

### 0.0.1 At Devadaha

1. Thus was heard by me. At one time the Auspicious One was dwelling among the Sakyans, at a Sakyan market town called Devadaha. At that place the Auspicious One addressed the bhikkhus: “Bhikkhus.” “Bhante,” those bhikkhus replied to the Auspicious One. the Auspicious One said this:

2. There are, O bhikkhus, some samanas and brahmanas who hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the destruc-

devadaha suttaṃ

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sakkesu viharati devadahaṃ nāma sakyānaṃ nigamo. tatra kho bhagavā bhikkhū āmantesi bhikkhavo'ti. bhadanteti te bhikkhū bhagavato paccassosum. bhagavā etadavoca:

santi bhikkhave, eke samaṇabrāhmaṇā evaṃ vādino evaṃ diṭṭhino: 'yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasu-khaṃ vā, sabbantaṃ pubbekatahetu. iti purāṇānaṃ kamamānaṃ tapasā vyan-tībhāvā<sup>1</sup> navānaṃ

<sup>1</sup>byantibhāvā - machasaṃ, byantibhāvā - syā. ■

tion of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away.” Thus, O bhikkhus, is the doctrine of the Niganthas.

3. Thus [being their] doctrine, O bhikkhus, having approached the Niganthas, I say thus: “Is it true as reported, O friend Niganthas, that you hold such doctrine, such view: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future.

kammānaṃ akaraṇā  
āyatim anavassavo  
āyatim anavassavā  
kammakkhayo kam-  
makkhayā dukkhak-  
khayo dukkhakkhayā  
vedanākkhayo veda-  
nākkhayā sabbam  
dukkham nijjiṇṇam  
bhavissati'ti evaṃ-  
vādino bhikkhave  
nigaṇṭhā<sup>2</sup>.

evaṃ vādāhaṃ bhik-  
khave, nigaṇṭhe upa-  
saṅkamitvā evaṃ va-  
dāmi: saccaṃ kira  
tumhe āvuso nigaṇ-  
ṭhā evaṃvādino evaṃ-  
diṭṭhino 'yaṅkiñcā-  
yaṃ purisapuggalo  
paṭisaṃvedeti su-  
kham vā dukkham  
vā adukkhamasu-  
kham vā, sabbam  
taṃ pubbekatahetu.  
iti purāṇānaṃ kam-  
mānaṃ tapasā vyan-

<sup>2</sup>nigaṇṭhā - syā. ■

From no oozings in the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?”

4. Being asked by me thus, O bhikkhus, if the Niganthas acknowledge “yes”, I say to them thus: But, O friend Niganthas, how do you know? “Indeed, we were in the past. It is not the case that we were not.”

5. Indeed, we don’t know this, O friend.

6. But O friend Niganthas, how do you know? “Indeed we did evil kamma in the past. It is not the case that

tībhāvā navānaṃ  
kammānaṃ akaraṇā  
āyatim anavassavo  
āyatim anavassavā  
kammakkhayo kam-  
makkhayā dukkhak-  
khayo dukkhakkhayā  
vedanākkhayo veda-  
nākkhayā sabbam  
dukkham nijjinṇam  
bhavissatī’ti.

te ce me bhikkhave,  
nigaṇṭhā evaṃ puṭ-  
ṭhā āmāti paṭijānanti:  
tyāham evaṃ va-  
dāmi: ‘kiṃ pana tumhe  
āvuso nigaṇṭhā, jā-  
nātha. ahuvamheva  
mayam pubbe, na  
nāhuvamhā’ti.

no hidaṃ āvuso

kiṃ pana tumhe āvuso  
nigaṇṭhā, jānātha:  
akaramheva mayam  
pubbe pāpam kam-

we did not.”

7. Indeed, we don’t know this, O friend.

8. But O friend Niganthas, how do you know? “We did such or such evil kamma in the past.”

9. Indeed, we don’t know this, O friend.

10. But O friend Niganthas, how do you know? “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.”

11. Indeed, we don’t know this, O friend.

12. But O friend Nigan-

maṃ na nākaramhā'ti.

no hidaṃ āvuso

kiṃ pana tumhe āvuso  
nigaṇṭhā jānātha  
evarūpaṃ vā pāpaṃ  
kammaṃ akaramhā'ti.

no hidaṃ āvuso

kiṃ pana tumhe āvuso  
nigaṇṭhā, jānātha:  
ettakaṃ vā dukkhaṃ  
nijjiṇṇaṃ, ettakaṃ  
vā dukkhaṃ nijjire-  
tabbaṃ<sup>3</sup> ettakamhi  
vā dukkhe nijjiṇṇe  
sabbam dukkhaṃ  
nijjiṇṇaṃ bhavis-  
satī'ti.

no hidaṃ āvuso

<sup>3</sup>nijjiretabbaṃ - machasaṃ. ■

thas, how do you know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life?

13. Indeed, we don't know this, O friend.

14. Thus apparently, O friend Niganthas, you do not know: "Indeed, we were in the past. It is not the case that we were not." You do not know: "Indeed we did evil kamma in the past. It is not the case that we did not." You do not know: "We did such or such evil kamma in the past." You do not know: "So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away." You do not know the

kiṃ pana tumhe āvuso nigaṇṭhā, jānātha: diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampada'nti.

no hidaṃ āvuso

iti kira tumhe āvuso nigaṇṭhā, na jānātha: 'ahuvamheva mayaṃ pubbe na nāhuvamhā'ti. na jānātha 'akaramheva mayaṃ pubbe pāpaṃ kammaṃ na nākaramhā'ti. na jānātha, 'evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti. na jānātha 'ettakaṃ vā dukkhaṃ nijjiṇṇaṃ, ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe

abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life. That being so, it would not be proper for the venerable Niganthas to declare: "Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?"

nijjīṇṇe sabbam dukkham nijjīṇṇam bhavissatī'ti. na jānātha: ditṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ, kusalānaṃ dhammānaṃ upasampadam. evaṃ sante āyasmantānaṃ niḡaṇṭhānaṃ na kalamassa veyyākaraṇāya: "yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti, sukham vā dukkham vā adukkhamasukham vā sabbam taṃ pubbe katahetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatim anavassavo āyatim anavassavā kammakkhayo kammakkhayā dukkhakkhayo dukkhakkhayā vedanākkhayo vedanākkhayā sabbam dukkham

15. If, O friend Niganthas, you could know: “Indeed, we were in the past. It is not the case that we were not.” If you could know: “Indeed we did evil kamma in the past. It is not the case that we did not.” If you could know: “We did such or such evil kamma in the past.” If you could know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” If you could know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life, then it would be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or

nijjiṇṇaṃ bhavis-  
satī"ti.

sace<sup>4</sup> tumbhe āvuso  
nigaṇṭhā, jāneyyā-  
tha ahuvamheva ma-  
yaṃ pubbe na nāhu-  
vamhā'ti. jāneyyā-  
tha akaramheva ma-  
yaṃ pubbe pāpaṃ  
kammaṃ na nāka-  
ramhā'ti. jāneyyātha  
'evarūpaṃ vā evarū-  
paṃ vā pāpaṃ kam-  
maṃ akaramhā'ti,  
jāneyyātha 'ettakaṃ  
vā dukkhaṃ nijjiṇ-  
ṇaṃ ettakaṃ vā duk-  
khaṃ nijjiretabbaṃ,  
ettakamhi vā dukkhe  
nijjiṇṇe sabbāṃ duk-  
khaṃ nijjiṇṇaṃ bha-  
vissatī'ti. jāneyyātha  
'diṭṭheva dhamme  
akusalānaṃ dham-  
mānaṃ pahānaṃ  
kusalānaṃ dhammā-

<sup>4</sup>sace pana-sīmu, machasaṃ,  
syā. ■

neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?"

16. Suppose, O friend Ni-gaṇṭhas, a man were to be shot by an arrow thickly smeared with poison. With

naṃ upasampadam, evaṃ sante āyas-mantānaṃ nigaṇṭhā-naṃ kalamassa vey-yākaraṇāya: "yaṇ-kiñcāyaṃ purisa-puggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkha-masukhaṃ vā sabbaṃ taṃ pubbekata-hetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatiṃ anavas-savo āyatiṃ anavas-savā kammakkhayaṃ kammakkhayā dukkhakkhayaṃ dukkhakkhayā vedanākkhayaṃ vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissatī"ti.

seyyathāpi āvuso nigaṇṭhā, puriso sallena viddho assa savisena gālhūpalepanena, so sallassapi



the arrow as cause, he would feel a sharp, severe painful feeling. For him, his friends, colleagues and blood relations, would hire a physician, a surgeon. The physician or surgeon would cut open the surface of the wound with a knife. With the cutting of the surface of the wound too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would probe for the arrow with a surgeon's probe. With the probing for the arrow with a surgeon's probe too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would pull out the arrow. With the pulling out of the arrow too as cause, he would feel a sharp, severe painful feeling. The physician or surgeon would apply some medicinal powder on the surface of the wound. With the application of the medicinal powder on the surface of the wound too as cause, he

vedanāhetu<sup>5</sup> dukkhā tippā kaṭukā vedanā vediyeyya. tassa mit-tāmaccā ñātisālohitā bhisakkaṃ sallakattam upaṭṭhāpeyyuṃ. tassa so bhisakko sallakatto satthena vaṇamukhaṃ parikanteyya. so satthenapi vaṇamukhassa parikantanahetu dukkhā tippā kaṭukā vedanā vediyeyya. tassa so bhisakko sallakatto esaniyā sallaṃ eseyya. so esaniyāpi sallassa esanā hetu dukkhā tippā kaṭukā vedanā vediyeyya, tassa so bhisakko sallakatto sallaṃ abbaheyya<sup>6</sup>. so sallassapi abba-  
bhanahetu<sup>7</sup> duk-

