

0.0.1 Yamaka

yamaka suttaṃ

1. Thus was heard by me. At one time the venerable Sariputta was dwelling in Savatthi at Jeta's Grove, Anathapindika's Park.

evaṃ me suttaṃ ekaṃ samayaṃ āyasmā sārīputto sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

2. At that time, such a form of evil entrenchment in view had arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

tena kho pana samayena yamakassa nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti tathāhaṃ bhagavatā dhammaṃ, desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā'ti.

3. Many bhikkhus heard, apparently, such a form of evil entrenchment in view has arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a

bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

assosum kho sambahulā bhikkhu yamakassa kira nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhū kāyassa bhedaṃ ucchiṇṇati vinassati na hoti parammaraṇā”ti.

4. So then, by which way [led to] the venerable Yamaka, by that way those bhikkhus approached. Having approached the venerable Yamaka, they exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, they sat down to one side. Having sat down to one side, those bhikkhus said this to the venerable Yamaka: “Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.””

atha kho te bhikkhu yenāyasmā yamako tenupasaṃkamim upasaṃkamitvā āyasmatā yamakena saddhiṃ sammodim sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ yamakaṃ etadavocuṃ: "saccaṃ kira te āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ

uppannaṃ "tathāhaṃ bhagavatā dhammaṃ desitaṃ
ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bheda
ucchiṇṇati vinassati na hoti parammaraṇā, ti.

5. Yes, O friends. "As I understand the Dhamma taught
by the Auspicious One, from the breakup of the body, a
bhikkhu with asavas destroyed becomes annihilated and
destroyed and does not exist after death."

evaṃ kho'haṃ¹ āvuso bhagavatā dhammaṃ desitaṃ
ājānāmi yathā khīṇāsavo bhikkhu kāyassa bheda
ucchiṇṇati vinassati na hoti parammaraṇā'ti.

6. Do not say so, O friend Yamaka, to misrepresent the
Auspicious One. Indeed, the misrepresentation of the
Auspicious One is not good. The Auspicious One would
certainly not say thus: "From the breakup of the body, a
bhikkhu with asavas destroyed becomes annihilated and
destroyed and does not exist after death."

mā āvuso yamaka evaṃ avaca, bhagavantam abbhācikkhi,
na hi sādhu bhagavato abbhakkhānaṃ², na hi bhagavā
evaṃ vadeyya: "khīṇāsavo bhikkhu kāyassa bheda
ucchiṇṇati vinassati na hoti parammaraṇā'ti.

7. Even [while] those bhikkhus were saying thus, the

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¹evaṃ khvāhaṃ - syā, machasaṃ. ■

²abbhāvikkhanaṃ - machasaṃ. ■

venerable Yamaka still obstinately adhered to [and] expressed that same evil entrenchment in view: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

evampi kho āyasmā yamako tehi bhikkhūhi vuccamāno
tatheva taṃ pāpakaṃ diṭṭhagataṃ thāmasā parāmassa
³ abhinivissa voharati "tathāhaṃ bhagavatā dhammaṃ
desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa
bheda ucchijjati vinassati na hoti parammaraṇā'ti.
"

8. Since those bhikkhus were unable to detach the venerable Yamaka from this evil entrenchment in view, so then, having risen up from their seats, by which way [led to] the venerable Sariputta, by that way they approached. Having approached, they said this to the venerable Sariputta. O friend Sariputta, an evil entrenchment in view has arisen for the bhikkhu named Yamaka thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.” “[It would be] good, [if] the venerable Sariputta [would] approach the bhikkhu Yamaka, out of compassion.” The venerable Sariputta consented by silence.

