

### 0.0.1 migasālā discourse on

1. At one time the Auspicious One was dwelling in Sāvatti at Jeta's Grove, Anathapindika's Park. It so happened that in the morning, the venerable Ananda, having dressed, having taken bowl and robe, by which [way led to] the female lay disciple, Migasala's house, by that way he approached. Having approached, he sat down on a prepared seat. Then, by which [way led to] the venerable Ananda, by that way the female lay disciple, Migasala approached. Having approached the venerable Ananda, having bowed down, she sat down to one side. Having sat down to one side, the female lay disciple, Migasala said this to the venerable Ananda:

2. Bhante Ananda, indeed how — oh, how — is this

### 0.0.1 migasālā sut- taṃ

ekam samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā ānando pubbanhasamayaṃ nivāsetvā pattacīvaramā-dāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami. upasaṅkamtvā paññatte āsane nisīdi. atha kho migasālā upāsikā yenāyasmā ānando tenu-pasaṅkami. upasaṅkamtvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho migasālā upāsikā āyasmantaṃ ānandaṃ etadavoca:

kathaṃ kathaṃ nāmāyaṃ bhante ānanda

Dhamma taught by the Auspicious One to be understood, in as much as one who is celibate and one who is not celibate will both have the very same destination in their after-death state? Bhante, my father, Purana, who was celibate, living withdrawn, abstaining from sexual intercourse, the villager's conduct. He passed away [and] the Auspicious One declared [him to be] “a sakadagami, who has re-arisen as a [celestial] being in the Tusita group.” Bhante, my father's brother, Isidatta, who was not celibate but lived happily with his own wife, also passed away. The Auspicious One declared [him to be] “a sakadagami, who has re-arisen as a [celestial] being in the Tusita group.”

3. “Bhante Ananda, indeed how — oh, how — is this Dhamma taught by the Aus-

bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? pitā me bhante purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā. so kālakato bhagavatā vyākato sakadāgāmī satto tusitaṃ kāyaṃ uppanno'ti. pettā pi yo me bhante isidatto abrahmacārī ahosi sadārasantuṭṭho. sopi kālakato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ uppanno'ti.

kathaṃ kathaṃ nāmāyaṃ bhante ānanda

picious One to be understood, in as much as one who is celibate and one who is not celibate will both have the very same destination in their after-death state?” “Just so, sister. The Auspicious One did declare this.”

4. So then, the venerable Ananda, having taken alms-food at the female lay disciple, Migasāla’s house, having risen from his seat, departed. Then after the meal, the venerable Ananda, having gone back after alms gathering, by which [way led to] the Auspicious One, by that way he approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the venerable Ananda said this to the Auspicious One:

5. Here Bhante, in the morn-

bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubhosamasamagatikā bhavissanti abhisam-parāya'nti. evaṃ kho panetaṃ bhagini bhagavatā byākata'nti.

atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātāṃ gahetvā utthāyāsanā pakkāmi. atha kho āyasmā ānando pacchābhataṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etada-voca:

idhāhaṃ bhante pub-

ing, having dressed, having taken bowl and robe, by which [way led to] the female lay disciple, Migasala's house, by that way I approached. Having approached, I sat down on a prepared seat. Then, by which [way led to] me, by that way the female lay disciple, Migasala approached. Having approached me, having bowed down, she sat down to one side. Having sat down to one side, the female lay disciple, Migasala said this to me:

6. Bhante Ananda, indeed how — oh, how — is this Dhamma taught by the Auspicious One to be understood, in as much as one who is celibate and one who is not celibate will both have the very same destination in their after-death state? Bhante, my father, Purana, who was celibate, living withdrawn, abstaining from sexual in-

banhasamayam nivāsetvā pattacīvaramā-dāya yena migasālāya upāsikāya nivesanam tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdim. atha kho bhante migasālā upāsikā yenāhaṃ tenu-pasaṅkami. upasaṅka-mitvā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho bhante migasālā upāsikā maṃ etada-voca:

kathaṃ kathaṃ nāmāyaṃ bhante ānanda bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? pitā me bhante purāṇo brahmacārī ahosi ārācārī virato methunā gāmadhammā. so kā-

tercourse, the villager's conduct. He passed away [and] the Auspicious One declared [him to be] "a sakadagami, who has re-arisen as a [celestial] being in the Tusita group." Bhante, my father's brother Isidatta, who was not celibate but lived happily with his own wife, also passed away. The Auspicious One declared [him to be] "a sakadagami, who has re-arisen as a [celestial] being in the Tusita group."