<sup>5</sup>vedanahetu - syā

<sup>6</sup>abbhuṇheyya - syā abbyaheyya  
- pts

<sup>7</sup>abbhuṇhanahetu - syā, abbya-  
hanahetu - pts

would feel a sharp, severe painful feeling. On a later occasion, his wound would heal and be covered with skin. Being free from illness, he would feel happy, independent, being his own master, able to go wherever he wishes. It would occur to him thus: “Formerly I was shot by an arrow thickly smeared with poison. With the arrow as cause, I felt a sharp, severe painful feeling. My friends, colleagues and blood relations, hired a physician, a surgeon. The physician or surgeon cut open the surface of the wound with a knife. With the cutting of the surface of the wound too as cause, I felt a sharp, severe painful feeling. The physician or surgeon probed for the arrow with a surgeon’s probe. With the probing for the arrow with a surgeon’s probe too as cause, I felt a sharp, severe painful feeling. The physician or surgeon pulled out the arrow.

khā tippā kaṭukā  
vedanā vediyeyya.  
tassa so bhisakko  
sallakatto agadañ-  
gāraṃ vaṇamukhe  
odaheyya. so aga-  
dañgārassapi vaṇa-  
mukhe odahanahetu  
dukkhā tippā kaṭukā  
vedanā vediyeyya.  
so aparena sama-  
yena rūḷhena vaṇena  
sañchavinā arogo  
assa sukhī serī sa-  
yaṃvasī yena kā-  
maṅgamo. tassa eva-  
massa: 'ahaṃ kho  
pubbe sallena vid-  
dho ahosiṃ savisena  
gāḷhūpalepanena.  
so'haṃ sallassapi  
vedanāhetu dukkhā  
tippā kaṭukā vedanā  
vediyiṃ. tassa me  
mittāmaccā ñātisā-  
lohitā bhisakkaṃ  
sallakattaṃ upaṭ-

With the pulling out of the arrow too as cause, I felt a sharp, severe painful feeling. The physician or surgeon applied some medicinal powder on the surface of the wound. With the application of the medicinal powder on the surface of the wound too as cause, I felt a sharp, severe painful feeling. Indeed now my wound has healed and is covered with skin. Being free from illness, I am happy, independent, being my own master, able to go wherever I wish.”

ṭhāpesum<sup>8</sup>. tassa me so bhisakko sal-  
lakatto satthena va-  
ṇamukhaṃ parikanti.  
so'haṃ satthenapi<sup>9</sup>  
vaṇamukhassa pari-  
kantanahetu dukkhā  
tippā kaṭukā vedanā  
vediyiṃ. tassa me so  
bhisakko sallakatto  
esaniyā sallaṃ esi.  
so'haṃ esaniyāpi sal-  
lassa esanāhetu duk-  
khā tippā kaṭukā ve-  
danā vediyiṃ. tassa  
me so bhisakko salla-  
katto sallaṃ abbahi  
<sup>10</sup> so'haṃ sallassāpi  
abbahanahetu duk-  
khā tippā kaṭukā ve-  
danā vediyiṃ tassa  
me so bhisakko salla-  
katto agadaṅgāraṃ  
vaṇamukhe odahi.  
so'haṃ agadaṅgā-

<sup>8</sup>upaṭṭhapesum - machasaṃ,  
syā. ■

<sup>9</sup>sallenapi - pts ■

<sup>10</sup>abbyahi - pts, abbhuṇhi -  
syā. ■

17. So too, friend Niganthas, if you could know: “Indeed, we were in the past. It is not the case that we were not.” If you could know: “Indeed we did evil kamma in the past. It is not the case that we did not.” If you could know: “We did such or such evil kamma in the past.” If you could know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” If you could know the abandoning of unwholesome dhammas and the taking up of whole-

rassapi vaṇamukhe  
odahanahetu dukkhā  
tippā kaṭukā vedanā  
vediyim. so'mhi eta-  
rahi rūḷhena vaṇena  
sañchavinā arogo su-  
khī serī sayamvasī  
yena kāmaṅgamo'ti.

evameva kho āvuso  
nigaṇṭhā, sace tumhe  
jāneyyātha ahuvam-  
heva mayaṃ pubbe,  
na nānuvamhā'ti. jā-  
neyyātha evarūpaṃ  
vā evarūpaṃ vā pā-  
paṃ kammaṃ aka-  
ramhā'ti. jāneyyātha  
ettakaṃ vā dukkhaṃ  
nijjinṇaṃ, ettakaṃ  
vā dukkhaṃ nijjire-  
tabbaṃ. ettakamhi  
vā dukkhe nijjinṇe  
sabbhaṃ dukkhaṃ  
nijjinṇaṃ bhavis-  
satī'ti. jāneyyātha  
'ditṭheva dhamme  
akusalānaṃ dham-  
mānaṃ pahānaṃ,  
kusalānaṃ dhammā-

some dhammas in this very life, then it would be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?”

18. But because, O friend Niganthas, you do not know: “Indeed, we were in the past. It is not the case that we

naṃ upasampadam.  
evaṃ sante āya-  
mantānaṃ nigaṇ-  
ṭhānaṃ kallamassa  
veyyākaraṇāya yaṇ-  
kiñcāyaṃ purisa-  
puggalo paṭisaṃve-  
deti sukhaṃ vā duk-  
khaṃ vā adukkha-  
masukhaṃ vā sab-  
baṃ taṃ pubbekata-  
hetu: iti purāṇānaṃ  
kammānaṃ tapasā  
vyantibhāvā navā-  
naṃ kammānaṃ aka-  
raṇā āyatim anavas-  
sava āyatim anavas-  
savā kammakkhaya  
kammakkhayā duk-  
khakkhaya dukkhak-  
khayā vedanākkhaya  
vedanākkhayā sab-  
baṃ dukkhaṃ nijjiṇ-  
ṇaṃ bhavissatī'ti.

yasmā ca kho tumhe  
āvuso nigaṇṭhā, na  
jānātha 'ahuvam-  
heva mayaṃ pubbe  
na nāhuvamhā'ti. na

were not.” You do not know: “Indeed we did evil kamma in the past. It is not the case that we did not.” You do not know: “We did such or such evil kamma in the past.” You do not know: “So much suffering has been worn away or so much suffering remains to be worn away, or certainly by the wearing away of so much suffering, all suffering will be worn away.” You do not know the abandoning of unwholesome dhammas and the taking up of wholesome dhammas in this very life. That being so, it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in

jānātha 'akaramheva mayam pubbe pāpaṃ kammaṃ, na nākaramhā'ti. na jānātha 'evarūpaṃ vā evarūpaṃ vā pāpaṃ kammaṃ akaramhā'ti. na jānātha ettakaṃ vā dukkhaṃ nijjīṇaṃ ettakaṃ vā dukkhaṃ nijjiretabbaṃ, ettakamhi vā dukkhe nijjīṇe sabbaṃ dukkhaṃ nijjīṇaṃ bhavissatī'ti. na jānātha diṭṭheva dhamme akusalānaṃ dhammānaṃ pahānaṃ kusalānaṃ dhammānaṃ upasampadaṃ. tasmā āyasmantānaṃ ni-gaṇṭhānaṃ na kalamassa veyyākaraṇāya: 'yaṅkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā sabbam taṃ pubbe-

the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?”

19. When thus was said, O bhikkhus, those Nigaṇṭhas said this to me: Nigaṇṭha Nataputta, O friend, is all knowing and all seeing and acknowledges complete knowledge and vision thus: “Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me.” He says thus: “There is for you, O friend Nigaṇṭhas, evil kamma done

katahetu. iti purāṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatim anavassavo. āyatim anavassavā kammakkhayo kammakkhayā dukkhakkhayo dukkhakkhayā vedanākkhayo vedanākkhayā sabbam dukkham<sup>11</sup> nijjiṇṇam bhavissatī'ti.

evaṃ vutte bhikkhave, te nigaṇṭhā maṃ etadavocum: nigaṇṭho<sup>12</sup> āvuso, nātaputto<sup>13</sup> sabbaññū sabbadassāvī aparisesam ñāṇadasanaṃ paṭijānāti: 'carato ca me tiṭṭhato ca suttassa ca jāgarassa ca sataṭam samitaṃ ñā-

<sup>11</sup> sabbam taṃ dukkham - pts ■

<sup>12</sup> nigaṇtho - syā. ■

<sup>13</sup> nātaputto - machasaṃ, syā. ■

in the past. Wear them away by this sharp and gruelling austerities. When you are now restrained by body, restrained by speech and restrained by mind here, that is the non-doing of evil kamma for the future. Thus, by the elimination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?" Now we are very pleased and approve of that, and so we are satisfied."

ṇadassanaṃ paccu-  
paṭṭhita'nti. so eva-  
māha: 'atthi kho vo  
āvuso nigaṇṭhā, pub-  
beva pāpaṃ kam-  
maṃ kataṃ, taṃ  
imāya kaṭukāya duk-  
karakārikāya nijjire-  
tha<sup>14</sup>. yampanettha  
etarahi kāyena saṃ-  
vutā vācāya saṃvutā  
manasā saṃvutā,  
taṃ āyatiṃ pāpassa  
kammaṣsa<sup>15</sup> akara-  
ṇaṃ, iti purāṇānaṃ  
kammānaṃ tapasā  
vyantībhāvā navā-  
naṃ kammānaṃ aka-  
raṇā āyatiṃ anavas-  
sava āyatiṃ anavas-  
savā kammakkhaya  
kammakkhayā duk-  
khakkhaya dukkhak-  
khayā vedanākkhaya  
vedanākkhayā sab-  
baṃ dukkhaṃ nij-  
jiṇṇaṃ bhavissatī'ti.

