

0.0.1 The Going Forth of Sariputta and Moggallana

12. At that time Sanjaya, the wanderer was dwelling in Rajagaha with a large assembly of wanderers, with two hundred and fifty wanderers. At that time Sariputta and Moggallana were living the life of purity under Sanjaya, the wanderer. They had made an agreement: "He who attains the deathless first, he must inform the other of it." Then in the morning, the venerable Assaji, having dressed, having taken bowl and robe, entered Rajagaha for alms food. With eyes down cast, he was endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out.

0.0.1 sārīputtamoggallānapabbajāsuttam

tena kho pana samayena sañjāyo paribbājako jājagahe paṭiva-sati mahatiyā paribbājakaparisāya saddhiṃ aḍḍhateyyehi paribbājakasatehi. tena kho pana samayena sārīputtamoggallānā sañjāye paribbājake brahmacariyaṃ caranti. tehi katikā katā hoti: "yo paṭhamam amataṃ adhigacchati, so itarassa ārocetu"ti. atha kho āyasmā assaji pubbaṇhasamayaṃ nivāsetvā patta-cīvaramādāya rājagahaṃ piṇḍāya pāvisi. pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno.

addasā kho sārīputto

13. Sariputta, the wanderer saw the venerable Assaji wandering in Rajagaha for alms food with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to him: "Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?"

paribbājako āyasman-
taṃ assajim rājagahe
piṇḍāya carantaṃ pā-
sādikena abhikkanta-
tena paṭikkantena ālo-
kitena vilokitena sam-
miñjitena pasāritena
okkhittacakkhum iri-
yāpathasampannaṃ
disvānassa etadahosi:
"ye vata loke arahanto
vā arahattamaggam vā
samāpannā, ayaṃ te-
saṃ bhikkhu aññataro.
yannūnāhaṃ imaṃ
bhikkhum upasaṅka-
mitvā puccheyyaṃ,
kaṃ'si tvaṃ āvuso, ud-
dissa pabbajito? ko
vā te satthā? kassa vā
tvaṃ dhammaṃ ro-
cesī?"ti.

14. It then occurred to Sariputta, the wanderer: "It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for." Then the venerable Assaji, having wandered in Rajagaha for alms food, having taken alms food, returned. Then, by which way [led to] the venerable Assaji, by that way Sariputta, the wanderer approached. Having approached the venerable Assaji, they exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, he stood at one side. Having stood at one side, Sariputta, the wanderer said this to the venerable Assaji:

atha kho sārīputassa paribbājakassa etadahosi: "akālo kho imaṃ bhikkhuṃ pucchitum, antaragharaṃ pavitṭho piṇḍāya carati. yannūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ. atthikehi upaṇṇātaṃ magga"nti. atha kho āyasmā assaji rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha kho sārīputato¹ paribbājako yenāyasmā assaji, tenupasaṅkami. upasaṅkamtvā ayāsmatā assajinā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho sārīputto paribbājako āyasman-taṃ assajiṃ etadavoca: "vipprasannāni kho te āvuso, indriyāni. pari-

¹sārīputtopi - machasaṃ. ■

“O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?”

15. “There is, O friend, the Great Samana, son of the Sakyans, one gone forth from the Sakyan clan. I have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.”
 “But, what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, not long gone forth, just arrived at this Dhammavinaya. That is, I am not able

suddho chavivaṇṇo pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satvā? kassa vā tvaṃ dhammaṃ rocesī?"ti.

" atthāvuso mahāsa-maṇo sakyaputo sakyakulā pabbajito. tāhaṃ bhagavantam uddissa pabbajito. so ca me bhagavā satthā tassa cāhaṃ bhagavato dhammaṃ rocemī"ti. "kiṃvādī pa-nāyasmato satthā ki-makkhāyī?" "ahaṃ kho āvuso, navo acirapabbajito. adhunāgato imaṃ dhammavinayaṃ na tāhaṃ sakkomi vitthārena dhammaṃ desetum. api ca te saṅkhittena atthaṃ vakkhāmī"ti. atha kho sā-

to teach the dhamma
with details. Neverthe-
less, I will say for you
the meaning in brief.”
So then, Sariputta, the
wanderer said this to
the venerable Assaji:
Let that be, O friend.

“You speak little or much,

say to me just [enough]
to know the meaning,
the meaning, just the
meaning for me,
what will many words
do?”

