

### 0.0.1 Yamaka

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

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."

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."

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

### 0.0.1 yamaka suttaṃ

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

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

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

4. atha kho te bhikkhu yenāyasmā yamako tenupa-saṃkamimsu. upasaṃkamitvā āyasmatā yamakena saddhiṃ sammodimsu 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 bhedaṃ ucchijjati vinassati na hoti parammaraṇā, ti.

the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.””

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.”

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.”

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

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 ap-

5. evaṃ kho'haṃ<sup>1</sup> āvuso bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchiṃjati vinassati na hoti parammaraṇā'ti.

6. mā āvuso yamaka evaṃ avaca, bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ<sup>2</sup>, na hi bhagavā evaṃ vadeyya: "khīṇāsavo bhikkhu kāyassa bhedaṃ ucchiṃjati vinassati na hoti parammaraṇā'ti.

7. evampi kho āyasmā yamako tehi bhikkhūhi vuccamāno tatheva taṃ pāpakaṃ diṭṭhagataṃ thāmasā parāmassa<sup>3</sup> abhinivissa voharati "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchiṃjati vinassati na hoti parammaraṇā'ti. "

8. yato kho te bhikkhū nāsakkhiṃsu. āyasmantaṃ yamakaṃ etasmā pāpakā diṭṭhigatā vivecetum. atha kho te bhikkhū utṭhāyāsanaṃ yenāyasmā sārīputto tenupasaṅkamīṃsu, upasaṅkamtvā 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 tenupasaṅkamatū anukampaṃ

<sup>1</sup>evaṃ khvāhaṃ - syā, machasaṃ. ■

<sup>2</sup>abbhāvikkhānaṃ - machasaṃ. ■

<sup>3</sup>parāmāsā - machasaṃ. ■

proached. 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.

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.”

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.”

upādāyā"ti. adhivāsesi kho āyasmā sārīputto tuñhībhāvena.

9. atha kho āyasmā sārīputto sāyanhasamayaṃ 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 vinasati na hoti parammaraṇā"ti.

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

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

12. yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

13. yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamsmi, eso me attā"ti? no hetam āvuso.

11. “So what do you think, O friend Yamaka? Is form permanent or impermanent?” Impermanent, O friend.
12. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”
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.
14. “Is feeling permanent or impermanent?” Impermanent, O friend.
15. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”
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.
17. “Is perception permanent or impermanent?” Impermanent, O friend.
18. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

14. vedanā niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

15. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

16. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no hetam āvuso.

17. saññā niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

18. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

19. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no hetam āvuso.

20. saṃkhārā niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

21. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

22. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no hetam āvuso.

23. viññāṇaṃ niccaṃ vā aniccaṃ vā'ti? aniccaṃ 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.

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

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

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.

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

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

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.

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,

24. yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

25. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no hetuṃ āvuso.

26. tasmātiḥāvuso yamaka, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ rūpaṃ "netuṃ mama neso'hamasmi na me'so attā"ti. evamevaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ vedanaṃ: 'netuṃ mama neso'hamasmi na me so attā"ti, evamevaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci saññā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ saññaṃ: 'netuṃ mama neso'hamasmi na me so attā"ti, evamevaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ye keci saṅkhārā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbhaṃ saṅkhāraṃ: 'netuṃ mama neso'hamasmi na me so attā"ti, evamevaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike

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.”

27. Seeing thus, O friend Yamaka, the one to whom the hearing [of the Dhamma] comes to be, the noble disciple, becomes alienated in form, in feelings too he becomes alienated, in perception too he becomes alienated, in sankharas too he becomes alienated, also alienated

vā sabbam viññāṇam: 'netam mama neso'hamasmi na me so attā'ti, evametam yathābhūtam sammappaññāya daṭṭhabbam.

**27.** evam passam āvuso, yamaka sutavā ariyasāvako rūpasmimpi nibbindati vedanāyapi nibbindati saññāyapi nibbindati saṃkhāresupi nibbindati. viññāṇasmimpi nibbindati. nibbindam virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti' ñāṇam hoti. khīṇā jāti. vusitam brahmacariyam. kataṃ karaṇīyam nāparam itthattāyāti pajānātīti.

**28.** tam kiṃ maññasi āvuso yamaka, 'rūpaṃ tathāgato'ti samanupassasīti? no hetam āvuso.

**29.** vedanā tathāgato'ti samanupassasīti? no hetam āvuso.

**30.** saññā tathāgato'ti samanupassasīti? no hetam āvuso.

**31.** saṃkhāre tathāgato'ti samanupassasīti? no hetam āvuso.

**32.** viññāṇam tathāgato'ti samanupassasīti? no hetam āvuso.

in consciousness too he becomes alienated. Alienation fades away. From fading away, it 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."

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

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

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

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

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

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.