<sup>14</sup>nijjiretha - simu, machasaṃ

<sup>15</sup>pāpakammaṣsa - machasaṃ.



20. When thus was said, O bhikkhus, I said this to those Niganthas: “These five dhammas, O friend Niganthas, has twofold results in this very life. Which five? Faith, preference, tradition, mode of reasoning and submission to view after reflection. These five dhammas, O friend Niganthas, has twofold results in this very life. Therein, for the venerable Niganthas, what faith is there in a Teacher [who speaks] about the past? What preference, what tradition, what mode of reasoning, what submission to view after reflection?” When I said thus, O bhikkhus, I did not see among the Niganthas any defence that accords with the Dhamma.

tañca panamhākaṃ  
ruccati ceva khamati  
ca, tena camhā attamanā'ti

evaṃ vutte ahaṃ  
bhikkhave, te nigaṇ-  
ṭhe etadavocaṃ: 'pañca  
kho ime āvuso ni-  
gaṇṭhā, dhammā diṭ-  
ṭhevadhamme dvi-  
dhā vipākā. katame  
pañca: saddhā ruci  
anussavo ākārapa-  
rivitakko diṭṭhi nij-  
jhānakkhanti. ime  
kho āvuso nigaṇṭhā,  
pañca dhammā diṭ-  
ṭheva dhamme dvi-  
dhā vipākā. tatrā-  
yasmantānaṃ nigaṇ-  
ṭhānaṃ kā atītaṃse  
satthari saddhā, kā  
ruci, ko anussavo,  
ko ākāraparivitakko,  
kā diṭṭhinijjhānak-  
khanti'ti. evaṃvādi  
kho ahaṃ bhikkhave,  
nigaṇṭhesu na kiñci  
sahadhammikaṃ vā-

21. Furthermore, O bhikkhus, I said thus to those Niganthas: “So what do you think, O friend Niganthas, indeed, on the occasion when for you there is intense exertion, intense striving, on that occasion, do you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]? But on the occasion when for you there is no intense exertion, no intense striving, on that occasion, do you not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]?”

22. On the occasion, O friend Gotama, when for us there is intense exertion, intense striving, on that occasion, we feel afflictive,

dapaṭihāraṃ<sup>16</sup> samanupassāmi

punacaparāhaṃ bhikkhave, te nigaṇṭhe evaṃ vadāmi: 'taṃ kimmaññathāvuso nigaṇṭhā, yasmiṃ hi vo samaye tibbo upakammo hoti tibbaṃ padhānaṃ, tikkā<sup>17</sup> tasmiṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vedīyetha. yasmiṃ pana vo samayena na tibbo upakkamo hoti na tibbaṃ padhānaṃ, na tikkā tasmiṃ<sup>18</sup> samaye opakkamikā dukkhā tippā kaṭukā vedanā vedīyethā'ti.

yasmiṃ no āvuso gotama, samaye tibbo

<sup>16</sup>parihāraṃ - machasaṃ, sīmu, syā. ■

<sup>17</sup>tippaṃ, tippā - pts ■

<sup>18</sup>tamhi - pts ■

painful, piercing, sharp feelings of the piercing [austerities]? But on the occasion when for us there is no intense exertion, no intense striving, on that occasion, we do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]?”

23. Thus apparently, O friend Niganthas, on the occasion, when for you there is intense exertion, intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]. But on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities]. That being so,

upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmim̐ samaye opakamikā dukkhā tippā kaṭukā vedanā vediyāma. yasmim̐ pana no samaye na tibbo upakkamo hoti, na tibbaṃ padhānaṃ, na tibbā tasmim̐ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyamā'ti.

iti kirāvuso<sup>19</sup> nigaṇṭhā, yasmim̐ vo<sup>20</sup> samaye tibbo upakkamo hoti tibbaṃ padhānaṃ, tibbā tasmim̐ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. yasmim̐ pana vo samaye na tibbo upakkamo hoti, na tibbaṃ padhānaṃ, na tibbā tasmim̐ sa-

<sup>19</sup>kira āvuso - sīmu, machasam. ■

<sup>20</sup>yasmim̐ vo pana - sīmu. ■

it would not be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. from the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?”

24. If, O friend Niganthas, on the occasion, when for

maye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. evaṃ sante āyasmantānaṃ nigaṇṭhānaṃ na kallamassa veyyākaraṇāya: 'yaṇkiñcāyaṃ purisapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbaṃ taṃ pubbe katahetu. iti purāṇānaṃ kammānaṃ tapasā vyantibhāvā navānaṃ kammānaṃ akaraṇā āyatiṃ anavas-savo āyatiṃ anavas-savā kammakkhayo kammakkhayā dukkhakkhayo dukkhakkhayā vedanākkhayo vedanākkhayā sabbaṃ dukkhaṃ nijjīṇaṃ bhavissatī'ti.

sace āvuso nigaṇṭhā, yasmim vo samaye tibbo upakkamo hoti

you there is intense exertion, intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], but on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings from the piercing [austerities], then it would be proper for the venerable Niganthas to declare: “Whatever this individual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering

tibbam padhānaṃ, na tikkā tasmim samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. yasmim pana vo samaye na tibbo upakamo hoti na tibbam padhānaṃ, tikkā yasmim samaye opak-kamikā dukkhā tippā kaṭukā vedanā vediyetha. evaṃ sante āyasmantānaṃ ni-gaṇṭhānaṃ kalla-massa veyyākara-ṇāya: 'yaṅkiñcāyaṃ purisapuggalo paṭi-saṃvedeti sukhaṃ vā dukkhaṃ vā aduk-khamasukhaṃ vā, sabbam taṃ pubbe-katahetu. iti purā-ṇānaṃ kammānaṃ tapasā vyantībhāvā navānaṃ kammānaṃ akaraṇā āyatim anavassavo āyatim anavassavā kammak-khayo kammakkhayā

comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?”

25. But because, O friend Niganthas, on the occasion, when for you there is intense exertion, intense striving, on that occasion, you feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], yet on the occasion when for you there is no intense exertion, no intense striving, on that occasion, you do not feel afflictive, painful, piercing, sharp feelings of the piercing [austerities], you are feeling just your own self-afflictions that are afflictive, painful, piercing, sharp feelings of the piercing [austerities]. Out of ignorance, lack of knowledge and delusion, you declare: “Whatever this indi-

dukkhakkhayo dukkhakkhayā vedanākkhayo vedanākkhayā sabbam dukkham nijjinṇam bhavissatī'ti.

yasmā ca kho āvuso nigaṇṭhā, yasmim vo samaye tibbo upakkamo hoti tibbam padhānam, tikkā tasmiṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. yasmim pana vo samaye na tibbo upakkamo hoti na tibbam padhānam, na tikkā tasmiṃ samaye opakkamikā dukkhā tippā kaṭukā vedanā vediyetha. te tumhe sāmāññeva opakkamikā dukkhā tippā kaṭukā vedanā vediyamānā avijjā aññānā sam-mohā vipaccetha: 'yaṅkiñcāyam puri-

vidual person experiences, whether pleasure, pain or neither pain nor pleasure, all that is caused by what was done in the past. So by the termination of past kamma with exertion, and the non-doing of new kamma, [there is] no oozings in the future. From no oozings in the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?” When I said thus too, O bhikkhus, I did not see among the Niganthas any defence that accords with the Dhamma.

**26.** Furthermore, O bhikkhus, I said thus to those Niganthas: “So what do you think, O friend Niganthas?

sapuggalo paṭisaṃvedeti sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, sabbhaṃ taṃ pubbekatahetu. iti purāṇānaṃ kammānaṃ tapasā vyattībhāvā navānaṃ kammānaṃ akaraṇā āyatīṃ anavassavo. āyatīṃ anavassavā kammakkhayo kammakkhayaṃ dukkhakkhayaṃ dukkhakkhayaṃ vedanākkhayaṃ vedanākkhayaṃ sabbhaṃ dukkhaṃ nijjīṇaṃ bhaviṣsatī'ti. evaṃ vādīpi kho ahaṃ bhikkhave, nigaṇṭhesu na kañci <sup>21</sup> sahadhammikaṃ vādaṭṭhīhāraṃ samanupassāmi.

punacaparāhaṃ <sup>22</sup> bhikkhave, te nigaṇ-

<sup>21</sup> kiñci - simu, pts

<sup>22</sup> punacapanāhaṃ - pts

Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in this life be experienced in the after-life?”

the evaṃ vadāmi:  
'taṃ kiṃ maññathā-  
vuso nigaṇṭhā, 'ya-  
midam kammaṃ diṭ-  
ṭhadhammavedanī-  
yaṃ, taṃ upakka-  
mena vā padhānena  
vā samparāyavedanī-  
yaṃ hotū'ti labbha-  
meta'nti.

27. Indeed not, O friend.

no hidam āvuso.

28. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in the after-life be experienced in this life?”

yaṃ panidam kam-  
maṃ samparāyave-  
danīyaṃ, taṃ upak-  
kamena vā padhā-  
nena vā diṭṭhadham-  
mavedanīyaṃ hotū'ti  
labbhameta'nti.

29. Indeed not, O friend.

no hidam āvuso.

30. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as pleasant be experienced as

taṃ kiṃ maññathā-  
vuso nigaṇṭhā, ya-  
midam kammaṃ su-  
khavedanīyaṃ, taṃ  
upakkamena vā pa-  
dhānena vā dukkha-



painful?”

vedanīyaṃ hotū'ti  
labbhameta'nti.