Then the venerable Assaji spoke
this dhamma discourse for
Sariputta, the wanderer:

“Those dhammas which
arise from a cause,
of those the Tathagata
has told the cause,
and that which is their
cessation,
thus is the doctrine of the

riputto paribbājako
"āyasmantaṃ assa-
jiṃ etadavoca: "hotu
āvuso

"appaṃ vā bahuṃ vā
bhāsassu,
atthaññeva me brūhi,
attheneva me attho,
kiṃ kāhasi vyañjanaṃ
bahu"nti.

atha kho āyasmā as-
saji sārīputtassa parib-
bājakassa imaṃ dham-
mapariyāyaṃ abhāsi:

ye dhammā hetuppa-
bhavā,
tesaṃ hetuṃ tathāgato
āha,
tesaṃca yo nirodho,
evaṃvādī mahāsamaṇo"ti.

Great Samana.”

16. Then Sariputta, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: “Whatever is liable to arising, all that is liable to cessation.”

“Just this is the Dhamma, which when penetrated,
at that moment [reveals]
the sorrowless path,
gone by unseen,
by which many aeons
have come to be.”

17. Then by which way [led to] Moggallana, the wanderer, by that way Sariputta, the wanderer approached. Moggallana, the wanderer saw Sariputta, the wanderer approaching from afar. Having seen Sariputta, the wanderer, he said this: “O friend,

atha kho sārīputtassa paribbājakassa imaṃ dhammapariyāyaṃ sutvā virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi: "yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma"nti.

"eseva dhammo yadi tāvadeva,
paccabyathā² padamasokaṃ,
aditṭhaṃ abbhātitaṃ,
bahukehi kappanhu-tehī"ti.

atha kho sārīputto paribbājako yena moggallāno paribbājako tenupasaṅkamitvā adasā kho moggallāno paribbājako sārīputtaṃ paribbājakaṃ dūrato va āgacchantaṃ.

²paccabyattha - machasaṃ. ■

your faculties are very clear, your complexion is pure and bright. Perhaps, O friend, you have attained the deathless for us?" "We, O friend, have attained the deathless." "But how, O friend, how did you attain the deathless?" Here I, O friend, saw the bhikkhu Assaji in Rajagaha wandering for alms food, with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to me: "Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?" It then oc-

disvāna sārīputtaṃ paribbājakaṃ etada-
voca: "vippasannāni
kho te āvuso, indri-
yāni. parisuddho cha-
vivaṇeṇā. pariyodāto.
kacci no tvaṃ³ - āvuso,
amata madhigato?"ti.
"āmāvuso, amataṃ
adhigato"ti. "yathā ka-
thampāna tvaṃ āvuso,
amataṃ adhigato?"ti.
"idhāhaṃ āvuso, adda-
saṃ assajīṃ bhikkhuṃ
rājagahe piṇḍāya ca-
rantaṃ pāsādikena
abhikkantaṃ paṭi-
kantaṃ ālokitena vi-
lokitena sammiñjitena
pasāritena okkhitta-
cakkhuṃ iriyāpatha-
sampaṇṇaṃ. disvāna
me etadahosi: "ye vata
loke arahanto vā ara-
hanta maggaṃ vā sa-
māpānā. ayaṃ te saṃ
bhikkhu aññataro. yaṃ
nūnāhaṃ imaṃ bhik-
khuṃ upasaṅkamitvā

³kaccinu tvaṃ - pts. ■

curred to me: "It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for."

18. Then the bhikkhu Assaji, having wandered in Rajagaha for alms food, having taken alms food, returned. Then, by which way [led to] the bhikkhu Assaji, by that way I approached. Having approached the bhikkhu Assaji, we exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, I stood at

puccheyyam: kam'si tvam āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvam dhammaṃ rocesi?"ti. tassa mayham āvuso etadahosi: "akālo kho imaṃ bhikkhuṃ pucchitum, antaragharāṃ pavitṭho piṇḍāya carati. yannūnāham imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyam. atthikehi upaṇṇātaṃ magga"nti.

atha kho āvuso assaji bhikkhu rājagahe piṇḍāya caritvā piṇḍapātāṃ ādāya paṭikkami. atha khvāham āvuso, yena assaji bhikkhu tenupasaṅkami upasaṅkamitvā assajinā bhikkhunā saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsīm.

one side. Having stood at one side, I said this to the bhikkhu Assaji: "O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?"

