

0.0.1 migasālā discourse on

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 Anando, 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:

0.0.1 migasālā sut- taṃ

ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā ānando pubbanhasamayaṃ nivāsetvā pattacīvaramā-dāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. atha kho migasālā upāsikā yenāyasmā ānando tenu-pasaṅkami. upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho migasālā upāsikā āyasmantaṃ ānandaṃ etadavoca:

2. kathaṃ kathaṃ nā-māyaṃ bhante ānanda bhagavatā dhammo desito aññeyyo, yatra hi nāma brahma-

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?” “Yes, sister. The Auspicious One did declare this.”

cārī ca abrahmacārī
ca ubho samasamaga-
tikā bhavissanti abhi-
samparāyaṃ? pitā me
bhante purāṇo bra-
hmacārī ahosi ārācārī
virato methunā gāma-
dhammā. so kālakato
bhagavatā vyākato sa-
kadāgāmī satto tusi-
taṃ kāyaṃ uppanno'ti.
pettā pi yo me bhante
isidatto abrahmacārī
ahosi sadārasantuṭṭho.
sopi kālakato bhaga-
vatā byākato sakadā-
gāmī satto tusitaṃ kā-
yaṃ upapanno'ti.

kathaṃ kathaṃ nāmā-
yaṃ bhante ānanda
bhagavatā dhammo
desito aññeyyo, ya-
tra hi nāma brahma-
cārī ca abrahmacārī ca
ubhosamasamagatikā
bhavissanti abhisam-
parāya'nti. evaṃ kho
panetaṃ bhagini bha-

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:

5. Here Bhante, in the morning, having dressed, having taken bowl and robe, by which [way led to] the female lay disciple, Migasāla's house, by that way I approached. Having approached, I sat down on a prepared seat. Then, by which [way led to]

gavatā byākata'nti.

atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātāṃ gahetvā uṭṭhāyāsanā pakkāmi. atha kho āyasmā ānando pacchābhataṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etada-voca:

idhāhaṃ bhante pubbanhasamayāṃ nivāsetvā pattacīvaramā-dāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdim. atha

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:

kho bhante migasālā
upāsikā yenāhaṃ tenu-
pasaṅkami. upasaṅka-
mitvā maṃ abhivāde-
tvā ekamantaṃ nisīdi.
ekamantaṃ nisinnā
kho bhante migasālā
upāsikā maṃ etada-
voca:

6. kathaṃ kathaṃ nā-
māyaṃ bhante ānanda
bhagavatā dhammo
desito aññeyyo, ya-
tra hi nāma brahma-
cārī ca abrahmacārī
ca ubho samasamaga-
tikā bhavissanti abhi-
samparāyaṃ? pitā
me bhante purāṇo
brahmacārī ahosi ārā-
cārī virato methunā
gāmadhammā. so kā-
lakato bhagavatā byā-
kato sakadāgāmī satto
tusitaṃ kāyaṃ upa-
panno'ti. pettāpi yo
me bhante isidatto
abrahmacārī ahosi sa-
dārasantuṭṭho. so'pi

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: “Yes, sister. The Auspicious One did declare this.”

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

kālakato bhagavatā
byākato sakadāgāmī
satto tusitaṃ kāyaṃ
upapanno'ti.

kathaṃ kathaṃ nāmā-
yaṃ bhante ānanda
bhagavatā dhammo de-
sito aññeyyo, yatra hi
nāma brahmacārī ca
abrahmacārī ca ubho
samasaṃmagatikā bha-
vissanti abhisam-
pāya'nti, evaṃ vutte
ahaṃ bhante migasā-
laṃ upāsikaṃ etadavo-
caṃ: evaṃ kho pane-
taṃ bhagini bhagavatā
byākata'nti.

kā cānanda migasālā
upāsikā bālā abyattā
ambakā ambakapaññā
¹? ke ca purisa-pugga-
lāparopariyañño?

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¹amamakā amamakapaṭṭā-
machasaṃ, andhakā
andhakapaṭṭā-syā.

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

10. 1. Here Ananda, a certain individual is immoral but he does not wisely understand as it has come to be, that 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.

dasayime ānanda puggalo santo saṃvijja-mānā lokasmi. katame dasa:

1. idhānanda ekacco puggalo dussīlo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa taṃ dussīlyam aparisesaṃ nirujjhati, tassa savaṇena pi akataṃ hoti, bāhusaccena pi akataṃ hoti diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikampi² vimuttiṃ na labhati, so kāyassa-bhedā parammaraṇā hānāya pareti no vīsāya, hānaḡāmī yeva hoti no vīsesaḡāmī.

²sāmāyikamapi simu. machasam. ■

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.

12. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what is one of those

2. idha panānanda ekacco puggalo dus-sīlo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati, tassa savaṇṇena, pi kataṃ hoti, bāhusaccena, pi kataṃ hoti diṭṭhiyā, pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati, so kāyassa-bhedā parammaraṇā visesāya paretī, no hānāya, visesaḡāmī yeva hoti, no hānaḡāmī.

tatrānanda pamāṇikā pamiṇanti 'imassā'pi teva dhammā, aparassā'pi teva dhammā. kasmā tesam eko hīno,

inferior and one superior?”
That [judging] indeed, O
Ananda, comes to be for the
harm and suffering of those
for a long time.

13. “Therein Ananda, whichever individual is immoral and wisely understands as it has come to be, that 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 of that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could

eko paṇīto'ti. taṃ hi
tesaṃ ānanda hoti dī-
gharattaṃ ahitāya duk-
khāya.

tatrānanda yvāyaṃ
puggalo dussīlo hoti.
tañca cetovimuttiṃ
paññāvimuttiṃ ya-
thābhūtaṃ pajānāti.
yatthassa taṃ dussī-
lyaṃ aparisesaṃ ni-
rujjhati. tassa sava-
ṇena'pi kataṃ hoti,
bāhusaccena'pi ka-
taṃ hoti, diṭṭhiyā'pi
paṭividdhaṃ hoti. sā-
mayikampi vimuttiṃ
labhati, ayaṃ ānanda
puggalo amunā pu-
rimena puggalena
abhikkantataro ca pa-
ṇītataro ca. taṃ kissa
hetu: imaṃ hi ānanda
puggalaṃ dhamma-
soto nibbaha³ ti. ta-
dantaraṃ⁴ ko jāneyya

³nibbāhāti bahusu.

⁴tadanantaraṃ syā.

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.

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 tem-

aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatīḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda⁵ puggalesu pamāṇaṃ gaṇheyyaṃ, yo vāpanassa mādiso.

3. idha paṇānanda ekacco puggalo sīlavā hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappa-jānāti, 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

⁵ahañcānanda simu. syā. ■
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porary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

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

hānāya pareti, no vi-
sesaṃ hānagāmī yeva
hoti, no visesaṃgāmī.

4. idha paṇānanda
ekacco puggalo sīlavā
hoti, tañca cetovimut-
tiṃ paññāvimuttiṃ ya-
thābhūtaṃ pajānāti,
yatthassa taṃ sīlaṃ
aparisesaṃ nirujjhati,
tassa savaṇena pi ka-
taṃ hoti, bāhusaccena
pi kataṃ hoti, diṭṭhiyā
pi paṭividdhaṃ hoti,
sāmayikampi vimuttiṃ
labhati, so kāyassa-
bhedaṃ parammaraṇā
visesāya pareti, no hā-
nāya. visesaṃgāmīyeva
hoti, no hānagāmī.

deterioration.

16. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what 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.

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

tatrānanda pamāṇikā
pamiṇanti 'imassā'pi
teva dhammā, aparassā'pi
teva dhammā. kasmā tesam
eko hīno, eko paṇīto'ti. taṃ
hi tesam ānanda hoti dī-
gharattaṃ ahitāya duk-
khāya.

tatrānanda yvāyaṃ
puggalo sīlavā hoti. tañca
cetovimuttiṃ paññāvimuttiṃ
yathābhūtaṃ pajānāti. yat-
thassa taṃ sīlaṃ aparisesaṃ
nirujjhati. tassa savaṇena'pi
kataṃ hoti, bāhusaccena'pi
kataṃ hoti, diṭṭhiyā'pi paṭi-
viddhaṃ hoti. sāmāyikampi
vimuttiṃ labhati, ayaṃ ānanda
puggalo amunā purimena
puggalena abhikkantataro ca pa-

liberation; this individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason of 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.

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

ñītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha'ti. tadan-taraṃ ko jāneyya aññatra tathāgatenā. ta-smātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatiḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

5. idha panānanda ekacco puggalo tibbarāgo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa so rāgo apariseso nirujjhati, tassa savaṇṇena'pi akataṃ hoti,

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.

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

bāhusaccena pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati, so kāyassa-bhedā parammaraṇā hānāya pareti, no visesaṃ. hānagāmī yeva hoti, no visesagāmī.

6. idha panānanda ekacco puggalo tibbārāgo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa so rāgo apariseso nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. so kāyassa-bhedā parammaraṇā

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

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

21. “Therein Ananda, whichever individual has acute lust and wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom where that lust of his ceases without remain-

visesāya paretī no hānāya, visesagāmīyeva hoti no hānagāmī.

