

0.0.1 The Conch Blower

1. At one time the Auspicious One was dwelling in Nalanda at the Pavarika Mango Grove. Then Asibandhakaputta, the village chief, visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, the Auspicious One said this to Asibandhakaputta, the village chief: “How, O village chief, does Nigantha Nataputta teach the Dhamma to his disciples?”

2. “Nigantha Nataputta, O Bhante, teaches the dhamma to his disciples thus: “Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell. In which ever way one frequently dwells, in just that way one is led along”. It is in this way, O Bhante, that Nigantha Nataputta teaches the dhamma to his disciples.”

3. “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words. “So what do you think, O village

0.0.1 saṅkhadhamasuttam

1. ekam samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. atha kho asibandhakaputto gāmaṇi yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho asibandhakaputto gāmaṇi bhagavantam etadavoca: kathannukho gāmaṇi, nigaṇṭho nātaputto sāvakānaṃ dhammaṃ desetīti.

2. evaṃ kho bhante nigaṇṭho nātaputto sāvakānaṃ dhammaṃ deseti: yo koci pāṇamatipāteti¹ sabbo so āpāyiko nerayiko. yo koci adinnamādiyati sabbo so āpāyiko nerayiko. yo koci kāmesu micchā carati sabbo so āpāyiko nerayiko. yo koci musā bhaṇati sabbo so āpāyiko nerayiko. yaṃ bahulaṃ yaṃ bahulaṃ viharati tena tena niyyatīti². evaṃ kho bhante nigaṇṭho nātaputto sāvakānaṃ dhammaṃ desetīti.

3. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena niyyatīti evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ. taṃ kimmaññasi gāmaṇi yo so puriso pāṇātipātī, rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya, katamo bahutaro samayo yaṃ vā so pāṇam atipāteti yaṃ vā so pāṇam nātipātetīti.

¹bhaṇḍadhovanamattampi - sīmu. ■

²siyyatīti - ni 1. ■

chief? Whichever person undertakes the killing of living beings, whether by night or by day on any given occasion, what is more? The occasions when he kills living beings or the occasions when he does not kill living beings?"

4. "Whichever person, O Bhante, undertakes the killing of living beings, whether by night or by day on any given occasion, less are the occasions when he kills living beings. Certainly more are the occasions when he does not kill living beings." "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words.

5. "So what do you think, O village chief? Whichever person undertakes the taking of what is not given, whether by night or by day on any given occasion, what is more? The occasions when he takes what is not given or the occasions when he does not take what is not given?" "Whichever person, O Bhante, undertakes the taking of what is not given, whether by night or by day on any given occasion, less are the occasions when he takes what is not given. Certainly more are the occasions when he does not take what is not given." "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words.

4. yo so bhante puriso pāṇātipātī, rattiyā vā divasassa vā samayāsamayaṃ upādāya appataro so samayo yaṃ so pāṇaṃ atipātetī. atha kho so va bahutaro samayo yaṃ so pāṇaṃ nātipātetīti. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyyatīti evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

5. taṃ kimmaññasi gāmaṇi, yo so puriso adinnādāyī, rattiyā vā divasassa vā samayāsamayaṃ upādāya katamo bahutaro samayo yaṃ vā so adinnaṃ ādiyati yaṃ vā so adinnaṃ nādiyati. yo so bhante puriso adinnādāyī rattiyā vā divasassa vā samayāsamayaṃ upādāya, appataro so samayo yaṃ so adinnaṃ ādiyati, atha kho sova bahutaro samayo yaṃ so adinnaṃ nādiyati. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyyatīti, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

6. taṃ kimmaññasi gāmaṇi yo so puriso kāmesu micchācārī, rattiyā vā divasassa vā samayāsamayaṃ upādāya katamo bahutaro samayo yaṃ vā so kāmesu micchā carati, yaṃ vā so kāmesu micchā na caratīti. yo so bhante puriso kāmesu micchācārī, rattiyā vā divasassa vā samayāsamayaṃ upādāya appataro so samayo yaṃ so kāmesu micchā carati. atha kho sova bahutaro samayo yaṃ so kāmesu micchā na carati. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyayati, evaṃ sante na koci āpāyiko nerayiko bhavis-

6. “So what do you think, O village chief? Whichever person undertakes misconduct in sensual pleasures, whether by night or by day on any given occasion, what is more? The occasions when he misconducts in sensual pleasures or the occasions when he does not misconduct in sensual pleasures?” “Whichever person, O Bhante, undertakes misconduct in sensual pleasures, whether by night or by day on any given occasion, less are the occasions when he misconducts in sensual pleasures. Certainly more are the occasions when he does not misconduct in sensual pleasures.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

