

0.0.1 Upali

0.0.1 upālisuttam

1. Thus was heard by me. At one time the Auspicious One was dwelling at Nalanda, in the Pavarika Mango Grove. At that time, Nigantha Nataputta lived at Nalanda with a large assembly of Nigaṇṭhas. It so happened that Dighatapassi, the Nigantha, having wandered in Nalanda for alms food, after his meal, having gone back after alms gathering, by which way [led to] the Pavarika Mango Grove, by that way he approached the Auspicious One. Having approached the Auspicious One, he exchanged friendly greetings. Having exchanged friendly greetings and cordial talk, he stood to one side. [While] standing to one side, the Auspicious One said this to Dighatapassi, the Nigantha: “There are seats, Tapassi. Sit down if you wish.” When thus was said, Dighatapassi, the Nigantha, having grabbed a certain lower seat, sat down to one side. Having sat down to one side, the Auspicious One said this to Dighatapassi, the Nigantha:

evaṃ me sutam ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. tena kho pana samayena nigaṇṭho¹ nātaputto nālandāyaṃ paṭivasati mahatiyā nigaṇṭhapaṇṇāsāya saddhiṃ. atha kho dīghatapassī nigaṇṭho nālandāyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇṇikkanto yena pāvārikambavanaṃ, tena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā sad-

¹nigantho (syā) ■

dhim sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vī-
tisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitaṃ kho
dīghatapassim nigaṇṭhaṃ bhagavā etadavoca: saṃ-
vijjanta² kho tapassi āsanāni, sace ākaṅkhasi nisīdāti.
evaṃ vutte dīghatapassī nigaṇṭho aññataraṃ nīcaṃ
āsanam gahetvā ekamantaṃ nisīdi. ekamantaṃ ni-
sinnaṃ kho dīghatapassim nigaṇṭhaṃ bhagavā etada-
voca:

2. “But Tapassi, how many actions does Nigantha Nataputta declare for the performance of evil kamma, for the activation of evil kamma?” Friend Gotama, it is not the practice of Nigantha Nataputta to declare “action, action.” Friend Gotama, it is the practice of Nigantha Nataputta to declare “cane, cane.” “But Tapassi, how many canes does Nigantha Nataputta declare for the performance of evil kamma, for the activation of evil kamma?” Friend Gotama, Nigantha Nataputta declares three canes for the performance of evil kamma, for the activation of evil kamma. Namely: bodily cane, verbal cane, mental cane.” “But Tapassi, is the bodily cane one, the verbal cane another, and the mental cane yet another?” “Friend Gotama, the bodily cane is one, the verbal cane is another, and the mental cane is yet another.”

kati pana tapassi nigaṇṭho nātaputto³ kammāni pañ-

²saṃvijjanti (machasaṃ, syā) ■

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³nātaputto (machasaṃ, syā) ■

ñāpeti⁴ pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyāti. na kho āvuso gotama āciñṇaṃ nigaṇṭhassa nātaputtassa kammaṃ kammanti paññāpetu. daḍḍaṃ daḍḍa'nti kho āvuso gotama āciñṇaṃ nigaṇṭhassa nātaputtassa paññāpetu'nti. kati pana tapassi nigaṇṭho nātaputto daḍḍāni paññāpeti pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyāti. tīhi kho āvuso gotama nigaṇṭho nātaputto daḍḍāni paññāpeti pāpassa kammaṣṣa kiriyāya pāpassa kammaṣṣa pavattiyā seyyathidaṃ: kāyadaḍḍaṃ vacīdaḍḍaṃ manodaḍḍa'nti. kimpana tapassi aññadeva kāyadaḍḍaṃ aññaṃ vacīdaḍḍaṃ aññaṃ manodaḍḍa'nti. aññadeva āvuso gotama kāyadaḍḍaṃ aññaṃ vacīdaḍḍaṃ aññaṃ manodaḍḍa'nti.

3. But Tapassi, of these three canes thus defined, thus distinguished, which cane does Nigantha Nataputta declare to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, whether the bodily cane, the verbal cane, or the mental cane?" "Friend Gotama, of these three canes thus defined, thus distinguished, Nigantha Nataputta declares the bodily cane to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane." "Do you say "bodily cane," Tapassi? I say "bodily cane," friend Gotama. Do you say "bodily cane," Tapassi? I say "bodily cane," friend Gotama. Do you say "bodily cane," Tapassi? I say

⁴paññāpeti (machasaṃ) ■

“bodily cane,” friend Gotama.” Thus indeed the Auspicious One cause Dighatapassi, the Nigantha to establish this point of dispute as far as the third time.

imesaṃ pana tapassi tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā yadi vā kāyadaṇḍaṃ yadi vā vacīdaṇḍaṃ yadi vā manodaṇḍa'nti. imesaṃ kho āvuso gotama tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ kāyadaṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. no tathā vacīdaṇḍaṃ no tathā manodaṇḍa'nti. kāyadaṇḍa'nti tapassi vadesi. kāyadaṇḍa'nti āvuso gotama vadāmi. kāyadaṇḍa'nti tapassi vadesi. kāyadaṇḍa'nti āvuso gotama vadāmi. kāyadaṇḍa'nti tapassi vadesi. kāyadaṇḍa'nti āvuso gotama vadāmi. itiha bhagavā dīghatapassim nigaṇṭhaṃ imasmim kathāvatthusmim yāvatatiyakam patitṭhāpesi.

4. When thus was said, Dighatapassi, the Nigantha, said this to the Auspicious One: “But you, friend Gotama, how many canes do you declare for the performance of evil kamma, for the activation of evil kamma?” O Tapassi, it is not the practice of the Tathagata to declare “cane, cane.” Tapassi, it is the practice of the Tathagata to declare “action, action.” “But you, friend Gotama, how

many actions do you declare for the performance of evil kamma, for the activation of evil kamma?” I, O Tapassi, declare three actions for the performance of evil kamma, for the activation of evil kamma. Namely: bodily action, verbal action, mental action.” “But friend Gotama, is the bodily action one, the verbal action another, and the mental action yet another?” “Tapassi, the bodily action is one, the verbal action is another, and the mental action is yet another.”

evaṃ vutte dīghatapassī nigaṇṭho bhagavantam eta-
davoca: tvaṃ paṇāvuso gotama kati daṇḍāni paññā-
pesi pāpassa kammassa kiriyāya pāpassa kammassa
pavattiyāti. na kho tapassī āciṇṇaṃ tathāgatassa daṇ-
ḍam daṇḍa'nti paññāpetum, kammaṃ kammanti kho
tapassi āciṇṇaṃ tathāgatassa paññāpetu'nti. tvaṃ pa-
nāvuso gotama kati kammāni paññāpesi pāpassa kam-
massa kiriyāya pāpassa kammassa pavattiyāti. tīhi
kho ahaṃ tapassi kammāni paññāpemi pāpassa kam-
massa kiriyāya pāpassa kammassa pavattiyā. seyya-
thīdaṃ: kāyakammaṃ vacīkammaṃ manokammanti.
kiṃ paṇāvuso gotama aññadeva kāyakammaṃ aññaṃ
vacīkammaṃ aññaṃ manokammanti. aññadeva tapassi
kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ manokam-
manti.

5. But friend Gotama, of these three actions thus de-
fined, thus distinguished, which action do you declare
to be the most blameworthy for the performance of evil
kamma, for the activation of evil kamma, whether the

bodily action, the verbal action, or the mental action?" "Tapassi, of these three actions thus defined, thus distinguished, I declare the mental action to be the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the bodily action, not so the verbal action." "Do you say "mental action," friend Gotama? I say "mental action," O Tapassi. Do you say "mental action," friend Gotama? I say "mental action," O Tapassi. Do you say "mental action," friend Gotama? I say "mental action," O Tapassi." Thus indeed Dighatapassi, the Nigantha, having caused the Auspicious One to establish this point of dispute as far as the third time, having risen up from his seat, by which way [led to] Nigantha Nataputta, by that way he approached.

imesaṃ paṇāvuso gotama tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ kammaṃ mahāsāvajjatarāṃ paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā, yadi vā kāyakammaṃ yadi vā vacīkammaṃ yadi vā manokammanti. imesaṃ kho ahaṃ tapassi tiṇṇaṃ kammānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ manokammaṃ mahāsāvajjatarāṃ paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. no tathā kāyakammaṃ no tathā vacīkammanti manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmi. manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmi. manokammanti āvuso gotama vadesi. manokammanti tapassi vadāmīti. itiha dīghatapassī nigaṇṭho bhagavantaṃ imasmiṃ kathāvatthusmiṃ yā-

vatatīyakam patitṭhapetvā utṭhāyāsanaṃ yena nigaṇṭho
nātaputto tenupasaṅkami.

