

### 0.0.1 To Vappa

vappasuttam

1. At one time the Auspicious One was dwelling among the Sakkians at Kapilavatthu in Nigrodha's Park. Then Vappo the Sakkian, a disciple of the Niganthas, visited with the venerable Mahamoggallana. Upon arrival, having bowed down to the venerable Mahamoggallana, he sat down to one side. Having sat down to one side, the venerable Mahamoggallana said this to Vappa the Sakkian, a disciple of the Niganthas:

ekam samayaṃ bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme. atha kho vappo sakko nigaṇṭhasāvako yena āyasmā mahāmoggallāno tenupasaṅkami. upasaṅkamtivā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho vappaṃ sakkaṃ nigaṇṭhasāvakaṃ āyasmā mahāmoggallāno etadavoca:

2. Here, O Vappa, for one who is restrained in body, restrained in speech, restrained in mind, and with the fading away of ignorance has given rise to noble knowledge, do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?

idhassa vappa kāyena saṃvuto vācāya saṃvuto manasā saṃvuto avijjāvirāgā vijjuppādā. passasi

no tvam vappa taṃ ṭhānaṃ yato nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyuṃ abhisam-parāyanti?

3. I see, O Bhante, that possibility. For one here, O Bhante, who has done an evil kamma whose results have not ripened, from that as a source for a man, asavas to be felt as pain might ooze in his afterlife.

passāmahaṃ bhante taṃ ṭhānaṃ; idhassa bhante pubbe pāpakammaṃ kataṃ avipakkavipākaṃ tato nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyuṃ abhisam-parāyanti.

4. But this talk between the venerable Mahamoggallana and Vappa the Sakkian, a disciple of the Niganthas, was left unfinished [for] then, in the evening, having emerged from seclusion, the Auspicious One went to the assembly hall. Upon arrival, he sat down on a prepared seat. Having sat down, the Auspicious One said this to the venerable Mahamoggallana: “What form of conversation, O Moggallana, were you having now as you have settled here, having assembled? And what was the talk underway that was left unfinished by you?”

ayañca kho panāyasmato mahāmoggallānassa vappena sakkena nigaṇṭhasāvakena saddhiṃ kathā vipakatā hoti. atha kho bhagavā sāyanhasama-yaṃ patisallānā vuṭṭhito yenupaṭṭhānasālā tenu-

pasāṅkami. upasāṅkamitvā paññatte āsane nisīdi. nisajja kho bhagavā āyasmantaṃ mahāmoggallānaṃ etadavoca: kāya nuttha moggallāna etarahi kathāya sannisinnā kā ca pana vo antarā kathā vippakatāti.

5. “Here, O Bhante, I said this to Vappa the Sakkian, a disciple of the Niganthas: “Here, O Vappa, for one who is restrained in body, restrained in speech, restrained in mind, and with the fading away of ignorance has given rise to noble knowledge, do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?” When thus was said, O Bhante, Vappa the Sakkian, a disciple of the Niganthas said this to me: “I see, O Bhante, that possibility. For one here, O Bhante, who has done an evil kamma whose results have not ripened, from that as a source for a man, asavas to be felt as pain might ooze in his afterlife.” This, O Bhante, was the talk underway that was left unfinished by us. Then the Auspicious One arrived.”

idāhaṃ bhante vappaṃ sakkam nigaṇṭhasāvakaṃ etadavocaṃ: idhassa vappa kāyena saṃvuto vācāya saṃvuto manasā saṃvuto avijjāvirāgā vijjuppādā. passasi no tvaṃ vappa taṃ ṭhānaṃ yato nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyuṃ abhisamparāyanti? evaṃ vutte bhante vappo sakko nigaṇṭhasāvako maṃ etadavoca: passāmahaṃ bhante taṃ ṭhānaṃ: idhassa bhante pubbe

pāpakammam kataṃ avipakkavipākam tato nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyum abhisamparāyanti. ayaṃ kho bhante vappena sakkena nigaṇṭhasāvakena saddhiṃ kathā vippakatā, atha bhagavā anuppattoti.