7. “So what do you think, O village chief? Whichever person undertakes the telling of lies, whether by night or by day on any given occasion, what is more? The occasions when he tells lies or the occasions when he does not tell lies?” “Whichever person, O Bhante, undertakes the telling of lies, whether by night or by day on any given occasion, less are the occasions when he tells lies. Certainly more are the occasions when he does not tell lies.” “In which ever way one frequently dwells, in just that way one is led along”, O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta’s words.

sati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

7. taṃ kimmaññasi gāmaṇi, yo so puriso musāvādī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya kathamā bahutaro samayo yaṃ vā so musā bhaṇati, yaṃ vā so musā na bhaṇatīti. yo so bhante puriso musāvādī rattiyaṃ vā divasassa vā samayāsamayaṃ upādāya appataro so samayo yaṃ so musā bhaṇati. atha kho sova bahutaro samayo yaṃ so musā na bhaṇatīti. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyyatīti, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

8. idha gāmaṇi ekacco satthā evaṃvādī hoti evaṃ diṭṭhi: yo koci pāṇamatipāteti sabbo so āpāyiko nerayiko, yo koci adinnaṃ ādiyati sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati sabbo so āpāyiko nerayiko, yo koci musā bhaṇati sabbo so āpāyiko nerayikoti. tasmim̐ kho pana gāmaṇi satthari sāvako abhippasanno hoti, tassa evaṃ hoti mayhaṃ kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci pāṇamatipāteti sabbo so āpāyiko nerayikoti. atthi kho pana mayā pāṇo atipātito³ ahampi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati. taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā⁴ yathābhaṭaṃ nikkhitto evaṃ niraye.

³atimāpito - si 1, 2, syā. ■

⁴nissajitvā - syā. ■

8. Here, O village chief, a certain Teacher is of such doctrine, of such view: “Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell.” Now, O village chief, it occurs to the Teacher’s disciple who places high faith [in him] thus: My Teacher is of such doctrine, of such view: “Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell.” But there is the killing of living beings [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

9. My Teacher is of such doctrine, is of such view thus: “Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell.” But there is the

9. mayhaṃ kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci adinnaṃ ādiyati sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā adinnaṃ ādinnaṃ, ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhāti, taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā yathābhaṭaṃ nikkhitto evaṃ niraye.

10. mayhaṃ kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā kāmesu micchāciṇṇaṃ⁵, ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhāti, taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā yathābhaṭaṃ nikkhitto evaṃ niraye.

11. mayhaṃ kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci musā bhaṇāti sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā musā bhaṇitaṃ ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhāti, taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjivā yathābhaṭaṃ nikkhitto evaṃ niraye.

12. idha pana gāmaṇi tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. so aneka pariyāyena pāṇātipātaṃ garahāti vigarahāti pāṇātipātāviramathāti cāha, adinnādānaṃ garahāti vigarahāti ādinnādānaṃ

⁵ micchācārāciṇṇaṃ - syā. ■

taking of what is not given [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

10. My Teacher is of such doctrine, is of such view thus: “Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell.” But there is misconduct in sensual pleasures [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

11. My Teacher is of such doctrine, is of such view thus: “Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell.” But there is false [speech] spoken by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

12. But here, O village chief, a Tathagata arises in the world, the Arahant, rightly self-awakened, excelling in

viramathāti cāha, kāmesu micchācārāṃ garahati vigarahati kāmesu micchācārā viramathāti cāha, musāvādaṃ garahati vigarahati musāvādā viramathāti cāha.

13. tasmim kho pana gāmaṇi satthari sāvako abhipasanno hoti, so iti paṭisaṃcikkhati: bhagavā kho anekapariyāyena pāṇātipātāṃ garahati vigarahati pāṇātipātā viramathāti cāha: atthi kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā; yo kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭisārī assaṃ na me taṃ pāpakaṃ⁶ kammaṃ akataṃ bhavissatīti, so iti paṭisaṃkhāya taṃ ceva pāṇātipātāṃ pajahati, āyatiñca pāṇātipātā paṭivirato hoti; evametassa pāpassa kammaṃ pahānaṃ hoti, evametassa pāpassa kammaṃ samatikkamo hoti.