6. At that time, Nigantha Nataputta was seated with a large assembly of lay people consisting of fools, headed by Upali. Nigantha Nataputta saw Dighatapassi, the Nigaṇṭha from afar approaching. Having seen, he said this to Dighatapassi, the Nigantha: “Well Tapassi, where are you coming from, in the middle of the day?” “Indeed I, O Bhante, am coming from the presence of the samana Gotama.” But Tapassi, for you was there also some conversation with the samana Gotama? For me O Bhante, there was also some conversation with the samana Gotama. But for you, Tapassi, in which way was there also some conversation with the samana Gotama? Then Dighatapassi, the Nigantha, reported to Nigantha Nataputta the extent of all the friendly conversation he had with the Auspicious One. When thus was said, Nigantha Nataputta said this to Dighatapassi, the Nigantha: “Good, good Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s dispensation, just so has Dighatapassi, the Nigantha answered to the samana Gotama. [For] how indeed, can this low mental cane shine thus in comparison with the gross bodily cane. Rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

tena kho pana samayena nigaṇṭho nātaputto mahatiyā⁵ gihīparisāya saddhiṃ nisinno hoti bālakiniyā upāli pamukhāya. addasā kho nigaṇṭho nātaputto dīghatapassim nigaṇṭhaṃ dūratova āgacchantam, disvāna dīghatapassim nigaṇṭhaṃ etadavoca: handa kuto nu tvaṃ tapassi āgacchasi divā divassāti. ito hi kho ahambhante āgacchāmi samaṇassa gotamassa santikāti. ahu pana te tapassi samaṇena gotamena saddhiṃ kocideva kathāsallāpoti. ahu kho me bhante samaṇena gotamena saddhiṃ kocideva kathāsallāpoti. yathā kathaṃ pana te tapassi ahu samaṇena gotamena saddhiṃ kocideva kathāsallāpoti. atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo, taṃ sabbam nigaṇṭhassa nātaputtassa ārocesi. evaṃ vutte nigaṇṭho nātaputto dīghatapassim nigaṇṭhaṃ etadavoca: sādhu sādhu tapassi, yathā taṃ sutavatā sāvakena sammadeva satthusāsanam ājānantena. evamevaṃ dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākataṃ, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā no tathā vaci-daṇḍo no tathā manodaṇḍoti.

7. When thus was said, Upali, the head of household, said this to Nigantha Nataputta: “Good, good, [for] the venerable Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s dispensation,

⁵ mahatiyā mahatiyā (pts) ■

just so has the venerable Tapassi answered to the samana Gotama. [For] how indeed, can this low mental cane shine thus, in comparison with the gross bodily cane. Rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane. Well now, O Bhante, I must go. I will refute the samana Gotama's doctrine on this point of dispute. If the samana Gotama will establish it for me thus, as established with the venerable Tapassi, [then] just as a strong man, having seized a long haired wild goat by the hair, might drag it forward, might drag it about, might drag it this way and that way, in the same way, statement by statement, I will drag the samana Gotama forward, I will drag him about, I will drag him this way and that way. Just as a strong brewer, having placed a large distilling basket in a deep pond, might drag it forward, might drag it about, might drag it this way and that way, in the same way, statement by statement, I will drag the samana Gotama forward, I will drag him about, I will drag him this way and that way. Just as a strong brewer's mixer, having grasped a sieve, might toss it, might shake it, might throw it about, in the same way, statement by statement, I will toss the samana Gotama, I will shake him, I will throw him about. Just as an elephant, sixty years old, having plunged into a deep lotus pond, might play the game called hemp-washing, in the same way, I think I will play the game of hemp-washing with the samana Gotama. Well now, I, O Bhante, will go to refute the samana Gotama's doctrine on this point of dispute." "Go

you, head of household, refute the samana Gotama's doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama's doctrine, or Dighatapassi, the Nigantha, or you."

evaṃ vutte upāli gahapati nigaṇṭhaṃ nātaputtaṃ eta-davoca: sādhu sādhu bhante tapassī⁶ yathā taṃ sutavatā sāvakena sammadeva satthusāsanam ājānanta, evamevaṃ bhadantena tapassinā⁷ samaṇassa gotamassa byākatam, kiṃ hi sobhati chavo manodaṇḍā imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahā sāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. no tathā vaci-daṇḍo no tathā manodaṇḍo. handa cāhaṃ bhante gacchāmi. samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādam āropessāmi. sace me samaṇo gotamo tathā patitṭhissati yathā bhadantena tapassinā patitṭhāpitam. seyyathāpi nāma balavā puriso dīghalomikam elakam lomesu gahetvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāhaṃ samaṇam gotamaṃ vādena vādam ākaḍḍhassāmi parikaḍḍhissāmi samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikākam-makaro mahantaṃ soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāhaṃ samaṇam gotamaṃ vādena vādam ākaḍḍhissāmi, parikaḍḍhissāmi, samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikādhutto vālam kaṇṇe gahetvā odhuneyya,

⁶ dighatapassī (machasam) ■

⁷ dighatapassanā dighatapassinā (machasam) ■

niddhuneyya, nicchodeyya evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi, niddhunissāmi, nicchodessāmi. seyyathāpi nāma kuṇjaro saṭṭhihāyano gambhīraṃ pokkharaṇiṃ ogāhetvā saṇadhovikaṃ nāma kīlitajātaṃ kīlati. evamevāhaṃ samaṇaṃ gotamaṃ saṇadhovikaṃ nāma kīlitajātaṃ kīlati. evamevāhaṃ samaṇaṃ gotamaṃ saṇadhovikaṃ maññe kīlitajātaṃ kīlissāmi. handa cāhaṃ bhante gacchāmi samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropes-sāmīti. gaccha tvaṃ gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. ahaṃ vā hi gahapati samaṇassa gotamassa vādaṃ āropeyyaṃ dīghatapassī vā nigaṇṭho tvaṃ vāti.

8. When thus was said, Dighatapassi, the Nigantha said this to Nigantha Nataputta: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotamo is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household. Go you, head of household, refute the samana Gotama’s doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama’s doctrine, or Dighatapassi, the Nigantha, or you.” Also for a second time, Dighatapassi, the Nigantha said this

to Nigantha Nataputta: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotamo is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household. Go you, head of household, refute the samana Gotama’s doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama’s doctrine, or Dighatapassi, the Nigantha, or you.” Also for a third time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotamo is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household. Go you, head of household, refute the samana Gotama’s doctrine on this point of dispute. Indeed, head of household, either I would refute the samana Gotama’s doctrine, or Dighatapassi, the Nigantha, or you.”

evaṃ vutte dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaput-
 taṃ etadavoca: 'na kho metaṃ bhante ruccati, yaṃ
 upāli gahapati samaṇassa gotamassa vādaṃ āropeyya.
 samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ
 jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭeti'ti. aṭ-
 ṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gaha-
 pati samaṇassa gotamassa sāvakattaṃ upagaccheyya.
 ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upā-
 lissa gahapatissa sāvakattaṃ upagaccheyya. gaccha
 tvaṃ gahapati samaṇassa gotamassa imasmiṃ kathā-
 vatthusmiṃ vādaṃ āropehi. ahaṃ vā hi gahapati sa-
 maṇassa gotamassa vādaṃ āropeyyaṃ dīghatapassī
 vā nigaṇṭho tvaṃ vāti. dutiyampi kho dīghatapassī
 nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etadavoca: na kho
 metaṃ bhante ruccati yaṃ upāli gahapati samaṇassa
 gotamassa vādaṃ āropeyya. samaṇo hi bhante go-
 tamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya aññatit-
 thiyānaṃ sāvake āvaṭṭeti'ti. aṭṭhānaṃ kho etaṃ ta-
 passī anavakāso yaṃ upāli gahapati samaṇassa gota-
 massa sāvakattaṃ upagaccheyya. ṭhānañca kho etaṃ
 vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāva-
 kattaṃ upagaccheyya. gaccha tvaṃ gahapati sama-
 ṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ
 āropehi. āhaṃ vā hi gahapati samaṇassa gotamassa
 vādaṃ āropeyyaṃ dīghatapassī vā nigaṇṭho tvaṃ vāti.
 tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nā-
 taputtaṃ etadavoca: na kho metaṃ bhante ruccati
 yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āro-
 peyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ
 māyā māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭ-

ṭeti'ti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. ṭhānañca kho etaṃ vijjati, yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. gaccha tvaṃ gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. ahaṃ vā hi gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. ahaṃ vā hi gahapati samaṇassa gotamassa vādaṃ āropeyyaṃ dīghatapassī vā nigaṇṭho tvaṃ vāti.