7. "Bhante Ananda, indeed how — oh, how — is this Dhamma taught by the Auspicious One to be understood, in as much as one who is celibate and one who is not celibate will both have the very same destination in their after-death state?" When thus was said, Bhante, I said this to the female lay disciple, Migasāla: "Just so, sister. The Auspicious One did declare

lakato bhagavatā byā-kato sakadāgāmī satto tusitaṃ kāyaṃ upapanno'ti. pettāpi yo me bhante isidatto abrahmacārī ahosi sadārasantuṭṭho. so'pi kālakato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ upapanno'ti.

kathaṃ kathaṃ nāmāyaṃ bhante ānanda bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāya'nti, evaṃ vutte ahaṃ bhante migasālaṃ upāsikaṃ etadavocaṃ: evaṃ kho pane-taṃ bhagini bhagavatā

this.”

8. But who, Ananda, is the female lay disciple, Migasala, a foolish, unaccomplished woman with a woman’s wisdom. And who have knowledge of persons or individuals pertaining to this world and the world beyond?

9. These ten individuals, O Ananda, are to be found existing in the world. Which ten?

10. 1. Here Ananda, a certain individual is immoral but he does not wisely understand as it has come to be, that liberation by state of mind, liberation by wisdom, where that immorality of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also not done that by which great learning of [the Dhamma]

byākata’nti.

kā cānanda migasālā  
upāsikā bālā abyattā  
ambakā ambakapaññā  
<sup>1</sup>? ke ca purisapugga-  
laparopariyañāṇo?

dasayime ānanda pug-  
galo santo saṃvijja-  
mānā lokasmi. katame  
dasa:

1. idhānanda ekacco  
puggalo dussīlo hoti,  
tañca cetovimuttiṃ  
paññāvimuttiṃ yathā-  
bhūtaṃ nappajānāti,  
yatthassa taṃ dussī-  
lyam aparisesaṃ niruj-  
jhati, tassa savaṇena  
pi akataṃ hoti, bāhu-  
saccena pi akataṃ

<sup>1</sup> amamakā amamakapaṭṭā-  
machasaṃ, andhakā  
andhakapaṭṭā-syā. ■

comes to be. He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

11. 2. Here Ananda, a certain individual is immoral and he wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom, where that immorality of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he has also done that by which great learning of [the Dhamma] comes to be. He has penetrated [the Dhamma] by view. He gains temporary liberation. With the breakup of the body, after death, he is headed for distinction not

hoti diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikampi<sup>2</sup> vimuttiṃ na labhati, so kāyassa-bhedā parammaraṇā hānāya pareti no visesāya, hānagāmī yeva hoti no visesagāmī.

2. idha panānanda ekacco puggalo dussīlo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati, tassa savaṇṇena, pi kataṃ hoti, bāhusaccena, pi kataṃ hoti diṭṭhiyā, pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati, so kāyassa-bhedā parammaraṇā visesāya pareti, no hā-

<sup>2</sup>sāmāyikamapi simu. machasaṃ. ■

for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

12. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?” That [judging] indeed, O Ananda, comes to be for the harm and suffering of those for a long time.

13. “Therein Ananda, whichever individual is immoral and wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom where that immorality of his ceases without remainder; who has done that by which hearing of [the Dhamma] comes to be; who has also done that by which great learning of [the Dham-

nāya, visesagāmī yeva hoti, no hānagāmī.

tatrānanda pamāṇikā pamiṇanti 'imassā'pi teva dhammā, aparassā'pi teva dhammā. kasmā tesam eko hīno, eko paṇīto'ti. tam hi tesam ānanda hoti dīgharattaṃ ahitāya dukkhāya.

tatrānanda yvāyaṃ puggalo dussīlo hoti. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ dussīlyam aparisesaṃ nirujjhati. tassa savanena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi



ma] comes to be, who has penetrated [the Dhamma] by view; who gains temporary liberation; this individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason for that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you not be [one of] those who are judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judgment on individuals.

14. 3. Yet, here Ananda, a certain individual is virtuous but he does not wisely understand as it has come to be, that liberation by state

paṭividdham hoti. sāmāyikampi vimuttiṃ labhati, ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha<sup>3</sup> ti. tadanantaraṃ<sup>4</sup> ko jāneyya aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatiḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda<sup>5</sup> puggalesu pamāṇaṃ gaṇheyyaṃ, yo vāpanassa mādiso.