31. Indeed not, O friend.

no hidaṃ āvuso.

32. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as painful be experienced as pleasant?”

yaṃ panidaṃ kammaṃ dukkhaveda-  
nīyaṃ, taṃ upa-  
kamaṇa vā padhā-  
nena vā sukhaveda-  
nīyaṃ hotū'ti labbha-  
meta'nti.

33. Indeed not, O friend.

no hidaṃ āvuso.

34. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when ripened be experienced when unripened?”

taṃ kiṃ maññathā-  
vuso nigaṇṭhā, ya-  
midam kammaṃ pa-  
ripakkavedanīyaṃ,  
taṃ upakkamaṇa  
vā padhānena vā  
aparipakkavedanī-  
yaṃ hotū'ti labbha-  
meta'nti.

35. Indeed not, O friend.

no hidaṃ āvuso.

36. Then can it be gained

yaṃ panidaṃ kammaṃ aparipakkave-

thus: “By this exertion and striving, let whichever kamma is to be experienced when un-ripened be experienced when ripened?”

37. Indeed not, O friend.

38. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced substantially be experienced slightly?”

39. Indeed not, O friend.

40. Then can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced slightly be experienced substantially?”

41. Indeed not, O friend.

danīyaṃ, taṃ upak-  
kamaṇa vā padhā-  
nena vā paripakka-  
vedanīyaṃ hotū'ti  
labbhameta'nti

no hidaṃ āvuso.

taṃ kiṃ maññathā-  
vuso nigaṇṭhā, 'ya-  
midam kammaṃ ba-  
huvedanīyaṃ, taṃ  
upakkamaṇa vā pa-  
dhānena vā 'appa-  
vedanīyaṃ hotū'ti  
labbhameta'nti.

no hidaṃ āvuso.

yaṃ panidaṃ kam-  
maṃ appavedanī-  
yaṃ, taṃ upakka-  
mena vā padhānena  
vā 'bahuvedanīyaṃ  
hotū'ti labbhameta'nti.

no hidaṃ āvuso.

taṃ kiṃ maññathā-

42. What do you think, O friend Niganthas? Can it be gained thus: “By this exertion and striving, let whichever kamma is to be experienced not be experienced?”

vuso nigaṇṭhā, 'ya-midaṃ kammaṃ ve-danīyaṃ taṃ upa-kamena vā padhā-nena vā 'avedanī-yaṃ hotū'ti labbha-meta'nti.

43. Indeed not, O friend.

no hidaṃ āvuso.

44. Then can it be gained thus: “By this exertion and striving, let whichever kamma is not to be experienced be experienced?”

yaṃ panidaṃ kam-maṃ avedanīyaṃ, taṃ upakkamena vā padhānena vā veda-nīyaṃ hotū'ti labbha-metanti.

45. Indeed not, O friend.

no hidaṃ āvuso.

46. Thus apparently, O friend Niganthas, it cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced in this life be experienced in the after-life.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be

iti kirāvuso nigaṇṭhā, yamidaṃ kammaṃ diṭṭhadhammave-danīyaṃ taṃ upa-kamena vā padhā-nena vā 'sampa-rā-yavedanīyaṃ hotū'ti alabbhametaṃ. ya-

experienced in the after-life be experienced in this life.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as pleasant be experienced as painful.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced as painful be experienced as pleasant.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when ripened be experienced when unripened.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced when unripened be experienced when ripened.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is to be experienced substantially be experienced slightly.” It cannot be gained thus: “By this exertion and striving,

midam<sup>23</sup> kammaṃ samparāyavedanīyaṃ, taṃ upakkamena vā padhānena vā 'ditṭhadhamma-vedanīyaṃ hotū'ti alabbhametaṃ. ya-midam kammaṃ sukhavedanīyaṃ, taṃ upakkamena vā padhānena vā 'dukkhavedanīyaṃ hotū'ti alabbhametaṃ. ya-midam kammaṃ dukkhavedanīyaṃ, taṃ upakkamena vā padhānena vā sukha-vedanīyaṃ hotū'ti alabbhametaṃ. ya-midam kammaṃ paripakkavedanīyaṃ, taṃ upakkamena vā padhānena vā aparipikkavedanīyaṃ hotū'ti alabbhame-taṃ, yamidam kammaṃ aparipakkave-

<sup>23</sup>yam panidam - simu, macha-sam. ■

let whichever kamma is to be experienced slightly be experienced substantially.”

It cannot be gained thus:

“By this exertion and striving, let whichever kamma is to be experienced not be experienced.” It cannot be gained thus: “By this exertion and striving, let whichever kamma is not to be experienced be experienced.”

That being so, the venerable Niganthas exertion is fruitless, their striving is fruitless. Thus is the doctrine of the Niganthas, O bhikkhus. Thus being the doctrine of the Niganthas, O bhikkhus, there are ten grounds for criticism in accordance with the Dhamma.

danīyaṃ, taṃ upakkamena vā padhānena vā 'paripakka-vedanīyaṃ hotū'ti alabbhametaṃ. ya-midaṃ kammaṃ bahavedanīyaṃ, taṃ upakkamena vā padhānena vā appavedanīyaṃ hotū'ti. yamidaṃ kammaṃ appavedanīyaṃ, taṃ upakkamena vā padhāne vā bahavedanīyaṃ hotū'ti alabbhametaṃ. yamidaṃ kammaṃ vedanīyaṃ, taṃ upakkamena vā padhānena vā vedanīyaṃ hotū'ti alabbhametaṃ. yamidaṃ kammaṃ vedanīyaṃ, taṃ upakkamena vā padhānena vā vedanīyaṃ hotū'ti alabbhametaṃ. evaṃ sante āyasmantaṃ nigaṇṭhānaṃ aphalo upakkamo

47. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, then certainly, O bhikkhus, the Niganthas have done bad kamma in the past, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god's creation, then certainly, O bhikkhus, the Niganthas have been created by an evil god, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused

hoti aphalaṃ padhā-  
naṃ. evaṃvādi bhik-  
khave, nigaṇṭhā evaṃ-  
vādīnaṃ bhikkhave  
nigaṇṭhānaṃ dasa  
sahadhammikā vā-  
dānuvādā gārayhaṃ  
ṭhānaṃ<sup>24</sup> āgacchanti.

sace bhikkhave sattā  
pubbekatahetu su-  
khadukkhaṃ paṭi-  
saṃvedenti, addhā  
bhikkhave, nigaṇ-  
ṭhā pubbe dukkata-  
kammakārino, yaṃ  
etarahi evarūpā duk-  
khā tippā kaṭukā ve-  
danā vediyanti. sace  
bhikkhave, sattā is-  
saranimmāṇahetu  
sukhadukkhaṃ paṭi-  
saṃvedenti, addhā  
bhikkhave, nigaṇ-  
ṭhā pāpakena issa-  
rena nimmitā, yaṃ  
etarahi evarūpā duk-  
khā tippā kaṭukā ve-

<sup>24</sup>gārayhaṭṭhānaṃ - syā. ■

by a chance encounter, then certainly, O bhikkhus, the Niganthas have evil luck, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, then certainly, O bhikkhus, the Niganthas belong to a bad social class, in that at present, they feel such painful, piercing, sharp feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, then certainly, O bhikkhus, the Niganthas strive badly in this life, in that at present, they feel such painful, piercing, sharp feelings.

danā vediyanti. sace bhikkhave sattā saṅgatibhāvaheṭu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave nigaṇṭhā pāpasaṅgatikā, yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti. sace bhikkhave, sattā abhijātiheṭu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, nigaṇṭhā pāpabhijātikā, yaṃ etarahi evarūpā dukkhā tippā kaṭukā vedanā vediyanti. sace bhikkhave, sattā diṭṭhadhammūpakkamaheṭu sukhadukkhaṃ paṭisaṃvedenti, addhā bhikkhave, nigaṇṭhā pāpadiṭṭhadhammūpakkamā<sup>25</sup>. yaṃ etarahi evarūpā

<sup>25</sup> evarūpā diṭṭhadhammupakkamā - simu, machasaṃ. ■

48. If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by what was done in the past, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god's creation, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by a god's creation, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by a chance encounter, the

dukkhā tippā kaṭukā  
vedanā vediyanti.

sace bhikkhave, sattā  
pubbekatahetu su-  
kha-dukkhaṃ paṭi-  
saṃvedenti gārayhā  
nigaṇṭhā. no ce sattā  
pubbekatahetu su-  
kha-dukkhaṃ paṭi-  
saṃvedenti, gārayhā  
nigaṇṭhā. sace bhik-  
khave, sattā issara-  
nimmāṇahetu sukha-  
dukkhaṃ paṭisaṃ-  
vedenti, gārayhā ni-  
gaṇṭhā. no ce sattā  
issaranimmāṇahetu  
sukha-dukkhaṃ paṭi-  
saṃvedenti, gārayhā  
nigaṇṭhā. sace bhik-  
khave, sattā saṅga-  
tibhāvaheṭu sukha-  
dukkhaṃ paṭisaṃ-  
vedenti, gārayhā ni-  
gaṇṭhā. sace bhik-  
khave sattā abhijāti-  
hetu sukha-dukkhaṃ  
paṭisaṃvedenti, gā-  
rayhā nigaṇṭhā. no



Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by social class, the Niganthas are to be censured. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, the Niganthas are to be censured. If the pleasure and pain that beings experience are not caused by striving in this life, the Niganthas are to be censured. Thus being the doctrine of the Niganthas, O bhikkhus, these are the ten grounds for criticism in accordance with the Dhamma. Thus, O bhikkhus, their exertion is fruitless, their striving is fruitless.