9. “Yes, Bhante,” Upali, the head of household, having replied to Nigantha Nataputta, having risen up from his seat, having bowed down, having circumambulated Nigantha Nataputta, by which way [led to] to the Pavarika Mango Grove, by that way he approached Auspicious One. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, Upali, the head of household said this to the Auspicious One: “Bhante, did Dighatapassi, the Nigantha come here?” “Head of household, Dighatapassi, the Nigantha did come here?” But Bhante, for you was there also some conversation with the Dighatapassi, the Nigantha? For me O head of household, there was also some conversation with the Dighatappasi, the Nigantha. But for you, Bhante, in which way was there also some conversation with the Dighatappasi, the Nigantha? Then the Auspicious One reported to Upali, the head of house-

hold, the extent of all the friendly conversation he had with Dighatapassi, the Nigantha.

evaṃ bhante'ti kho upāli gahapati nigaṇṭhassa nāta-puttassa paṭissutvā uṭṭhāyāsanā nigaṇṭhaṃ nātaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena pāvārikambavanaṃ, yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho upāli gahapati bhagavantaṃ etadavoca: āgamā nu khvidha bhante dīghatapassī nigaṇṭhoti. āgamā khvidha gahapati dīghatapassī nigaṇṭhoti. ahu pana te bhante dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. ahu kho me gahapati dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. yathā kathaṃ pana te bhante ahu dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. atha kho bhagavā yāvatako ahosi dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbaṃ upālissa gahapatissa ārocesi.

10. When thus was said, Upali, the head of household said this to Dighatapassi, the nigaṇṭha: “Good, good, [for] Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s dispensation, just so has Dighatapassi, the Nigantha answered to the Auspicious One. [For] how indeed, can this low mental cane shine thus, in comparison with the gross bodily cane. Rather, the bodily cane is the most blameworthy

for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.” “If you, head of household, would discuss based on truth, there might be a conversation for us here. I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.”

evaṃ vutte upāli gahapati bhagavantam etadavoca: sādhu sādhu bhante tapassī, yathā taṃ sutavatā sāva-kena sammadeva satthusāsanam ājānanta, evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byākatam, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. no tathā vacīdaṇḍo, no tathā manodaṇḍoti. sace kho tvaṃ gahapati sacce patiṭṭhāya manteyyāsi, siyā no ettha kathāsallāpoti sacce ahaṃ bhante patiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti.

11. “So what do you think, O head of household? Here, a Nigantha is afflicted, in pain, severely ill, a refuser of cool water, one committed to [the practice of accepting only] hot water. He, not obtaining cool water, would die. Now, head of household, where does Nigantha Nataputta declare for his rebirth?” “There are, O Bhante, devas named mental beings, he is reborn in that place. What is the reason for that? Because, O Bhante, he was bound up with mind when he died.” Head of household! Head of household! Having paid attention, [only then] answer.

Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement] agree with your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.” However much, O Bhante, the Auspicious One has said thus, rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

taṃ kimmaññasi gahapati, idhassa nigaṇṭho ābādhiko dukkhito bāḷhagilāno sītodakapaṭikkhitto uṇhodakapaṭisevi. so sītodakaṃ alabhamāno kālaṃ kareyya. imassa pana gahapati nigaṇṭho nātaputto katthūpapattiṃ paññāpetī'ti. atthi bhante manosattā nāma devā, tattha so upapajjati, taṃ kissa hetu: asu hi bhante manopaṭi-baddho kālaṃ karotīti. gahapati gahapati, manasika-ritvā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. bhāsītā kho pana te gahapati esā vācā, sacce ahaṃ bhante paṭiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā no tathā vacīdaṇḍo no tathā manodaṇḍoti.

12. “So what do you think, O head of household? Here,

a Nigantha is restrained by the restraint of the fourfold restraint, one restrained by all restraints, one devoted to all restraints, one who shakes off by all restraint, one pervaded by all restraint. [While] going forward and going backwards, he brings destruction to many tiny living beings. Now for this, O head of household, what does Nigantha Nataputta declare for the results [of kamma]?” “Nigantha Nataputta, O Bhante, does not declare the unintentional to be very blameworthy.” “But, O head of household, what if it is intentional?” “It is very blameworthy, O Bhante.” “But, O head of household, rooted in what, does Nigantha Nataputta declare for intention?” “In the mental cane, O Bhante.” “Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.” However much, O Bhante, the Auspicious One has said thus, rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

taṃ kimmaññasi gahapati, idhassa nigaṇṭho⁸ cātuyāmasaṃvarasaṃvuto sabbavārivārīto sabbavāriyuto sabbavāridhuto sabbavāriphuṭo, so abhikkamanto paṭik-

⁸nigaṇṭho nāṭaputto (machasaṃ) ■

kamanto bahū khuddake pāṇe saṅghātaṃ āpādeti. imassa pana gahapati nigaṇṭho nātaputto kaṃ vipākaṃ paññāpetīti. asaṅcetanikaṃ bhante nigaṇṭho nātaputto no mahāsāvajjaṃ paññāpetīti. sace pana gahapati, cetetīti. mahā sāvajjaṃ bhante hotīti. cetanaṃ pana gahapati nigaṇṭho nātaputto. kismiṃ paññāpetīti. manodaṇḍasmiṃ bhante'ti. gahapati gahapati, manasikarivā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimaṃ pacchimena vā purimaṃ. bhāsītā kho pana te gahapati esā vācā, sacce ahaṃ bhante paṭiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. no tathā vacidaṇḍo no tathā manodaṇḍoti.

13. “So what do you think, O head of household, is this Nalanda just successful and prosperous and has many people, crowded with humans?” “Yes, Bhante. This Nalanda is just successful and prosperous and has many people, crowded with humans?” “So what do you think, O head of household? Here, a man might come with a drawn sword. He might say thus: “As far as this Nalanda [extends], by one moment, by one instant, I will make those living beings [in it] one mash of flesh, one heap of flesh.” “What do you think about that, O head of household? Is the man able to make those living beings into one mash of flesh, one heap of flesh by one moment,

by one instant, as far as this Nalanda [extends]?” “Even ten men, O Bhante, even twenty men, even thirty men, even forty men, even fifty men are not sufficient to make those living beings into one mash of flesh, one heap of flesh by one moment, by one instant, as far as this Nalanda [extends]. How indeed, can one low man shine?”

taṃ kiṃ maññasi gahapati, ayaṃ nālandā iddhā ceva phītā ca, bahujanā ākiṇṇamanussāti. evaṃ bhante, ayaṃ nālandā iddhā ceva phītā ca, bahujanā ākiṇṇamanussāti. taṃ kimmaññasi gahapati: idha puriso āgaccheyya ukkhittāsiko. so evaṃ vadeyya: ahaṃ yāvatikā imissā nālandāya pāṇā, te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam karissāmīti. taṃ kimmaññasi gahapati, pahoti nu kho so puriso yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam kātu'nti. dasapi bhante purisā vīsampi⁹ purisā tiṃsampi¹⁰ purisā cattārisampi purisā paññāsampi purisā nappahonti, yāvatikā imissā nālandāya pāṇā, te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam kātuṃ. kiṃ hi sobhati eko chavo purisoti.

14. “So what do you think, O head of household? Here, a samana or brahmana might come endowed with superhuman powers, one attained to mastery of mind. He

⁹vīsatimpi bhante (sīmu) ■

¹⁰bhante (machasaṃ) adhikam ■

might say thus: “I will make this Nalanda into ashes with one mental act of hate.” What do you think about that, O head of household? Is the samana or brahmana endowed with superhuman powers, one attained to mastery of mind, able to make this Nalanda into ashes by one mental act of hate?” “Even ten Nalandas, O Bhante, even twenty Nalandas, even thirty Nalandas, even forty Nalandas, even fifty Nalandas, a samana or brahmana endowed with superhuman powers, one attained to mastery of mind, can make into ashes with one mental act of hate. How indeed, can one low Nalanda shine?” “Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [statement] does not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.” However much, O Bhante, the Auspicious One has said thus, rather, the bodily cane is the most blameworthy for the performance of evil kamma, for the activation of evil kamma, not so the verbal cane, not so the mental cane.”

taṃ kimmaññasi gahapati, idhāgaccheyya samaṇo vā brāhmaṇo vā iddhimā cetovasippatto. so evaṃ vadeyya: ahaṃ imaṃ nālandaṃ ekena manopadosena bhasmaṃ karissāmi. taṃ kimmaññasi gahapati, pahoti nu kho so samaṇo vā brāhmaṇo vā iddhimā cetovasippatto imaṃ nālandaṃ ekena manopadosena bhasmaṃ kātu'nti. dasapi bhante nālandā vīsatiṃpi nālandā tiṃsampi nā-

landā cattārīsampi nālandā paññāsampi nālandā pa-
hoti so samaṇo vā brāhmaṇovā iddhimā cetovasippatto
ekena manopadosena bhasmaṃ kātum kiṃ hi sobhati
ekā chavā nālandāti. gahapati¹¹ gahapati manasikari-
tvā kho gahapati byākarohi. na kho te sandhiyati pu-
rimena vā pacchimaṃ pacchimena vā purimaṃ. bhā-
sitā kho pana te gahapati esā vācā, sacce ahaṃ bhante
patitṭhāya mantessāmi. hotu no ettha kathāsallāpoti.
kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇ-
ḍova mahāsāvajjataro pāpassa kammaṣa kiriyāya pā-
passa kammaṣa pavattiyā. no tathā vacīdaṇḍo no ta-
thā manodaṇḍoti.

