

0.0.1 The Going Forth of Sariputta and Moggallana

0.0.1 sārīputtamoggallānapabbajjāsuttaṃ

12. At that time Sanjaya, the wanderer was dwelling in Rajagaha with a large assembly of wanderers, with two hundred and fifty wanderers. At that time Sariputta and Moggallana were living the life of purity under Sanjaya, the wanderer. They had made an agreement: "He who attains the deathless first, he must inform the other of it." Then in the morning, the venerable Assaji, having dressed, having taken bowl and robe, entered Rajagaha for alms food. With eyes down cast, he was endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out.

tena kho pana samayena sañjaya paribbājako jājagahe paṭivasati mahatīyā paribbājakaparisāya saddhiṃ aḍḍhateyyehi paribbājakasatehi. tena kho pana samayena sārīputtamoggallānā sañjaye paribbājake brahmacariyaṃ caranti. tehi katikā katā hoti: "yo paṭhamam amataṃ adhigacchati, so itarassa ārocetu"ti. atha kho āyasmā assaji pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi. pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno.

13. Sariputta, the wanderer saw the venerable Assaji

wandering in Rajagaha for alms food with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to him: "Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?"

addasā kho sārīputto paribbājako āyasmantaṃ assa-
jiṃ rājagahe piṇḍāya carantaṃ pāsādikena abhikkanta-
tena paṭikkantena ālokiteṇa vilokiteṇa sammiñjiteṇa
pasāriteṇa okkhittacakkhuṃ iriyāpathasampannaṃ di-
svānassa etadahosi: "ye vata loke arahanto vā arahat-
tamaggaṃ vā samāpannā, ayaṃ tesāṃ bhikkhu añña-
taro. yannūnāhaṃ imaṃ bhikkhuṃ upasaṅkamitvā
puccheyyaṃ, kaṃ'si tvaṃ āvuso, uddissa pabbajito?
ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesi?"ti.

14. It then occurred to Sariputta, the wanderer: "It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for." Then the venerable Assaji, having wandered in Rajagaha for alms food, having taken alms food, returned. Then, by which way [led to] the

venerable Assaji, by that way Sariputta, the wanderer approached. Having approached the venerable Assaji, they exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, he stood at one side. Having stood at one side, Sariputta, the wanderer said this to the venerable Assaji: "O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?"

atha kho sārīputassa paribbājakassa etadahosi: "akālo kho imaṃ bhikkhuṃ pucchituṃ, antaragharaṃ pavattho piṇḍāya carati. yannūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ. atthikehi upaṇṇātaṃ magga"nti. atha kho āyasmā assaji rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha kho sārīputato¹ paribbājako yenāyasmā assaji, tenupasaṅkami. upasaṅkamitvā ayāsmatā assajinā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ tthito kho sārīputto paribbājako āyasmantaṃ assajiṃ etadavoca: "vip̐pasannāni kho te āvuso, indriyāni. parisuddho chavivaṇṇo pari-yodāto. kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satvā? kassa vā tvaṃ dhammaṃ rocesī?"ti.

15. "There is, O friend, the Great Samana, son of the Sakyans, one gone forth from the Sakyan clan. I have gone forth on account of that Auspicious One. That

¹sārīputtopi - machasaṃ. ■
bjt page 084 ■

Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But, what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will say for you the meaning in brief.” So then, Sariputta, the wanderer said this to the venerable Assaji: Let that be, O friend.

" atthāvuso mahāsamaṇo sakyaputo sakyakulā pabbajito. tāhaṃ bhagavantam uddissa pabbajito. so ca me bhagavā satthā tassa cāhaṃ bhagavato dhammaṃ ro-cemī"ti. "kiṃvādī panāyasmato satthā kimakkhāyī?" "ahaṃ kho āvuso, navo acirapabbajito. adhunāgato imaṃ dhammavinayaṃ na tāhaṃ sakkomi vitthārena dhammaṃ desetum. api ca te saṅkhittena atthaṃ vak-khāmī"ti. atha kho sārīputto paribbājako "āyasman-taṃ assajim etadavoca: "hotu āvuso

“You speak little or much,
say to me just [enough] to know the meaning,
the meaning, just the meaning for me,
what will many words do?”

"appaṃ vā bahuṃ vā bhāsassu,
atthaññeva me brūhi,
attheneva me attho,
kiṃ kāhasi vyañjanaṃ bahu"nti.

