

0.0.1 Anathapindika

anāthapiṇḍika suttaṃ

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

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

2. Yes sir, the man having replied Anathapindika, the head of household, he visited with the venerable Sariputta. Upon arrival, he bowed down to the venerable Sariputta and sat down to one side. Having sat down to one side, the man said this to the venerable Sariputta: "Anathapindika, O Bhante, the head of household, is afflicted, in pain, severely ill, he pays homage [with his] head at the venerable Sariputta's feet." And he says thus: "[It would be] really good, O Bhante, [if] the venerable Sariputta [would] stop by the house of Anathapindika, the head of household, out of compassion." The venerable Sariputta consented by silence.

evaṃ bhantehi kho so puriso anāthapiṇḍikassa gahapatissa paṭissutvā yenāyasmā sārīputto tenupasaṅkami. upasaṅkamtivā āyasmantaṃ sārīputtaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so puriso āyasmantaṃ sārīputtaṃ etadavoca: "anāthapiṇḍiko bhante, gahapati ābādhiko hoti dukkhito bāḥhagilāno. so āyasmato sārīputtassa pāde sirasā vandati, evañca vadeti: "sādhukira bhante, āyasmā sārīputto yena aṇāthapiṇḍikassa gahapatissa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā"ti. adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

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

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

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

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

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

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

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

¹paṭippassambheyya-sīmu, machasaṃ. ■

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

yathārūpena kho gahapati, dhamme appasādena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nira-yaṃ upapajjati, tathārūpo te dhamme appasādo natthi atthi ca kho te gahapati, dhamme aveccap-
pasādo: "svākkhāto bhagavatā dhammo sandiṭ-
ṭhiko akāliko ehipassiko opanayiko paccattaṃ ve-
ditabbo viññūhi"ti. tañca pana te dhamme avec-
cappasādaṃ attani samanupassato ṭhānaso vedanā
paṭippassambheyyuṃ.

6. In fact, O head of household, the form of faithless-ness in the Sangha that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy destination, the woeful plane, hell, for you there is not that form of faithlessness in the Sangha. But for you, O head of household, there is confirmed faith in the

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

yathārūpena kho gahapati, saṅghe appasādena samannāgato assutavā puthujjano kāyassa bhedaṁ parammaraṇā apāyaṁ duggatiṁ vinipātaṁ nira-
yaṁ upapajjati, tathārūpo te saṅghe appasādo natthi. atthi ca kho te gahapati, saṅghe aveccappasādo: "supaṭipanno bhagavato sāvaka-saṅgho, ujupaṭipanno bhagavato sāvaka-saṅgho, ñāyapaṭipanno bhagavato sāvaka-saṅgho, sāmīcipa-
ṭipanno bhagavato sāvaka-saṅgho, yadidaṁ cat-tāri purisayugāni aṭṭhapurisapuggalā esabhaga-
vato sāvaka-saṅgho āhuneyyo pāhuneyyo dakkhi-
ṇeyyo añjalikaraṇīyo anuttaraṁ puñṇakkhettaṁ lokassā"ti. tañca pana te saṅghe aveccappasā-
daṁ attani samanupassato tḥānaso vedanā paṭip-
passambheyyuṁ.

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

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

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

right view within yourself, those feelings may subside in this place.

yathārūpāya kho gahapati, micchādiṭṭhiyā saman-
nāgato assutavā puthujjano kāyassa bheda param-
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-
pajjati, tathārūpā te micchādiṭṭhi natthi atthi ca
kho te gahapati, sammādiṭṭhi. tañca pana te sam-
mādiṭṭhiṃ attani samanupassato ṭhānaso vedanā
paṭippassambheyyuṃ.

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

yathārūpena kho gahapati, micchāsaṅkappena sa-
mannāgato assutavā puthujjano kāyassa bheda
parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nira-
yaṃ upapajjati, tathārūpo te micchāsaṅkappo nat-
thi. atthi ca kho te gahapati, sammāsaṅkappo.
tañca pana te sammāsaṅkappaṃ attani samanupassato

passato ṭhānaso vedanā paṭippassambheyyum.

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

yathārūpāya kho gahapati, micchāvācāya saman-
nāgato assutavā puthujjano kāyassa bheda param-
maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-
pajjati, tathārūpā te micchāvācā natthi. atthi ca
kho te gahapati, sammāvācā tañca pana te sam-
māvācaṃ attani samanupassato ṭhānaso vedanā
paṭippassambheyyum.

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

subside in this place.

yathārūpena kho gahapati, micchākammantena samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchākammanto natthi. atthi ca kho te gahapati, sammākammanto tañca pana te sammākammantaṃ attani samanupassato ṭhānaso vedanā paṭippassambheyyuṃ.