3. idha paṇānanda ekacco puggalo sīlavā

<sup>3</sup>nibbāhati bahusu. ■

<sup>4</sup>tadanantaraṃ syā. ■

<sup>5</sup>ahañcānanda sīmu. syā. ■

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of mind, liberation by wisdom, where that virtue of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also not done that by which great learning of [the Dhamma] comes to be. He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

15. 4. Yet, here Ananda, a certain individual is virtuous and he wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom, where that virtue of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he

hoti, tañca cetovimuttim paññāvimuttim yathābhūtaṃ nappa-jānāti, yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati, tassa savaṇṇena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikampi vimuttim na labhati, so kāyassabhedā parammaraṇā hānāya pareti, no visesaṃ hānagāmī yeva hoti, no visesagāmī.

4. idha panānanda ekacco puggalo sīlavā hoti, tañca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati, tassa savaṇṇena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi paṭividdhaṃ hoti,

has also done that by which great learning of [the Dhamma] comes to be. He has penetrated [the Dhamma] by view. He gains temporary liberation. With the breakup of the body, after death, he is headed for distinction not for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

16. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?” That [judging] indeed, O Ananda, comes to be for the harm and suffering of those for a long time.

17. “Therein Ananda, whichever individual is virtuous and wisely understands as it has come to be, that liberation

sāmayikampi vimuttiṃ labhati, so kāyassa-bhedā parammaraṇā visesāya paretī, no hānāya. visesaḡāmīyeva hotī, no hānaḡāmī.

tatrānanda pamāṇikā pamiṇanti 'imassā'pi teva dhammā, aparassā'pi teva dhammā. kasmā tesam eko hīno, eko paṇīto'tī. tam hi tesam ānanda hotī dīgharattam ahitāya dukkhāya.

tatrānanda yvāyam puggalo sīlavā hotī. taṅca cetovimuttiṃ

by state of mind, liberation by wisdom where that virtue of his ceases without remainder; who has done that by which hearing of [the Dhamma] comes to be; who has also done that by which great learning of [the Dhamma] comes to be, who has penetrated [the Dhamma] by view; who gains temporary liberation; this individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason for that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you not be [one of] those who are judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judg-

paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti. sāmāyikampi vimuttiṃ labhati, ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca pañītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha'ti. tadan-taraṃ ko jāneyya aññatra tathāgatena. ta-smātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatiḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

ment on individuals.

18. 5. Yet, here Ananda, a certain individual has acute lust but he does not wisely understand as it has come to be, that liberation by state of mind, liberation by wisdom, where that lust of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also not done that by which great learning of [the Dhamma] comes to be. He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

19. 6. Yet here Ananda, a certain individual has acute lust and he wisely under-

5. idha panānanda ekacco puggalo tibbarāgo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa so rāgo apariseso nirujjhati, tassa savaṇṇena'pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati, so kāyassa-bhedā parammaraṇā hānāya pareti, no visesaṃ. hānagāmī yeva hoti, no visesagāmī.

6. idha panānanda ekacco puggalo tibbarāgo hoti, tañca cetovi-

stands as it has come to be, that liberation by state of mind, liberation by wisdom, where that lust of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he has also done that by which great learning of [the Dhamma] comes to be. He has penetrated [the Dhamma] by view. He gains temporary liberation. With the breakup of the body, after death, he is headed for distinction not for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

20. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?” That [judging] indeed, O Ananda, comes to be for

muttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa so rāgo apariseso nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. so kāyassa bheda parammaraṇā visesāya pareti no hānāya, visesagāmīyeva hoti no hānagāmī.

tatrānanda pamāṇikā pamiṇanti 'imassā'pi teva dhammā, aparassā'pi teva dhammā. kasmā tesam eko hīno, eko paṇīto'ti. taṃ hi tesam ānanda hoti dīgharattaṃ ahitāya dukkhāya.

the harm and suffering of those for a long time.