19. "There is, O friend, the Great Samana, son of the Sakyans, the one gone forth from the Sakyan clan. I have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One." "But what is the doctrine of the venerable's Teacher? What does he declare?" "I, O friend, am new, one not long

ekamantaṃ ʘhito kho ahaṃ āvuso assajiṃ bhikkhuṃ etadavocaṃ: "vippasannāni kho te āvuso, indriyāni. parisuddho chavivaṇeṇā. pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesī?"ti.

'atthāvuso mahāsa-
maṇo sakyaputto sa-
kyakulā pabbajito. tā-
haṃ bhagavantaṃ ud-
dissa pabbajito. so ca
me bhagavā satthā.
tassa cāhaṃ bhaga-
vato dhammaṃ ro-
cemī"ti. "kiṃvādī pa-
nāyasmato satthā? ki-
makkhāyī?"ti. "ahaṃ
kho āvuso, navo aci-
rapabbajito. adhunā-
gato imaṃ dhammavi-
nayaṃ, na tāhaṃ sak-
komi vitthārena dham-

gone forth, just arrived
at this Dhammavinaya.
That is, I am not able to
teach the dhamma with
details. Nevertheless,
I will say for you the
meaning in brief.”

“You speak little or much,

say to me just [enough]
to know the meaning,
the meaning, just the
meaning for me,
what will many words
do?”

20. Then, O friend, this is
the dhamma discourse the
bhikkhu Assaji spoke:

“Those dhammas which
arise from a cause,
of those the Tathagata
has told the cause,
and that which is their
cessation,
thus is the doctrine of the
Great Samana.”

mam desetum. api ca
te saṅkhittena atthaṃ
vakkhāmi”ti.

"appaṃ vā bahum vā
bhāssu,
atthaññeva me brūhi,
attheneva me attho,
kiṃ kāhasi vyañjanaṃ
bahu”nti.

atha kho āvuso, assaji
bhikkhu⁴ - imaṃ dham-
mapariyāyaṃ abhāsi:

ye dhammā hetuppa-
bhavā,
tesaṃ hetum tathāgato
āha,
tesaṃca yo nirodho,
evaṃvādī mahāsamaṇo”ti.

⁴āyasmā assaji bhikkhu - ma, nu,
pa; to, vi. ■

21. Then Moggallana, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: "Whatever is liable to arising, all that is liable to cessation."

"Just this is the Dhamma, which when penetrated,
at that moment [reveals]
the sorrowless path,
gone by unseen,
by which many aeons
have come to be."

22. So then, Moggallana, the wanderer said this to Sariputta, the wanderer: "We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One." "These two hundred and fifty wanderers, O friend, they dwell in dependence on us, looking up to us here. At least let us

atha akhā moggallānassa paribbājakassa imaṃ dhammapariyāyaṃ sutvā virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: "yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma"nti.

"eseva dhammo yadi
tāvadeva,
paccabyathā⁵ padama-
sokaṃ,
aditṭhaṃ abbhātitaṃ,
bahukehi kappanhu-
tehi"ti.

atha kho moggallāno paribbājako sārīputtaṃ paribbājakaṃ etaḍavoca: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti. imāni kho āvuso aḍḍhatēyyāti paribbājā-

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⁵paccabyattha - machasaṃ.

obtain permission from them. So they can do as they think [fit].”

23. So then, by which way [led to] those wanderers, by that way Sariputta and Moggallana approached. Having approached those wanderers, they said this: “We must go, O friends, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “We dwell in dependence on the venerables, looking up to the venerables here. If the venerables will live the life of purity under the Great Samana, then we will all also live the life of purity under the Great Samana.”

