

0.0.1 Migasala

migasālā suttaṃ

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, he stopped by the female lay disciple Migasala's house. Upon arrival, he sat down on a prepared seat. Then, the female lay disciple Migasala went to the venerable Ananda. Upon arrival, she bowed down to the venerable Ananda and sat down to one side. Having sat down to one side, the female lay disciple Migasala said this to the venerable Ananda:

ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jeta-vane anāthapiṇḍikassa ārāme. atha kho āyasmā ānando pubbanhasamayaṃ nivāsetvā pattacīva-ramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami. upasaṅkamtivā paññatte āsane nisīdi. atha kho migasālā upāsikā yenāyasmā ānando tenupasaṅkami. upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho migasālā upāsikā āyasmantaṃ ānandaṃ etadavoca:

2. 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 Bhante, my father, Purana, who was celibate, living withdrawn, abstaining from sexual intercourse, the villager's habit. 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.”

katham katham 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 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 upapanno'ti.

3. “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?” “It is just so, sister. The Auspicious

One did declare this.”

kathaṃ kathaṃ nāmāyaṃ bhante ānanda bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubhosamasamagatikā bhavissanti abhisamparāya'nti. evaṃ kho pane-taṃ bhagini bhagavatā byākata'nti.

4. So then, the venerable Ananda, having taken alms-food at the female lay disciple Migasala's house, having risen from his seat, departed. Then after the meal, the venerable Ananda, having gone back after alms gathering, visited with 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 venerable Ananda said this to the Auspicious One:

atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātaṃ gahetvā utthāyāsanā pak-kāmi. atha kho āyasmā ānando pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekaman-taṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

5. Here Bhante, in the morning, having dressed, having taken bowl and robe, I stopped by the female lay disciple Migasala's house. Upon arrival, I sat down on a prepared

seat. Then, the female lay disciple Migasala came to me. Upon arrival, she bowed down and sat down to one side. Having sat down to one side, the female lay disciple Migasala said this to me:

idhāhaṃ bhante pubbanhasamayāṃ nivāsetvā pat-
tacīvaramādāya yena migasālāya upāsikāya nive-
sanāṃ tenupasaṅkami. upasaṅkamitvā paññatte
āsane nisīdiṃ. atha kho bhante migasālā upāsikā
yenāhaṃ tenupasaṅkami. upasaṅkamitvā maṃ
abhivādetvā ekamantaṃ nisīdi. ekamantaṃ ni-
sinnā kho bhante migasālā upāsikā maṃ etada-
voca:

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 intercourse, the villager's habit. 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.”

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 kālakato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ upapanno'ti. pet-tāpi yo me bhante isidatto abrahmacārī ahosi sadārasantuṭṭho. so'pi kālakato bhagavatā byākato sakadāgāmī satto tusitaṃ kāyaṃ upapanno'ti.

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 Migasala: “It is just so, sister. The Auspicious One did declare this.”

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 panetaṃ bhagini bhagavatā byākata'nti.

8. But who, Ananda, is the female lay disciple Migasala, a foolish, unaccomplished woman with a woman's wis-

dom. And who have knowledge of persons or individuals pertaining to this world and the world beyond?

kā cānanda migasālā upāsikā bālā abyattā ambakā ambakapaññā¹? ke ca purisapuggalaparo-pariyaññaṇo?

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

dasayime ānanda puggalo santo saṃvijjamānā lokasmi. katame dasa:

10. 1. Here Ananda, a certain individual is immoral but he does not wisely understand as it has come to be, that mind liberation, wisdom liberation, 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] 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.

1. idhānanda ekacco puggalo dussīlo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nap-

¹ amamakā amamakapaṭṭā-machasaṃ, andhakā andhakapaṭṭā-syā. ■

pajānāti, yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati, tassa savaṇena pi akataṃ hoti, bāhusaccena pi akataṃ hoti diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikampi² vimuttiṃ na labhati, so kāyassabhedā parammaraṇā hānāya paretī no visesāya, hānagāmī yeva hoti no visesagāmī.

11. 2. Here Ananda, a certain individual is immoral and he wisely understands as it has come to be, that mind liberation, wisdom liberation, 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 for deterioration, he is one who simply goes to distinction, not one who goes to deterioration.

2. idha panānanda ekacco puggalo dussīlo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati, tassa savaṇena, pi kataṃ hoti, bāhusaccena, pi kataṃ hoti diṭṭhiyā, pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati, so kāyassabhedā parammaraṇā visesāya paretī, no hānāya, visesa-

²sāmāyikamapi sīmu. machasaṃ. ■

gāmī yeva hoti, no hānagāmī.

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.

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.

13. “Therein Ananda, whichever individual is immoral and wisely understands as it has come to be, that mind liberation, wisdom liberation, 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 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 judgment on individuals.

tatrānanda yvāyaṃ puggalo dussīlo hoti. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ dussīlyaṃ 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 paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha³ ti. tadantaraṃ⁴ ko jāneyya aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatīḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda⁵ puggalesu pamāṇaṃ gaṇheyyaṃ, yo vāpanassa mādiso.

14. 3. Yet, here Ananda, a certain individual is virtuous but he does not wisely understand as it has come to be, that mind liberation, wisdom liberation, where that virtue of his ceases without remainder. He has not done that by which hearing of [the Dhamma] comes to

³nibbāhati bahusu. ■

⁴tadanantaraṃ syā. ■

⁵ahañcānanda simu. syā. ■

pts page 141 ■

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.

