

### 0.0.1 migasālā discourse on

#### 0.0.1 migasālā suttaṃ

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, by which [way led to] the female lay disciple, Migasala's house, by that way he approached. Having approached, he sat down on a prepared seat. Then, by which [way led to] the venerable Ananda, by that way the female lay disciple, Migasala approached. Having approached the venerable Ananda, having bowed down, she sat down to one side. Having sat down to one side, the female lay disciple, Migasala said this to the venerable Ananda:

ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā ānando pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. atha kho migasālā upāsikā yenāyasmā ānando tenupasaṅkami. upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho migasālā upāsikā āyasmantaṃ ānandaṃ etadavoca:

2. 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? Bhante, my father, Purana, who was celibate, living withdrawn, abstaining from sexual intercourse, the villager's conduct. 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.”

kathaṃ kathaṃ nāmāyaṃ bhante ānanda 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 sadārasantuttho. sopi kālakato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ uppanno'ti.

3. “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?” “It is just so, sister. The Auspicious

One did declare this.”

kathaṃ kathaṃ nāmāyaṃ bhante ānanda bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubhosamasamagatikā bhavissanti abhisamparāya'nti. evaṃ kho panetaṃ bhagini bhagavatā byākata'nti.

4. So then, the venerable Ananda, having taken alms-food at the female lay disciple, Migasāla's house, having risen from his seat, departed. Then after the meal, the venerable Ananda, having gone back after alms gathering, by which [way led to] the Auspicious One, by that way he approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the venerable Ananda said this to the Auspicious One:

atha kho āyasmā ānando migasālāya upāsikāya nive-sane piṇḍapātaṃ gahetvā uṭṭhāyāsanā pakkāmi. atha kho āyasmā ānando pacchābhattaṃ piṇḍapātapaṭik-kanto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekaman-taṃ nisinno kho āyasmā ānando bhagavantam etada-voca:

5. Here Bhante, in the morning, having dressed, having taken bowl and robe, by which [way led to] the female

lay disciple, Migasala's house, by that way I approached. Having approached, I sat down on a prepared seat. Then, by which [way led to] me, by that way the female lay disciple, Migasala approached. Having approached me, having bowed down, she sat down to one side. Having sat down to one side, the female lay disciple, Migasala said this to me:

idhāhaṃ bhante pubbanhasamayaṃ nivāsetvā patta-  
cīvaramādāya yena migasālāya upāsikāya nivesanaṃ  
tenupasaṅkami. upasaṅkamtivā paññatte āsane nisī-  
diṃ. atha kho bhante migasālā upāsikā yenāhaṃ te-  
nupasaṅkami. upasaṅkamtivā maṃ abhivādetvā eka-  
mantam nisīdi. ekamantaṃ nisinnā kho bhante miga-  
sālā upāsikā maṃ etadavoca:

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 after-death state? Bhante, my father, Purana, who was celibate, living withdrawn, abstaining from sexual intercourse, the villager's conduct. 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.”

kathaṃ kathaṃ nāmāyaṃ bhante ānanda 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 byākato sakadāgāmī satto tusitaṃ kāyaṃ upapanno'ti. pettāpi yo me bhante isidatto abrahmacārī ahosi sadārasantuṭṭho. so'pi kālakato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ upapanno'ti.

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

kathaṃ kathaṃ nāmāyaṃ bhante ānanda bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāya'nti, evaṃ vutte ahaṃ bhante migasālaṃ upāsikaṃ etadavocaṃ: evaṃ kho panetaṃ bhagini bhagavatā byākata'nti.

8. But who, Ananda, is the female lay disciple, Migasala, a foolish, unaccomplished woman with a woman's wis-

dom. And who have knowledge of persons or individuals pertaining to this world and the world beyond?

kā cānanda migasālā upāsikā bālā abyattā ambakā ambakapañña<sup>1</sup>? ke ca purisapuggalaparopariyañño?

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

dasayime ānanda puggalo santo saṃvijjamānā lokasmi. katame dasa:

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

1. idhānanda ekacco puggalo dussīlo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati, tassa

<sup>1</sup> amamakā amamakapaṭṭā-machasaṃ, andhakā andhakapaṭṭā-syā. ■

savaṇena pi akataṃ hoti, bāhusaccena pi akataṃ hoti diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikampi<sup>2</sup> vimuttiṃ na labhati, so kāyassabhedā parammaraṇā hānāya pareti no visesāya, hānagāmī yeva hoti no visesagāmī.

11. 2. Here Ananda, a certain individual is immoral and he wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom, 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 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.

2. idha panānanda ekacco puggalo dussīlo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yathassa taṃ dussīlyaṃ aparisesaṃ nirujjhati, tassa savaṇena, pi kataṃ hoti, bāhusaccena, pi kataṃ hoti diṭṭhiyā, pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati, so kāyassabhedā parammaraṇā visesāya pareti, no hānāya, visesagāmī yeva hoti, no hānagāmī.

12. Therein Ananda, those who are judgmental, judging

<sup>2</sup>sāmāyikamapi sīmu. machasaṃ. ■

bjt page 250 ■

pts page 140 ■

[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.

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.

13. “Therein Ananda, whichever individual is immoral and wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom where that immorality 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 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.



tatrānanda yvāyaṃ puggalo dussīlo hoti. tañca ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-thassa taṃ dussīyaṃ aparisesaṃ nirujjhati. tassa sa-vaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti. sāmayaikampi vimuttiṃ la-bhati, ayaṃ ānanda puggalo amunā purimena pugga-lena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha<sup>3</sup> ti. tadantaraṃ<sup>4</sup> ko jāneyya aññatra tathāgatena. tasmā-tihānanda mā puggalesu pamāṇikā ahuvattha, mā pug-galesu pamāṇaṃ gaṇhittha, khaññatihānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda<sup>5</sup> pug-galesu pamāṇaṃ gaṇheyyaṃ, yo vāpanassa mādiso.

