṃ, [pts].



O bhikkhus, that a puthujana speaking in praise of the Tathagata might say.

19. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of indulging in gambling that are the bases for negligence , such as: eight-row chess; ten-row chess; checkers in the air; hopscotch; spillikins; board-games; tip-cat; drawing straws; dice; leaf-flutes; toy plows; somersaults; pin-wheels; toy measures; toy carts; toy bows; guessing words from syllables; and guessing another’s thoughts. The samana Gotama abstains from such or such forms of indulging in gambling that are the bases for negligence.”

senābyuham anīkadasanaṃ. iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sadhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogaṃ anuyuttā viharanti - seyyathīdaṃ: aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ paṇḍacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulaṃ pattāḷhakaṃ rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ. iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivi-

Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

20. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of high and large beds and seats , such as: spacious couches; thrones with animal figures carved on the supports; long-haired coverlets; multi-coloured patchwork coverlets; white woollen coverlets; woollen coverlets embroidered with flowers; quilts stuffed with cotton; woollen coverlets embroidered with animal figures; woollen coverlets with hair on both sides or on one side; bedspreads embroidered with gems; silk coverlets; dance-hall carpets; elephant, horse or chariot rugs; rugs of antelope-skins; choice spreads made

rato samaṇo gotamo"ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sadhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayaṃ anuyuttā viharanti. seyyathīdaṃ: āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tulikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭhisasam koseyyaṃ kuttakaṃ hatthatharam assattharam rathattharam ajinappaveniṃ kādalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ. iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato samaṇo gotamo"ti.

of kadali-deer hides; spreads with red awnings overhead; couches with red cushions for the head and feet. The samana Gotama abstains from such or such forms of high and large beds and seats.” Or it is indeed thus, O bhikkhus, that a puthujana speaking in praise of the Tathagata might say.

21. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of indulging in the establishment of wearings, decorations and adornments , such as: rubbing fragrances on the body; massaging with oils; being bathed by others; kneading the limbs; using mirrors; collyrium (for the eyes); garlands; scents; unguents; face-powders; make-up; bracelets; headbands; decorated walking sticks; ornamented medicine-

iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhusanaṭṭhānānuyogaṃ anuyuttā viharanti - seyyathidaṃ: ucchādanaṃ parimaddanaṃ nahāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālā-vilepanaṃ mukhacuṇṇakaṃ mukhalepanaṃ hatthabandhaṃ sikhā-bandhaṃ daṇḍakaṃ nālīkaṃ asim̐ chattaṃ citrūpāhanaṃ uṇhīsaṃ maṇiṃ vālavīja-

tubes; rapiers; sunshades; embroidered sandals; turbans; diadems; yaktail whisks; and long-fringed white robes. The samana Gotama abstains from such or such forms of indulging in the establishment of wearings, decorations and adornments.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

**22.** “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of animal talks, such as: talk about kings, talk about thieves, talk about ministers, talk about armies, talk about dangers, talk about battles, talk about food, talk about drinks, talk about garments, talk about lodgings, talk about garlands, talk about perfumes, talk about lineages, talk about vehicles,

nim odātāni vatthāni dīghadasāni. iti vā iti evarūpā maṇḍanavi-bhusanaṭṭhānānuyogā paṭivirato samaṇo gotamo”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā viharanti. seyyathīdaṃ: rājakathaṃ corakathaṃ mahāmat-takathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ

talk about villages, talk about towns, talk about cities, talk about countries, talk about women, talk about heroes, talk about streets, talk about wells, talk about those of former days who are dead, talk about diverse topics, speculate about the world, speculate about the sea, talk about being or non-being as such. The samana Gotama abstains from such or such forms of animal talks.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

23. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of quarrelsome talk, such as: “You don’t understand this dhamma and discipline. I understand this dhamma and discipline. How can you understand

yānakathaṃ gāmaka-  
thaṃ nigamakathaṃ  
nagarakathaṃ janapa-  
dakathaṃ itthikathaṃ  
sūrakathaṃ visikhāka-  
thaṃ kumbhaṭṭhāna-  
kathaṃ pubbapetaka-  
thaṃ nānattakathaṃ  
lokakkhāyikaṃ samud-  
dakkhāyikaṃ itibha-  
vābhavakathaṃ. iti vā  
iti evarūpāya tiracchā-  
nakathāya paṭivirato  
samaṇo gotamo”ti. iti  
vā hi bhikkhave pu-  
thujjano tathāgatassa  
vaṇṇaṃ vadamāno va-  
deyya.