15. “So what do you think, O head of household? Have you heard [of how] the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests?” Yes, Bhante. I have heard [of how] the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests?” “So what do you think, O head of household? How precisely have you heard [of how] the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests?” I have heard, O Bhante, that the Dandaka forest, the Kalinga forest, the Mejjha forest, the Matanga forest, came to be forests by the seers’ mental act of hate.” “Head of household! Head of household! Having paid attention, [only then] answer. Head of household! Your later [statement] does

¹¹tena hi gahapati (macasaṃ) ■
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not agree with your former [statement], nor does your former [statement agree with] your later [statement]. Yet head of household, this statement was made by you, “I, O Bhante, will discuss based on truth, [so] let there be a conversation for us here.”

taṃ kimmaññasi gahapati, sutam te daṇḍakāraññaṃ¹² kālingāraññaṃ mejjhāraññaṃ¹³ mātaṅgāraññaṃ araññaṃ araññabhūṇanti. evambhante. sutam me daṇḍakāraññaṃ kālingāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūṇanti. taṃ kimmaññasi gahapati. kinti te sutam: kena taṃ daṇḍakāraññaṃ kālingāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūṇanti. sutam metam bhante isīnam manopadosena taṃ daṇḍakāraññaṃ kālingāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūṇanti. gahapati gahapati, manasikarivā kho gahapati byākaroḥi. na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. bhāsītā kho pana te gahapati esā vācā, sacce aham bhante patitṭhāya mantessāmi. hotu no ettha kathāsallāpoti.

16. “O Bhante, I was even contented and satisfied with the Auspicious One’s first simile, but wishing to hear the Auspicious One’s manifold readiness of speech on the question, I thought [I] just ought to oppose the Auspicious One. Excellent! O Bhante. Excellent! O Bhante.

¹²daṇḍakiraññaṃ (machasaṃ, syā) ■

¹³majjhāraññaṃ (machasaṃ) ■

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Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

purimenevāhaṃ bhante opammena bhagavato attamano abhiraddho api cāhaṃ imāni bhagavato vicitrāni paṇhapaṭibhāṇāni sotukāmo evā'haṃ bhagavantam paccaṇikātabbam amaññissam. abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti. evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito esāhaṃ bhante bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatanti.

17. “Act through investigation, O head of household, It is good for well-known men of your kind to act through investigation.” “In this way, I, O Bhante, am even more contented and satisfied of the Auspicious One, in that

the Auspicious One has said to me thus: “Act through investigation, O head of household, It is good for well-known men of your kind to act through investigation.” Indeed, O Bhante, followers of other standpoints, having gained me as a disciple, might carry about a banner in almost the whole of Nalanda: “Upali, head of household, has become a disciple of ours!” So now for the second time, I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

anuviccakāraṃ kho gahapati karohi. anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotīti. iminā'pa-
haṃ bhante bhagavato bhiyyosomattāya attamano abhi-
raddho, yaṃ maṃ bhagavā evamāha: anuviccakāraṃ
kho gahapati karohi. anuviccakāro tumhādisānaṃ ñā-
tamanussānaṃ sādhu hotīti. maṃ hi bhante aññatit-
thiyā sāvakaṃ labhitvā kevalakappaṃ nālandaṃ pa-
ṭākaṃ parihareyyuṃ: upāli amhākaṃ gahapati sāva-
kattupagatoti. atha ca pana maṃ bhagavā evamāha:
anuviccakāraṃ kho gahapati karohi, anuviccakāro tum-
hādisānaṃ ñātamanussānaṃ sādhu hotīti. esāham-
bhante dutiyampi bhagavantam saraṇaṃ gacchāmi dham-
mañca bhikkhusaṅghañca. upāsakaṃ maṃ bhagavā
dhāretu ajjatagge pānupetaṃ saraṇaṃ gatanti.

18. “For a long time, for you O head of household, your family has become a welling spring for the Nigaṇṭhas.

Having approached for alms food, may you think them fit to be given to.” “In this way, I, O Bhante, am even more contented and satisfied of the Auspicious One, in that the Auspicious One has said to me thus: “For a long time, for you O head of household, your family has become a welling spring for the Nigaṇṭhas. Having approached for alms food, may you think them fit to be given to.” This was heard by me, O Bhante. The samana Gotama has said thus: Gift is fit to be given only for me. Gift is not fit to be given for others. Gift is fit to be given only for my disciples. Gift is not fit to be given for others disciples. Only gifts given for me bear great fruits. Gifts given for others do not bear great fruits. Only gifts given for my disciples bear great fruits. Gifts given for others disciples do not bear great fruits.” Yet now, the Auspicious One instigates for me to offer gifts to the Nigaṇthas too. Nevertheless, O Bhante, we will know the time here. So now for the third time, I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today, for as long as life lasts.”

dīgharattam kho te gahapati nigaṇṭhānam opānabhū-
taṃ kulam, yena nesam upagatānam piṇḍakam dāta-
bam maññeyyāsīti. imināpaham bhante bhagavato bhiy-
yosomattāya attamano abhiraddho, yam mam bhagavā
evamāha: dīgharattam kho te gahapati nigaṇṭhānam
opānabhūtaṃ kulam, yena nesam upagatānam piṇḍa-
kam dātabbam maññeyyāsīti sutam metam bhante. sa-

maṇo gotamo evamāha: mayhameva dānaṃ dātabbaṃ, nāññesaṃ dānaṃ dātabbaṃ, mayhameva sāvakaṇaṃ dānaṃ dātabbaṃ, nāññesaṃ sāvakaṇaṃ dānaṃ dātabbaṃ, mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ, mayhameva sāvakaṇaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakaṇaṃ dinnaṃ mahapphalanti. atha ca pana maṃ bhagavā nigaṇṭhesupī dāne samādapeti. api ca bhante mayametta kālaṃ jānissāma. esāhambhante tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

19. Then for Upali, head of household, the Auspicious One taught a graduated discourse. That is, talk on generosity, talk on virtue, talk on heaven, explaining the danger, degradation and defilements of sense desires, and the advantages of renunciation. When the Auspicious One knew that Upali, head of household's mind was ready, pliable, free from the hindrances, joyful, confident, he revealed in brief the teaching on Dhamma unique to the Buddhas: suffering, origination, cessation, path. And just as a clean cloth from which all stains have been removed, receives the dye perfectly, just so for Upali, head of household, as he sat there, there arose the pure and spotless Dhamma-eye: "Whatever is liable to origination, all that is liable to cessation." Then Upali, head of household, having seen the Dhamma, reached the Dhamma,

known the Dhamma, plunged into the Dhamma, having crossed over doubt, being without uncertainty, having attained self-confidence, having become independent of others in the Teacher's dispensation, said this to the Auspicious One: "Well now, O Bhante, we must go, as we have much duties, much to do." "Now is the time, O head of household, for you to do as you think fit."

atha kho bhagavā upālissa gahapatissa ānupubbīkatham kathesi. seyyathīdam: dānakatham, sīlakatham, saggakatham, kāmānam ādīnavam, okāram saṅkilesam, nekkhamme ānisaṃsam pakāsesi. yadā bhagavā aññāsi upāliṃ gahapatiṃ kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam, atha yā buddhānam sāmukkaṃsikā dhammadesanā, tam pakāsesi: dukkham samudayaṃ nirodham maggaṃ. seyyathāpi nāma suddham vattham apagatakālakam sammadeva rajanam patigaṇheyya. evamevaṃ upālissa gahapatissa tasmīmyeva āsane virajaṃ vītamalaṃ dhammacakkhum udapādi: yaṅkiñci samudayadhammaṃ sabbantaṃ nirodhadhammanti. atha kho upāli gahapati diṭṭhadhammo pattadhammo veditadhammo pariyogālhaddhammo tiṇṇavicikiccho vigatakathaṅkatho vesārajappatto aparappaccayo satthusāsane bhagavantaṃ etadavoca: handa ca'dāni mayaṃ bhante gacchāma. bahukicchā mayaṃ bahukaraṇīyāti. yassa dāni tvam gahapati kālam maññasīti.