24. So then, by which way [led to] Sanjaya, the wanderer, by that way Sariputta and Moggallana approached.

kasatāni amhe nissāya
amhe sampassantā
idha viharanti. te'pi
tāva apalokema⁶ - ya-
thā te maññissanti, ta-
thā karissantī"ti.

atha kho sārīputta-
moggallānā yena te
paribbājakā, tenupa-
saṅkamimsu. upasaṅ-
kamitvā te paribbājake
etadavocuṃ: "gac-
chāma mayam āvuso,
bhagavato santike. so
no bhagavā satthā"ti
"mayam āyasmante
nissāya āyasmante
sasmāpassantā idha
viharāma. sace āya-
smantā mahāsamaṇe
brahmacariyaṃ caris-
santi, sabbeva mayam
mahāsamaṇe brahma-
cariyaṃ carissāmā"ti.

atha kho sārīputtamog-
gallānā yena saṅjaya

⁶apalokāma - ma. nu. pa. ■
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Having approached Sanjaya, the wanderer, they said this: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

25. Also for a second time, Sariputta and Moggallana said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “Enough, O friends, do not go. Just all three [of us], we will look after this group.”

26. Also for a third time, Sariputta and Moggallana said this to Sanjaya, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our

paribbājakā, tenupa-saṅkamimsu. upasaṅkamitvā sañjayaṃ paribbājakaṃ etadavocum: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

dutiyampi kho sārīputtamoggallānā sañjayaṃ paribbājakaṃ, etadavocum: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

tatīyampi kho sārīputtamoggallānā sañjayaṃ paribbājakaṃ, etadavocum: "gacchāma mayaṃ āvuso, bhagavato santike. so

Teacher, the Auspicious One.”
 “Enough, O friends, do not go.
 Just all three [of us], we will
 look after this group.”

27. Then Sariputta and Moggallana, having taking the two hundred and fifty wanderers, by which way [led to] the Bamboo Grove, by that way they approached. But hot blood issued from the mouth of Sanjaya, the wanderer, just there.

28. The Auspicious One saw Sariputta and Moggallana coming from afar. Having seen, he announced to the bhikkhus: “O bhikkhus, these two friends that are coming, Kolita and Upatissa, they will be my chief disciples, the foremost auspicious pair.”

Then the Teacher explained more:
 After [they have] at-

no bhagavā satthā"ti
 "alaṃ āvuso, mā gamittha, sabbeva tayo
 imaṃ gaṇaṃ pariharis-
 sāmā"ti.

atha kho sārīputtamoggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena veḷuvanaṃ tenupasaṅkamimsu.
 sañjayassa pana paribbājakassa nattheva uṇhaṃ lohitaṃ mukhato uggañachi.

addāsā kho bhagavā sārīputtamoggallāne dūratova āgacchante.
 disvāna bhikkhū āman-
 tesī: "ete bhikkhave dve sahāyā āgacchanti kolito upatisso ca. etaṃ me sāvaka-yugaṃ bhavissati aggaṃ bhadda-yuga"nti.

"gambhīre ñāṇavisaye,
 anuttare upadhisā-

tained liberation at
the Bamboo Grove,
the deep sphere of knowl-
edge,
the unsurpassed destruc-
tion of appropriations,

“these two friends,
that are coming, Kolita
and Upatissa,
they will be my chief
disciples,
the foremost auspicious
pair.”

29. So then, by which way
[led to] the Auspicious One ,
by that way Sariputta and
Moggallana approached.
Having approached, having
bowed down with their head
at the Auspicious One’s feet,
they said this to the Auspi-
cious One: “O Bhante, may
we gain the going forth in the
presence of the Auspicious
One, may we gain the higher
ordination.” The Auspicious

khaye,
vimutte appatte veḷuva-
naṃ,
atha ne satthā byākāsi.

ete dve saḥāyā,
āgacchanti⁷ - kolito upa-
tisso ca,
etaṃ me sāvakayugaṃ,
bhavissati aggamaṃ bhad-
dayuga"ntita

atha kho sārīputtamog-
gallānā yena bhagavā
tenupasaṅkamimsu.
upasaṅkamtivā bha-
gavato pādesu sirasā
nipatitvā bhagavantamaṃ
etadavocaṃ- "labhey-
yāma mayaṃ bhante,
bhagavato santike pab-
bajjamaṃ. labheyyāma
upasampada"nti. "etha
bhikkhavo"ti bhagavā
avoca. "svakkhāto

⁷anena - machasaṃ. ■

One said: “Come, you bhikkhus.” “Well-proclaimed is the Dhamma. Live the life of purity for rightly making an end of suffering.” Just [this] was those venerable ones’ higher ordination.

dhhammo caratha brahmacariyaṃ sammā dukkhassa antakiri-yāyā"ti. sova tesāṃ āyasmantānaṃ upasampadā ahosi.