14. bhagavā kho anekapariyāyena adinnādānaṃ garahati vigarahati adinnādāna viramathāti cāha: atthi kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭisārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṃkhāya tañceva adinnādānaṃ pajahati, āyatiñca adinnādānaṃ paṭivirato hoti; evametassa pāpassa kammaṃ pahānaṃ hoti, evametassa pāpassa kammaṃ samatikkamo hoti.

⁶pāpaṃ - si. ■

knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious. He in many teachings reproaches and censures the killing of living beings and says: “You must all abstain from the killing of living beings.” He reproaches and censures the taking of what is not given and says: “You must all abstain from the taking of what is not given.” He reproaches and censures misconduct in sensual pleasures and says: “You must all abstain from misconduct in sensual pleasures.” He reproaches and censures false speech and says: “You must all abstain from false speech.”

13. But here, O village chief, the Teacher’s disciple [possessed of] the higher faith reflects thus: “The Auspicious One in many teachings reproaches and censures the killing of living beings and says: “You must all abstain from the killing of living beings.” But there is the killing of living beings [done] by me to this or that extent. But to whatever extend the killing of living beings [have been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons the killing of living beings and abstains from the killing of living beings in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

15. bhagavā kho anekapariyāyena kāmesu micchācāraṃ garahati vigarahati kāmesu micchācārā viramathāti cāha: atthi kho pana mayā kāmesu micchāciñṇaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ kho pana mayā kāmesu micchāciñṇaṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vipphaṇṇasārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya taṃ ceva kāmesu micchācāraṃ pajahati, āyatiñca kāmesu micchācārā paṭivirato hoti; evametassa pāpassa kammaṃ pahānaṃ hoti, evametassa pāpassa kammaṃ sama-tikkamo hoti.

16. bhagavā kho anekapariyāyena musāvādaṃ garahati vigarahati musāvādā viramathāti cāha: atthi kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vipphaṇṇasārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya taṃ ceva musāvādaṃ pajahati, āyatiñca musāvādā paṭivirato hoti; evametassa pāpassa kammaṃ pahānaṃ hoti, evametassa pāpassa kammaṃ samatikkamo hoti.

17. so paṇātipātāṃ pahāya paṇātipātā paṭivirato hoti adinnādānaṃ pahāya adinnādānā paṭivirato hoti, kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, musāvādaṃ pahāya musāvādā paṭivirato hoti, pisuṇāvācaṃ pahāya pisuṇāvācāya paṭivirato

14. “The Auspicious One in many teachings reproaches and censures the taking of what is not given and says: “You must all abstain from the taking of what is not given.” But there is the taking of what is not given [done] by me to this or that extent. But to whatever extend the taking of what is not given [has been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons the taking of what is not given and abstains from the taking of what is not given in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

15. “The Auspicious One in many teachings reproaches and censures misconduct in sensual pleasures and says: “You must all abstain from misconduct in sensual pleasures.” But there is misconduct in sensual pleasures [done] by me to this or that extent. But to whatever extend misconduct in sensual pleasures [have been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons misconduct in sensual pleasures and abstains from misconduct in sensual pleasures in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

16. “The Auspicious One in many teachings reproaches and censures false speech and says: “You must all abstain

hoti, pharusamvācam pahāya pharusāya vācāya paṭi-
virato hoti, samphappalāpaṃ pahāya samphappalāpā
paṭivirato hoti, abhiijhaṃ pahāya anabhiijhālū hoti, vyā-
pādadosaṃ pahāya abyāpannacitto hoti, micchādiṭṭhiṃ
pahāya sammādiṭṭhiko hoti.

18. sa kho so gāmaṇi ariyasāvako evaṃ vigatābhijho
vigatavyāpādo. asammūlho sampajāno patissato met-
tāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, ta-
thā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ; iti uddha-
madhotiriyāṃ sabbadhi sabbattatāya sabbāvantāṃ lo-
kaṃ mettāsahagatena cetasā vipulena mahaggatena
appamāṇena averena avyāpajjhena pharitvā viharati.
seyyathāpi gāmaṇi balavā saṅkhadhamo appakasire-
neva catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ
bhāvitāya mettāya cetovimuttiyā evaṃ bahulikatāya
yaṃ pamāṇakatāṃ kammaṃ na taṃ tatrāvasissati, na
taṃ tatrāvatitṭhati.