20. Then Upali, head of household, having delighted

and rejoiced in the Auspicious One's words, having risen up from his seat, having bowed down, having circumambulated the Auspicious One, by which way [led to] his house, by that way he approached. Having approached, he address the gate keeper: From this day forth, good gate keeper, I shut my door to the Niganthas and Niganthis. I open my door to the Auspicious One's bhikkhus, bhikkhunīs, male lay disciples and female lay disciples. If any Nigantha comes, you may say thus to him: "Stay Bhante, do not enter. From this day forth, Upali, head of household, has become the disciple of the samana Gotama. He shuts his door to the Niganthas and Niganthis. He opens his door to the Auspicious One's bhikkhus, bhikkhunīs, male lay disciples and female lay disciples. If you are one [wishing] to gain alms food, O Bhante, just stand here. They will bring it for you just here." Yes, Bhante," the gatekeeper replied to Upali, head of household.

atha kho upāli gahapati bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ tenupasaṅkami. upasaṅkamtvā dovārikaṃ āmantesi: ajjatagge samma dovārika, āvarāmi dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhunaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ, sace koci nigaṇṭho āgacchati. tarenaṃ tvaṃ evaṃ vadeyyāsi: tiṭṭha bhante, mā pāvīsi, ajjatagge upāli gahapati samaṇassa gotamassa sāvakaṭṭhaṃ upagato. āvaṭaṃ dvāraṃ nigaṇṭhānaṃ, nigaṇṭhīnaṃ, anāvaṭaṃ dvā-

raṃ bhagavato bhikkhunāṃ bhikkhunīnaṃ, upāsakānaṃ upāsikānaṃ. sace te bhante piṇḍakena attho ettheva tiṭṭha ettheva te āharissantīti. evaṃ bhante'ti kho dovāriko upāliṣṣa gahapatissa paccassosi.

21. Dighatapassi, the Nigantha heard, apparently, Upali, head of household, has become the disciple of the samana Gotama. So then, by which way [led to] Nigantha Nataputta, by that way Dighatapassi, the Nigantha approached. Having approached, he said this to Nigantha Nataputta: "This was heard by me, O Bhante. They say Upali, head of household, has become the disciple of the samana Gotama." "This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household." Also for a second time, Dighatapassi, the Nigantha, said this to Nigantha Nataputta: "This was heard by me, O Bhante. They say Upali, head of household, has become the disciple of the samana Gotama." "This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household." Also for a third time, Dighatapassi, the Nigantha, said this to Nigantha Nataputta: "This was heard by me, O Bhante. They say

Upali, head of household, has become the disciple of the samana Gotama.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” “Well now, O Bhante, I must go. I must find out to what extent [this is true], whether Upali, head of household, has become a disciple of the samana Gotama or not.” “Go you Tapassi. Find out whether Upali, head of household, has become a disciple of the samana Gotama or not.”

assosi kho dīghatapassī nigaṇṭho upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatoti. atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nātaputto tenu-pasaṅkami. upasaṅkamitvā nigaṇṭhaṃ nātaputtaṃ eta-davoca: suttaṃ mettaṃ bhante upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatoti. aññānaṃ kho ettaṃ tapassi anavakāso yam upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. tñānaṃ kho ettaṃ vijjati yam samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyāti. dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ eta-davoca: suttaṃ mettaṃ bhante, upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatoti. aññānaṃ kho ettaṃ tapassī anavakāso yam upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. tñānaṃ kho ettaṃ vijjati yam samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyāti. tatiyampi

kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtam eta-
davoca: sutam metam bhante, upāli kira gahapati sa-
maṇassa gotamassa sāvakattam upagatoti. aṭṭhānam
kho etam tapassī anavakāso yaṃ upāli gahapati sa-
maṇassa gotamassa sāvakattam upagaccheyya. ṭhā-
nañca kho etam vijjati yaṃ samaṇo gotamo upālissa
gahapatissa sāvakattam upagaccheyyāti. handa cā-
ham bhante gacchāmi yāva jānāmi yadi vā upāli gaha-
pati samaṇassa gotamassa sāvakattam upagato yadi
vā noti. gaccha tvaṃ tapassi jānāhi yadi vā upāli gaha-
pati samaṇassa gotamassa sāvakattam upagato yadi
vā noti.

22. Then by which way [led to] Upali, head of house-
hold's house, by that way Dighatapassi, the Nigantha
approached. The gatekeeper saw Dighatapassi, the Ni-
gantha approaching from afar. Having seen, he said this
to Dighatapassi, the Nigantha. "Stand [here] O Bhante,
do not enter. From this day forth, Upali, head of house-
hold, has become the disciple of the samana Gotama. He
shuts his door to the Niganthas and Niganthis. He opens
his door to the Auspicious One's bhikkhus, bhikkhunīs,
male lay disciples and female lay disciple. If you are
one [wishing] to gain alms food, O Bhante, just stand
here. They will bring it for you just here." Having said:
"I am not one [wishing] to gain alms food, O friend."
having turned back from there, by which way [led to]
Nigantha Nataputta, by that way he approached. Having

approached, he said this to Nigantha Nataputta: It is only so true, O Bhante, in that Upali, head of household, has become a disciple of the samana Gotama. Here I, O Bhante did not gain your [consent] with this [objection]: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotamo is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “Upali, head of household, O Bhante, has been converted by the samana Gotama, with his converting magic.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Also for a second time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: It is only so true, O Bhante, in that Upali, head of household, has become a disciple of the samana Gotama. Here I, O Bhante did not gain your [consent] with this [objection]: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotamo is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “Upali, head of household, O Bhante, has been converted by the samana Gotama, with his converting magic.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But

this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Also for a third time, Dighatapassi, the Nigantha said this to Nigantha Nataputta: It is only so true, O Bhante, in that Upali, head of household, has become a disciple of the samana Gotama. Here I, O Bhante did not gain your [consent] with this [objection]: “This is not pleasing to me, O Bhante, that Upali, the head of household, would refute the samana Gotama’s doctrine. Indeed, O Bhante, the samana Gotamo is a magician. He knows a converting magic, with which he converts the disciples of other standpoints.” “Upali, head of household, O Bhante, has been converted by the samana Gotama, with his converting magic.” “This is impossible, O Tapassi, there is no chance, in that Upali, the head of household, might undertake discipleship [under] the samana Gotama. But this possibility is to be found in that the samana Gotama might undertake discipleship under Upali, the head of household.” Well now, O Tapassi, I must go. I must find out for myself whether Upali, head of household, has become a disciple of the samana Gotama or not.”

atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanaṃ tenupasaṅkami. addasā kho dovāriko dīghatapassim nigaṇṭhaṃ dūratova āgacchantaṃ. di-svāna dīghatapassim nigaṇṭhaṃ etadavoca. tiṭṭha bhante, mā pāvisi. ajjatagge upālī gahapati samaṇassa gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhik-

khunaṃ bhikkhunaṃ upāsakānaṃ upāsikānaṃ sace
 te bhante piṇḍakena attho, ettheva tiṭṭha. ettheva
 te āharissantīti. na me āvuso piṇḍakena atthoti va-
 tvā tato paṭinivattitvā yena nigaṇṭho nātaputto tenu-
 pasāṅkami. upasāṅkamitvā nigaṇṭhaṃ nātaputtaṃ eta-
 davoca: saccaṃyeva kho bhante yaṃ upāli gahapati
 samaṇassa gotamassa sāvakattaṃ upagato. etaṃ kho
 te ahaṃ bhante nālatthaṃ: na kho metaṃ bhante ruc-
 cati yaṃ upāli gahapati samaṇassa gotamassa vādaṃ
 āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭa-
 niṃ māyaṃ jānāti, yāya aññatitthiyānaṃ sāvake āvaṭ-
 tetīti. āvaṭṭo kho te bhante upāli gahapati samaṇena
 gotamena āvaṭṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ
 tapassi anavakāso yaṃ upāli gahapati samaṇassa go-
 tamassa sāvakattaṃ upagaccheyya. ṭhānañca kho etaṃ
 vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāva-
 kattaṃ upagaccheyyāti. dutiyampi kho dīghatapassī
 nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etadavoca: saccaṃ
 yeva kho bhante yaṃ upāli gahapati samaṇassa gota-
 massa sāvakattaṃ upagato: etaṃ kho te ahaṃ bhante
 nālatthaṃ: na kho metaṃ bhante rucati, yaṃ upāli
 gahapati samaṇassa gotamassa vādaṃ āropeyya. sa-
 maṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jā-
 nāti. yāya aññatitthiyānaṃ sāvake āvaṭtetīti. āvaṭṭo
 kho te bhante upāli gahapati samaṇena gotamena āvaṭ-
 ṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ tapassi anava-
 kāso yaṃ upāli gahapati samaṇassa gotamassa sāva-
 kattaṃ upagaccheyya ṭhānañca kho etaṃ vijjati yaṃ
 samaṇo gotamo upālissa gahapatissa sāvakattaṃ upa-
 gaccheyya. tatiyampi kho dīgha tapassī nigaṇṭho ni-

