

0.0.1 Anathapindika

anāthapiṇḍika suttaṃ

1. At one time Anathapindika, the head of household, was afflicted, in pain, severely ill. Then Anathapindika, the head of household, addressed a certain man: “Come you good man, by which way [leads to] the venerable Sariputta, by that way approach. Having approached, pay homage in my name [with your] head at the venerable Sariputta’s feet [and say:], Anathapindika, O Bhante, the head of household, is afflicted, in pain, severely ill, he pays homage [with his] head at the venerable Sariputta’s feet.” Then speak thus: “[It would be] really good, O Bhante, [if] the venerable Sariputta [would] approach the house of Anathapindika, the head of household, out of compassion.”

tena kho pana samayena anāthapiṇḍiko gahapati ābādhiko hoti dukkhito bāḷhagilāno. atha kho anāthapiṇḍiko gahapati aññataraṃ purisaṃ āmantesi: "ehi tvam ambho purisa, yenāyasmā sārīputto tenupasaṅkama, upasaṅkamitvā mama vacanena āyasmato sārīputtassa pāde sirasā vanda, "anāthapiṇḍiko bhante, gahapati ābādhiko hoti dukkhito bāḷhagilāno, so āyasmato sārīputtassa pāde sirasā vandatī"ti. evañca vadehi: "sādhu kira bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā"ti.

2. Yes sir, the man having replied Anathapindika, the head of household, by which way [led to] the venerable Sariputta, by that way he approached. Having approached the venerable Sariputta, having bowed down, he sat down to one side. Having sat down to one side, the man said this to the venerable Sariputta: “Anathapindika, O Bhante, the head of household, is afflicted, in pain, severely ill, he pays homage [with his] head at the venerable Sariputta’s feet.” And he says thus: “[It would be] really good, O Bhante, [if] the venerable Sariputta [would] approach the house of Anathapindika, the head of household, out of compassion.” The venerable Sariputta consented by silence.

evam bhantehi kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yenāyasmā sārīputto tenupasaṅka upasaṅkamitvā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca: "anāthapiṇḍik bhante, gahapati ābādhiko hoti dukkhito bālḥagilāno. so āyasmato sārīputtassa pāde sirasā vandati, evañca vadeti: "sādhukira bhante, āyasmā sārīputto yena anāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkama anukampaṃ upādāyā"ti. adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

3. So then, in the morning, the venerable Sariputta, having dressed, having taken bowl and robe, with the

venerable Ananda as his companion, by which way [led to] the house of Anathapindika, the head of household, by that way they approached. Having approached, he sat down on a prepared seat. Having sat down, the venerable Sariputta ever said this to Anathapindika, the head of household: “I hope, O head of household, that you are bearing up. I hope you are keeping on. I hope your painful feelings are diminishing not increasing, and that their diminishing is evident, not their increasing.” “For me, O Bhante, there is no bearing up, no keeping on. For me severe painful feelings are increasing, not diminishing, and their increasing is evident, not their diminishing.”

atha kho āyasmā sārīputto pubbaṇhasamayam nivāsetvā
 pattacīvaramādāya āyasmatā ānandena, pacchāsamaṇena
 yena anāthapiṇḍikassa gahapatissa nivesanam tenupasaṅkam
 upasaṅkamitvā paññatte āsane nisīdi. nisajja kho
 āyasmā sārīputto anāthapiṇḍikam gahapatim etadavoca:
 kacci te gahapati, khamanīyam kacci yāpanīyam
 kacci dukkhā vedanā paṭikkamanti no abhikkamanti.
 paṭikkamosānam paññāyati no abhikkamo'ti? na
 me bhante, khamanīyam na yāpanīyam bālā me
 dukkhā vedanā abhikkamanti no paṭikkamanti abhikkamosāna
 paññāyati no paṭikkamo"ti.

4. But in fact, O head of household, the form of faithlessness in the Buddha that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of

the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of faithlessness in the Buddha. But for you, O head of household, there is confirmed faith in the Buddha [thus]: “Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious.” And from considering that confirmed faith in the Buddha within yourself, those feelings may subside in this place.

yathārūpena ca kho gahapati, buddhe appasādena samannāgato assutavā puthujjano kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati. tathārūpo te buddhe appasādo natthi. atthi ca kho te gahapati, buddhe aveccappasādo: "itipi so bhagavā araham sammā sambuddho vijjācaraṇasamugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. tañca pana te buddhe aveccappasādaṃ attani samanupassato ñhānaso vedanā paṭippassambheyyuṃ¹.