21. “Therein Ananda, whichever individual has acute lust and wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom where that lust of his ceases without remainder; who has done that by which hearing of [the Dhamma] comes to be; who has also done that by which great learning of [the Dhamma] comes to be, who has penetrated [the Dhamma] by view; who gains temporary liberation; this individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason for that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you

tatrānanda yvāyaṃ  
puggalo tibbarāgo hoti.  
tañca cetovimuttiṃ  
paññāvimuttiṃ yathā-  
bhūtaṃ pajānāti. yat-  
thassa taṃ rāgo aparī-  
sesaṃ nirujjhati. tassa  
savaṇena'pi kataṃ  
hoti, bāhusaccena'pi  
kataṃ hoti, diṭṭhiyā'pi  
paṭividdhaṃ hoti. sā-  
mayikampi vimuttiṃ  
labhati, ayaṃ ānanda  
puggalo amunā pu-  
rimena puggalena  
abhikkantataro ca pa-  
ṇītataro ca. taṃ kissa  
hetu: imaṃ hi ānanda  
puggalaṃ dhamma-  
soto nibbaha'ti. tadan-  
taraṃ ko jāneyya añ-  
ñatra tathāgatena. ta-  
smātiḥānanda mā pug-  
galesu pamāṇikā ahu-  
vattha, mā puggalesu  
pamāṇaṃ gaṇhittha,  
khaññatīḥānanda pug-

not be [one of] those who are judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judgment on individuals.

22. 7. Yet, here Ananda, a certain individual is prone to anger but he does not wisely understand as it has come to be, that liberation by state of mind, liberation by wisdom, where that anger of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also not done that by which great learning of [the Dhamma] comes to be. He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for dete-

galo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

7. idha panānanda ekacco puggalo kodhano hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti. yatthassa so kodho apariseso nirujjhati, tassa savaṇṇena'pi akataṃ hoti, bāhusaccena'pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. so kāyassa bheda parammaraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī.



rioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

23. 8. Yet here Ananda, a certain individual is prone to anger and he wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom, where that anger of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he has also done that by which great learning of [the Dhamma] comes to be. He has penetrated [the Dhamma] by view. He gains temporary liberation. With the breakup of the body, after death, he is headed for distinction not for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

24. Therein Ananda, those

8. idha panānanda ekacco puggalo kodhano hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa so kodho apariseso nirujjhati, tassa savanena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. so kāyassa bheda parammaraṇā visesāya pareti no hānāya, visesagāmīyeva hoti no hānagāmī.

tatrānanda pamāṇikā

who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?” That [judging] indeed, O Ananda, comes to be for the harm and suffering of those for a long time.

25. “Therein Ananda, whichever individual is prone to anger and wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom where that anger of his ceases without remainder; who has done that by which hearing of [the Dhamma] comes to be; who has also done that by which great learning of [the Dhamma] comes to be, who has penetrated [the Dhamma] by view; who gains temporary liberation; this individual, O Ananda, is more brilliant and more excellent than the

pamiṇanti 'imassā'pi teva dhammā, aparassā'pi teva dhammā. kasmā tesam eko hīno, eko paṇīto'ti. tam hi tesam ānanda hoti dīgharattam ahitāya dukkhāya.

taṭṭhānanda yvāyaṃ puggalo kodhano hoti. tañca cetovimuttiṃ paññāvimuttiṃ ya-thābhūtaṃ pajānāti. yatthassa tam kodho aparisesam nirujjhati. tassa savaṇena'pi katam hoti, bāhusaccena'pi katam hoti, diṭṭhiyā'pi paṭividdham hoti. sāmāyikampi vimuttiṃ labhati, ayam ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. tam kissa hetu: imam hi ānanda puggalam dhamma-

former individual. What is the reason for that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you not be [one of] those who are judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judgment on individuals.

26. 9. Yet, here Ananda, a certain individual is restless but he does not wisely understand as it has come to be, that liberation by state of mind, liberation by wisdom, where that restlessness of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to be; he has also

soto nibbaha'ti. tadan-taram ko jāneyya añ-ñātra tathāgatena. ta-smātihānanda mā pug-galesu pamāṇikā ahu-vattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatihānanda pug-galo puggalesu pamā-ṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pa-māṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

9. idha panānanda ekacco puggalo ud-dhato hoti, tañca ce-tovimuttiṃ paññāvi-muttiṃ yathābhūtaṃ nappajānāti. yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati, tassa savaṇena'pi akataṃ hoti, bāhusaccena'pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti,

not done that by which great learning of [the Dhamma] comes to be. He has not penetrated [the Dhamma] by view. He does not gain temporary liberation. With the breakup of the body, after death, he is headed for deterioration not for distinction, he is one who simply goes to deterioration, not one who goes to distinction.