³parāmāsā - machasaṃ. ■

yato kho te bhikkhū nāsakkhiṃsu. āyasmantaṃ yamakaṃ etasmā pāpakā diṭṭhigatā vivecetum. atha kho te bhikkhū utṭhāyāsanā yenāyasmā sārīputto tenupasaṅkamimsu, upasaṅkamitvā āyasmantaṃ sārīputtaṃ etadavocum: yamakassa nāma āvuso sārīputta, bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: "tathā'haṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchiṃjati vinassati na hoti parammaraṇā'ti. sādāyasmā sārīputto yena yamako bhikkhu tenupasaṅkamatu anukampaṃ upādāyā'ti. adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

9. Then in the evening time, the venerable Sariputta emerged from seclusion. [Then] by which way [led to] the venerable Yamaka, by that way he approached. Having approached the venerable Yamaka, they exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the venerable Sariputta said this to the venerable Yamaka: Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus? "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

atha kho āyasmā sārīputto sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami, upasaṅkamitvā

āyasmatā yamakena saddhiṃ sammodi sammodanīyaṃ
 kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi,
 ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ
 yamakaṃ etadavoca: saccaṃ kira te āvuso yamaka,
 evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ? tathāhaṃ
 bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo
 bhikkhu kāyassa bhedā ucchijjati vinassati na hoti
 parammaraṇā"ti.

10. But of course, friend. "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

evañca khohaṃ āvuso, bhagavatā dhammaṃ desitaṃ
 ājānāmi: "yathā khīṇāsavo bhikkhu kāyassa bhedā
 ucchijjati vinassati na hoti parammaraṇā"ti.

11. "So what do you think, O friend Yamaka? Is form permanent or impermanent?" Impermanent, O friend.

"taṃ kiṃ maññasi? āvuso, yamaka "rūpa niccaṃ
 vā aniccaṃ vā"ti aniccaṃ āvuso.

12. "But that which is impermanent, is that suffering or happiness? Suffering, O friend."

yam panāniccam dukkham vā taṃ sukham vā'ti?
dukkham āvuso.

13. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yam panāniccam dukkham vipariṇāmadhammaṃ
kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi,
eso me attā"ti? no hetam āvuso.

14. “Is feeling permanent or impermanent?” Impermanent, O friend.

vedanā niccam vā aniccam vā'ti? aniccam āvuso.

15. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yam panāniccam dukkham vā taṃ sukham vā'ti?
dukkham āvuso.

16. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yam panāniccam dukkham vipariṇāmadhammaṃ
kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi,

eso me attā"ti? no hetam āvuso.

17. "Is perception permanent or impermanent?" Impermanent, O friend.

saññā niccam vā aniccam vā'ti? aniccam āvuso.

18. "But that which is impermanent, is that suffering or happiness? Suffering, O friend."

yam panāniccam dukkham vā tam sukham vā'ti? dukkham āvuso.

19. "But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] "This is mine, this I am, this is myself?" Certainly not, O friend.

yam panāniccam dukkham vipariṇāmadhammam kallannu tam samanupassitum "etaṃ mama esohamasmi, eso me attā"ti? no hetam āvuso.

20. "Are sankharas permanent or impermanent?" Impermanent, O friend.

samkhārā niccam vā aniccam vā'ti? aniccam āvuso.

21. "But that which is impermanent, is that suffering or happiness? Suffering, O friend."

yam panāniccam dukkham vā taṃ sukham vā'ti?
dukkham āvuso.

22. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yam panāniccam dukkham vipariṇāmadhammaṃ
kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi,
eso me attā"ti? no hetam āvuso.

23. “Is consciousness permanent or impermanent?” Impermanent, O friend.

viññāṇam niccam vā aniccam vā'ti? aniccam āvuso.

24. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yam panāniccam dukkham vā taṃ sukham vā'ti?
dukkham āvuso.

25. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yam panāniccam dukkham vipariṇāmadhammaṃ
kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi,

eso me attā"ti? no hetam āvuso.