49. But how, O bhikkhus, is exertion fruitful, how is

ce sattā abhijāti hetu sukhadukkhaṃ paṭi-  
saṃvedenti, gārayhā  
nigaṇṭhā. sace bhik-  
khave sattā diṭṭha-  
dhammūpakkama-  
hetu sukhadukkhaṃ  
paṭisaṃvedenti, gā-  
rayhā nigaṇṭhā. no  
ce sattā diṭṭhadham-  
mūpakkamahetu su-  
khadukkhaṃ paṭi-  
saṃvedenti, gārayhā  
nigaṇṭhā. evaṃvādī  
bhikkhave nigaṇ-  
ṭhā. evaṃvādīnaṃ  
bhikkhave, nigaṇ-  
ṭhānaṃ ime dasa  
sahadhammikā vā-  
dānuvādā gārayhaṃ  
ṭhānaṃ āgacchanti.  
evaṃ kho bhikkhave,  
aphalo upakkamo  
hoti aphalaṃ padhā-  
naṃ.

kathañca bhikkhave,  
saphalo upakkamo  
hoti saphalaṃ pa-

striving fruitful? Here O bhikkhus, a bhikkhu most certainly does not cause to be an occasion of pain for himself when the occasion has not come to be, yet he does not forsake the pleasure that accords with the Dhamma, but he is not infatuated with that pleasure therein. He wisely understands thus: “[When] willfully striving, this source of suffering for me fades away due to the willful striving. But [when] looking on with equanimity, this source of suffering for me fades away due to the looking on with equanimity. So indeed for him [wherein] a source of suffering fades away due to willful striving, therein he willfully strives. [Wherein] a source of suffering fades away due to the looking on with equanimity, therein he develops equanimity.” Willfully striving, whichever source of suffering fades away due to the will-

dhānaṃ. idha bhikkhave, bhikkhu na heva anaddhabhūtaṃ attānaṃ dukkhena addhabhāveti dhammikañca sukhaṃ na paricajati. tasmiñca sukhe anadhimucchito<sup>26</sup> hoti so evaṃ pajānāti: imassa kho me dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. imassa pana me dukkhanidānassa ajjupek-khato upekkhaṃ<sup>27</sup> bhāvayato virāgo hotīti. so yassa hi khvāssa<sup>28</sup> dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. saṅkhāraṃ tattha padahati. yassa

<sup>26</sup>anadhimucchite - pts. ■

<sup>27</sup>upekkhaṃ - pts. ■

<sup>28</sup>yassa hi khopanassa - sīmu, yassa khavāssa- pts. ■

ful striving, that fades away. Thus, that suffering is worn away. Looking on with equanimity, whichever source of suffering fades away due to looking on with equanimity, that fades away. Thus, that suffering is worn away.

panassa<sup>29</sup> dukkhani-  
dānassa ajjupek-  
khato upekkhaṃ  
bhāvayato virāgo  
hoti. upekkhaṃ tat-  
tha bhāveti. tassa  
tassa dukkhanidā-  
nassa saṅkhāraṃ  
padahato saṅkhā-  
rappadhānā virāgo  
hoti. evampissa taṃ  
dukkhaṃ nijjiṇṇaṃ  
hoti. tassa tassa duk-  
khanidānassa ajju-  
pekkhato upekkhaṃ  
bhāvayato virāgo  
hoti. evampissa taṃ  
dukkhaṃ nijjiṇṇaṃ  
hoti.

50. Suppose, O bhikkhus, a man was in love with a woman with his mind bound to her, infatuated, with intense desire, with intense want. He might see that woman with another man, standing together, chatting, joking and laughing. So what

seyyathāpi bhikkhave  
puriso itthiyā sāratto  
paṭibaddhacitto tib-  
bacchando tībāpek-  
kho<sup>30</sup>. so taṃ itthiṃ  
passeyya aññaṇa pu-  
risena saddhiṃ san-

<sup>29</sup>yassa hī khavāssa - sīmu. ■

<sup>30</sup>tībāpekho - pts. ■

do you think, O bhikkhus?  
 “Would there arise sorrow,  
 lamentation, physical suf-  
 fering, mental suffering and  
 despair in such a man hav-  
 ing seen that woman with  
 another man, standing to-  
 gether, chatting, joking and  
 laughing?”

51. Yes Bhante.

52. What is the reason for  
 that?

53. “Because, O Bhante,  
 such a man is in love with  
 that woman with his mind  
 bound to her, infatuated,  
 with intense desire, with in-  
 tense want. Therefore having  
 seen that woman with an-  
 other man, standing together,  
 chatting, joking and laughing,

tiṭṭhantiṃ sallapan-  
 tiṃ sañjagghantiṃ  
 saṃhasantiṃ. taṃ  
 kiṃ maññatha bhik-  
 khave, api nu tassa  
 purisassa amuṃ it-  
 thiṃ disvā aññena  
 purisena saddhiṃ  
 santiṭṭhantiṃ salla-  
 pantīṃ sañjagghan-  
 tiṃ saṃhasantiṃ up-  
 pajjeyyūṃ sokapa-  
 ridevadukkhadoma-  
 nassupāyāsāti.

evaṃ bhante.

taṃ kissa hetu?

asu hi<sup>31</sup> bhante, pu-  
 riso amussā itthiyā  
 sāratto paṭibaddha-  
 citto tibbacchando  
 tībāpekkho. tasmā  
 taṃ itthiṃ disvā añ-  
 ñena purisena sad-  
 dhiṃ santiṭṭhantiṃ

<sup>31</sup> amuhi - pts. ■

sorrow, lamentation, physical suffering, mental suffering and despair would arise in him.”

54. Then, O bhikkhus, it would occur to that man thus: “I am in love with such a woman with my mind bound to her, infatuated, with intense desire, with intense want. For me having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering, mental suffering and despair arise in me. What if I were to abandon my lustful desire for such a woman.” He would abandon his lustful desire for that woman. On a later occasion he might see that woman with another man, standing together, chatting, joking and laughing. So what do you think, O bhikkhus? “Would

sallapantim sañjagghantim saṃhasantim uppajjeyyūṃ sokaparidevadukkha-domanassupāyāsāti.

atha kho bhikkhave, tassa purisassa evamassa: ahaṃ kho amussā itthiyā sāratto paṭibaddhacitto tibbacchando tībāpekkho. tassa me amuṃ itthim di-svā aññena purisena saddhim santiṭṭhantim sallapantim sañjagghantim saṃhasantim uppajjanti sokaparidevadukkha-domanassupāyāsā. yannūnāhaṃ so me amussā itthiyā chandarāgo taṃ pa-jaheyya'nti. so yo amussā itthiyā chandarāgo taṃ pa-jaheyya, so taṃ itthim passeyya aparena samayena aññena pu-

there arise sorrow, lamentation, physical suffering, mental suffering and despair in such a man having seen that woman with another man, standing together, chatting, joking and laughing?”

risena saddhiṃ santiṭṭhantiṃ sallapan-  
tiṃ sañjagghantiṃ saṃhasantiṃ. taṃ  
kiṃ maññatha bhik-  
khave api nu tassa  
purisassa amuṃ it-  
thiṃ disvā aññena  
purisena saddhiṃ  
santiṭṭhantiṃ salla-  
pantiṃ sañjagghan-  
tiṃ saṃhasantiṃ up-  
pajjeyyuṃ sokapa-  
ridevadukkhadoma-  
nassupāyāsāti.

55. Certainly not, Bhante.

no hetam bhante.

56. What is the reason for that?

taṃ kissa hetu?

57. “Because, O Bhante, such a man is free from lust for that woman. Therefore having seen that woman with another man, standing together, chatting, joking and laughing, sorrow, lamentation, physical suffering,

asu hi bhante, pu-  
riso amussā itthiyā  
vītarāgo, tasmā taṃ  
itthiṃ disvā aññena  
purisena saddhiṃ  
santiṭṭhantiṃ salla-  
pantiṃ sañjagghan-  
tiṃ saṃhasantiṃ na

mental suffering and despair would not arise in him.”

58. So too, O bhikkhus, a bhikkhu most certainly does not cause to be an occasion of pain for himself when the occasion has not come to be, yet he does not forsake the pleasure that accords with the Dhamma, but he is not infatuated with that pleasure therein. He wisely understands thus: “[When] willfully striving, this source of suffering for me fades away due to the willful striving. But [when] looking on with equanimity, this source of suffering for me fades away due to the looking on with equanimity. So indeed for him [wherein] a source of suffering fades away due to willful striving, therein he willfully strives. [Wherein] a source of suffering fades away due to the looking on with equanim-

uppajjeyyūṃ sokapari-  
devadukkhadoma-  
nassupāyāsāti.

evameva kho bhikkhave, bhikkhu na heva<sup>32</sup> anaddhabhū-  
taṃ attānaṃ duk-  
khena addhabhā-  
veti, dhammikañca  
sukhaṃ na paricca-  
jati, tasmiñca sukhe  
anadhimucchito hoti.  
so evaṃ pajānāti:  
'imassa kho me duk-  
khanidānassa sañ-  
khāraṃ padahato  
sañkhārappadhānā  
virāgo hoti. imassa  
pana me dukkha-  
nānassa ajjupek-  
khato upekkhaṃ  
bhāvayato virāgo  
hoti'ti. so yassa kh-  
vāssa dukkhanidā-  
nassa sañkhāraṃ  
padahato sañkhā-  
rappadhānā virāgo

<sup>32</sup>bhikkhave naheva - pts. ■

ity, therein he develops equanimity.” Willfully striving, whichever source of suffering fades away due to the willful striving, that fades away. Thus, that suffering is worn away. Looking on with equanimity, whichever source of suffering fades away due to looking on with equanimity, that fades away. Thus, that suffering is worn away. Thus that exertion is fruitful, that striving is fruitful.