27. 10. Yet here Ananda, a certain individual is restless and he wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom, where that restlessness of his ceases without remainder. He has done that by which hearing of [the Dhamma] comes to be; he has also done that by which great learning of [the Dhamma] comes to be. He has penetrated [the Dhamma] by view. He gains temporary liberation. With the breakup

sāmayikampi vimuttiṃ na labhati. so kāyassa bheda parammaraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī.

10. idha panānanda ekacco puggalo ud-dhato hoti, tañca ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ uddhaccaṃ aparisaṃ nirujjhati, tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmayikampi vimuttiṃ labhati. so kāyassa bheda parammaraṇā visesāya pareti no hānāya. visesagāmīyeva

of the body, after death, he is headed for distinction not for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

28. Therein Ananda, those who are judgmental, judging [thus]: “This one is of just that nature, the other one too is of just that nature. From what [difference] is one of those inferior and one superior?” That [judging] indeed, O Ananda, comes to be for the harm and suffering of those for a long time.

29. “Therein Ananda, whichever individual is restless but wisely understands as it has come to be, that liberation by state of mind, liberation by wisdom where that restlessness of his ceases without remainder; who has done that by which hearing of [the Dhamma] comes to be; who

hoti no hānagāmī.

tatrānanda pamāṇikā  
pamiṇanti 'imassa'pi  
teva dhammā, aparassa'pi  
teva dhammā.  
kasmā nesam eko hīno  
eko paṇīto'ti. tam hi  
tesam ānanda hoti dī-  
gharattam ahitāya duk-  
khāya.

tatrānanda yvāyam  
puggalo uddhato hoti,  
tañca cetovimuttim  
paññāvimuttim yathā-  
bhūtam pajānāti. yat-  
thassa tam uddhaccaṃ  
aparisesam nirujjhati.  
tassa savaṇena'pi ka-  
tam hoti, bāhusac-

has also done that by which great learning of [the Dhamma] comes to be, who has penetrated [the Dhamma] by view; who gains temporary liberation.

30. This individual, O Ananda, is more brilliant and more excellent than the former individual. What is the reason for that? This is because, O Ananda, the stream of Dhamma carries along that individual.” Who could understand that difference except for the Tathagata. Therefore, Ananda, let you not be [one of] those who are judgmental on individuals, do not you hold judgments on individuals. Individuals, O Ananda, holding judgment on others harm [themselves]. But I, Ananda, or else someone like me, may hold judgment on individuals.

cena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hetuṃ ānanda puggalaṃ dhammasoto nibbahati. tadantaṃ<sup>6</sup> ko jāneyya aññatra tathāgatena. tasmā tihānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha. khaññatihānanda puggalesu pamāṇaṃ gaṇhanto. ahaṃ vā ānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

31. But who, Ananda, is the female lay disciple, Migasala, a foolish, unaccomplished woman with a woman's wisdom. And who have knowledge of persons or individuals pertaining to this world and the world beyond? These ten individuals, O Ananda, are to be found in the world.

32. "Given the form of virtue Purana was endowed with, O Ananda, if Isidatta would have been endowed with that form of virtue, then Isidatta's destination of final knowledge comes not to be in this world like Purana. And given the form of wisdom Isidatta was endowed with, O Ananda, if Purana would have been endowed with that form of wisdom, then Purana's destination of final knowledge too comes not to be in this world like Isidatta. Thus, O Ananda, both these

kā cānanda migasālā  
upāsikā bālā abyattā  
ambakā ambakapaññā,  
ke ca purisapuggala-  
paropariye ñāṇe. ime  
kho ānanda dasapug-  
galā santo saṃvijja-  
mānā lokasmi.

yathārūpena ānanda  
sīlena purāṇo saman-  
nāgato ahosi, tathā-  
rūpena sīlena isidatto  
samannāgato abha-  
vissa, nayidha purāṇo  
isidattassa gatimpi añ-  
ñassa. yathārūpāya ca  
ānanda paññāya isi-  
datto samannāgato  
ahosi, yathārūpāya  
paññāya purāṇo sa-  
mannāgate abhavissa,  
nayidha isidatto purā-  
ṇassa gatimpi aññassa.  
iti kho ānanda ime  
puggalā ubho ekañ-

individuals were deficient in  
one factor.”

gahīnāti.