**33.** taṃ kiṃ maññasi āvuso yamaka, rūpasmiṃ "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra rūpā tathāgatoti samanupassasī'ti? no hetam āvuso.

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

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

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

**37.** viññānasmim rūpasmiṃ "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra viññānasmim tathāgato'ti samanupassasīti? no hetam āvuso.

**38.** taṃ kiṃ maññasi āvuso yamaka, rūpaṃ vedanāṃ saññāṃ saṃkhāre viññāṇaṃ tathāgatoti samanupassasī'ti? "No hetam, āvuso".

**39.** taṃ kiṃ maññasi āvuso yamaka, ayaṃ so arūpī avedano asaṇṇī asaṃkhāro aviññāṇo tathāgatoti samanupassati. 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.

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.

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.

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.

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.

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.

40. But here, O friend Yamaka, [given that] from truth and fact, the Tathagata is not being affirmed by you even

40. ettha ca te āvuso yamaka diṭṭheva dhamme saccato thetato<sup>4</sup> tathāgate anupalabbhiyamāne<sup>5</sup> kallaṃ nu te taṃ veyyākaraṇaṃ "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchiḍḍati vinassati na hoti parammaraṇā'ti? ahu kho me taṃ āvuso sariputta, pubbe aviddasuno pāpakaṃ diṭṭhigataṃ idaṃca pana me āyasmato sārīputtassa dhammadesanaṃ sutvā tañceva ca pāpakaṃ diṭṭhigataṃ pahīnaṃ, dhammo ca me abhisameto'ti<sup>6</sup>.

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

42. sace maṃ āvuso evaṃ puccheyyūṃ: "yo so yamaka, bhikkhu arahāṃ khīṇāsavo so kāyassa bhedaṃ parammaraṇā kiṃ hoti'ti? evaṃ puṭṭho'haṃ 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

<sup>4</sup>tathato - syā. ■

<sup>5</sup>tathāgate anupalabbhiyamāno - machasaṃ, syā. ■

<sup>6</sup>abhisamito - machasaṃ, syā. ■



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.”

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?”

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 answer 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

taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadattha-gatanti". evaṃ puṭṭho'haṃ āvuso, evaṃ byākareyyanti.

43. sādhu sādhu āvuso yamaka, tenahāvuso yamaka, upamante karissāmi etasseva atthassa bhiyyosomat-tāya ñāṇāya.

44. seyyathāpi āvuso yamaka, gahapati vā gahapati-putto vā aḍḍho mahaddhano mahābhogo, so ca ārak-khasampanno tassa kocideva puriso uppajjeyya anat-thakāmo ahitakāmo ayogakkhemakāmo jīvitā vorope-tukāmo, tassa evamassa: "ayaṃ kho gahapati vā ga-hapatiputto vā aḍḍho mahaddhano mahābhogo, so ca ārakkhasampanno na vyāsukaro<sup>7</sup> pasayiha jīvitā voro-petuṃ, yannūnāhaṃ anupakhajja jīvitā voropeyya'nti. so taṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṃka-mitvā evaṃ vadeyya: "upaṭṭhaheyyaṃ taṃ bhante"ti. tamenam so gahapati vā gahapati putto vā upaṭṭhā-peyya, so upaṭṭhaheyya, pubbuṭṭhāyi pacchātīpāti kiṃ-kārapaṭissāvi manāpacāri piyavādi.

45. tassa so gahapati vā gahapatiputto vā mittato'pi naṃ saddaheyya. suhajjato 'pi naṃ saddaheyya ta-smiṃ vissāsaṃ āpajjeyya, yadā kho āvuso tassa puri-sassa evamassa: "saṃvissatṭho kho myāyaṃ gahapati vā gahapatiputto vāti. " atha naṃ rahogataṃ veditvā tiṇhena satthena jīvitā voropeyya.

<sup>7</sup>"nāyaṃ sukaro - machasaṃ nahāyaṃ sukaro - syā. ■

pts page 113 ■

bjt page 196 ■

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.

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.

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.

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

47. 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, rūpasmim vā attānaṃ.

48. vedanaṃ attato samanupassati, vedanāvantam vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ.

49. saññaṃ attato samanupassati, saññāvantam vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ.

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

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.

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."

47. It is just so, O friend, the one to whom the hearing [of the Dhamma] does not come to be, the puthujjana; the one who does not possess the vision of the noble ones, not well-versed, not trained in the noble ones' Dhamma; the one who does not possess the vision of the true men,

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

52. 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. dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ nappajānāti, dukkhaṃ vedanaṃ dukkhaṃ vedanāti yathābhūtaṃ nappajānāti, dukkhaṃ saññaṃ dukkhaṃ saññāti yathābhūtaṃ nappajānāti, dukkhaṃ saṃkhāre dukkhaṃ saṃkhāreti yathābhūtaṃ nappajānāti, dukkhaṃ viññāṇaṃ dukkhaṃ viññāṇati yathābhūtaṃ nappajānāti.