3. idha panānanda ekacco puggalo sīlavā hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati, tassa savaṇena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati, so kāyasabhedā parammaraṇā hānāya pareti, no visesaṃ hānagāmī yeva hoti, no visesagāmī.

15. 4. Yet, here Ananda, a certain individual is virtuous and he wisely understands as it has come to be, that mind liberation, wisdom liberation, where that virtue 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.

4. idha panānanda ekacco puggalo sīlavā hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati, tassa savaṇena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati, so kāyassabhedā parammaraṇā visesāya pareti, no hānāya. visesa-gāmīyeva hoti, no hānagāmī.

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.

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.

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

tatrānanda yvāyaṃ puggalo sīlavā hoti. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ sīlaṃ aparisesaṃ nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti. sāmayaikampi vimuttiṃ labhati, ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha'ti. tadantaraṃ ko jāneyya aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatīḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā paṇassa mādiso.

18. 5. Yet, here Ananda, a certain individual has acute

lust but he does not wisely understand as it has come to be, that mind liberation, wisdom liberation, 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.

5. idha paṇānanda ekacco puggalo tibbarāgo hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti, yatthassa so rāgo apariseso nirujjhati, tassa savaṇena'pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati, so kāyassabhedā parammaraṇā hānāya pareti, no visesaṃ. hānagāmī yeva hoti, no visesaḡāmī.

19. 6. Yet here Ananda, a certain individual has acute lust and he wisely understands as it has come to be, that mind liberation, wisdom liberation, 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.

6. idha panānanda ekacco puggalo tibbarāgo hoti, tañca cetovimuttiṃ 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 bhedaṃ parammarāṇā visesāya pareti no hānāya, visesagāmīyeva hoti no hānāgāmī.

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 the harm and suffering of those for a long time.

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.

21. “Therein Ananda, whichever individual has acute lust and wisely understands as it has come to be, that mind liberation, wisdom liberation, 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 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.

tatrānanda yvāyaṃ puggalo tibbarāgo hoti. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ rāgo aparisesaṃ nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti. sāmayaikampi vimuttiṃ labhati, ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha'ti. tadantaraṃ ko jāneyya aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatīḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mā-

diso.

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

7. idha panānanda ekacco puggalo kodhano hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti. yatthassa so kodho apariseso nirujjhati, tassa savaṇena'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 visesaḡāmī.

23. 8. Yet here Ananda, a certain individual is prone to anger and he wisely understands as it has come to be, that mind liberation, wisdom liberation, 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.

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

24. 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.

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

25. “Therein Ananda, whichever individual is prone to anger and wisely understands as it has come to be, that mind liberation, wisdom liberation, 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 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.

tatrānanda yvāyaṃ puggalo kodhano hoti. tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ kodho aparisesaṃ nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti. sāmayaikampi vimuttiṃ labhati, ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca pañītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha'ti. tadantaraṃ ko jāneyya aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pa-

māṇaṃ gaṇhittha, khaññatihānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

26. 9. Yet, here Ananda, a certain individual is restless but he does not wisely understand as it has come to be, that mind liberation, wisdom liberation, 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 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.

9. idha paṇānanda ekacco puggalo uddhato hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ nappajānāti. yatthassa taṃ uddhaccaṃ aparisaṃ nirujjhati, tassa savaṇeṇa'pi akataṃ hoti, bāhusaccena'pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttiṃ na labhati. so kāyassa bhedaṃ parammaraṇā hānāya pareti no visesāya, hānagāmīyeva hoti no visesagāmī.

27. 10. Yet here Ananda, a certain individual is restless and he wisely understands as it has come to be, that mind

liberation, wisdom liberation, 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 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.

10. idha panānanda ekacco puggalo uddhato hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati, tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. so kāyassa bheda parammaraṇā viśesāya pareti no hānāya. viśesa-gāmiyeva hoti no hāna-gāmi.

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.

tatrānanda pamāṇikā pamiṇanti "imassa'pi teva dhammā, aparassa'pi teva dhammā. kasmā ne-

saṃ eko hīno eko paṇīto'ti. taṃ hi tesāṃ ānanda
hoti dīgharattaṃ ahitāya dukkhāya.

29. “Therein Ananda, whichever individual is restless but wisely understands as it has come to be, that mind liberation, wisdom liberation, where that restlessness 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.

tatrānanda yvāyaṃ puggalo uddhato hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yatthassa taṃ uddhaccaṃ aparisesaṃ nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati.

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.

ayaṃ ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hetam ānanda puggalam dhammasoto nibbahati. tadantaram⁶ ko jāneyya aññatra tathāgatenā. tasmā tihānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇam gaṇhittha. khaññatihānanda puggalesu pamāṇam gaṇhanto. ahaṃ vā ānanda puggalesu pamāṇam 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.

kā cānanda migasālā upāsikā bālā abyattā ambakā ambakapaññā, ke ca purisapuggalaparopariye ñāṇe. ime kho ānanda dasapuggalā santo saṃvijjamānā lokasmi.

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.

⁶sāmayikamapi, machasaṃ. ■

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 individuals were deficient in one factor."

yathārūpena ānanda sīlena purāṇo samannāgato
 ahosi, tathārūpena sīlena isidatto samannāgato
 abhavissa, nayidha purāṇo isidattassa gatimpi añ-
 ñassa. yathārūpāya ca ānanda paññāya isidatto
 samannāgato ahosi, yathārūpāya paññāya purāṇo
 samannāgate abhavissa, nayidha isidatto purāṇassa
 gatimpi aññassa. iti kho ānanda ime puggalā ubho
 ekaṅgahīnāti.