26. Therefore, O friend Yamaka, whichever form, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all forms, this should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself." Whichever feeling, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all feelings, this should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself." Whichever perception, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all perceptions, this should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself." Whichever sankharas, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all sankharas, these should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself." Whichever consciousness, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all consciousnesses, this should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself."

tasmātihāvuso yamaka, yaṃ kiñci rūpaṃ atītānāgatapaccuppa
 ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ
 vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam
 rūpaṃ "netam mama neso'hamasmi na me'so attā"ti.
 evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.
 yā kāci vedanā atītānāgatapaccuppannaṃ ajjhataṃ
 vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ
 vā paṇītaṃ vā yaṃ dūre santike vā sabbam vedanaṃ:
 'netam mama neso'hamasmi na me so attā"ti, evametam
 yathābhūtaṃ sammappaññāya daṭṭhabbam. yā
 kāci saññā atītānāgatapaccuppannaṃ ajjhataṃ
 vā bahiddhā vā oḷārikaṃ vā sukhumaṃ hīnaṃ vā
 paṇītaṃ vā yaṃ dūre santike vā sabbam saññaṃ:
 'netam mama neso'hamasmi na me so attā"ti, evametam
 yathābhūtaṃ sammappaññāya daṭṭhabbam. ye
 keci saṅkhārā atītānāgatapaccuppannaṃ ajjhataṃ
 vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ
 vā paṇītaṃ vā yaṃ dūre santike vā sabbam saṅkhāraṃ:
 'netam mama neso'hamasmi na me so attā"ti, evametam
 yathābhūtaṃ sammappaññāya daṭṭhabbam. yaṃ
 kiñci viññānaṃ atītānāgatapaccuppannaṃ ajjhataṃ
 vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ
 vā paṇītaṃ vā yaṃ dūre santike vā sabbam viññānaṃ:
 'netam mama neso'hamasmi na me so attā"ti, evametam
 yathābhūtaṃ sammappaññāya daṭṭhabbam.

27. Seeing thus, O friend Yamaka, the Dhamma-hearer,
 the noble disciple, alienates form. He also alienates
 feeling. He also alienates perception. He also alienates

sankharas. He also alienates consciousness. Alienated, [they] fade away. Their fading away liberates. In liberation, there is the knowledge: “It is liberated.”. He wisely understands: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness.”

evaṃ passaṃ āvuso, yamaka sutavā ariyasāvako rūpasmimpi nibbindati vedanāyapi nibbindati saññāyapi nibbindati saṃkhāresupi nibbindati. viññāṇasmimpi nibbindati. nibbindaṃ virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti' ñāṇaṃ hoti. khīṇā jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānātīti.

28. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as form?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, 'rūpaṃ tathāgato'ti samanupassasīti? no hetam āvuso.

29. “Do you recognize the Tathagata as feeling?” Certainly not, O friend.

vedanā tathāgato'ti samanupassasīti? no hetam āvuso.

30. “Do you recognize the Tathagata as perception?” Certainly not, O friend.

saññā tathāgato'ti samanupassasīti? no hetam āvuso.

31. “Do you recognize the Tathagata as sankharas?”
Certainly not, O friend.

saṃkhāre tathāgato'ti samanupassasīti? no hetam āvuso.

32. “Do you recognize the Tathagata as consciousness?”
Certainly not, O friend.

viññāṇam tathāgato'ti samanupassasīti? no hetam āvuso.

33. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as in form?” Certainly not, O friend. Do you recognize the Tathagata as apart from form?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, rūpasmim "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra rūpā tathāgatoti samanupassasīti? no hetam āvuso.

34. “Do you recognize the Tathagata as in feeling?”
Certainly not, O friend. Do you recognize the Tathagata as apart from feeling?” Certainly not, O friend.

vedanāya "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra vedanāya tathāgato'ti samanupassasīti? no hetam āvuso.

35. “Do you recognize the Tathagata as in perception?” Certainly not, O friend. Do you recognize the Tathagata as apart from perception?” Certainly not, O friend.

saññāya "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra saññāya tathāgato'ti samanupassasīti? no hetam āvuso.