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

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

13. In fact, O head of household, the form of misguided

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

yathārūpena kho gahapati, micchāvāyāmena sammānāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nira-
yaṃ upapajjati, tathārūpo te micchāvāyāmo nat-
thi. atthi ca kho te gahapati, sammāvāyāmo. tañca
pana te sammāvāyāmaṃ attani samanupassato
tānaso vedanā paṭippassambheyyuṃ.

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

yathārūpāya kho gahapati, micchāsatiyā sam-
nāgato assutavā puthujjano kāyassa bheda param-

maraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjati, tathārūpā te micchāsati natthi. atthi ca kho te gahapati, sammāsati tañca pana te sammāsatiṃ attani samanupassato tñāso vedanā paṭippassambheyyuṃ.

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

yathārūpena kho gahapati, micchāsamādhinā samannāgato assutavā puthujjano kāyassa bheda parammaraṇā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjati, tathārūpo te micchāsamādhi natthi. atthi ca kho te gahapati, sammāsamādhi tañca pana te sammāsamādhīṃ attani samanupassato tñāso vedanā paṭippassambheyyuṃ.

16. In fact, O head of household, the form of misguided knowledge that the Dhamma-deaf puthujjana is endowed with [because of which] with the breakup of the body, after death, he reappears in the lower worlds, unhappy

destination, the woeful plane, hell, for you there is not that form of misguided knowledge. But for you, O head of household, there is the right knowledge. And from considering that right knowledge within yourself, those feelings may subside in this place.

yathārūpena kho gahapati, micchāñāṇena saman-
nāgato assutavā puthujjano kāyassa bheda param-
maraṇa apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-
pajjati, tathārūpaṃ te micchāñāṇaṃ natthi. atthi
ca kho te gahapati, sammāñāṇaṃ taṅca pana te
sammāñāṇaṃ attani samanupassato tḥānaso ve-
danā paṭippassambheyyuṃ.

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

yathārūpāya kho gahapati, micchāvimuttiyā sa-
mannāgato assutavā puthujjano kāyassa bheda
parammaraṇa apāyaṃ duggatiṃ vinipātaṃ nira-
yaṃ upapajjati, tathārūpā te micchāvimutti nat-

thi. atthi ca kho te gahapati, sammāvimutti tañca
 pana te sammāvimuttiṃ attani samanupassato tñā-
 naso vedanā paṭippassambheyyum.

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

atha kho anāthapiṇḍikassa gahapatissa tñānaso
 vedanā paṭippassambhiṃsu². atha kho anātha-
 piṇḍiko gahapati āyasmantaṃ sārīputtaṃ āyas-
 mantañca ānandaṃ sakeneva thālipākena pari-
 visi. atha kho anāthapiṇḍiko gahapati, āyasman-
 taṃ sārīputtaṃ bhuttāviṃ onītapattapāṇiṃ añña-
 taraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.
 ekamantaṃ nisinnaṃ kho anāthapiṇḍikaṃ gaha-
 patiṃ āyasmā sārīputto imāhi gāthāhi anumodi:

“Of whom faith in the Tathagata,
 is well established, unshakeable;
 of whom there is goodness and virtue,

²paṭippassambhi-syā. ■

pleasing and agreeable to the noble ones.

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

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

saṅghe pasādo yassatthi,
 ujjubhūtañca dassanaṃ;
 adaḷiddo’ti taṃ āhu,
 amoghaṃ tassa jīvitaṃ.

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

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

19. Then the venerable Sariputta, having rejoiced in [the generosity of] Anathapindika, the head of household with these verses, having risen up from his seat, departed.

Then the venerable Ananda went to the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the Auspicious One said this to the venerable Ananda: “Well, from where, O Ananda, are you coming from in the middle of the day.” Bhante, the venerable Sariputta, has been advising Anathapindika, the head of household, with such and such advise. “A wise one, O Ananda, is Sariputta. Of great wisdom, O Ananda, is Sariputta, in as much as he can indeed analyze the four factors of stream entry from ten aspects.”

atha kho āyasmā sārīputto anāthapiṇḍikaṃ ga-
hapatiṃ imāhi gāthāhi anumoditvā utṭhāyāsānā
pakkami. atha kho āyasmā ānando yena bhagavā
tenupasaṅkami. upasaṅkamtīvā bhagavantam abhi-
vādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ
kho āyasmantaṃ ānandaṃ bhagavā etadavoca:
"handa kuto nu tvam ānanda, āgacchasi divādi-
vassā"ti. āyasmatā bhante, sārīputtena anātha-
piṇḍiko gahapati iminā ca iminā ca ovādena ova-
ditoti. paṇḍito ānanda, sārīputto mahāpaṇṇo ānanda,
sārīputto, yatra hi nāma cattāri sotāpattiyaṅgāni
dasahi ākārehi³ vibhajissatīti.

³dasahākārehi-syā, machasaṃ. ■
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