5. In fact, O head of household, the form of faithlessness in the Dhamma that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there

¹paṭippassambheyya-sīmu, machasaṃ. ■

is not that form of faithlessness in the Dhamma. But for you, O head of household, there is confirmed faith in the Dhamma [thus]: “The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onward, to be comprehended by the wise, each one for one’s self.” And from considering that confirmed faith in the Dhamma within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, dhamme appasādena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te dhamme appasādo natthi atthi ca kho te gahapati, dhamme aveccappasādo: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. tañca pana te dhamme aveccappasādaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

6. In fact, O head of household, the form of faithlessness in the Sangha that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of faithlessness in the Sangha. But for you, O head of household, there is confirmed faith in the Sangha [thus]: “The Sangha of the Auspicious One’s disciples has entered upon the good path, the Sangha of the

Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." And from considering that confirmed faith in the Sangha within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, saṅghe appasādena samannāgato assutavā puthujjano kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te saṅghe appasādo natthi. atthi ca kho te gahapati, saṅghe aveccappasādo: "supaṭipanno bhagavato sāvakaśaṅgho, ujupaṭipanno bhagavato sāvakaśaṅgho, ñāyapaṭipanno bhagavato sāvakaśaṅgho, sāmīcipaṭipanno bhagavato sāvakaśaṅgho yadidaṃ cattāri purisayugāni atṭhapurisapuggalā esabhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā"ti. tañca pana te saṅghe aveccappasādaṃ attani samanupassato tḥānaso vedanā paṭippassambheyyi

7. In fact, O head of household, the form of immorality that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after

death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of immorality. But for you, O head of household, there is the virtue dear to the noble ones [thus]: “unbroken, untorn, unmottled, unspeckled, freeing, praised by the wise, untarnished, leading to samadhi.” And from considering that virtue dear to the noble ones within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, dussīlyena samannāgato
 assutavā puthujjano kāyassa bheda parammaraṇā
 apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
 tathārūpaṃ te dussīlyaṃ natthi. atthi ca kho te
 gahapati ariyakantāni sīlāni akhaṇḍāni acchiddāni
 asabalāni akammāsāni bhujiṣṣāni viññūppasatthāni
 aparāmaṭṭhāni samādhisaṃvattanikāni. tāni ca
 pana te ariyakantāni sīlāni attani samanupassato
 tḥānaso vedanā paṭippassambheyyuṃ.

8. In fact, O head of household, the form of misguided view that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided view. But for you, O head of household, there is the right view. And from considering that right view within yourself, those feelings may subside in this place.

yathārūpāya kho gahapati, micchādiṭṭhiyā samannāgato
 assutavā puthujjano kāyassa bheda parammaraṇā
 apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
 tathārūpā te micchādiṭṭhi natthi atthi ca kho te
 gahapati, sammādiṭṭhi. tañca pana te sammādiṭṭhiṃ
 attani samanupassato ṭhānaso vedanā paṭippassambheyya

9. In fact, O head of household, the form of misguided thought that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided thought. But for you, O head of household, there is the right thought. And from considering that right thought within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, micchāsaṅkappena samannāgato
 assutavā puthujjano kāyassa bheda parammaraṇā
 apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
 tathārūpo te micchāsaṅkappo natthi. atthi ca kho
 te gahapati, sammāsaṅkappo. tañca pana te sammāsaṅka
 attani samanupassato ṭhānaso vedanā paṭippassambheyya

10. In fact, O head of household, the form of misguided speech that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body,

after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided speech. But for you, O head of household, there is the right speech. And from considering that right speech within yourself, those feelings may subside in this place.

yathārūpāya kho gahapati, micchāvācāya samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāvācā natthi. atthi ca kho te gahapati, sammāvācā taṅca pana te sammāvācaṃ attani samanupassato tṭhānaso vedanā paṭippassambheyyuṃ.

11. In fact, O head of household, the form of misguided action that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided action. But for you, O head of household, there is the right action. And from considering that right action within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, micchākammantena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchākammanto natthi. atthi ca kho te gahapati, sammākammanto taṅca

pana te sammākammantaṃ attani samanupassato
 ṭhānaso vedanā paṭippassambheyyuṃ.

12. In fact, O head of household, the form of misguided livelihood that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided livelihood. But for you, O head of household, there is the right livelihood. And from considering that right livelihood within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, micchā ājīvena samannāgato
 assutavā puthujjano kāyassa bheda parammaraṇā
 apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
 tathārūpo te micchāājīvo natthi. atthi ca kho te
 gahapati, sammāājīvo tañca pana te sammāājīvaṃ
 attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

13. In fact, O head of household, the form of misguided effort that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided effort. But for you, O head of household, there is the right effort. And from considering that right effort within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, micchāvāyāmena samannāgato
 assutavā puthujjano kāyassa bheda parammaraṇā
 apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
 tathārūpo te micchāvāyāmo natthi. atthi ca kho
 te gahapati, sammāvāyāmo. tañca pana te sammāvāyāmaṃ
 attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

14. In fact, O head of household, the form of misguided mindfulness that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided mindfulness. But for you, O head of household, there is the right mindfulness. And from considering that right mindfulness within yourself, those feelings may subside in this place.