14. 3. Yet, here Ananda, a certain individual is virtuous but he does not wisely understand as it has come to be, that liberation by state of mind, liberation by wisdom, 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.

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<sup>3</sup>nibbāhati bahusu. ■

<sup>4</sup>tadanantaraṃ syā. ■

<sup>5</sup>ahañcānanda simu. syā. ■

3. idha panānanda ekacco puggalo sīlavā hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati, tassa savaṇṇena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati, so kāyassabhedā parammaraṇā hānāya pareti, no visesaṃ hānaḡāmī yeva hoti, no visesaḡāmī.

15. 4. Yet, here Ananda, a certain individual is virtuous and he wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom, 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.

4. idha panānanda ekacco puggalo sīlavā hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati, tassa savaṇṇena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati, so kāyassabhedā parammaraṇā visesāya pareti, no hānāya. visesaḡāmīyeva hoti, no hānaḡāmī.

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 the harm and suffering of those for a long time.

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

17. “Therein Ananda, whichever individual is virtuous and wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom 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 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.

tatrānanda yvāyaṃ puggalo sīlavā hoti. tañca ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-thassa taṃ sīlaṃ aparisesaṃ nirujjhati. tassa sava-ṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti. sāmāyikampi vimuttiṃ labhati, ayaṃ ānanda puggalo amunā purimena pugga-lena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha'ti. ta-dantaraṃ ko jāneyya aññatra tathāgatena. tasmātihā-nanda mā puggalesu pamāṇikā ahuvattha, mā pugga-lesu pamāṇaṃ gaṇhittha, khaññatihānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda pugga-lesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

18. 5. Yet, here Ananda, a certain individual has acute lust but he does not wisely understand as it has come to be, that liberation by state of mind, liberation by wisdom, 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 distinction, he is one who simply goes to deterioration, not one who goes to distinction.

5. idha panānanda 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 kāyassabhedā parammaraṇā hānāya pareti, no visesaṃ. hānagāmī yeva hoti, no visesaṃgāmī.

19. 6. Yet here Ananda, a certain individual has acute lust and he wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom, 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.

6. idha panānanda ekacco puggalo tibbarāgo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa so rāgo 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, visesaṃgāmīyeva hoti no hānagāmī.

20. 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.

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.

21. “Therein Ananda, whichever individual has acute lust and wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom 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 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.

tatrānanda yvāyaṃ puggalo tibbarāgo hoti. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ rāgo 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 nibbaha'ti. tādantaraṃ ko jāneyya aññatra tathāgatenā. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatiḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

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 liberation by state of mind, liberation by wisdom, 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. 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.

7. idha panānanda ekacco puggalo kodhano hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti. yatthassa so kodho apariseso nirujjhati, tassa sava-

ṇena'pi akataṃ hoti, bāhusaccena'pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. so kāyassa bhedaṃ parammaraṇā hānāya pareti no visesāya, hānaḡāmīyeva hoti no visesaḡāmī.

23. 8. Yet here Ananda, a certain individual is prone to anger and he wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom, 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 who simply goes to distinction, not one who goes to deterioration.

8. idha paṇānanda ekacco puggalo kodhano hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-thassa so kodho 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, visesaḡāmīyeva hoti no hānaḡāmī.

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.

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-tāya dukkhāya.

25. “Therein Ananda, whichever individual is prone to anger and wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom 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 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.

tatrānanda yvāyaṃ puggalo kodhano hoti. tañca ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-

thassa taṃ kodho aparisesaṃ 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 nibbaha'ti. tādantaraṃ ko jāneyya aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatīḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā paṇassa mādiso.

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

9. idha paṇānanda ekacco puggalo uddhato hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti. yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati, tassa savaṇena'pi akataṃ hoti, bāhusaccena'pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ

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

27. 10. Yet here Ananda, a certain individual is restless and he wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom, 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 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.

10. idha paṇānanda ekacco puggalo uddhato hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-thassa taṃ uddhaccaṃ aparisesaṃ 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. visesagāmīyeva hoti no hānagāmī.

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.

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

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

tatrānanda yvāyaṃ puggalo uddhato hoti, tañca ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-thassa taṃ uddhaccaṃ aparisesaṃ nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

**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 me, may hold judgment on individuals.

ayaṃ ānanda puggalo amunā purimena puggalena abhikantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hetuṃ ānanda puggalaṃ dhammasoto nibbahati. ta-dantaraṃ<sup>6</sup> ko jāneyya aññatra tathāgatena. tasmā ti-hānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha. khaññatihānanda puggalesu pamāṇaṃ gaṇhanto. ahaṃ vā ānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

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.

kā cānanda migasālā upāsikā bālā abyattā ambakā ambakapaññā, ke ca purisapuggalaparopariye ñāṇe. ime kho ānanda dasapuggalā santo saṃvijjamaṇā lokasmi.

32. “Given the form of virtue Purana was endowed with,

<sup>6</sup>sāmayikamapi, machasaṃ. ■

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, 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."

yathārūpena ānanda sīlena purāṇo samannāgato ahosi,  
tathārūpena sīlena isidatto samannāgato abhavissa,  
nayidha purāṇo isidattassa gatimpi aññassa. yathārū-  
pāya ca ānanda paññāya isidatto samannāgato ahosi,  
yathārūpāya paññāya purāṇo samannāgate abhavissa,  
nayidha isidatto purāṇassa gatimpi aññassa. iti kho  
ānanda ime puggalā ubho ekaṅgahīnāti.

