

0.0.1 migasālā discourse on

0.0.1 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, 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 Anando, 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:

ekaṃ samayaṃ bhagavā sāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. atha kho āyasmā ānando pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami. upasaṅkamitvā paññatte āsane nisīdi. atha kho migasālā upāsikā yenāyasmā ānando tenupasaṅkami. upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho migasālā upāsikā āyasmantaṃ ānandaṃ etadavoca:

2. kathaṃ kathaṃ nāmāyaṃ bhante ānanda bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissantī abhisamparāyaṃ? pitā me bhante purāṇo bra-

hmacārī ahosi ārācārī virato methunā gāmadhammā.
so kālakato bhagavatā vyākato sakadāgāmī satto tu-
sitam kāyaṃ uppanno'ti. pettā pi yo me bhante isi-
datto abrahmacārī ahosi sadārasantuttho. sopi kāla-
kato bhagavatā byākato sakadāgāmī satto tusitam kā-
yaṃ uppanno'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?” “Yes, sister. The Auspicious One did declare this.”

katham katham nāmāyaṃ bhante ānanda bhagavatā
dhammo desito aññeyyo, yatra hi nāma brahmacārī
ca abrahmacārī ca ubhosamasamagatikā bhavissanti
abhisamparāya'nti. evaṃ kho panetaṃ bhagini bha-
gavatā byākata'nti.

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. Hav-

ing sat down to one side, the venerable Ananda said this to the Auspicious One:

atha kho āyasmā ānando migasālāya upāsikāya nivesane piṇḍapātaṃ gahetvā utṭhāyāsanā pakkāmi. atha kho āyasmā ānando pacchābhattaṃ piṇḍapātapatikanto yena bhagavā tenupasaṅkami. upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando bhagavantam etadavoca:

5. Here Bhante, in the morning, 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:

idhāhaṃ bhante pubbanhasamayaṃ nivāsetvā patta-cīvaramādāya yena migasālāya upāsikāya nivesanaṃ tenupasaṅkami. upasaṅkamtivā paññatte āsane nisīdim. atha kho bhante migasālā upāsikā yenāhaṃ tenupasaṅkami. upasaṅkamtivā maṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho bhante migasālā upāsikā maṃ etadavoca:

6. 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. pettāpi 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, Migasāla: “Yes, 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, unlearned 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 purisapuggalaparopariyaññaṇo?

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 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] 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 nappajānāti, yatthassa taṃ dussīlyaṃ aparisesaṃ nirujjhati, tassa

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

savaṇena pi akataṃ hoti, bāhusaccena pi akataṃ hoti diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikampi² vimuttiṃ na labhati, so kāyassabhedā parammaraṇā hānāya pareti 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 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 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, yat-thassa taṃ dussīlyaṃ 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, visesagāmī yeva hoti, no hānagāmī.

12. Therein Ananda, those who are judgmental, judging

²sāmāyikamapi sīmu. machasaṃ. ■

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[thus]: “This one is of just that nature, the other one too is of just that nature. From what 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 ahi-tāya dukkhāya.

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 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 of 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 ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-thassa taṃ dussīyaṃ aparisesaṃ nirujjhati. tassa sa-vaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti. sāmāyikampi vimuttiṃ labhati, ayaṃ ānanda puggalo amunā purimena pugga-lena abhikkantataro ca paṇītataro ca. taṃ kissa hetu: imaṃ hi ānanda puggalaṃ dhammasoto nibbaha³ ti. tadantaraṃ⁴ ko jāneyya aññatra tathāgatena. tasmā-tihānanda mā puggalesu pamāṇikā ahuvattha, mā pug-galesu pamāṇaṃ gaṇhittha, khaññatihānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda⁵ pug-galesu 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 liberation by state 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.

³nibbāhati bahuṣu. ■

⁴tadanantaraṃ syā. ■

⁵ahañcānanda sīmu. syā. ■

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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 kāyassabhedā 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 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 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. visesagāmīyeva 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 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 ahi-tāya dukkhāya.

17. “Therein Ananda, whichever individual is virtuous and 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; 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 of 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 ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yathassa taṃ sīlaṃ aparisesaṃ nirujjhati. tassa savaṇṇena'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 nibbaha'ti. tādantaraṃ 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 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 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.

5. idha panānanda ekacco puggalo tibbarāgo hoti,

tañca cetovimuttim paññāvimuttim yathābhūtaṃ napajānāti, yatthassa so rāgo apariseso nirujjhati, tassa savaṇena'pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā'pi appaṭividdhaṃ hoti, sāmāyikampi vimuttim na labhati, so kāyassabhedā parammaraṇā hānāya pa-
reti, 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 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.

6. idha panānanda ekacco puggalo tibbarāgo hoti, tañca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatthassa so rāgo apariseso nirujjhati. tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttim labhati. so kāyassa bheda parammaraṇā visesāya pa-
reti no hānāya, visesaḡāmīyeva hoti no hānagāmī.

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 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 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 of 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 savaṇṇena'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 nibbaha'ti. tādantaraṃ ko jāneyya aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha, khaññatiḥānanda puggalo puggalesu pamāṇaṃ gaṇhanto, ahaṃ cānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā panassa mādiso.

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 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 sava-

ṇena'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.

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.

8. idha panānanda ekacco puggalo kodhano hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yathassa so kodho apariseso nirujjhati, tassa savaṇena'pi kataṃ hoti, bāhusaccena'pi kataṃ hoti, diṭṭhiyā'pi paṭividdhaṃ hoti, sāmāyikampi vimuttiṃ labhati. so kāyassa bhedaṃ parammaraṇā 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 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 dīgharattam ahi-tāya dukkhāya.

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 former individual. What is the reason of 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 ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-

thassa taṃ kodho 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 nibbaha'ti. tādantaraṃ ko jāneyya aññatra tathāgatena. tasmātiḥānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ 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 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 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 aparisesaṃ 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 visesagāmī.

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 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 paṇānanda ekacco puggalo uddhato hoti, tañca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-thassa taṃ uddhaccaṃ aparisesaṃ 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.

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 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 nesaṃ eko hīno eko paṇīto'ti. taṃ hi tesam ānanda hoti dīgharattaṃ ahi-tāya dukkhāya.

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 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 ceto-vimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti. yat-thassa 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 of 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 abhik-kantataro ca paṇītarō ca. taṃ kissa hetu: imaṃ hetam ānanda puggalam dhammasoto nibbhati. ta-dantaram⁶ ko jāneyya aññatra tathāgatenā. tasmā ti-hānanda mā puggalesu pamāṇikā ahuvattha, mā pug-galesu pamāṇam gaṇhittha. khaññatīhānanda pugga-lesu pamāṇam gaṇhanto. ahaṃ vā ānanda puggalesu pamāṇam gaṇheyyaṃ, yo vā paṇassa mādiso.

31. But who, Ananda, is the female lay disciple, Migasala, a foolish, unlearned 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 lo-kasmi.

32. “Ananda, if Purana was endowed with that form of virtue Isidatta was endowed with, Purana would not

⁶sāmayikamapi, machasaṃ. ■

have known the destiny of Isidatta here. But Ananda, if Isidatta was endowed with that form of wisdom Purana was endowed with, Isidatta too would not have known the destiny of Purana here. 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 aññassa. yathārū-
pāya ca ānanda paññāya isidatto samannāgato ahosi,
yathārūpāya paññāya purāṇo samannāgate abhavissa,
nayidha isidatto purāṇassa gatimpi aññassa. iti kho
ānanda ime puggalā ubho ekaṅgahināti.