Then the venerable Assaji spoke this dhamma discourse for Sariputta, the wanderer:

atha kho āyasmā assaji sārīputtassa paribbājakassa
imaṃ dhammapariyāyaṃ abhāsi:

“Those dhammas which arise from a cause,
of those the Tathagata has told the cause,
and that which is their cessation,
thus is the doctrine of the Great Samana.”

ye dhammā hetuppabhavā,
tesaṃ hetuṃ tathāgato āha,
tesaṃca yo nirodho,
evaṃvādī mahāsamaṇo"ti.

16. Then Sariputta, the wanderer, having heard this
dhamma discourse, the stainless, spotless dhamma eye
arose: “Whatever is liable to arising, all that is liable to
cessation.”

atha kho sārīputtassa paribbājakassa imaṃ dhamma-
pariyāyaṃ sutvā virajaṃ vītamalaṃ dhammacakkhuṃ
udapādi: "yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ
nirodhadhamma"nti.

“Just this is the Dhamma, which when pene-
trated,
at that moment [reveals] the sorrowless path,
gone by unseen,
by which many aeons have come to be.”

"eseva dhammo yadi tāvadeva,

paccabyathā² padamasokaṃ,
 adiṭṭhaṃ abbhaṭṭitaṃ,
 bahukehi kappanhutehī"ti.

17. Then by which way [led to] Moggallana, the wanderer, by that way Sariputta, the wanderer approached. Moggallana, the wanderer saw Sariputta, the wanderer approaching from afar. Having seen Sariputta, the wanderer, he said this: "O friend, your faculties are very clear, your complexion is pure and bright. Perhaps, O friend, you have attained the deathless for us?" "We, O friend, have attained the deathless." "But how, O friend, how did you attain the deathless?" Here I, O friend, saw the bhikkhu Assaji in Rajagaha wandering for alms food, with eyes down cast, endowed with deportment: Graceful when stepping forwards, when stepping backwards, when looking forwards, when looking backwards, when bending back, when stretching out. Having seen, it occurred to me: "Surely, this bhikkhu is one of those who are arahants in the world, or have entered upon the path to arahantship. What if, having approached this bhikkhu, I might ask: On account of whom, O friend, have you gone forth? Who is your Teacher? Whose dhamma do you prefer?" It then occurred to me: "It is the wrong time to ask this bhikkhu, he has entered among the houses, wandering for alms food. What if I were to pursue this bhikkhu closely behind to find out the path [I am] seeking for."

²paccabyattha - machasaṃ. ■

atha kho sārīputto paribbājako yena moggallāno paribbājako tenupasaṅkamtivā addasā kho moggallāno paribbājako sārīputtaṃ paribbājakaṃ dūratova āgacchantaṃ. disvāna sārīputtaṃ paribbājakaṃ etadavoca: "vip̐pasannāni kho te āvuso, indriyāni. parisuddho chavivaṇeṇā. pariyodāto. kacci no tvaṃ³ - āvuso, amatamadhigato?"ti. "āmāvuso, amataṃ adhigato"ti. "yathā kathampāna tvaṃ āvuso, amataṃ adhigato?"ti. "idhāhaṃ āvuso, addasaṃ assajim̐ bhikkhuṃ rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokiteṇa vilokiteṇa sammiñjiteṇa pasāriteṇa okkhitacakkhuṃ iriyāpathasampannaṃ. disvāna me etadahosi: "ye vata loke arahanto vā arahantamaggaṃ vā samāpannā. ayaṃ tesaṃ bhikkhu aññataro. yannūnāhaṃ imaṃ bhikkhuṃ upasaṅkamtivā puccheyyaṃ: kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesi?"ti. tassa mayhaṃ āvuso etadahosi: "akālo kho imaṃ bhikkhuṃ pucchitum̐, antaraghamaṃ pavitṭho piṇḍāya carati. yannūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ. atthikehi upaññātaṃ magga"nti.

18. Then the bhikkhu Assaji, having wandered in Rājagaha for alms food, having taken alms food, returned. Then, by which way [led to] the bhikkhu Assaji, by that way I approached. Having approached the bhikkhu Assaji, we exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, I stood at one side.