54. anattaṃ rūpaṃ anattā<sup>8</sup> rūpanti yathābhūtaṃ nappajānāti, anattaṃ vedanaṃ anattā vedanāti yathābhūtaṃ nappajānāti, anattaṃ saññaṃ anattā saññāyati yathābhūtaṃ nappajānāti. anatte saṃkhāre anattā saṃkhārāti yathābhūtaṃ nappajānāti, anattaṃ viññāṇaṃ anattaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

not well-versed, 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.

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

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

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

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

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.

53. He does not wisely understand as it has come to be, suffering form as suffering form, suffering feeling

55. saṃkhatam rūpaṃ saṃkhatam rūpanti yathābhūtaṃ nappajānāti, saṃkhatam vedanam saṃkhatā vedanāti yathābhūtaṃ nappajānāti, saṃkhatam saññaṃ saṃkhatā saññāyati yathābhūtaṃ nappajānāti. saṃkhate saṃkhāre saṃkhatā saṃkhārāti yathābhūtaṃ nappajānāti, saṃkhatam viññāṇaṃ saṃkhatam viññāṇa'nti yathābhūtaṃ nappajānāti.

56. vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ nappajānāti, vadhakaṃ vedanam vadhakā vedanāti yathābhūtaṃ nappajānāti, vadhakaṃ saññaṃ vadhakā saññāyati yathābhūtaṃ nappajānāti. vadhake saṃkhāre saṃkhatā saṃkhārāti yathābhūtaṃ nappajānāti, vadhakaṃ viññāṇaṃ vadhakaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

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

58. sutavā ca kho āvuso ariyasāvako ariyānaṃ dasāsvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāsvī sappurisdhammassa kovido sappurisdhamme suvinīto na rūpaṃ attato samanupas-



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

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.

55. He does not wisely understand 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.

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.

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

sati, na rūpavantam vā attānam. na attani vā rūpam,  
na rūpasmim vā attānam.

**59.** na vedanā attato samanupassati, na vedanāvan-  
tam vā attānam, na attani vā vedanam, na vedanā-  
smim vā attānam.

**60.** na saññā attato samanupassati, na saññāvan-  
tam vā attānam, na attani vā saññam, na saññāsmim  
vā attānam.

**61.** na saṃkhare attato samanupassati, na saṃkhā-  
rāvantam vā attānam, na attani vā saṃkhārānam, na  
saṃkhārānasmim vā attānam.

**62.** na viññānam attato samanupassati, na viññāna-  
vantam vā attānam, na attani vā viññānam, na viññā-  
nasmim vā attānam.

**62.** so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ  
pajānāti aniccaṃ vedanaṃ so aniccaṃ rūpaṃ anic-  
caṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saññā so  
aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajā-  
nāti aniccaṃ saṃkhāre so aniccaṃ rūpaṃ aniccaṃ rū-  
panti yathābhūtaṃ pajānāti aniccaṃ viññānam anic-  
caṃ viññānanti yathābhūtaṃ pajānāti.

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.

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, well-versed, 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.

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

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

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

**63.** 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.** 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.** saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ vedanaṃ so saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ saññā so saṃkhataṃ rūpaṃ rūpanti yathābhūtaṃ pajānāti saṃkhate saṃkhāre so anattā rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ viññāṇaṃ saṃkhataṃ viññāṇanti yathābhūtaṃ pajānāti.

**66.** vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ pajānāti vadhakaṃ vedanaṃ so vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ pajānāti vadhakaṃ saññā so vadhakaṃ rūpaṃ rūpanti yathābhūtaṃ pajānāti vadhake saṃkhāre so vadhakaṃ rūpaṃ vadhakaṃ rū-

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

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.

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.

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.

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.

panti yathābhūtaṃ pajānāti vadhakaṃ viññāṇaṃ vadhakaṃ viññāṇanti yathābhūtaṃ pajānāti.

**67.** 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 pañcupādānakhandhā anupetā anupādinna dīgharattaṃ hitāya sukhāya saṃvattantīti.

**68.** evametam<sup>9</sup> āvuso sārīputta hoti. yesaṃ āyasman-tādisā<sup>10</sup> sabrahmacārino anukampakā atthakāmā ovā-dakā anusāsakā. idaṃca pana me āyasmato sārīput-tassa dhammadesanaṃ sutvā anupādāya āsavehi cit-taṃ vimuttanti.

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

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<sup>9</sup> evañhetam - syā. ■

<sup>10</sup> āyasmantānaṃ tādisā - machasaṃ, syā. ■

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.

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.

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.”

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