yathārūpāya kho gahapati, micchāsatiyā samannāgato
 assutavā puthujjano kāyassa bheda parammaraṇā
 apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
 tathārūpā te micchāsati natthi. atthi ca kho te
 gahapati, sammāsati tañca pana te sammāsatiṃ
 attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

15. In fact, O head of household, the form of misguided samadhi that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not

that form of misguided samadhi. But for you, O head of household, there is the right samadhi. And from considering that right samadhi within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, micchāsamādhinā samannāga
assutavā puthujjano kāyassa bheda parammaraṇā
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
tathārūpo te micchāsamādhi natthi. atthi ca kho
te gahapati, sammāsamādhi tañca pana te sammāsamādh
attani samanupassato ṭhānaso vedanā paṭippassambheyy

16. In fact, O head of household, the form of misguided knowledge that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided knowledge. But for you, O head of household, there is the right knowledge. And from considering that right knowledge within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, micchāñāṇena samannāgato
assutavā puthujjano kāyassa bheda parammaraṇā
apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,
tathārūpaṃ te micchāñāṇaṃ natthi. atthi ca kho
te gahapati, sammāñāṇaṃ tañca pana te sammāñāṇaṃ

attani samanupassato tñānaso vedanā paṭippassambheyyum.

17. In fact, O head of household, the form of misguided liberation that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of misguided liberation. But for you, O head of household, there is the right liberation. And from considering that right liberation within yourself, those feelings may subside in this place.

yathārūpāya kho gahapati, micchāvimuttiyā samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāvimutti natthi. atthi ca kho te gahapati, sammāvimutti tañca pana te sammāvimuttiṃ attani samanupassato tñānaso vedanā paṭippassambheyyum.

18. Then the feelings of Anathapindika, the head of household, subsided in that place. Then Anathapindika, the head of household, served the venerable Sariputta and the venerable Ananda with his very own dish of boiled rice. Then, when the venerable Sariputta had eaten and removed his hand from the bowl, Anathapindika, the head of household, having taken a certain lower seat, sat down to one side. Having sat down to one side, the venerable Sariputta rejoiced in [the generosity of]

Anathapindika, the head of household with these verses:

atha kho anāthapiṇḍikassa gahapatissa ṭhānaso
vedanā paṭippassambhimsu². atha kho anāthapiṇḍiko
gahapati āyasmantaṃ sārīputtaṃ āyasmantañca
ānandaṃ sakeneva thālipākena parivisi. atha kho
anāthapiṇḍiko gahapati, āyasmantaṃ sārīputtaṃ
bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ
gahetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ
kho anāthapiṇḍikaṃ gahapatiṃ āyasmā sārīputto
imāhi gāthāhi anumodi:

“Of whom faith in the Tathagata,
is well established, unshakeable;
of whom there is goodness and virtue,
pleasing and agreeable to the noble ones.

yassa saddhā tathāgate,
acalā suppatiṭṭhitā;
sīlañca yassa kalyāṇaṃ,
ariyakantaṃ paṣaṃsitāṃ.

Of whom there is faith in the Sangha,
and view that has come to be straight;
they say that “such a one is not poor,”
that such one’s life is not in vain.

saṅghe pasādo yassatthi,
ujubhūtañca dassanaṃ;

²paṭippassambhi-syā. ■

adaliddo'ti taṃ āhu,
amoghaṃ tassa jīvitam.

Therefore faith and virtue,
confidence and vision of the Dhamma;
the wise ones devote themselves to,
recollecting the Buddha's teaching."

tasmā saddhañca sīlañca,
pasādaṃ dhammadassanaṃ;
anuyuñjetha medhāvī,
saraṃ buddhānasāsana'nti".

19. Then the venerable Sariputta, having rejoiced in [the generosity of] Anathapindika, the head of household with these verses, having risen up from his seat, departed. Then by which way [led to] the Auspicious One, by that way the venerable Ananda approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the Auspicious One ever said this to the venerable Ananda: "Well, from where, O Ananda, are you coming from in the middle of the day." Bhante, the venerable Sariputta, has been advising Anathapindika, the head of household, with such and such advise. "A wise one, O Ananda, is Sariputta. Of great wisdom, O Ananda, is Sariputta, in as much as he can indeed analyze the four factors of stream entry from ten aspects."

atha kho āyasmā sārīputto anāthapiṇḍikaṃ gahapatiṃ

imāhi gāthāhi anumoditvā utthāyāsānā pakkami.
 atha kho āyasmā ānando yena bhagavā tenupasaṅkami.
 upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ
 nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ
 bhagavā etadavoca: "handā kuto nu tvaṃ ānanda,
 āgacchasi divādivassā"ti. āyasmatā bhante, sārīputtena
 anāthapiṇḍiko gahapati iminā ca iminā ca ovādena
 ovaditoti. paṇḍito ānanda, sārīputto mahāpañño
 ānanda, sārīputto, yatra hi nāma cattāri sotāpattiyaṅgāni
 dasahi ākārehi³ vibhajissatīti.

³dasahākārehi-syā, machasaṃ. ■
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