³kaccinu tvaṃ - pts. ■
pts page 041 ■

Having stood at one side, I said this to the bhikkhu Assaji: “O friend, your faculties are very clear, your complexion is pure and bright. On account of whom, O friend, have you gone forth? Who is your teacher? Whose dhamma do you prefer?”

atha kho āvuso assaji bhikkhu rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha khvāhaṃ āvuso, yena assaji bhikkhu tenupasaṅkami upasaṅkamitvā assajinā bhikkhunā saddhiṃ sammodiṃ sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsiṃ. ekamantaṃ t̥hito kho ahaṃ āvuso assajiṃ bhikkhuṃ eta-davocaṃ: “vip̐pasannāni kho te āvuso, indriyāni. parisuddho chavivaṇeṇā. pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesī?”ti.

19. “There is, O friend, the Great Samana, son of the Sakyans, the one gone forth from the Sakyan clan. I have gone forth on account of that Auspicious One. That Auspicious One is my Teacher, and I prefer the Dhamma of the Auspicious One.” “But what is the doctrine of the venerable’s Teacher? What does he declare?” “I, O friend, am new, one not long gone forth, just arrived at this Dhammavinaya. That is, I am not able to teach the dhamma with details. Nevertheless, I will say for you the meaning in brief.”

'atthāvuso mahāsamaṇo sakyaputto sakyakulā pabbajito. tāhaṃ bhagavantam uddissa pabbajito. so ca me bhagavā satthā. tassa cāhaṃ bhagavato dhammaṃ rocemī"ti. "kiṃvādī panāyasmato satthā? ki-makkhāyī?"ti. "ahaṃ kho āvuso, navo acirapabbajito. adhunāgato imaṃ dhammavinayaṃ, na tāhaṃ sakkomi vitthārena dhammaṃ desetum. api ca te saṅkhittena atthaṃ vakkhāmī"ti.

“You speak little or much,
say to me just [enough] to know the meaning,
the meaning, just the meaning for me,
what will many words do?”

"appaṃ vā bahum vā bhāsassu,
atthaññeva me brūhi,
attheneva me attho,
kiṃ kāhasi vyañjanaṃ bahu"nti.

20. Then, O friend, this is the dhamma discourse the bhikkhu Assaji spoke:

atha kho āvuso, assaji bhikkhu⁴ - imaṃ dhammapariyāyaṃ abhāsi:

“Those dhammas which arise from a cause,
of those the Tathagata has told the cause,
and that which is their cessation,
thus is the doctrine of the Great Samana.”

⁴āyasmā assaji bhikkhu - ma, nu, pa; to, vi. ■

ye dhammā hetuppabhavā,
 tesam hetum tathāgato āha,
 tesañca yo nirodho,
 evaṃvādī mahāsamaṇo"ti.

21. Then Moggallana, the wanderer, having heard this dhamma discourse, the stainless, spotless dhamma eye arose: "Whatever is liable to arising, all that is liable to cessation."

atha akhā moggallānassa paribbājakassa imaṃ dhammapariyāyaṃ sutvā virajaṃ vītamalaṃ dhammacakkhum udapādi: "yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamma"nti.

"Just this is the Dhamma, which when penetrated,
 at that moment [reveals] the sorrowless path,
 gone by unseen,
 by which many aeons have come to be."

"eseva dhammo yadi tāvadeva,
 paccabyathā⁵ padamasokaṃ,
 adiṭṭhaṃ abbhatītaṃ,
 bahukehi kappanhutehī"ti.

22. So then, Moggallana, the wanderer said this to

Sariputta, the wanderer: “We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “These two hundred and fifty wanderers, O friend, they dwell in dependence on us, looking up to us here. At least let us obtain permission from them. So they can do as they think [fit].”

atha kho moggallāno paribbājako sārīputtaṃ paribbājakaṃ etadavoca: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti. imāni kho āvuso aḍḍhateyyāti paribbājakasatāni amhe nissāya amhe sampassantā idha viharanti. te'pi tāva apalokema⁶ - yathā te maññissanti, tathā karissanti"ti.