6. So then, the Auspicious One said this to Vappa the Sakkian, a disciple of the Niganthas: “If you, O Vappa, would only accept what is acceptable, reject what is rejectable, and when you do not understand the meaning of my statements you would question me further thus: “How is this, O Bhante? What is the meaning of this?” then we might have a conversation here.”

atha kho bhagavā vappaṃ sakkaṃ nigaṇṭhasāvakaṃ etadavoca: sace kho me tvaṃ vappa anuññeyyañceva anujāneyyāsi, paṭikkositabbañca paṭikkoseyyāsi, yassa ca me bhāsitassa atthaṃ na jāneyyāsi, mamevettha uttarim paṭipuccheyyāsi: idaṃ bhante kathaṃ, imassa ko attho?ti siyā no ettha kathāsallāpoti.

7. “Now I, O Bhante, will only accept what is acceptable, reject what is rejectable, and when I do not understand the meaning of the Auspicious One’s statements I will question the Auspicious One further thus: “How is this, O Bhante? What is the meaning of this?” so let us have a conversation here.”

anuññeyyaṃ cevāhaṃ bhante bhagavato anujānissāmi. paṭikkositabbañca paṭikkosissāmi. yassa cāhaṃ bhagavato bhāsitaṃ atthaṃ na jānissāmi, bhagavantam yevettha uttarim paṭipucchissāmi: idaṃ bhante kathaṃ imassa kvatthoti? hotu no ettha kathāsallāpoti.

8. What do you think, O Vappa: “Whatever vexing and feverish asavas might arise in dependence on bodily recklessness, those vexing and feverish asavas do not come to be for one who refrains from bodily recklessness. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?”

taṃ kiṃ maññasi vappa, ye kāyasamārambhapaccayā uppajjanti āsavā vighātapariḷāhā kāyasamārambhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti. so navañca kammaṃ na karoti. purāṇaṃ kammaṃ phussa phussa byantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opānayikā paccattaṃ veditabbā viññūhīti. passasi no tvaṃ vappa taṃ tṭhānaṃ yato nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyuṃ abhisamparāyanti?

9. Certainly not, Bhante.

no hetam bhante.

10. What do you think, O Vappa: “Whatever vexing and feverish asavas might arise in dependence on verbal recklessness, those vexing and feverish asavas do not come to be for one who refrains from verbal recklessness. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?”

taṃ kiṃ maññasi vappa, ye vacīsamārambhapaccayā upapajjanti āsavā vighātapariḷāhā. vacīsamārambhā paṭiviratassa evaṃsa te āsavā vighātapariḷāhā na honti. so navañca kammaṃ na karoti. purāṇaṃ kammaṃ phussa phussa byantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opānayikā paccattaṃ veditabbā viññūhīti. passasi no tvaṃ vappa taṃ ṭhānaṃ yato nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyuṃ abhisamparāyanti?

11. Certainly not, Bhante.

no hetam bhante.

12. What do you think, O Vappa: “Whatever vexing and feverish asavas might arise in dependence on mental recklessness, those vexing and feverish asavas do not come to be for one who refrains from mental recklessness. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?”

taṃ kiṃ maññasi vappa, ye manosamārambhapaccayā upapajjanti āsavā vighātapaṇiḥhā manosamārambhā paṭiviratassa evaṃsa te āsavā vighātapaṇiḥhā na honti. so navañca kammaṃ na karoti. purāṇaṃ kammaṃ phussa phussa byantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opānāyikā paccattaṃ veditabbā viññūhīti. passasi no tvaṃ vappa taṃ ṭhānaṃ yatho nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyuṃ abhisamparāyanti?

13. Certainly not, Bhante.

no hetam bhante.