gaṇṭhaṃ nātaputtam etadavoca: saccam yeva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagato: etaṃ kho te ahaṃ bhante nālatthaṃ: na kho metaṃ bhante ruccati, yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya añña-titthiyānaṃ sāvake āvaṭṭetīti. āvaṭṭo kho te bhante upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattam upagaccheyya ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattam upagaccheyya. handa cāhaṃ tapassi gacchāmi yāya sāmaṃ yeva jānāmi. yadi vā upāli gahapati samaṇassa gotamassa sāvakattam upagato yadi vā noti.

23. So then, which way [led to] Upali, head of household's house, by , by that way Nigantha Nataputta approached with a large assembly of Niganthas. The gate-keeper saw Nigantha Nataputta approaching from afar. Having seen, he said this to Nigantha Nataputta: "Stand [here] O Bhante, do not enter. From this day forth, Upali, head of household, has become the disciple of the samana Gotama. He shuts his door to the Niganthas and Niganthis. He opens his door to the Auspicious One's bhikkhus, bhikkhunis, male lay disciples and female lay disciples. If you are one [wishing] to gain alms food, O Bhante, just stand here. They will bring it for you just

here.” “Well now, good gate keeper, by which way [leads to] Upali, head of household, by that way approached. Having approached, say thus to Upali, head of household: “Venerable sir, Nigantha Nataputta is standing outside the door at the gatehouse with a large assembly of Niganthas. He wishes to see you.” “Yes, Bhante.” The gatekeeper, having replied to Nigantha Nataputta, by which way [led to] Upali, head of household, by that way he approached. Having approached, he said this to Upali, head of household: “Venerable sir, Nigantha Nataputta is standing outside the door at the gatehouse with a large assembly of Niganthas. He wishes to see you.” Well then, good gate keeper, prepare seats in the middle door hall.” “Yes, Bhante.” The gatekeeper, having replied to Upali, head of household, having caused seats to be prepared in the middle door hall, by which way [led to] Upali, head of household, by that way he approached. Having approached, he said this to Upali, head of household: “Seats have been prepared for you in the middle door hall, O venerable sir. It is now time to do as you think fit.”

atha kho nigaṇṭho nātaputto mahatīyā nigaṇṭhapari-
sāya saddhiṃ yena upālissa gahapatissa nivesanaṃ
tenupasaṅkami. addasā kho dovāriko nigaṇṭhaṃ nā-
taputtaṃ dūratova āgacchantaṃ, disvāna nigaṇṭhaṃ
nātaputtaṃ etadavoca: tiṭṭha bhante, mā pāvisi. aḷa-
tagge upāli gahapati samaṇassa gotamassa sāvakat-
taṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhi-
naṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhik-

khunīnaṃ upāsakānaṃ upāsikānaṃ sace te bhante piṇḍakena attho ettheva tiṭṭha. ettheva te āharissantīti. tena hi sammadovārika, yena upāli gahapati tenupasaṅkama. upasaṅkamitvā upāliṃ gahapatiṃ evaṃ vadehi: nigaṇṭho bhante nātaputto mahatīyā nigaṇṭhapaṇisāya saddhiṃ bahidvārakoṭṭhake ṭhito. so te dassanakāmoti. evaṃ bhante'ti kho dovāriko nigaṇṭhassa nātaputtassa paṭissutvā yena upāli gahapati tenupasaṅkami. upasaṅkamitvā upāliṃ gahapatiṃ etadavoca: nigaṇṭho bhante nātaputto mahatīyā nigaṇṭhapaṇisāya saddhiṃ bahidvārakoṭṭhake ṭhito, so te dassanakāmoti. tena hi samma dovārika, majjhamāya dvārasālāya āsanāni paññāpehīti. evaṃ bhante'ti kho dovāriko upālissa gahapatissa paṭissutvā majjhamāya dvārasālāya āsanāni paññāpetvā yena upāli gahapati tenupasaṅkami. upasaṅkamitvā upāliṃ gahapatiṃ etadavoca: paññattāni kho te bhante majjhamāya dvārasālāya āsanāni. yassadāni kālaṃ maññasīti.

24. So then, by which way [led to] the middle door hall, by that way Upali, head of household, approached. Having approached, having sat down on the foremost, the best, the highest, the most excellent seat in that place, he address the gate keeper: Well now good gate keeper, by which way [leads to] Nigantha Nataputta, by that way approach. Having approached, say thus to Nigantha Nataputta: “Bhante, Upali, head of household, has said thus: Enter now, Bhante, if you wish.” “Yes, Bhante.”

The gatekeeper, having replied to Upali, head of household, by which way [led to] Nigantha Nataputta, by that way he approached. Having approached, he said this to Nigantha Nataputta: “Bhante, Upali, head of household, has said thus: Enter now, Bhante, if you wish.” So then, by which way [led to] the middle door hall, by that way Nigantha Nataputta approached with a large assembly of Niganthas. Formerly, from the time Upali, head of household, sees Nigantha Nataputta approaching from afar, having gone out to meet him from there, having dusted off the foremost, the best, the highest, the most excellent seat in that place, having grabbed it all around, offers [for him] to sit down. [But] now, having sat down on the foremost, the best, the highest, the most excellent seat in that place himself, he said this to Nigantha Nataputta: “There are seats, O Bhante, sit down if you wish.” When thus was said, Nigantha Nataputta said this to Upali, head of household: “You, O head of household, are out of your mind.” You, O head of household, are stupid.” “Having gone [saying:] O Bhante, I must go. I will refute the samana Gotama’s doctrine on this point of dispute.” you have come back fastened to the vast net of [his] doctrine. It is as if, O head of household, a castrator, having gone to [castrate] a man, might come back with his testicles removed. Moreover, it is as if, O head of household, an eye plucker, having gone to [pluck out the eyes] of a man, might come back with his eyes removed, It is just so, O head of household, having gone [saying:] O Bhante, I must go. I will refute the samana Gotama’s doctrine on this point of dispute.” you have come back

fastened to the vast net of [his] doctrine. You have been converted, O head of household, by the samana Gotama, with his converting magic.”

atha kho upāli gahapati yena majjhamā dvārasālā tenupasaṅkami. upasaṅkamtivā yaṃ tattha āsanaṃ aggañca seṭṭhañca uttamañca paṇītañca tattha nisīditvā dovārikaṃ āmantesi: tena hi sammadovārika yena nigaṇṭho nātaputto tenupasaṅkama. upasaṅkamtivā nigaṇṭhaṃ nātaputtaṃ evaṃ vadehi: upāli bhante gahapati evamāha: pavisa kira bhante sace ākaṅkhasīti. evaṃ bhante'ti kho dovāriko upālissa gahapatissa paṭissutvā yena nigaṇṭho nātaputto tenupasaṅkami. upasaṅkamtivā nigaṇṭhaṃ nātaputtaṃ etadavoca: upāli bhante gahapati evamāha: pavisa kira bhante sace ākaṅkhasīti. atha kho nigaṇṭho nātaputto mahatīyā nigaṇṭhaparisāya saddhiṃ yena majjhamā dvārasālā tenupasaṅkami. atha kho upāli gahapati yaṃ sudam pubbeva yato passati nigaṇṭhaṃ nātaputtaṃ dūratova āgacchantam. disvāna tato paccuggantvā yaṃ tattha āsanaṃ aggañca seṭṭhañca uttamañca paṇītañca, tam uttarāsaṅgena pamajjitvā pariggahe-tvā nisīdāpeti. so'dāni yaṃ tattha āsanaṃ aggañca seṭṭhañca uttamañca paṇītañca tattha sāmaṃ nisīditvā nigaṇṭhaṃ nātaputtaṃ etadavoca: saṃvijjante¹⁴ kho bhante āsanāni, sace ākaṅkhasi nisīdāti. evaṃ vutte nigaṇṭho nātaputto upāliṃ gahapatiṃ etadavoca: ummattosi tvaṃ gahapati, dattosi tvaṃ gahapati. gacchāmaṃ bhante samaṇassa gotamassa vādaṃ āro-

¹⁴saṃvijjanti (machasaṃ) ■

pessāmīti gantvā mahatāsi vādasan̄ghāṭena paṭimukko āgato. seyyathāpi gahapati puriso aṇḍahārako gantvā ubbhatehi aṇḍehi āgaccheyya, seyyathāpi vā pana gahapati puriso akkhikahārako gantvā ubbhatehi akkhīhi āgaccheyya. evameva kho tvam̄ gahapati gacchāmahaṃ bhante samaṇassa gotamassa vādaṃ āropessāmīti gantvā mahatāsi vādasan̄ghāṭena paṭimukko āgato. āvaṭṭosi kho tvam̄ gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti.