23. So then, by which way [led to] those wanderers, by that way Sariputta and Moggallana approached. Having approached those wanderers, they said this: “We must go, O friends, to the presence of the Auspicious One. He is our Teacher, the Auspicious One.” “We dwell in dependence on the venerables, looking up to the venerables here. If the venerables will live the life of purity under the Great Samana, then we will all also live the life of purity under the Great Samana.”

atha kho sārīputtamoggallānā yena te paribbājakā, tenupasaṅkamimṣu. upasaṅkamitvā te paribbājake etadavocuṃ: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "mayaṃ āyasmante nis-

⁶apalokāma - ma. nu. pa. ■
bjt page 088 ■

sāya āyasmante sasmāpassantā idha viharāma. sace āyasmantā mahāsamaṇe brahmacariyaṃ carissanti, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā"ti.

24. So then, by which way [led to] Sanjaya, the wanderer, by that way Sariputta and Moggallana approached. Having approached Sanjaya, the wanderer, they said this: "We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One." "Enough, O friends, do not go. Just all three [of us], we will look after this group."

atha kho sārīputtamoggallānā yena sañjāyo paribbājā, tenupasaṅkamimsu. upasaṅkamitvā sañjāyaṃ paribbājakaṃ etadavocaṃ: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

25. Also for a second time, Sariputta and Moggallana said this to Sanjaya, the wanderer: "We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One." "Enough, O friends, do not go. Just all three [of us], we will look after this group."

dutiyampi kho sārīputtamoggallānā sañjāyaṃ paribbājakaṃ, etadavocaṃ: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

26. Also for a third time, Sariputta and Moggallana said this to Sanjaya, the wanderer: "We must go, O friend, to the presence of the Auspicious One. He is our Teacher, the Auspicious One." "Enough, O friends, do not go. Just all three [of us], we will look after this group."

tatiyampi kho sārīputtamoggallānā sañjayam paribbājakaṃ, etadavocum: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

27. Then Sariputta and Moggallana, having taking the two hundred and fifty wanderers, by which way [led to] the Bamboo Grove, by that way they approached. But hot blood issued from the mouth of Sanjaya, the wanderer, just there.

atha kho sārīputtamoggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena veḷuvanaṃ tenupasaṅkamimsu. sañjayassa pana paribbājakassa nattheva uṇhaṃ lohitaṃ mukhato uggañachi.

28. The Auspicious One saw Sariputta and Moggallana coming from afar. Having seen, he announced to the bhikkhus: "O bhikkhus, these two friends that are coming, Kolita and Upatissa, they will be my chief disciples, the foremost auspicious pair."

addāsā kho bhagavā sārīputtamoggallāne dūratova āgac-

chante. disvāna bhikkhū āmantesī: "ete bhikkhave
dve sahāyā āgacchanti kolito upatisso ca. etaṃ me
sāvakayugaṃ bhavissati aggamaṃ bhaddayuga"nti.

Then the Teacher explained more:
After [they have] attained liberation at the
Bamboo Grove,
the deep sphere of knowledge,
the unsurpassed destruction of appropriations,

"gambhīre ñāṇavisaye,
anuttare upadhisāṅkhaye,
vimutte appatte veḷuvanaṃ,
atha ne satthā byākāsi.

“these two friends,
that are coming, Kolita and Upatissa,
they will be my chief disciples,
the foremost auspicious pair.”

ete dve sahāyā,
āgacchanti⁷ - kolito upatisso ca,
etaṃ me sāvakayugaṃ,
bhavissati aggamaṃ bhaddayuga"ntita

29. So then, by which way [led to] the Auspicious One ,
by that way Sariputta and Moggallana approached. Hav-

ing approached, having bowed down with their head at the Auspicious One's feet, they said this to the Auspicious One: "O Bhante, may we gain the going forth in the presence of the Auspicious One, may we gain the higher ordination." The Auspicious One said: "Come, you bhikkhus." "Well-proclaimed is the Dhamma. Live the life of purity for rightly making an end of suffering." Just [this] was those venerable ones' higher ordination.

atha kho sāriputtamoggallānā yena bhagavā tenupa-
saṅkamimsu. upasaṅkamitvā bhagavato pādesu sirasā
nipatitvā bhagavantaṃ etadavocuṃ- "labheyyāma ma-
yaṃ bhante, bhagavato santike pabbajjaṃ. labhey-
yāma upasampada"nti. "etha bhikkhavo"ti bhagavā
avoca. "svakkhāto dhammo caratha brahmacariyaṃ
sammā dukkhassa antakiriyāyā"ti. sova tesāṃ āya-
smantānaṃ upasampadā ahosi.