59. Furthermore, O bhikkhus, a bhikkhu considers thus: “As I dwell according to my pleasure, unwhole-

hoti. saṅkhāraṃ tattha padahati. yassa panassa dukkhanidānassa ajjhupek-khato upekkhaṃ bhāvayato virāgo hoti. upekkhaṃ tattha bhāveti. tassa tassa dukkhanidānassa saṅkhāraṃ padahato saṅkhārappadhānā virāgo hoti. evampissa taṃ dukkhaṃ nijjinṇaṃ hoti. tassa tassa dukkhanidānassa ajjhupek-khato upekkhaṃ bhāvayato virāgo hoti. evampissa taṃ dukkhaṃ<sup>33</sup> nijjinṇaṃ hoti. evampi bhikkhave saphalo upakamo hoti, saphalaṃ padhānaṃ.

puna ca paraṃ bhikkhave bhikkhu iti paṭisañcikkhati: 'yathā-

<sup>33</sup> evampissa dukkhaṃ - pts. ■



some dhammas increase and wholesome dhammas diminish. However, when I engage myself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. What if I were to engage myself in painful striving?" He engages himself in painful striving. For him engaging himself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. He, on a later occasion, no longer engages himself in painful striving. What is the reason for that? Because, O bhikkhus, the benefit for which that bhikkhu would engage himself in painful striving has been accomplished. Therefore on a later occasion, he no longer engages himself in painful striving.

sukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti. dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti yannūnaṃ dukkhāya attānaṃ padaheyya'nti. so dukkhāya attānaṃ padahati. tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti. so na aparena samayena dukkhāya attānaṃ padahati. taṃ kissa hetu: yassa hi so bhikkhave, bhikkhu atthāya dukkhāya attānaṃ padaheyya, svāssa attho abhinipphanno hoti. tasmā na aparena samayena dukkhāya at-

60. Just as, O bhikkhus, an arrowsmith would heat and scorch an arrow shaft between two flames, making it straight and workable. Once, O bhikkhus, the arrowsmith has heated and scorched the arrow shaft between the two flames and made it straight and workable, on a later occasion, the arrowsmith no longer heats and scorches the arrow shaft between the two flames to make it straight and workable. What is the reason for that? Because, O bhikkhus, the benefit for which that arrowsmith heated and scorched the arrow shaft between the two flames to make it straight and workable has been accomplished. Therefore on a later occasion, the arrowsmith no longer heats and scorches the arrow shaft between the two flames to make it straight and work-

tānaṃ padahati.

seyyathāpi bhikkhave, usukāro tejanaṃ dvīsu alātesu ātāpeti paritāpeti ujum karoti kammaniyam. yato kho bhikkhave, usukārassa tejanaṃ dvīsu alātesu ātāpitam hoti paritāpitam hoti ujum katam hoti kammaniyam. na so tam aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti ujum karoti kammaniyam. tam kissa hetu: yassa hi so bhikkhave, atthāya usukāro tejanaṃ dvīsu alātesu ātāpeyya paritāpeyya ujum kareyya kammaniyam. svāssa attho abhinipphanno hoti. tasmā na aparena samayena usukāro tejanaṃ dvīsu alātesu ātāpeti pa-

able.

61. So too, O bhikkhus, a bhikkhu considers thus: “As I dwell according to my pleasure, unwholesome dhammas increase and wholesome dhammas diminish. However, when I engage myself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. What if I were to engage myself in painful striving?” He engages himself in painful striving. For him engaging himself in painful striving, unwholesome dhammas diminish and wholesome dhammas increase. He, on a later occasion, no longer engages himself in painful striving. What is the reason for that? Because, O bhikkhus, the benefit for which that bhikkhu would engage himself in painful striving has been accomplished. There-

ritāpeti ujum karoti kammaniyaṃ.

evameva kho bhikkhave, bhikkhu iti paṭisañcikkhati: 'yathāsukhaṃ kho me viharato akusalā dhammā abhivaḍḍhanti kusalā dhammā parihāyanti. dukkhāya pana me attānaṃ padahato akusalā dhammā parihāyanti kusalā dhammā abhivaḍḍhanti yannūnaṃ dukkhāya attānaṃ padaheyya'nti. so dukkhāya attānaṃ padahati. tassa dukkhāya attānaṃ padahato akusalā dhammā parihāyanti. kusalā dhammā abhivaḍḍhanti so na aparena samayena dukkhāya attānaṃ padahati. taṃ kissa hetu: yassa hi so bhikkhave, bhikkhu

fore on a later occasion, he no longer engages himself in painful striving. Thus too, that suffering is worn away. Thus that exertion is fruitful, that striving is fruitful.

**62.** Furthermore O bhikkhus, here, a Tathagata arises in the world, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious. Having realized this world with its devas, maras and brahmas, together with the population of samanas and brahmanas, devas and humans, he causes to make it known. He teaches the Dhamma that is good in the beginning, good in

atthāya dukkhāya attānaṃ padaheyya. svāssa attho abhinipphanno hoti. tasmā na aparena samayena dukkhāya attānaṃ padahati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

punacaparaṃ bhikkhave, idha tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasāraṭhi satthā devamanussānaṃ buddho bhagavā. so imaṃ lokaṃ sadevakaṃ samāraṇaṃ sabrahmakam sassamaṇa-brāhmaṇiṃ pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti. so dhammaṃ deseti

the middle, good in the end, with the right meaning and phrasing, making known the life of purity that is utterly perfect and pure. A head of household or head of household's son or someone born in some other good family hears that Dhamma. Having heard that Dhamma, he gains faith in the Tathagata. Being endowed with the gaining of faith, he considers thus: "Home life is an obstruction, the domain of dust; the going forth is as wide open as space. To live the life of purity flawlessly, entirely complete, entirely pure, is not easily done living at home. What if, having shaved off hair and beard, having put on the yellow robe, I go forth from the home [life] into homelessness?" On a later occasion, having abandoned a small or a large amount of wealth, having abandoned a small or a large circle of relatives, having shaved off

ādikalyāṇaṃ maj-jhekalyāṇaṃ pari-yosānakalyāṇaṃ sāt-thaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto, so taṃ dhammaṃ su-tvā tathāgate saddham paṭilabhati. so tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati: 'sambādho gharā-vāso rajāpatho abbhokāso pabbajjā, nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ caritum. yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni ac-

hair and beard, having put on the yellow robe, he goes forth from the home [life] into homelessness.

chādetvā agārasmā  
anagāriyaṃ pabba-  
jeyya'nti. so aparena  
samayena appaṃ vā  
bhogakkhandhaṃ  
pahāya mahantaṃ  
vā bhogakkhandhaṃ  
pahāya appaṃ vā ñā-  
tiparivaṭṭaṃ pahāya  
mahantaṃ vā ñātipa-  
rivaṭṭaṃ pahāya ke-  
samassaṃ ohāretvā  
kāśāyāni vatthāni ac-  
chādetvā agārasmā  
anagāriyaṃ pabba-  
jati.

**63.** Being one who has gone forth thus, having undertaken the bhikkhu's training and lifestyle, having abandoned the killing of living beings, he abstains from the killing of living beings. Having buried the rod, having buried the sword, he dwells conscientious, with kindness and sympathy, compassionate for the welfare for all living beings.

so evaṃ pabbajito  
samāno bhikkhūnaṃ  
sikkhāsājivasamā-  
panno pāṇātipātāṃ  
pahāya pāṇātipātā  
paṭivirato hoti, nihi-  
tadaṇḍo nihitasat-  
tho lajjī dayāpanno  
sabbapāṇabhūta-  
hitānukampī viha-  
rati. adinnādānaṃ  
pahāya adinnādāna  
paṭivirato hoti, din-

Having abandoned the taking of what is not given, he abstains from taking what is not given, accepting what is given, expecting what is given. By not thieving, he dwells having become pure himself. Having abandoned unchastity, he is a celibate one, living apart, abstaining from sexual intercourse, the villager's habit. Having abandoned false speech, he abstains from false speech. He speaks the truth. He is dependable, reliable, trustworthy, not a deceiver of the world. Having abandoned divisive speech, he abstains from divisive speech. Having heard from here, he does not tell there to divide these [from those], or having heard from there, he does not tell here to divide those [from these]. Thus is he, a reconciler of the divided, a bestower of togetherness. He delights in harmony, is delighted with harmony,

nādāyī dinnapāṭikañ-  
khī athenena suci-  
bhūtena attanā vi-  
harati. abrahmaca-  
riyaṃ pahāya brah-  
macāri hoti ārācārī  
virato methunā gā-  
madhammā. musā-  
vādaṃ pahāya mu-  
sāvādā paṭivirato  
hoti, saccavādī sac-  
casandho theto pac-  
cayiko avisaṃvā-  
dako lokassa. pisu-  
naṃ vācaṃ pahāya  
pisunāya vācāya pa-  
ṭivirato hoti, ito su-  
tvā na amutra ak-  
khātā imesaṃ bhe-  
dāya, amutra vā su-  
tvā na imesaṃ ak-  
khātā amūsaṃ bhe-  
dāya, iti bhinnānaṃ  
vā sandhātā sahitā-  
naṃ vā anuppadātā,  
samaggārāmo sa-  
maggarato samag-  
ganandī samaggaka-  
raṇiṃ vācaṃ bhāsi-  
taṃ hoti. pharusam

rejoices in harmony, utters speech that creates harmony. Having abandoned harsh speech, he abstains from harsh speech. That speech which is gentle, pleasant to the ear, endearing, heart-warming, polite, pleasing to many, agreeable to many, that form of speech he utters. Having abandoned senseless prattle, he abstains from senseless prattle. He speaks at the proper time, [speech that is] truthful, meaningful, in accordance with the Dhamma, in accordance with the Vinaya, speech worth treasuring, at the proper time he utters speech that is reasonable, speech worth remembering, speech connected with profit.

