

### 0.0.1 The Going Forth of Sariputta and Moggallana

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.

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?”

14. It then occurred to Sariputta, the wanderer: “It is the wrong time to ask this bhikkhu, he has entered

### 0.0.1 sārīputtamoggallānapabbajāsuttam

**12.** tena kho pana samayena sañjāyo paribbājako jā-jagahe paṭivasati mahatīyā paribbājakaparisāya sad-dhiṃ aḍḍhateyyehi paribbājakasatehi. tena kho pana samayena sārīputtamoggallānā sañjāye paribbājake brahmacariyaṃ caranti. tehi katikā katā hoti: "yo pa-ṭhamam amataṃ adhigacchati, so itarassa ārocetu"ti. atha kho āyasmā assaji pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvīsi. pāsādi-kena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpatha-sampanno.

**13.** addasā kho sārīputto paribbājako āyasmantaṃ assajiṃ rājagahe piṇḍāya carantaṃ pāsādikena abhik-kantena paṭikkantena ālokitena vilokitena sammiñji-tena pasāritena okkhittacakkhum iriyāpathasampan-naṃ disvānassa etadahosi: "ye vata loke arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesam bhikkhu aññataro. yannūnāhaṃ imaṃ bhikkhum upasaṅkami-tvā puccheyyaṃ, kaṃ'si tvaṃ āvuso, uddissa pabba-jito? ko vā te satthā? kassa vā tvaṃ dhammaṃ ro-cesī?"ti.

**14.** atha kho sārīputassa paribbājakassa etadahosi: "akālo kho imaṃ bhikkhum pucchitum, antaragharaṃ pavitṭho piṇḍāya carati. yannūnāhaṃ imaṃ bhikkhum

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?”

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 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.

“You speak little or much,  
say to me just [enough] to know the meaning,

piṭṭhito piṭṭhito anubandheyyam. atthikehi upaṇṇā-  
 tam magga"nti. atha kho āyasmā assaji rājagahe piṇ-  
 ḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha kho  
 sārīputato<sup>1</sup> paribbājako yenāyasmā assaji, tenupasaṅ-  
 kami. upasaṅkamitvā ayāsmatā assajinā saddhiṃ sam-  
 modi. sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā  
 ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho sārīputto  
 paribbājako āyasmantaṃ assajiṃ etadavoca: "vip-  
 pa-sannāni kho te āvuso, indriyāni. parisuddho chavi-  
 vaṇṇo pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pab-  
 bajito? ko vā te satvā? kassa vā tvaṃ dhammaṃ ro-  
 cesī?"ti.

15. "atthāvuso mahāsamaṇo sakyaputo sakyakulā pab-  
 bajito. tāhaṃ bhagavantaṃ uddissa pabbajito. so ca  
 me bhagavā satthā tassa cāhaṃ bhagavato dhammaṃ  
 rocemī"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 assajiṃ etadavoca: "hotu āvuso

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

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<sup>1</sup> sārīputtopi - machasaṃ. ■

the meaning, just the meaning for me,  
what will many words do?"

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

"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."

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."

"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."

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

atha kho āyasmā assaji sārīputtassa paribbājakassa  
imaṃ dhammapariyāyaṃ abhāsi:

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

**16.** atha kho sārīputtassa paribbājakassa imaṃ dham-  
mapariyāyaṃ sutvā virajaṃ vītamalaṃ dhammacak-  
khuṃ udapādi: "yaṃ kiñci samudayadhammaṃ, sab-  
baṃ taṃ nirodhadhamma"nti.

"eseva dhammo yadi tāvadeva,  
paccabyathā<sup>2</sup> padamasokaṃ,  
adiṭṭhaṃ abbhatītaṃ,  
bahukehi kappanhutehī"ti.

**17.** atha kho sārīputto paribbājako yena moggallāno  
paribbājako tenupasaṅkamtivā addasā kho moggallāno  
paribbājako sārīputtaṃ paribbājakaṃ dūratova āgac-  
chantāṃ. disvāna sārīputtaṃ paribbājakaṃ etadavoca:  
"vippasannāni kho te āvuso, indriyāni. parisuddho  
chavivaṇṇā. pariyodāto. kacci no tvaṃ<sup>3</sup> - āvuso, ama-  
tamadhigato?"ti. "āmāvuso, amataṃ adhigato"ti. "ya-  
thā kathampana tvaṃ āvuso, amataṃ adhigato?"ti. "idhā-  
haṃ āvuso, addasaṃ assajiṃ bhikkhuṃ rājagahe piṇ-  
ḍāya carantaṃ pāsādikena abhikkantena paṭikkantena

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

<sup>3</sup>kaccinu tvaṃ - pts. ■

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.”

18. Then the bhikkhu Assaji, having wandered in Rajagaha 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. 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?”

ālokitena vilokitena sammiñjitena pasāritena okkhit-tacakkhum iriyāpathasampannam. disvāna me etadahosi: "ye vata loke arahanto vā arahantamaggaṃ vā samāpannā. ayaṃ tesaṃ bhikkhu aññataro. yannū-nāhaṃ imaṃ bhikkhum upasaṅkamitvā puccheyyaṃ: kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te sat-thā? kassa vā tvaṃ dhammaṃ rocesi?"ti. tassa may-haṃ āvuso etadahosi: "akālo kho imaṃ bhikkhum puc-chituṃ, antaragharaṃ pavitṭho piṇḍāya carati. yan-nūnāhaṃ imaṃ bhikkhum piṭṭhito piṭṭhito anubandhey-yaṃ. atthikehi upaññātaṃ magga"nti.