"yathā vā paneke bhonto  
samaṇabrāhmaṇā sad-  
dhādeyyāni bhojanāni  
bhuñjitvā te evarūpaṃ  
viggāhikakathaṃ anu-  
yuttā viharanti. sey-  
yathidaṃ: na tvaṃ  
imaṃ dhammavina-  
yaṃ ājānāsi. ahaṃ  
imaṃ dhammavina-

this dhamma and discipline? You have entered the wrong path. I have entered the right path. I'm consistent. You are inconsistent. What should have been said first, you said last, what should have been said last, you said first. That practice of yours has been overturned. Your doctrine has been invalidated. You are defeated. Go on and save your doctrine, or disentangle yourself now if you can." The samana Gotama abstains from such or such forms of quarrelsome talk." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

24. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, dwell engaged in such forms of the practice of going on errands and going as a messenger, such as: run-

yaṃ ājānāmi. kiṃ tvam imaṃ dhammavina-  
yaṃ ājānissasi? mic-  
chāpaṭipanno tvamasi,  
ahamasmi sammā pa-  
ṭipanno. sahitam me,  
asahitam te. pure va-  
canīyaṃ pacchā avaca.  
pacchā vacanīyaṃ  
pure avaca. āciṇṇaṃ  
te viparāvattaṃ. āro-  
pito te vādo. niggahito  
tvamasi. cara vādappa-  
mokkhāya. nibbeṭhehi  
vā sace pahosī'ti. iti vā  
iti evarūpāya viggāhi-  
kakathāya paṭivirato  
samaṇo gotamo"ti. iti  
vā hi bhikkhave pu-  
thujjano tathāgatassa  
vaṇṇaṃ vadamāno va-  
deyya.

"yathā vā paneke bhonto  
samaṇabrāhmaṇā sad-  
dhādeyyāni bhojanāni  
bhuñjitvā te evarūpaṃ  
dūteyyapahiṇagamanā-  
nuyogaṃ anuyuttā vi-  
haranti. seyyathīdaṃ:

ning errands for kings, king's ministers, khattiyas, brahmins, householders, or young men who say: "Go here, go to such and such a place. Take this, bring that from such and such a place." The samana Gotama abstains from such or such forms of practice of going on errands and going as a messenger." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

25. "Whereas some honorable samanas and brahmanas, having eating food offered in faith, having strong desires, hint, mutter holy words for pay, do fortune-telling, belittle others good qualities, and pursue gain with gain. The samana Gotama abstains from such or such forms of hinting and flattering." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might

raññaṃ rājamahāmat-  
tānaṃ khattiyānaṃ  
brāhmaṇānaṃ gahapa-  
tikānaṃ kumārānaṃ  
'idha gaccha. amu-  
trāgaccha. idaṃ hara.  
amutra idaṃ āharā'ti.  
iti vā iti evarūpā dū-  
teyyapahiṇagamanā-  
nuyogā paṭivirato sa-  
maṇo gotamo'ti. iti  
vā hi bhikkhave pu-  
thujjano tathāgatassa  
vaṇṇaṃ vadamāno va-  
deyya.

"yathā vā paneke bhonto  
samaṇabrāhmaṇā sad-  
dhādeyyāni bhojanāni  
bhuñjitvā te kuhakā  
ca honti lapakā ca ne-  
mittikā ca nippesikā  
ca lābhena lābhaṃ ni-  
jigimsitāro. iti vā iti  
evarūpā kuhanalapanā  
paṭivirato samaṇo go-  
tamo'ti. iti vā hi bhik-  
khava puthujjano ta-  
thāgatassa vaṇṇaṃ

say.

26. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: [interpreting] signs on limbs, [interpreting] unusual events, [interpreting] dreams, [interpreting] characteristic marks, [interpreting] cloths gnawed by mice; offering: fire oblations, oblations from a ladle, grain husk oblations, broken rice oblations, rice-grain oblations, ghee oblations, oil oblations, oblations from the mouth, blood oblations; palmistry, the science of identifying auspicious sites for building, the science of identifying auspicious fields, the science of interpreting the cries of jackals, the science of exorcism, the science of earthen house, the science of snakes, the science of poi-

vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikam kap-penti - seyyathīdam: aṅgam nimittam uppā-tam supinaṃ lakkha-ṇam mūsikacchinnaṃ agghomaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍula-homaṃ sappihomaṃ telahomaṃ muckha-homaṃ lohita-homaṃ aṅgavijjā vatthuvijjā khattavijjā sivavijjā bhūtavijjā bhurivijjā ahivijjā visavijjā vic-chikavijjā mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ sara-parittāṇaṃ migapak-khaṃ. iti vā iti evarū-pāya tiracchānavijjāya micchājīvā paṭivirato



sons, the science of scorpions, the science of rats, the science of birds, the science of crows, predicting the number of years left to live, protective charms against arrows, commanding animals. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

27. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: telling a person’s fortune from the characteristics of gems, characteristics of a walking sticks, characteristics of a garments, characteristics of a sword, characteristics of an arrow, characteristics of a bow, characteristics of a weapon, characteristics of a

samaṇo gotamo”ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikāṃ kappenti - seyyathīdaṃ: maṇilakkhaṇaṃ daṇḍalakkhaṇaṃ vatthalakkhaṇaṃ asilakkhaṇaṃ usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ itthilakkhaṇaṃ purisalakkhaṇaṃ kumāralakkhaṇaṃ ku-

woman, characteristics of a man, characteristics of a boy, characteristics of a girl, characteristics of a male slave, characteristics of a female slave, characteristics of an elephant, characteristics of a horse, characteristics of a buffalo, characteristics of a bull, characteristics of a cow, characteristics of a goat, characteristics of a sheep, characteristics of a cock, characteristics of a quail, characteristics of an iguana, characteristics of a rabbit, characteristics of a turtle, characteristics of a deer. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

28. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living

mārīlakkhaṇaṃ dāsā-lakkhaṇaṃ dāsīlakkhaṇaṃ hatthilakkhaṇaṃ assalakkhaṇaṃ mahisalakkhaṇaṃ usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ meṇḍalakkhaṇaṃ kukkūṭalakkhaṇaṃ vaṭṭalakkhaṇaṃ godhālakhaṇaṃ kaṇṇikālakhaṇaṃ kacchapalakkhaṇaṃ migalakkhaṇaṃ. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sadhādeyyāni bhojanāni

by such forms of wrong livelihood of animal sciences such as: the king will march forth; the king will not march forth; our king will attack and the foreign king will retreat; the foreign king will attack and our king will retreat; our king will triumph and the foreign king will be defeated; the foreign king will triumph and our king will be defeated; thus there will be victory for one and defeat for the other. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kap-penti - seyyathidaṃ: raññaṃ niyyānaṃ bhavissati. raññaṃ atiyānaṃ bhavissati. abbhantarānaṃ raññaṃ upayānaṃ bhavissati. bāhirānaṃ raññaṃ apayānaṃ bhavissati. bāhirānaṃ raññaṃ upayānaṃ bhavissati. abbhantarānaṃ raññaṃ apayānaṃ bhavissati. abbhantarānaṃ raññaṃ jayo bhavissati. bāhirānaṃ raññaṃ parājayo bhavissati. bāhirānaṃ raññaṃ jayo bhavissati. abbhantarānaṃ raññaṃ parājayo bhavissati. iti imassa jayo bhavissati. imassa parājayo bhavissati. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. iti vā bhik-

29. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: there will be an eclipse of the moon, there will be an eclipse of the sun, there will be an eclipse of a constellation; the sun and the moon will stay on their proper courses; the sun and the moon will deviate from their proper courses; the constellations will stay on their proper courses; the constellations will deviate from their proper courses; there will be a fall of meteors; there will be a blaze in the quarters; there will be an earthquake; there will be an earth-tremor; there will be a thundering of the [rain] devas; there will be

khave puthujjano ta-  
thāgatassa vaṇaṇaṃ  
vadamāno vadeyya.

"yathā vā paneke bhonto  
samaṇabrāhmaṇā sad-  
dhādeyyāni bhojanāni  
bhuñjitvā te evarūpāya  
tiracchānavijjāya mic-  
chājīvena jīvikaṃ kap-  
penti - seyyathīdaṃ:  
candaggāho bhavis-  
sati, suriyaggāho bha-  
vissati, nakkhattag-  
gāho bhavissati, can-  
dimasuriyānaṃ patha-  
gamaṇaṃ bhavissati,  
candimasuriyānaṃ up-  
pathagamaṇaṃ bha-  
vissati, nakkhattānaṃ  
pathagamaṇaṃ bha-  
vissati, nakkhattānaṃ  
uppathagamaṇaṃ bha-  
vissati, ukkāpāto bha-  
vissati, disāḍḍāho bha-  
vissati, bhūmicālo bha-  
vissati, devadundubhi  
bhavissati, candima-  
suriyanakkhattānaṃ

a rising and setting, a darkening and brightening, of the moon, sun, and constellations; such will be the results of an eclipse of the moon, such will be the results of an eclipse of the sun, such will be the results of an eclipse of a constellation; such will be the results of the sun and the moon staying on their proper courses; such will be the results of the sun and the moon deviating from their proper courses; such will be the results of the constellations staying on their proper courses; such will be the results of the constellations deviating from their proper courses; such will be the results of a fall of meteors; such will be the results of a blaze in the quarters; such will be the results of an earthquake; such will be the results of an earth-tremor; such will be the results of a thundering of the [rain] devas; such will be the results of a rising and setting,