25. Auspicious, O Bhante, is the converting magic, excellent, O Bhante, is the converting magic. Were my dear relations to be converted by this converting magic, that will lead to the welfare and happiness of my dear relations for a long time. O Bhante, even if all Khattiyas too would be converted by this converting magic, that will be for the welfare and happiness of all Khattiyas too for a long time. O Bhante, even if all Brahmans too would be converted by this converting magic, that will be for the welfare and happiness of all Brahmins too for a long time. O Bhante, even if all Vessas too would be converted by this converting magic, that will be for the welfare and happiness of all Vessas too for a long time. O Bhante, even if all Suddas too would be converted by this converting magic, that will be for the welfare and happiness of all Suddas too for a long time. O Bhante, even if [all] the deva, mara and brahma worlds, together with the population of samanas and brahmanas, devas

and humans too would be converted by this converting magic, that will be for the welfare and happiness of [all] the deva, māra and brahma worlds, together with the population of samanas and brahmanas, devas and humans too for a long time.

bhaddikā bhante āvaṭṭanī māyā, kalyāṇī bhante āvaṭṭanī māyā, piyā me bhante ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyum, piyānampi me assa ñātisālohitānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi bhante khattiyā imāya āvaṭṭaniyā āvaṭṭeyyum. sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi bhante brāhmaṇā imāya āvaṭṭaniyā āvaṭṭeyyum. sabbesānampissa brāhmaṇānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi bhante vessā imāya āvaṭṭaniyā āvaṭṭeyyum. sabbesānampissa vessānaṃ dīgharattaṃ hitāya sukhāya sabbe chepi bhante suddā imāya āvaṭṭaniyā āvaṭṭeyyum, sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya. sadevako cepi. bhante loko samārako sabrahmakko sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyya, sadevakasapissa¹⁵ lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya.

26. Well then, O Bhante, I will make a simile for you. Some wise men here understand the meaning of a statement by a simile. Once upon a time, O Bhante, a certain aged Brahmin,

¹⁵devakassa passa (sīmu) ■
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old, an old man, [had a] young maiden, a goddess of creation who came to be pregnant, nearing childbirth. Then, O Bhante, that maiden said this to that Brahmin: “Go you Brahmin, to the market and having bought a young monkey, bring it to me. It will be my child’s playmate.” When thus was said, O Bhante, the Brahmin said this to that maiden: “Dear Madam, which [gender] you give birth, that [gender of monkey] comes. If you, dear Madam, give birth to a boy, then I will buy a young male monkey from the market and bring for you to be a playmate for your child. However, if you, dear Madam, give birth to a girl, then I will buy a young female monkey from the market and bring for you to be a playmate for your child.” Also for a second time, O Bhante, that maiden said this to that Brahmin: “Go you Brahmin, to the market and having bought a young monkey, bring it to me. It will be my child’s playmate.” When thus was said, O Bhante, the Brahmin said this to that maiden: “Dear Madam, which [gender] you give birth, that [gender of monkey] comes. If you, dear Madam, give birth to a boy, then I will buy a young male monkey from the market and bring for you to be a playmate for your child. However, if you, dear Madam, give birth to a girl, then I will buy a young female monkey from the market and bring for you to be a playmate for your child.” Also for a third time, O Bhante, that maiden said this to that Brahmin: “Go you Brahmin, to the market and having bought a young monkey, bring it to me. It will be my child’s playmate.” When thus was said, O Bhante, the Brahmin said this to that maiden: “Dear Madam, which [gender] you give birth, that [gender of monkey] comes. If you, dear Madam, give birth to a boy, then I will buy a young male monkey from the market and bring

for you to be a playmate for your child. However, if you, dear Madam, give birth to a girl, then I will buy a young female monkey from the market and bring for you to be a playmate for your child.” So then, O Bhante, that Brahmin being enamoured of that maiden, with his mind bound to her, having bought a young monkey from the market, having brought it, said this to the maiden: “Dear Madam, having bought this young male monkey from the market, [I] bring for you to be a playmate for your child.” When thus was said, O Bhante, that maiden said this to that Brahmin: Go you Brahmin, having taken this young monkey, by which way [leads to] Rattapani, the dyer’s son, by that way you approach. Having approached, say thus to Rattapani, the dyer’s son: “Good Rattapani, I wish this young monkey to be dyed the color called yellow-unguent, pressed and repressed and smoothen on both sides.” So then, O Bhante, that Brahmin being enamoured of that maiden, with his mind bound to her, having taken that young monkey, by which way [led to] Rattapani, the dyer’s son, by that way he approached. Having approached, he said this to Rattapani, the dyer’s son: “Good Rattapani, I wish this young monkey to be dyed the color called yellow-unguent, pressed and repressed and smoothened on both sides.” When thus was said, O Bhante, Rattapani, the dyer’s son, said this to the Brahmin: “This young monkey, venerable sir, can indeed withstand dyeing, [but] cannot withstand pressing and cannot withstand smoothening. It is just so, O Bhante, the doctrine of the foolish Niganthas is indeed a suitable stage for fools, [but] cannot withstand the inquiry of the wise, and cannot withstand smoothening.” Then on another occasion, O Bhante, that Brahmin, having taken a suit of new garments, by which way [led to] Rattapani, the

dyer's son, by that way he approached. Having approached, he said this to Rattapani, the dyer's son: "I wish this suit of new garments to be dyed the color called yellow-unguent, pressed and repressed and smoothened on both sides." When thus was said, O Bhante, Rattapani, the dyer's son, said this to the Brahmin: "This suit of new garments, venerable sir, can indeed withstand dyeing, can withstand pressing and can withstand smoothening. It is just so, O Bhante, the doctrine of the Auspicious One, the Arahant, the rightly self-awakened One, is a suitable stage for only of the wise, not of fools, and can withstand inquiry and can withstand smoothening."

tena hi bhante upamante karissāmi. upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti. bhūtapubbaṃ bhante aññatarassa brāhmaṇassa jīṇassa vuddhassa mahallakassa daharā māṇavikā pajāpatī ahosi gabbhinī upavijaññā. atha kho bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca: gaccha tvaṃ brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. evaṃ vutte bhante so brāhmaṇo taṃ māṇavikam etadavoca: āgamehi tāva bhoti yāva vijāyasi. sace tvaṃ bhoti kumārakam vijāyissasi, tassa te ahaṃ āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi¹⁶. yo te kumārakassa kīlāpanako bhavissati. sace pana tvaṃ bhoti kumārikam vijāyissasi, tassā te ahaṃ āpaṇā makkaṭacchāpikam kiṇitvā ānessāmi. yā te kumārikāya kīlāpanikā bhavissatīti. dutiyampi kho bhante sā māṇavikā taṃ brāhmaṇaṃ etadavoca: gaccha tvaṃ brāhmaṇa, āpaṇā makkaṭacchā-