**18.** atha kho āvuso assaji bhikkhu rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha khvāhaṃ āvuso, yena assaji bhikkhu tenupasaṅkami upasaṅka-mitvā assajinā bhikkhunā saddhiṃ sammodiṃ sammo-danīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ aṭ-ṭhāsiṃ. ekamantaṃ ṭhito kho ahaṃ āvuso assajiṃ bhikkhum etadavocaṃ: "vippasannāni kho te āvuso, indriyāni. parisuddho chavivaṇeṇā. pariyodāto. kaṃ'si tvaṃ āvuso, uddissa pabbajito? ko vā te satthā? kassa vā tvaṃ dhammaṃ rocesi?"ti.

**19.** 'atthāvuso mahāsamaṇo sakyaputto sakyakulā pab-bajito. tāhaṃ bhagavantaṃ uddissa pabbajito. so ca me bhagavā satthā. tassa cāhaṃ bhagavato dham-maṃ rocemi"ti. "kiṃvādī panāyasmato satthā? ki-makkhāyī?"ti. "ahaṃ kho āvuso, navo acirapabbajito.



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.”

“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?”

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

“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.”

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.”

adhunāgato imaṃ dhammavinayaṃ, na tāhaṃ sakkomi  
vitthārena dhammaṃ desetum. api ca te saṅkhittena  
atthaṃ vakkhāmī"ti.

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

**20.** atha kho āvuso, assaji bhikkhu<sup>4</sup> - imaṃ dhamma-  
pariyāyaṃ abhāsi:

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

**21.** atha akhā moggallānassa paribbājakassa imaṃ  
dhammapariyāyaṃ sutvā virajaṃ vītamalaṃ dhamma-  
cakkhuṃ udapādi: "yaṃ kiñci samudayadhammaṃ sab-  
baṃ taṃ nirodhadhamma"nti.

"eseva dhammo yadi tāvadeva,  
paccabyathā<sup>5</sup> padamasokaṃ,  
adiṭṭhaṃ abbhatītaṃ,  
bahukehi kappanhutehī"ti.

<sup>4</sup>āyasmā assaji bhikkhu - ma, nu, pa; to, vi. ■

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<sup>5</sup>paccabyattha - machasaṃ. ■

“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.”

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].”

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.”

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,

**22.** 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 apalokema<sup>6</sup> - yathā te maññissanti, tathā karissanti"ti.

**23.** atha kho sārīputtamoggallānā yena te paribbājakā, tenupasaṅkamimṣu. upasaṅkamitvā te paribbājake etadavocuṃ: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "mayaṃ āyasmante nissāya āyasmante sasmapassantā idha viharāma. sace āyasmantā mahāsamaṇe brahmacariyaṃ carissanti, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā"ti.

**24.** atha kho sārīputtamoggallānā yena sañjāyo paribbājakā, tenupasaṅkamimṣu. upasaṅkamitvā sañjāyaṃ paribbājakaṃ etadavocuṃ: "gacchāma mayaṃ āvuso, bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso, mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā"ti.

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

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<sup>6</sup>apalokāma - ma. nu. pa. ■

O friends, do not go. Just all three [of us], we will look after this group.”

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.”

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.”

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.

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.”

Then the Teacher explained more:

26. tatiyampi kho sārīputtamoggallānā sañjayaṃ pa-  
ribbājakaṃ, etadavocum: "gacchāma mayaṃ āvuso,  
bhagavato santike. so no bhagavā satthā"ti "alaṃ āvuso,  
mā gamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāma"ti.

27. atha kho sārīputtamoggallānā tāni aḍḍhateyyāni  
paribbājakasatāni ādāya yena veḷuvanaṃ tenupasaṅ-  
kamimsu. sañjayassa pana paribbājakassa nattheva  
uṇhaṃ lohitaṃ mukhato uggañachi.

28. addāsā kho bhagavā sārīputtamoggallāne dūra-  
tova āgacchante. disvāna bhikkhū āmantesī: "ete bhik-  
khave dve sahāyā āgacchanti kolito upatisso ca. etaṃ  
me sāvakayugaṃ bhavissati aggamaṃ bhaddayuga"nti.

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

ete dve sahāyā,  
āgacchanti<sup>7</sup> - kolito upatisso ca,  
etaṃ me sāvakayugaṃ,  
bhavissati aggamaṃ bhaddayuga"ntita

29. atha kho sārīputtamoggallānā yena bhagavā te-  
nupasaṅkamimsu. upasaṅkamitvā bhagavato pādesu

After [they have] attained liberation at the  
 Bamboo Grove,  
 the deep sphere of knowledge,  
 the unsurpassed destruction of appropriations,

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

29. So then, by which way [led to] the Auspicious One ,  
 by that way Sariputta and Moggallana approached. Having  
 approached, having bowed down with their head at  
 the Auspicious One’s feet, they said this to the Auspi-  
 cious 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.

sirasā nipatitvā bhagavantam etadavocum- "labheyyāma  
mayam bhante, bhagavato santike pabbajjam. labhey-  
yāma upasampada"nti. "etha bhikkhavo"ti bhagavā  
avoca. "svakkhāto dhammo caratha brahmacariyam  
sammā dukkhassa antakiriyāyā"ti. sova tesam āya-  
smantānam upasampadā ahosi.