14. What do you think, O Vappa: “Whatever vexing and feverish asavas might arise in dependence on ignorance, those vexing and feverish asavas do not come to be for one who, with the fading away of ignorance, has given rise to noble knowledge. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?”

taṃ kiṃ maññasi vappa, ye avijjāpaccayā uppajjanti āsavā vighātaparilāhā. avijjāvirāgā vijjupādā evaṃsa te āsavā vighātaparilāhā na honti. so navañca kammaṃ na karoti. purāṇaṃca kammaṃ phussa phussa byantīkaroti sandiṭṭhikā nijjarā akālikā ehipassikā opāyikā paccattaṃ veditabbā viññūhīti. passasi no tvaṃ vappa taṃ tḥānaṃ yato nidānaṃ purisaṃ dukkhavedanīyā āsavā assaveyyuṃ abhisamparāyanti?

15. Certainly not, Bhante.

no hetam bhante.

16. For a bhikkhu rightly liberated in mind thus, O Vappa, there are six continuous dwellings he has attained. Having seen a form with the eye, he is neither gladdened



nor saddened but dwells equanimous, mindful and contemplative. Having heard a sound with the ear, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having smelled a aroma with the nose, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having tasted a flavor with the tongue, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having touched a tangible with the body, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having cognized a dhamma with the mind, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Feeling a feeling limited to the body, he wisely understands: “I feel a feeling limited to the body.” Feeling a feeling limited to life, he wisely understands: “I feel a feeling limited to life.” He wisely understands: “With the body’s breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.”

evaṃ sammā vimuttacittassa kho vappa bhikkhuno  
 cha santatavihārā adhigatā honti. so cakkhunā  
 rūpaṃ disvā neva sumano hoti. na dummano upek-  
 khako viharati sato sampajāno. sotena saddaṃ  
 sutvā neva sumano hoti. na dummano upekkhako  
 viharati sato sampajāno. ghānena gandhaṃ ghā-  
 yitvā neva sumano hoti. na dummano upekkhako  
 viharati sato sampajāno. jivhāya rasaṃ sāyitvā  
 neva sumano hoti, na dummano upekkhako viha-

rati sato sampajāno. kāyena poṭṭhabbam phusitvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno. manasā dhammaṃ viññāya neva sumano hoti na dummano upekkhako viharati sato sampajāno. so kāyapariyantikaṃ vedanaṃ vediyamāno kāyapariyantikaṃ vedanaṃ vediyāmīti pajānāti. jīvitapariyantikaṃ vedanaṃ vediyamāno jīvitapariyantikaṃ vedanaṃ vediyāmīti pajānāti. kāyassa bhedaṃ uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītibhavissantīti pajānāti.

17. Suppose, O vappa, that on account of a tree trunk, a shadow is evident. A man would come along having taken a hoe and a basket. He would cut that tree trunk at the root. Having cut the roots, he would dig all around. Having dug, he would pull out the roots, even so much as the root fibers. He would cut the trunk into fragments. Having cut into fragments, he would split them. Having split them, he would turn them into splinters. Having turned them into splinters, he would dry them up in the wind and heat. Having dried them up in the wind and heat, he would burn them in a fire. Having burnt them in a fire, he would make them ashes. Having made them ashes, he would winnow them in a strong wind or he would cause them to be carried away in a swift flowing river. Thus, O Vappa, that tree trunk on account of which that shadow existed would be cut off at the root, made like palm stump, obliterated so that it is no

longer subject to future arising.

seyyathāpi vappa thūṇaṃ paṭicca chāyā paññāyati. atha puriso āgaccheyya kuddālapikāṃ<sup>1</sup> ādāya. so taṃ thūṇaṃ mūle chindeyya. mūle chetvā<sup>2</sup> paḷikhaṇeyya. paḷikhaṇitvā mūlānī uddhareyya. antamaso usīranāla<sup>3</sup> mattānīpi. so taṃ thūṇaṃ khaṇḍākhāṇḍikāṃ chindeyya, khaṇḍākhāṇḍikāṃ chetvā phāleyya. phāletvā sakalikaṃ sakalikaṃ kareyya. sakalikaṃ sakalikaṃ karitvā<sup>4</sup> vātātape visoseyya. vātātape visosetvā agginā ḍahēyya. agginā ḍahitvā<sup>5</sup> masiṃ kareyya. masiṃ karitvā mahāvāte vā opuneyya. nadiyā vā sīghasotāya pavāheyya. evaṃ hissa vappa yā thūṇaṃ paṭicca chāyā, sā ucchinnamūlā tālāvatthukatā anabhāvakatā āyatīṃ anuppādadhammā.