36. “Do you recognize the Tathagata as in sankharas?” Certainly not, O friend. Do you recognize the Tathagata as apart from sankharas?” Certainly not, O friend.

saṃkhāresu "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra saṃkhāresu tathāgato'ti samanupassasīti? no hetam āvuso.

37. “Do you recognize the Tathagata as in consciousness?” Certainly not, O friend. Do you recognize the Tathagata as apart from consciousness?” Certainly not, O friend.

viññāṇasmim rūpasmiṃ "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra viññāṇasmim tathāgato'ti samanupassasīti? no hetam āvuso.

38. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as form, feeling, perception, sankharas, and consciousness?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, rūpaṃ vedanāṃ saññaṃ sankhāre viññāṇaṃ tathāgatoti samanupassasī"ti?
"No hetam, āvuso".

39. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as without form, without feeling, without perception, without sankharas, and without consciousness?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, ayaṃ so arūpī avedanā asaññī asaṃkhāro aviññāṇo tathāgatoti samanupassīti. no hetam āvuso.

40. But here, O friend Yamaka, [given that] from truth and fact, the Tathagata is not being affirmed by you even in this very life, is it proper for you to declare thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death?” “Formerly, O friend Sariputta, as a fool, that evil entrenchment in view came to be for me. But now, having heard this Dhamma exposition of the venerable Sariputta, for me that evil entrenchment in view has been abandoned, and the breakthrough to the Dhamma has been made by me.”

ettha ca te āvuso yamaka diṭṭheva dhamme saccato thetato⁴ tathāgate anupalabbhiyamāne⁵ kallaṃ nu te taṃ veyyākaraṇaṃ "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bheda ucchijjati vinassati na hoti parammaraṇā'ti? ahu kho me taṃ āvuso sariputta, pubbe aviddasuno pāpakaṃ diṭṭhigataṃ idaṅca pana me āyasmato sārīputtassa dhammadesanaṃ sutvā tañceva ca pāpakaṃ diṭṭhigataṃ pahīnaṃ, dhammo ca me abhisameto'ti⁶.

41. Then if, O friend Yamaka, they were to ask you thus: "That bhikkhu, O friend Yamaka, who is an arahant with asavas destroyed, with the breakup of the body, after death, what does he come to be? [If] you were asked thus, O friend Yamaka, how precisely will you answer?"

sace taṃ āvuso yamaka, evaṃ puccheyyūṃ: "yo so āvuso yamaka, bhikkhu arahāṃ khīṇāsavo so kāyassa bheda parammaraṇā kiṃ hotiti evaṃ puṭṭho tvaṃ āvuso yamaka, kinti byākareyyasī'ti?

42. If, O friend, they were to ask me thus: "That bhikkhu, O friend Yamaka, who is an arahant with asavas destroyed, with the breakup of the body, after death, what does he come to be? Thus asked, O friend, I would an-

⁴tathato - syā. ■

⁵tathāgato anupalabbhiyamāno - machasaṃ, syā. ■

⁶abhisamito - machasaṃ, syā. ■

swer thus: Form, O friend, is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Feeling is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Perception is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Sankharas are impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Consciousness is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Thus asked, O friend, I would answer thus.

sace maṃ āvuso evaṃ puccheyyuṃ: "yo so yamaka, bhikkhu araham khīṇāsavo so kāyassa bheda parammaraṇā kiṃ hoti"ti? evaṃ puṭṭho'ham āvuso, evaṃ byākareyyaṃ: rūpaṃ kho āvuso aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ taṃ niruddhaṃ, tadatthagataṃ. vedanā aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagataṃ. saññā aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagataṃ. saṃkhāre aniccā yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagataṃ. viññāṇaṃ aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagatanti". evaṃ puṭṭho'ham āvuso, evaṃ byākareyyanti.