19. sa kho so gāmaṇi ariyasāvako evaṃ vigatābhij-
jho vigatavyāpādo. asammūlho sampajāno patissato
karuṇāsahagatena cetasā ekaṃ disaṃ pharitvā viha-
rati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ;
iti uddhamadhotiriyāṃ sabbadhi sabbattatāya sabbā-
vantāṃ lokaṃ karuṇāsahagatena cetasā vipulena ma-
haggatena appamāṇena averena avyāpajjhena phari-
tvā viharati. seyyathāpi gāmaṇi balavā saṅkhadhamo
appakasireneva catuddisā viññāpeyya, evameva kho
gāmaṇi evaṃ bhāvitāya karuṇāya cetovimuttiyā evaṃ
bahulikatāya yaṃ pamāṇakatāṃ kammaṃ na taṃ ta-

from false speech.” But there is false [speech] spoken by me to this or that extent. But to whatever extent false [speech] has been spoken by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone.” Having reflected thus, he simply abandons false speech and abstains from false speech in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

17. Having abandoned the killing of living beings, he abstains from the killing of living beings. Having abandoned the taking of what is not given, he abstains from the taking of what is not given. Having abandoned misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures. Having abandoned false speech, he abstains from false speech. Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned senseless prattle, he abstains from senseless prattle. Having abandoned covetousness, he is not covetous. Having abandoned ill-will and hatred, he is one of a benevolent mind. Having abandoned wrong view, he is one of right view.

18. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and clearly comprehending, with a mind imbued with metta, dwells pervading one direction, likewise the second direction,

trāvasissati, na taṃ tatrāvatitṭhati.

20. sa kho so gāmaṇi ariyasāvako evaṃ vigatābhij-
jho vigatavyāpādo. asammūḷho sampajāno patissato
muditāsahagatena cetasā ekaṃ disaṃ pharitvā viha-
rati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ;
iti uddhamadhotiriyam sabbadhi sabbattatāya sabbā-
vantaṃ lokaṃ muditāsahagatena cetasā vipulena ma-
haggatena appamāṇena averena avyāpajjhena phari-
tvā viharati. seyyathāpi gāmaṇi balavā saṅkhadhamo
appakasireneva catuddisā viññāpeyya, evameva kho
gāmaṇi evaṃ bhāvitāya muditāya cetovimuttiyā evaṃ
bahulikatāya yaṃ pamāṇakataṃ kammaṃ na taṃ ta-
trāvasissati, na taṃ tatrāvatitṭhati.

21. sa kho so gāmaṇi ariyasāvako evaṃ vigatābhij-
jho vigatavyāpādo. asammūḷho sampajāno patissato
upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viha-
rati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ;
iti uddhamadhotiriyam sabbadhi sabbattatāya sabbā-
vantaṃ lokaṃ upekhāsahagatena cetasā vipulena ma-
haggatena appamāṇena averena avyāpajjhena phari-
tvā viharati. seyyathāpi gāmaṇi balavā saṅkhadhamo
appakasireneva catuddisā viññāpeyya, evameva kho
gāmaṇi evaṃ bhāvitāya upekhāya cetovimuttiyā evaṃ
bahulikatāya yaṃ pamāṇakataṃ kammaṃ na taṃ ta-
trāvasissati, na taṃ tatrāvatitṭhati.

22. evaṃ vutte asibandhakaputto gāmaṇi bhagavan-
taṃ etadavoca: abhikkantaṃ bhante abhikkantaṃ bhante

likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with metta, abundant, grown great, boundless, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by metta thus matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

19. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and clearly comprehending, with a mind imbued with karuna, dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with karuna, abundant, grown great, boundless, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by karuna thus matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

20. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and clearly comprehending, with a mind imbued with mudita, dwells

seyyathāpi bhante nikkujjitam vā ukkujjeyya, paṭicchan-
 nam vā vivareyya, mūlahassa vā maggam ācikkheyya
 andhakāre vā tela pajjotam dhāreyya cakkhumanto
 rūpāni dakkhintīti, evamevaṃ bhagavatā anekapari-
 yāyena dhammo pakāsito, esāhaṃ bhante bhagavan-
 taṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅgañca,
 upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupe-
 taṃ saraṇaṃ gatanti.

pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with mudita, abundant, grown great, boundless, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by mudita thus matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

21. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and clearly comprehending, with a mind imbued with upekha, dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with upekha, abundant, grown great, boundless, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by upekha thus matured, thus made abundant, any measureable kamma done will not remain there, will not persist there.

22. When thus was said, Asibandhakaputta, the village chief, said this to the Auspicious One: “Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms.” Just so has the Dhamma been explained by the venerable Gotama in countless ways. I go, O Bhante, to the Auspicious One as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today for as long as life lasts.