**18.** So too, O Vappa, for a bhikkhu rightly liberated in mind thus, there are six continuous dwellings he has attained. Having seen a form with the eye, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having heard a sound with the ear, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having smelled a aroma with the nose, he is neither gladdened nor sad-

<sup>1</sup>kuddālapikāṃ (machasaṃ) ■

<sup>2</sup>mūle chinditvā (machasaṃ) ■

<sup>3</sup>usīranālimattānīpi (machasaṃ) ■

<sup>4</sup>katvā (machasaṃ) ■

<sup>5</sup>ḍahetvā (machasaṃ) ■

dened but dwells equanimous, mindful and contemplative. Having tasted a flavor with the tongue, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having touched a tangible with the body, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having cognized a dhamma with the mind, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Feeling a feeling limited to the body, he wisely understands: “I feel a feeling limited to the body.” Feeling a feeling limited to life, he wisely understands: “I feel a feeling limited to life.” He wisely understands: “With the body’s breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here.”

evameva kho vappa evaṃ sammā vimuttacittassa bhikkhuno cha santatavihārā adhigatā hontī: so cakkhunā rūpaṃ disvā neva sumano hoti, na dummano upekkhako viharati sato sampajāno. sotena saddaṃ sutvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno. ghānena gandhaṃ ghāyitvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno. jivhāya rasaṃ sāyitvā neva sumano hoti, na dummano upekkhako viharati sato sampajāno. kāyena poṭṭhabbaṃ phusitvā neva sumano hoti. na dummano upekkhako viharati sato sampajāno manasā dhammaṃ viññāya neva sumano hoti na dummano upekkhako viharati sato sampajāno. so kāyapariyanti-

kam vedanam vediyamāno kāyapariyantikam vedanam vediyāmīti pajānāti. jīvitapariyantikam vedanam vediyamāno jīvitapariyantikam vedanam vediyāmīti pajānāti. kāyassa bheda uddham jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītibhavissantīti pajānātīti.

19. When thus was said, Vappa the Sakkian, a disciple of the Niganthas, said this to the Auspicious One: “Just as, O Bhante, a man seeking profit would raise horses for sale. He would not gain any profit, furthermore he would reap only trouble and vexation. So too, O Bhante, I, seeking profit, attended on the foolish Niganthas. But I did not gain any profit and furthermore, reaped only trouble and vexation. From this day forth, O Bhante, whatever confidence I had for the foolish Niganthas, I winnow them in a strong wind or cause them to be carried away in a swift flowing river. 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, O Bhante, has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One as refuge, and to the Dhamma, and to the Sangha of bhikkhus. O Bhante, 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.”

evaṃ vutte vappo sakko nigaṇṭhasāvako bhagavantaṃ etadavoca: seyyathāpi bhante puriso udayatthiko assapaṇiyaṃ poseyya, so udayañceva na labheyya, uttariṃ ca kilamathassa vighātassa bhāgī assa. evameva kho ahaṃ bhante udayatthiko bāle nigaṇṭhe payirupāsiṃ. sohaṃ<sup>6</sup>. udayañceva nādhigacchiṃ<sup>7</sup>. uttariṃca kilamathassa vighātassa bhāgī ahoṣiṃ. esāhaṃ bhante ajjatagge yo me bālesu nigaṇṭhesu sampasādo, taṃ mahāvāte vā opunāmi, nadiyā vā sīghasotāya pavāhemi. abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjetaṃ dhareyya, cakkhumanto rūpāni evameva bhante bhagavatā anekapariyāyena dhammo pakāsito. esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca. upāsakaṃ maṃ bhante bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

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<sup>6</sup>svāhā (machasaṃ) ■

<sup>7</sup>nādhigacchesyaṃ (machasaṃ) ■