43. Good good, friend Yamaka. If that is so, O friend

Yamaka, I will make a simile for you for this meaning to be understood even more.

sādhū sādhū āvuso yamaka, tenahāvuso yamaka, upamante karissāmi etasseva atthassa bhiyyosomattāya ñāṇāya.

44. Just as, O friend Yamaka, a head of household or head of household's son, wealthy, having great riches, one endowed with great wealth and protection, just for him some man might arise, one who wishes his harm, one who wishes his ruin, one who wishes for his danger, one who wishes to deprive him of life. It occurs to him thus: "This head of household or head of household's son is wealthy, having great riches, one endowed with great wealth and protection. To forcibly deprive him of life cannot be easily done. What if, having intruded [unsuspectedly], I might deprive him of life?". Having approached that head of household or head of household's son, he might say thus: "I would attend on you, sir.". Then he would attend on this head of household or head of household's son. As an attendant, he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his conduct, endearing in his speech.

seyyathāpi āvuso yamaka, gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, so ca ārakkhasampannā tassa kocideva puriso uppajjeyya anattakāmo ahitakāmo

ayogakkhemakāmo jīvitā voropetukāmo, tassa evamassa:
 "ayaṃ kho gahapati vā gahapatiputto vā aḍḍho
 mahaddhano mahābhogo, so ca ārakkhasampanno
 na vyāsukaro⁷ pasayiha jīvitā voropetuṃ, yannūnāhaṃ
 anupakhajja jīvitā voropeyya'nti. so taṃ gahapatiṃ
 vā gahapatiputtaṃ vā upasaṃkamitvā evaṃ vadeyya:
 "upaṭṭhaheyyaṃ taṃ bhante"ti. tamenāṃ so gahapati
 vā gahapati putto vā upaṭṭhāpeyya, so upaṭṭhaheyya,
 pubbuṭṭhāyi pacchātīpāti kiṃkārapaṭissāvi manāpacāri
 piyavādi.

45. For him the head of household or head of household's son would have faith, even befriend him. From friendship too he would truly accept and would undertake trust in him. When, O friend, it occurs to the man thus: "Dismiss this head of household or head of household's son of mine altogether." Then having found out he has gone to a lonely place, he would deprive him of life with a sharp knife.

tassa so gahapati vā gahapatiputto vā mittato'pi
 naṃ saddaheyya. suhajjato 'pi naṃ saddaheyya
 tasmīṃ vissāsaṃ āpajjeyya, yadā kho āvuso tassa
 purisassa evamassa: "saṃvissaṭṭho kho myāyaṃ
 gahapati vā gahapatiputto vāti. " atha naṃ rahogataṃ
 veditvā tiṇhena satthena jīvitā voropeyya.

⁷"nāyaṃ sukaro - machasaṃ nahāyaṃ sukaro - syā. ■

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46. So what do you think, O friend Yamaka? When that man, having approached the head of household or head of household's son, had said thus: "I would attend on you, sir," even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" Also when he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his conduct, endearing in his speech, even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" Also when, for him having found out he has gone to lonely place, he deprived him of life with a sharp knife, even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" "Yes, friend."

taṃ kiṃ maññasi āvuso yamaka, yadā'pi so puriso amuṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṃkamitvā evamāha: "upaṭṭhaheyyaṃ taṃ bhante, ti, tadāpi so vadhakova, vadhakañca pana santaṃ na aññāsi. "vadhako me"ti yadā'pi so upaṭṭhāti pubbuṭṭhāyi pacchānipāti kiṃkārapaṭiṣṣāvī manānapacāri piyavādi. tadā'pi so vadhakova, vadhakañca pana santaṃ na aññāsi. "vadhako me"ti. yadā'pi naṃ rahogataṃ veditvā tiṇhena satthena jīvitāvoropeti. tadā'pi so vadhakova, vadhakañca pana santaṃ na aññāsi "vadhako me'ti. evamāvusoti.