**64.** He abstains from injuring seed life and vegetation. He eats his meal in one sitting, refraining from eating in the evening, abstaining from eating outside

vācam pahāya pharusāya vācāya paṭivirato hoti, yā sāvācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujaṇamanāpā, tathārūpiṃ vācam bhāsītā hoti. samphappalāpam pahāya samphappalāpā paṭivirato hoti, kālavādī bhūtavādī atthavādī vinayavādī nidhānavatim vācam bhāsītā kālēna sāpadesam pariyaṇṭavatiṃ atthasaṃhitam.

so bījagāmaabhūtagāmasamārambhā paṭivirato hoti. ekabhattiko hoti rattūparato virato vikālabhojanā. naccagītavāditavisūkadas-



the proper time. He abstains from dancing, singing, music and watching shows. He abstains from the establishment of wearing adornments and decorations with garlands, fragrances and ointments. He abstains from high and large beds and seats. He abstains from accepting gold and silver. He abstains from accepting uncooked grains. He abstains from accepting uncooked meat. He abstains from accepting women and girls. He abstains from accepting male and female slaves. He abstains from accepting goat and sheep. He abstains from accepting chicken and pigs. He abstains from the acquisition of elephants, cows, horses and mares. He abstains from the acquisition of fields and lands. He abstains from the practice of going on errands and going as a messenger. He abstains from buying and selling. He abstains from dealing

sanā paṭivirato hoti. mālāgandhavilepa-  
nadhāraṇamaṇḍa-  
navibhūsanatṭhānā  
paṭivirato hoti. uccā-  
sayanamahāsayanā  
paṭivirato hoti. jāta-  
rūparajatapaṭigga-  
haṇā paṭivirato hoti.  
āmakadhaññapaṭig-  
gahaṇā paṭivirato  
hoti. āmakamaṃsa-  
paṭiggahaṇā paṭivi-  
rato hoti. itthikumā-  
rikā<sup>34</sup> paṭiggahaṇā  
paṭivirato hoti. dā-  
sidāsaapaṭiggahaṇā  
paṭivirato hoti. ajaḷa-  
kapaṭiggahaṇā paṭi-  
virato hoti. kukkuṭa-  
sūkarapaṭiggahaṇā  
paṭivirato hoti. hat-  
thigavāssavaḷavā<sup>35</sup>  
paṭiggahaṇā paṭivi-  
rato hoti. khattavat-  
thupaṭiggahaṇā pa-

<sup>34</sup>itthikumārika - simu,macha-  
sam. ■

<sup>35</sup>gavāssavaḷava - simu,macha-  
sam. ■

in false weighing, dealing in fake metals, dealing in false measures, bribery, cheating and fraud. He abstains from the crooked ways of slaughtering, imprisoning, execution and robbery. He abstains from plunder and violence.

65. He is contented with his robes to sustain his body and alms food to sustain his stomach. Wherever he goes, he goes having taken just these. Indeed just as a bird with wings wherever it flies, flies with its wings as its only burden, So too, a bhikkhu is contented with his robes to sustain his body and alms food to sustain his stomach. Wherever he goes, he goes having taken just these. Endowed with this noble stock

ṭivirato hoti. dūteyyapahinagamanānu-yogā paṭivirato hoti. kayavikkayā paṭivirato hoti. tulākūṭa-kamsakūṭamānakūṭā paṭivirato hoti. ukko-ṭanavaññananikatisāciyogā paṭivirato hoti. chedanavadhabandhanaviparāmo-saālopasahasākārā paṭivirato hoti.

so santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati samādāyeva pakkamati seyya-thāpi nāma pakkhi sakuno yena yeneva ḍeti sapattabhārova ḍeti. evameva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. so yena yeneva pak-

of virtue, he experiences pleasure of blamelessness internally.

**66.** Having seen a form with the eye, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this eye faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the eye faculty, he undertakes restraint of the eye faculty. Having heard a sound with the ear, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this ear faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he en-

kamati samādāyeva pakkamati. so iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

so cakkhunā rūpaṃ disvā na nimittagāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati cakkhundriyaṃ cakkhundriye saṃvaraṃ āpajjati. sotena saddaṃ sutvā na nimittagāhī hoti nānubyañjanaggāhī, yatvādhikaraṇamenam sotindriyaṃ asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā an-

ters upon the path for its restraint, he protects the ear faculty, he undertakes restraint of the ear faculty. Having smelled an aroma with the nose, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this nose faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the nose faculty, he undertakes restraint of the nose faculty. Having tasted a flavor with the tongue, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this tongue faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the tongue faculty, he undertakes restraint of the tongue

vāssaveyyum, tassa saṃvarāya paṭipajjati rakkhati sotindriyaṃ sotindriye saṃvaram āpajjati. ghānena gandham ghāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇameṇaṃ ghānindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya paṭipajjati rakkhati ghānindriyaṃ ghānindriye saṃvaram āpajjati. jivhāya rasaṃ sāyitvā na nimittaggāhī hoti nānubyañjanaggāhī, yatvādhikaraṇameṇaṃ jivhindriyaṃ asaṃvutaṃ viharantaṃ abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyum, tassa

faculty. Having touched a tangible with the body, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this body faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the body faculty, he undertakes restraint of the body faculty. Having cognized a dhamma with the mind, a bhikkhu does not grasp its sign, does not grasp its details, since in consequence of dwelling with this mind faculty unguarded, covetousness and longing [and] evil unwholesome dhammas might flow on, he enters upon the path for its restraint, he protects the mind faculty, he undertakes restraint of the mind faculty. Endowed with this noble restraint of the sense faculties, he experiences unblemished pleasure

saṃvarāya paṭipajjati rakkhati jivhindriyaṃ jivhindriye saṃvaraṃ āpajjati. kāyena phoṭṭhabbaṃ phusitvā na nimittagāhī hoti nānubyañjanaggāhī, yatvādhikaraṇameṇaṃ kāyindriyaṃ asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati rakkhati kāyindriyaṃ tāyindriye saṃvaraṃ āpajjati. manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī. yatvādhikaraṇameṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiijhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ. tassa saṃvarāya paṭipaj-

internally.

67. He is a contemplative when stepping forwards, a contemplative when stepping backwards, a contemplative when looking forwards, a contemplative when looking backwards, a contemplative when bending back, a contemplative when stretching out, a contemplative when wearing his robe and carrying his outer robe and bowl. He is a contemplative when eating, drinking, chewing and tasting. He is a contemplative when urinating and defecating. He is a contemplative when going, standing, sitting, sleeping, being awake, speaking and being silent. En-

jati rakkhati manin-  
driyaṃ manindriye  
saṃvaram āpajjati.  
so iminā ariyena in-  
driyasamvarena sa-  
mannāgato ajjhat-  
taṃ abyāsekasukhaṃ  
paṭisaṃvedeti.

so abhikkante pa-  
ṭikkante sampajā-  
nakārī hoti ālokite  
vilokite sampajāna-  
kārī hoti. sammiñjite  
<sup>36</sup> pasārīte sampajā-  
nakārī hoti. saṅghā-  
ṭipattacīvaradhāraṇe  
sampajānakārī hoti.  
asite pīte khāyite sā-  
yite sampajānakārī  
hoti. uccārapassā-  
vakamme sampa-  
jānakārī hoti. gate  
ṭhite nisinne sutte  
jāgarite bhāsīte tuṇ-  
hībhāve sampajāna-  
kārī hoti. so iminā  
ca ariyena sīlakkhan-

<sup>36</sup>samiñjite - machasaṃ. ■

dowed with this noble stock of virtue, this noble contentment, this noble restraint of the sense faculties, and this noble mindfulness and contemplativeness, he resorts to secluded lodging in a wilderness, a root of a tree, a mountain glen, a hillside cave, a charnel ground, a lonely spot in the forest, the open air, a heap of straw.

**68.** After his meal, having gone back after alms gathering, he sits down having crossed his legs, having directed his body straight, having established mindfulness on the entire field of perception [internally]. Having abandoned covetousness in the world, he dwells with a mind free from covetousness. He purifies his mind of

dhena samannāgato imāya ca ariyāya santuṭṭhiyā saman-nāgato iminā ca ariyena indriyasamvarena samannāgato iminā ca ariyena satsampajaññaena samanāgato vivittaṃ senāsanam bhajati araññaṃ rukkhamaṃ pabbataṃ kandaṃ giriguhaṃ susānaṃ vanapattham abbhokāsaṃ paḷālapuñjaṃ.

so pacchābhattaṃ piṇḍapātapatikkanto nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā. so abhijjhaṃ loke pahāya vi-gatābhijjhena cetasā viharati. abhijjhāya cittaṃ parisodheti. byāpādapadosaṃ pahāya abyāpannacitto

covetousness. Having abandoned ill-will and aversion, he dwells with a benevolent mind, compassionate towards all living beings. He purifies his mind from ill-will and aversion. Having abandoned sluggishness and lack of mental agility, he dwells with a mind free from sluggishness and lack of mental agility, a percipient of light, mindful and contemplative. He purifies his mind from sluggishness and lack of mental agility. Having abandoned restlessness and remorse, he dwells with a relaxed mind, with a mind internally tranquilized. He purifies his mind from restlessness and remorse. Having abandoned doubt, he dwells having crossed over doubt, free from perplexity in regard to wholesome dhammas. He purifies his mind from doubt.