uggamanam ogamanam samkilesam vodanam bhavissati. evamvipako candaggāho bhavissati, evamvipako suriyaggāho bhavissati, evamvipako nakkhattaggāho bhavissati, evamvipakam candimasuriyanam pathagamanam bhavissati, evamvipakam candimasuriyanam uppathagamanam bhavissati, evamvipakam nakkhattanam pathagamanam bhavissati, evamvipakam nakkhattanam uppathagamanam bhavissati, evamvipako ukkāpāto bhavissati, evamvipako disāḍāho bhavissati, evamvipako bhūmicālo bhavissati. evamvipako devadundūbhi bhavissati, evamvipakam candimasuriyanakkhattanam ugga-manam ogamanam

a darkening and brightening, of the moon, sun, and constellations. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

30. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: there will be abundant rain; there will be a drought; there will be abundant food; there will be a famine; there will be security; there will be danger; there will be sickness; there will be health; or they earn their living by accounting, computation, calculation, the composing of poetry, and moral philosophy. The samana Gotama abstains from such or such forms of

saṅkilesaṃ vodānaṃ bhavissati. iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sadhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kapenti - seyyathīdam: subbuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, kemaṃ bhavissati, bhayaṃ bhavissati, rogaṃ bhavissati, ārogyaṃ bhavissati. muddā gaṇanā saṅkhānaṃ kāveyyaṃ lokāyataṃ. iti vā iti evarūpāya tirac-

wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

31. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: getting a wife for a young man; getting a husband for a young woman; arranging engagements; arranging divorces; advising on times for savings; advising on times for spending; invoking good luck; invoking bad luck; reviving fetuses; incantations to bind the tongue; incantations to cause dumbness; incantations to cause vomiting; incantations to bind the jaw; whispering in the ear; questioning a mirror as an oracle; questioning a girl as

chānavijjāya micchā-jīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathīdaṃ: āvāhanaṃ vivāhanaṃ saṃvadaṇaṃ vivadaṇaṃ saṅkiraṇaṃ vikiṇṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānitthambhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsaṇṇaṃ kumārikapaṇṇaṃ devapaṇṇaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjānaṃ sirivhānaṃ. iti

an oracle; questioning a deva as an oracle; worshipping the sun; worshipping the Great Brahma; spitting out fire; invoking the goddess of luck. The samana Gotama abstains from such or such forms of wrong livelihood.” Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

32. “Whereas some honorable samanas and brahmanas, having eating food offered in faith, they earn their living by such forms of wrong livelihood of animal sciences such as: rituals for peace, rituals for aspirations, rituals for wisdom, rituals for rainfall, rituals for infertility, rituals for sites, ceremonies for sites, consecration of sites, ceremonial rinsing of the mouth, ceremonial bathing, offering of sacrifices, administering emetics, administering purgatives, administering up-going

vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti. " iti vā hi bhikkhave puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.

"yathā vā paneke bhonto samaṇabrāhmaṇā sad-dhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvikaṃ kappenti - seyyathidaṃ: santikammaṃ paṇidhikammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ vatthuparikiraṇaṃ ācamanaṃ nahāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhavirecanaṃ adho-



purgatives, administering down-going purgatives, administering head purgatives, administering ear ointments, administering eye restoratives, administering nasal medicine, administering ointments and counter-ointments; practising fine surgery; practising general surgery; practising as a children's doctor; the application of medicinal roots; the binding on of medicinal herbs and remedies. The samana Gotama abstains from such or such forms of wrong livelihood." Or it is indeed thus, O bhikkhus, that a puthujjana speaking in praise of the Tathagata might say.

33. This, O bhikkhus, is the trifling, insignificant, mere virtues, by which one who is a puthujjana might say when speaking in praise of the Tathagata.

virecanam sīsavirecanam kaṇṇatelaṃ netta-  
tappanam natthukam-  
mam añjanam paccañ-  
janam sālākiyaṃ salla-  
kattiyaṃ dāra-katikic-  
chā mūlabhesajjānaṃ  
anuppadānaṃ osadhī-  
naṃ paṭimokkho. iti  
vā iti evarūpāya tirac-  
chānavijjāya micchā-  
jīvā paṭivirato samaṇo  
gotamo'ti. "iti vā hi  
bhikkhave puthujjano  
tathāgatassa vaṇṇaṃ  
vadamāno vadeyya.

idaṃ kho taṃ bhik-  
khava appamattakaṃ  
oramattakaṃ sīlamat-  
takam yena puthujjano  
tathāgatassa vaṇṇaṃ  
vadamāno vadeyya.