47. It is just so, O friend, the Dhamma-deaf puthujjana; the one who does not possess the vision of the noble ones,

not an expert, not trained in the noble ones' Dhamma; the one who does not possess the vision of the true men, not an expert, not trained in the true men's Dhamma, recognizes form as self, or self as endowed with form, or form as in self, or self as in form.

evameva kho āvuso assutavā puthujjano ariyānaṃ
adassāvī ariyadhammassa akovido ariyadhamme
avinīto, sappurisānaṃ adassāvī sappurisdhammassa
akovido sappurisdhamme avinīto, rūpaṃ attato
samanupassati, rūpavantaṃ vā attānaṃ, attani
vā rūpaṃ, rūpasmiṃ vā attānaṃ.

48. He recognizes feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

vedanaṃ attato samanupassati, vedanāvantaṃ vā
attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ.

49. He recognizes perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

saññaṃ attato samanupassati, saññāvantaṃ vā
attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ.

50. He recognizes sankharas as self, or self as endowed with sankharas, or sankharas as in self, or self as in sankharas.

saṃkhāre attato samanupassati, saṃkhāravantaṃ
vā attānaṃ, attani vā saṃkhāre, saṃkhāresu vā
attānaṃ.

51. He recognizes consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

viññāṇaṃ attato samanupassati, viññāṇavantaṃ
vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmim vā
attānaṃ.

52. He does not wisely understand as it has come to be, impermanent form as impermanent form, impermanent feeling as impermanent feeling, impermanent perception as impermanent perception, impermanent sankharas as impermanent sankharas, impermanent consciousness as impermanent consciousness.

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ
nappajānāti, aniccaṃ vedanaṃ aniccā vedanāti
yathābhūtaṃ nappajānāti, aniccaṃ saññaṃ aniccā
saññāti yathābhūtaṃ nappajānāti, anicce saṃkhāre
aniccā saṃkhārāti yathābhūtaṃ nappajānāti, aniccaṃ
viññāṇaṃ aniccaṃ viññāṇanti yathābhūtaṃ nappajānāti.

53. He does not wisely understand as it has come to

be, suffering form as suffering form, suffering feeling as suffering feeling, suffering perception as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ nappajānāti, dukkhaṃ vedanaṃ dukkhaṃ vedanātti yathābhūtaṃ nappajānāti, dukkhaṃ saññā dukkhaṃ saññātti yathābhūtaṃ nappajānāti, dukkhaṃ saṃkhāre dukkhaṃ saṃkhāreti yathābhūtaṃ nappajānāti, dukkhaṃ viññāṇaṃ dukkhaṃ viññāṇati yathābhūtaṃ nappajānāti.

54. He does not wisely understand as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

anattaṃ rūpaṃ anattā⁸ rūpanti yathābhūtaṃ nappajānāti, anattaṃ vedanaṃ anattā vedanātti yathābhūtaṃ nappajānāti, anattaṃ saññāṃ anattā saññāyati yathābhūtaṃ nappajānāti. anatte saṃkhāre anattā saṃkhārāti yathābhūtaṃ nappajānāti, anattaṃ viññāṇaṃ anattaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

55. He does not wisely understand as it has come to be, conditioned form as conditioned form, conditioned

⁸anattaṃ - sīmu. ■

feeling as conditioned feeling, conditioned perception as conditioned perception, conditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

saṃkhatam rūpaṃ saṃkhatam rūpanti yathābhūtaṃ nappajānāti, saṃkhatam vedanaṃ saṃkhatā vedanāti yathābhūtaṃ nappajānāti, saṃkhatam saññaṃ saṃkhatā saññāyati yathābhūtaṃ nappajānāti. saṃkhate saṃkhāre saṃkhatā saṃkhārāti yathābhūtaṃ nappajānāti saṃkhatam viññāṇam saṃkhatam viññāṇa'nti yathābhūtaṃ nappajānāti.