69. Having abandoned these

viharati sabbapāṇa-  
bhūtahitānukampī  
byāpādapadosā cit-  
taṃ parisodheti. thī-  
namiddhaṃ pahāya  
vigatathīnamiddho  
viharati ālokasaññī  
sato sampajāno thī-  
namiddhā cittaṃ pa-  
risodheti. uddhacca-  
kukkuccaṃ pahāya  
anuddhato viharati.  
ajjhattaṃ vūpasanta-  
citto uddhaccakuk-  
kuccā cittaṃ pariso-  
dheti. vicikicchā  
pahāya tiṇṇavicikic-  
cho viharati akathaṇ-  
kathī kusalesu dham-  
mesu vicikicchāya  
cittaṃ parisodheti.

so ime pañca nīva-  
raṇe pahāya cetaso



five hindrances, defilement of the mind that weakens wisdom, quite secluded from sense-desires, secluded from unwholesome dhammas, he enters upon and abides in the happiness and pleasure born of seclusion connected with thinking and pondering, the first jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

70. Furthermore, O bhikkhus, from the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absense of thinking and pondering, a bhikkhu enters upon and abides in the happiness and pleasure born of samadhi, the second jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

71. Furthermore, O bhik-

upakkilese paññāya dubbalīkaraṇe vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. evampi bhikkhave, saphalo upakamo hoti saphalaṃ padhānaṃ.

punacaparaṃ bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā, ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. evampi bhikkhave, saphalo upakamo hoti saphalaṃ padhānaṃ.

punacaparaṃ bhikkhave, bhikkhu pī-

khus, with detachment from happiness, a bhikkhu dwelling mindful and contemplative, looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: “He is a mindful one who [looks on with] equanimity, one who dwells in pleasure.” He enters upon and abides in the third jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

72. Furthermore, O bhikkhus, from the abandoning of [physical] pleasure and pain, from the disappearance of former mental pleasure and mental pain, a bhikkhu enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth jhana. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

tiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti. yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti taṃ tatiyaṃ jhānaṃ upasampajja viharati. evampi bhikkhave saphalo upakkamo hoti saphalaṃ padhānaṃ.

punacaparaṃ bhikkhave, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanasānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

73. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past abodes. He recollects his manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world expansion, many aeons of world-contraction and expansion thus: “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhute kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāya cittaṃ abhininnāmeti. so aneka-vihitaṃ pubbenivāsaṃ anussarati. seyyathīdaṃ: ekampi jātiṃ dvepi jātiyo tisopi jātiyo catassopi jātiyo pañcapi jātiyo, dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jāti-sahassampi jātisata-sahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavi-vaṭṭakappe, amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro evaṃsukhadukkha-

appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars he recollects his manifold past abodes. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

74. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and sur-

paṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ. tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhaṭṭisaṃvedī evamāyupariyanto so tato cuto idhūpapannoti. iti sākāraṃ sauddesaṃ anekavihiṭṭaṃ pubbe nivāsaṃ anussarati. evampi bhikkhave, saphalo upakkamo hoti saphalaṃ padhānaṃ.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhute kammaniye ṭhite āneñjappatte sattānaṃ cutūpāpātāññāya cittaṃ abhininnāmeti. so dibbena cakkhunā visuddhena atikkan-

passes the human, he sees beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate. He understands how beings pass on according to their actions thus: "These worthy beings who were ill-conducted in body, speech, and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world." Thus with the divine eye, which is purified and surpasses the human, he

tamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: 'ime vata bhonto sattā kāya duccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. te kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vīṇipātaṃ nirayaṃ upapannā. ime vā pana bhonto sattā kāya-sucariteta samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sam-

sees beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. Thus too, O bhikkhus, that exertion is fruitful, that striving is fruitful.

75. When his samadhi is thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, he directs it to knowledge of the destruction of the asavas. He understands as it has come to be: “This is suffering”; he

māditṭhikammasa-mādānā. te kāyassa bheda parammaraṇā sugatiṃ saggaṃ lokam upapannā'ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. evampi bhikkhave, saphalo upakkamo hoti saphalam padhānaṃ.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhute kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti. so idaṃ dukkhanti yathābhūtaṃ pajānāti. ayaṃ duk-

understands as it has come to be: “This is the origin of suffering”; he understands as it has come to be: “This is the cessation of suffering”; he understands as it has come to be: “This is the way leading to the cessation of suffering.” He understands as it has come to be: “These are the asavas”; he understands as it has come to be: “This is the origin of the asavas”; he understands as it has come to be: “This is the cessation of the asavas”; he understands as it has come to be: “This is the way leading to the cessation of the asavas.” When he knows and sees thus, his mind is liberated from the asava of sensual desire, from the asava of being, and from the asava of ignorance. When it is liberated there comes the knowledge: “It is liberated.” He understands: “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is

khasamudayoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti. ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. ime āsavāti yathābhūtaṃ pajānāti. ayaṃ āsavaśamudayoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti. ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti. tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati bhavāsavāpi cittaṃ vimuccati. avijjāsavāpi cittaṃ vimuccati. vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ it-





If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, then certainly, O bhikkhus, the Tathagata has good luck, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, then certainly, O bhikkhus, the Tathagata belongs to a good social class, in that at present, he feels such asava-free pleasant feelings. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, then certainly, O bhikkhus, the Tathagata strives well in this life, in that at present, he feels such asava-free pleasant feelings.

sukhadukkhaṃ paṭi-  
saṃvedenti, addhā  
bhikkhave, tathā-  
gato bhaddakena is-  
sarena nimmito, yaṃ  
etarahi evarūpā anā-  
savā sukhā vedanā  
vedeti. sace bhik-  
khave, sattā saṅga-  
tibhāvaheṭu sukha-  
dukkhaṃ paṭisaṃ-  
vedenti, addhā bhik-  
khave, tathāgato kal-  
yāṇasaṅgātiko, yaṃ  
etarahi evarūpā anā-  
savā sukhā vedanā  
vedeti. sace bhik-  
khave, sattā abhijāti-  
heṭu sukhadukkhaṃ  
paṭisaṃvedenti, ad-  
dhā bhikkhave, ta-  
thāgato kalyāṇābhi-  
jātiko, yaṃ etarahi  
evarūpā anāsavā  
sukhā vedanā ve-  
deti. sace bhikkhave,  
sattā diṭṭhadhammū-  
pakkamahetu sukha-  
dukkhaṃ paṭisaṃ-  
vedenti, addhā bhik-

77. “If, O bhikkhus, the pleasure and pain that beings experience are caused by what was done in the past, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by what was done in the past, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by a god’s creation, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by a god’s creation, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by a chance encounter, the Tathagata is to be praised. If the pleasure

khave, tathāgato kal-  
yāṇaditṭhadhammū-  
pakkamo, yaṃ eta-  
rahi evarūpā sukhā  
vedanā vedeti.

sace bhikkhave, sattā  
pubbekatahetu su-  
khaḍukkhaṃ paṭi-  
saṃvedenti, pāsaṃso  
tathāgato. no ce sattā  
pubbekatahetu su-  
khaḍukkhaṃ paṭi-  
saṃvedenti, pāsaṃso  
tathāgato. sace bhik-  
khave, sattā issara-  
nimmāṇahetu sukha-  
ḍukkhaṃ paṭisaṃ-  
vedenti, pāsaṃso ta-  
thāgato. no ce sattā  
issaranimmāṇahetu  
sukhaḍukkhaṃ pa-  
ṭisaṃvedenti, pā-  
saṃso tathāgato.  
sace bhikkhave, sattā  
saṅgatibhāvaḥetu  
sukhaḍukkhaṃ pa-  
ṭisaṃvedenti, pā-  
saṃso tathāgato. no  
ce sattā saṅgatibhā-

and pain that beings experience are not caused by a chance encounter, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by social class, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by social class, the Tathagata is to be praised. If, O bhikkhus, the pleasure and pain that beings experience are caused by striving in this life, the Tathagata is to be praised. If the pleasure and pain that beings experience are not caused by striving in this life, the Tathagata is to be praised. Thus being the doctrine of the Tathagata, O bhikkhus, these are the ten grounds for praise in accordance with the Dhamma.”

vaḥetū sukhaduk-  
khaṃ paṭisaṃve-  
denti, pāsaṃso ta-  
thāgato. sace bhik-  
khave, sattā abhi-  
jātiḥetu sukhaduk-  
khaṃ paṭisaṃve-  
denti, pāsaṃso ta-  
thāgato, no ce sattā  
abhi-jātiḥetu sukha-  
dukkhaṃ paṭisaṃ-  
vedenti, pāsaṃso ta-  
thāgato. sace bhik-  
khave, sattā diṭṭha-  
dhammūpakkama-  
hetu sukhadukkhaṃ  
paṭisaṃvedenti, pā-  
saṃso tathāgato.  
no ce sattā diṭṭha-  
dhammupakkama-  
hetu sukhadukkhaṃ  
paṭisaṃvedenti, pā-  
saṃso tathāgato evaṃ-  
vādi bhikkhave ta-  
thāgato. evaṃvādiṃ  
bhikkhave, tathāga-  
taṃ ime dasa saha-  
dhammikā pāsaṃsaṭ-  
ṭhānā āgacchantīti.

78. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words.

idamoca bhagavā,  
attamanā te bhikkhū  
bhagavato bhāsitam  
abhinanduntī.