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

tatrānanda yvāyaṃ puggalo tibbarāgo hoti. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yathassa taṃ rāgo apari-

der; 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 of 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.

sesaṃ 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. tadan-taraṃ 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.

7. idha panānanda

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.

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

ekacco puggalo kodhano hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti. yatthassa so kodho apariseso nirujjhati, tassa savaṇṇena'pi akataṃ hoti, bāhusaccena'pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. so kāyassa bhedaṃ parammaraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī.

8. idha paṇānanda ekacco puggalo kodhano hoti, tañca cetovimuttiṃ paññāvi-

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.

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 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.

muttiṃ yathābhūtaṃ pajānāti. yatthassa so kodho apariseso nirujjhati, tassa savaṇṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. so kāyassa bheda parammaraṇā visesāya paretī no hānāya, visesaḡāmīyeva hoti no hānaḡāmī.

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

vastrānanda yvāyaṃ puggalo kodhano hoti. tañca cetovimuttiṃ paññāvimuttiṃ ya-thābhūtaṃ pajānāti. yatthassa 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 pañitataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha'ti. tadan-taraṃ ko jāneyya aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatiḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pa-

O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judgment on individuals.

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

māṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

9. idha panānanda ekacco puggalo ud-dhato 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 vise-sāya, hānagāmīyeva hoti no visesa-gāmī.

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.

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 is one of those

10. idha paṇānanda ekacco puggalo ud-dhato hoti, tañca ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ uddhaccaṃ aparise-saṃ 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.

tatrānanda pamāṇikā pamiṇanti "imassa'pi teva dhammā, aparassa'pi teva dhammā. kasmā nesaṃ eko hīno

inferior and one superior?"
That [judging] indeed, O
Ananda, comes to be for the
harm and suffering of those
for a long time.

29. "Therein Ananda, whichever
individual is restless but
wisely understands as it has
come to be, that liberation
by state of mind, liberation
by wisdom where that rest-
lessness 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 Dham-
ma] comes to be, who has
penetrated [the Dhamma] by
view; who gains temporary
liberation.

30. This individual, O Ananda,
is more brilliant and more
excellent than the former in-
dividual. What is the reason
of that? This is because, O
Ananda, the stream of Dham-

eko paṇīto'ti. taṃ hi
tesaṃ ānanda hoti dī-
gharattaṃ ahitāya duk-
khāya.

tatrānanda yvāyaṃ
puggalo uddhato hoti,
tañca cetovimuttiṃ
paññāvimuttiṃ yathā-
bhūtaṃ pajānāti. yat-
thassa taṃ uddhaccaṃ
aparisesaṃ nirujjhati.
tassa savaṇena'pi ka-
taṃ hoti, bāhusac-
cena'pi kataṃ hoti, diṭ-
ṭhiyā'pi paṭividdhaṃ
hoti, sāmāyikampi vi-
muttiṃ labhati.

ayaṃ ānanda puggalo
amunā purimena pug-
galena abhikkanta-
taro ca paṇītataro ca.
taṃ kissa hetu: imaṃ

ma 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.

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

32. “Ananda, if Purana was endowed with that form of

hetam ānanda puggalaṃ dhammasoto nibbahati. tadanta-
ram⁶ ko jāneyya añ-
ñatra tathāgatena.
tasmā tihānanda mā
puggalesu pamāṇikā
ahuvattha, mā pugga-
lesu pamāṇaṃ gaṇhit-
tha. khaññatihānanda
puggalesu pamāṇaṃ
gaṇhanto. ahaṃ vā
ānanda puggalesu pa-
māṇaṃ gaṇheyyaṃ, yo
vā panassa mādiso.

kā cānanda migasālā
upāsikā bālā abyattā
ambakā ambakapaññā,
ke ca purisapuggala-
paropariye ñāṇe. ime
kho ānanda dasapug-
galā santo saṃvijja-
mānā lokasmi.

yathārūpena ānanda

⁶sāmayikamapi, machasaṃ. ■

virtue Isidatta was endowed with, Purana would not have known the destiny of Isidatta here. But Ananda, if Isidatta was endowed with that form of wisdom Purana was endowed with, Isidatta too would not have known the destiny of Purana here. Thus, O Ananda, both these individuals were deficient in one factor.”

sīlena purāṇo saman-
nāgato ahosi, tathā-
rūpena sīlena isidatto
samannāgato abha-
vissa, nayidha purāṇo
isidattassa gatimpi añ-
ñassa. yathārūpāya ca
ānanda paññāya isi-
datto samannāgato
ahosi, yathārūpāya
paññāya purāṇo sa-
mannāgate abhavissa,
nayidha isidatto purā-
ṇassa gatimpi aññassa.
iti kho ānanda ime
puggalā ubho ekañ-
gahīnāti.