56. He does not wisely understand as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, murderous perception as murderous perception, murderous sankharas as murderous sankharas, murderous consciousness as murderous consciousness.

vadhakam rūpaṃ vadhakam rūpanti yathābhūtaṃ nappajānāti, vadhakam vedanaṃ vadhakā vedanāti yathābhūtaṃ nappajānāti, vadhakam saññaṃ vadhakā saññāyati yathābhūtaṃ nappajānāti. vadhake saṃkhāre saṃkhatā saṃkhārāti yathābhūtaṃ nappajānāti, vadhakam viññāṇam vadhakam viññāṇa'nti yathābhūtaṃ nappajānāti.

57. He becomes engaged in form, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in feeling, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in perception, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in sankharas, appropriates them, takes a stand upon them as: “myself.” He becomes engaged in consciousness, appropriates it, takes a stand upon it as: “myself.” These five stocks of appropriation, of which he becomes engaged in and appropriates, lead to his harm and suffering for a long time.

so rūpaṃ upeti upādiyati adhiṭṭhāti 'attā me'ti,
vedanaṃ upeti upādiyati adhiṭṭhāti 'attāmeti' saññaṃ
upeti upādiyati adhiṭṭhāti 'attāmeti' saṃkhāre upeti
upādiyati adhiṭṭhāti 'attāmeti' viññāṇaṃ upeti upādiyati
adhiṭṭhāti 'attā me'ti, tassime pañcupādākakkhandhā
upetā upādinnā dīgharattaṃ ahitāya dukkhāya paṃvattanti.

58. But, O friend, the one to whom the hearing [of the Dhamma] comes to be, the noble disciple; the one who possesses the vision of the noble ones, well-versed, trained in the noble ones' Dhamma; the one who possesses the vision of the true men, an expert, well-trained in the true men's Dhamma, does not recognize form as self, or self as endowed with form, or form as in self, or self as in form.

sutavā ca kho āvuso ariyasāvako ariyānaṃ dassāvī

ariyadhammassa kovido ariyadhamme suvinīto, sappurisā
dassāvī sappurisdhammassa kovido sappurisdhamme
suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ
vā attānaṃ. na attani vā rūpaṃ, na rūpasmiṃ vā
attānaṃ.

59. He does not recognize feeling as self, or self as
endowed with feeling, or feeling as in self, or self as in
feeling.

na vedanā attato samanupassati, na vedanāvantam
vā attānaṃ, na attani vā vedanaṃ, na vedanāsmiṃ
vā attānaṃ.

60. He does not recognize perception as self, or self as
endowed with perception, or perception as in self, or self
as in perception.

na saññā attato samanupassati, na saññāvantam
vā attānaṃ, na attani vā saññaṃ, na saññāsmiṃ
vā attānaṃ.

61. He does not recognize sankharas as self, or self as
endowed with sankharas, or sankharas as in self, or self
as in sankharas.

na saṃkhare attato samanupassati, na saṃkhārāvantam
vā attānaṃ, na attani vā saṃkhārānaṃ, na saṃkhārānaṃ
vā attānaṃ.

62. He does not recognize consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmim vā attānaṃ.

62. He wisely understands as it has come to be, impermanent form as impermanent form, impermanent feeling as impermanent feeling, impermanent perception as impermanent perception, impermanent sankharas as impermanent sankharas, impermanent consciousness as impermanent consciousness.

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ vedanaṃ so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saññā so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saṃkhāre so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ viññāṇaṃ aniccaṃ viññāṇanti yathābhūtaṃ pajānāti.

63. He wisely understands as it has come to be, suffering form as suffering form, suffering feeling as suffering feeling, suffering perception as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ
 pajānāti dukkhaṃ vedanaṃ so dukkhaṃ rūpaṃ
 dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ
 saññā so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ
 pajānāti dukkhaṃ saṃkhāre so dukkhaṃ rūpaṃ
 dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ
 viññāṇaṃ dukkhaṃ viññāṇanti yathābhūtaṃ pajānāti.

64. He wisely understands as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

anattaṃ rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti
 anattaṃ vedanaṃ so anattā rūpaṃ anattā rūpanti
 yathābhūtaṃ pajānāti anattā saññā so anattā rūpaṃ
 anattā rūpanti yathābhūtaṃ pajānāti anattaṃ saṃkhāre
 so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti
 anattā viññāṇaṃ anattaṃ viññāṇanti yathābhūtaṃ
 pajānāti.

65. He wisely understands as it has come to be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception as conditioned perception, conditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

saṃkhatam rūpaṃ saṃkhatam rūpanti yathābhūtaṃ
 pajānāti saṃkhatam vedanaṃ so saṃkhatam rūpaṃ
 saṃkhatam rūpanti yathābhūtaṃ pajānāti saṃkhatam
 saññā so saṃkhatam rūpaṃ rūpanti yathābhūtaṃ
 pajānāti saṃkhate saṃkhāre so anattā rūpaṃ saṃkhatam
 rūpanti yathābhūtaṃ pajānāti saṃkhatam viññāṇaṃ
 saṃkhatam viññāṇanti yathābhūtaṃ pajānāti.

66. He wisely understands as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, murderous perception as murderous perception, murderous sankharas as murderous sankharas, murderous consciousness as murderous consciousness.

vadhakam rūpaṃ vadhakam rūpanti yathābhūtaṃ
 pajānāti vadhakam vedanaṃ so vadhakam rūpaṃ
 vadhakam rūpanti yathābhūtaṃ pajānāti vadhakam
 saññā so vadhakam rūpaṃ rūpanti yathābhūtaṃ
 pajānāti vadhake saṃkhāre so vadhakam rūpaṃ
 vadhakam rūpanti yathābhūtaṃ pajānāti vadhakam
 viññāṇaṃ vadhakam viññāṇanti yathābhūtaṃ pajānāti.

67. He does not become engaged in form, appropriate it, take a stand upon it as: “myself.” He does not become engaged in feeling, appropriate it, take a stand upon it as: “myself.” He does not become engaged in perception, appropriate it, take a stand upon it as: “myself.” He does not become engaged in sankharas, appropriate them, take

a stand upon them as: “myself.” He does not become engaged in consciousness, appropriate it, take a stand upon it as: “myself.” These five stocks of appropriation, of which he does not become engaged in and appropriate, lead to his welfare and happiness for a long time.

so rūpaṃ na upeti, na upādiyati, na adhiṭṭhāti attā meti. vedanaṃ na upeti na upādiyati, na adhiṭṭhāti attā meti. saññaṃ na upeti na upādiyati, na adhiṭṭhāti attā meti. saṃkhāre na upeti na upādiyati, na adhiṭṭhāti attā meti. viññāṇaṃ na upeti na upādiyati, na adhiṭṭhāti attā meti. tassime pañcupādānakkhandhā anupetā anupādinnā dīgharattaṃ hitāya sukhāya saṃvattantīti.

68. “Just this comes to be, O friend Sariputta, for those venerables who [have] such compassionate ones, well wishers, advisers, instructors as companions in the life of purity. And now having heard this Dhamma exposition of the venerable Sariputta, my mind is liberated from the asavas without appropriations.”

evametam⁹ āvuso sārīputta hoti. yesaṃ āyasmantādisā¹⁰ sabrahmacārino anukampakā atthakāmā ovādakā anusāsakā. idaṃca pana me āyasmato sārīputtassa dhammadesanaṃ sutvā anupādāya āsavehi cittaṃ vimuttanti.

⁹ evañhetam - syā. ■

¹⁰ āyasmantānaṃ tādīsā - machasaṃ, syā. ■

69. This is what the venerable Sariputta said. Delighted, the venerable Yamaka rejoiced in the venerable Sariputta's words.

idamavoca āyasmā sārīputto. attamano āyasmā
yamako āyasmato sārīputtassa bhāsitaṃ abhinandīti.