¹⁶āñissāmi (sīmu) ■

pakam kiṇitvā ānehi yo me kumārakassa kīlāpanako
 bhavissatīti. evaṃ vutte bhante so brāhmaṇo taṃ mā-
 ṇavikam etadavoca: āgamehi tāva hoti yāva vijāyasi.
 sace tvam hoti kumārakam vijāyissasi, tassa te ahaṃ
 āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi. yo te
 kumārakassa kīlāpanako bhavissati. sace pana tvam
 bhoti kumārikam vijāyissasi, tassā te ahaṃ āpaṇā mak-
 kaṭacchāpikam kiṇitvā ānessāmi. yā te kumārikāya
 kīlāpanikā bhavissatīti. tatiyampi kho bhante sā mā-
 ṇavikā taṃ brāhmaṇam etadavoca: gaccha tvam brā-
 hmaṇa āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me
 kumārakassa kīlāpanako bhavissatīti. atha kho bhante
 se brāhmaṇo tassā māṇavikāya sāratto paṭibaddha-
 citto āpaṇā makkaṭacchāpakam kiṇitvā ānetvā taṃ mā-
 ṇavikam etadavoca: ayam te bhoti āpaṇā makkaṭac-
 chāpako kiṇitvā ānīto yo te kumārakassa kīlāpanako
 bhavissatīti. evaṃ vutte bhante sā māṇavikā taṃ brā-
 hmaṇam etadavoca: gaccha tvam brāhmaṇa, imaṃ mak-
 kaṭacchāpakam ādāya yena rattapāṇī rajakaputto te-
 nupasaṅkami. upasaṅkamitvā rattapāṇiṃ rajakaput-
 taṃ evaṃ vadehi: icchāmaham samma rattapāṇī, imaṃ
 makkaṭacchāpakam pītāvalepanam nāma raṅgajātaṃ
 rañjitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhanti.
 atha kho bhante so brāhmaṇo tassā māṇavikāya sā-
 ratto paṭibaddhacitto taṃ makkaṭacchāpakam ādāya
 yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅ-
 kamitvā rattapāṇiṃ rajakaputtaṃ etadavoca: icchā-
 maham samma rattapāṇī, imaṃ makkaṭacchāpakam
 pītāvalepanam nāma raṅgajātaṃ¹⁷ rañjitaṃ ākoṭita-

¹⁷rajitaṃ (machasaṃ, syā) ■

paccākoṭitaṃ ubhatobhāgavimaṭṭhanti. evaṃ vutte bhante rattapāṇī rajakaputto taṃ brāhmaṇaṃ etadavoca: ayaṃ kho te bhante makkaṭacchāpako raṅgakkhamo hi kho, no ākoṭanakkhamo no vimajjanakkhamoti. evameva kho bhante bālānaṃ nigaṇṭhānaṃ vādo raṅgakkhamo hi kho bālānaṃ no paṇḍitānaṃ, no anuyogakkhamo, no vimajjanakkhamo. atha kho bhante so brāhmaṇo aparena samayena navaṃ dussayugaṃ ādāya yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅkamitvā rattapāṇiṃ rajakaputtaṃ etadavoca: icchāmaṃ sammarattapāṇi, imaṃ navaṃ dussayugaṃ pitāvalepanaṃ nāma raṅgajātaṃ raṇḍitaṃ ākoṭitapaccākoṭitaṃ ubhatobhāgavimaṭṭhanti. evaṃ vutte bhante rattapāṇī rajakaputto taṃ brāhmaṇaṃ etadavoca: idaṃ kho te bhante navaṃ dussayugaṃ raṅgakkhamañceva ākoṭanakkhamañca vimajjanakkhamañcāti. evameva kho bhante tassa bhagavato vādo arahato sammāsam-buddhassa raṅgakkhamo ceva paṇḍitānaṃ no bālānaṃ, anuyogakkhamo ca vimajjanakkhamo cāti.

27. This assembly, O head of household, including the king, knows thus: “Upali, head of household, is a disciple of Nigantha Nataputta. Whose disciple, O head of household, should we remember you as?”). When thus was said, Upali, head of household, having risen up from his seat, having arranged his outer robe on one shoulder, having joined his palms together in anjali in the direction of the Auspicious One, said this to Nigantha Nataputta: Well then, O Bhante, hear whose disciple I am:

sarājikā kho taṃ gahapati parisā evaṃ jānāti: upāli gahapati nigaṇṭhassa nātaputtassa sāvakoti. kassa taṃ gahapati sāvakaṃ dhāremāti. evaṃ vutte upāli gahapati utṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalimpanāmetvā nigaṇṭhaṃ nātaputtaṃ etadavoca: tena hi bhante suṇāhi yassā'haṃ sāvako:

“That one of wisdom, rid of delusion,
broken the [city] pillar, the victorious, the
conqueror;
Free from all troubles, well balanced in mind,
matured in virtue, excellent in wisdom;
Gone beyond the uneven, free from all stains,
The Auspicious One is he, and I am his disci-
ple.

dhīrassa vigatamohassa,
pabhinna-khīlassa vijitavijayassa;
anīghassa susamacittassa,
vuddhasīlassa sādhu-pañña-
vessantarassa¹⁸ vimalassa,
bhagavato tassa sāvako'hamasmi.

That contented one, free from perplexity,
renouncer of the world's bait, the happy one;
The human being made a samana,
the man who bears his final body;

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¹⁸vesamantarassa (machasaṃ, syā)

The incomparable one, the faultless one,
The Auspicious One is he, and I am his disci-
ple.

akathaṅkathissa tusitassa,
vantalokāmisassa muditassa;
katasamaṇassa manujassa,
antimasarīrassa narassa;
anopamassa virajassa,
bhagavato tassa sāvako'hamasmi.

That skillful one free from all doubts,
that excellent charioteer and trainer;
of/Unsurpassed in beautiful qualities,
undoubtedly he is the light maker;
The hero who has cut off conceit,
The Auspicious One is he, and I am his disci-
ple.

asaṃsayassa kusalassa,
venayikassa sārathivarassa;
anuttarassa ruciradhammassa,
nikkaṅkhassa pabhāsakarassa;
mānacchidassa vīrassa,
bhagavato tassa sāvako'hamasmi.

The best of men, the one without measure,
the profound one, the attainer of silence;
The maker of safety, the one who has become
knowledge,
the righteous one inwardly restrained;

The liberated one who has surmounted all attachments,
 The Auspicious One is he, and I am his disciple.

nisabhassa appameyyassa,
 gambhīrassa monapattassa;
 khemaṅkarassa devassa,
 dhammaṭṭhassa saṃvutattassa;
 saṅgātīgassa muttassa,
 bhagavato tassa sāvako'hamasmi.

That Naga, the secluded one,
 having destroyed the fetters, he is liberated;
 Skilled in discussion, a wise one is he,
 with the banner lowered, he is free from lust;
 of tamed [mind] he is free from papanca,
 The Auspicious One is he, and I am his disciple.

nāgassa pantasenassa,
 khīṇasaṃyojanassa muttassa;
 paṭimantakassa dhonassa,
 pannaddhajassa vītarāgassa;
 dantassa nippapañcassa,
 bhagavato tassa sāvako'hamasmi.

The best of seers, free from deceit,
 possessed of the three knowledges, he is the
 embodiment of Brahma;
 The trainer of men, the master of discourses,

tranquil is he, the finder of knowledge;
 the breaker of fortresses, he is ever capable,
 The Auspicious One is he, and I am his disci-
 ple.

isisattamassa akuhasa,
 tevijjassa brahmapattassa;
 nahātakassa¹⁹ padakassa,
 passaddhassa viditavedassa;
 purindadassa sakkassa,
 bhagavato tassa sāvako'hamasmi.

The noble one, he is well-trained,
 having obtained the highest gain, he is the
 master of expositions;
 endowed with mindfulness, the one of clear
 vision,
 with neither an inclination nor disinclination;
 imperturbable is he, well attained to mastery,
 The Auspicious One is he, and I am his disci-
 ple.

ariyassa bhāvitattassa,
 pattipattassa veyyākaraṇassa;
 satīmato vipassissa,
 anabhinatassa no apanatassa;
 anejassa vasippattassa,
 bhagavato tassa sāvako'hamasmi.

¹⁹nhātakassa (machasaṃ) ■

The rightly placed one, a dweller in jhana,
 of independent mind, the purified one;
 inwardly undefiled and altogether fearless,
 abiding in solitude, attained to the highest;
 Having crossed over, he helps others to cross
 over,
 The Auspicious One is he, and I am his disci-
 ple.

sammaggatassa jhāyissa,
 ananugatantarassa suddhassa;
 asitassa appahīnassa²⁰,
 pavivittassa aggapattassa;
 tiṇṇassa tārayantassa bhagavato tassa sā-
 vako'hamasmi.

The peaceful one with extensive wisdom,
 of great wisdom, free from greed;
 He is the Tathagata, the Well-farer,
 the matchless person, one without equal;
 He is self-possessed and accomplished,
 The Auspicious One is he, and I am his disci-
 ple.

santassa bhūripaññaṃ,
 mahāpaññaṃ vītalobhassa;
 tathāgatassa sugatassa,
 appaṭipuggalassa asamassa;
 visāradassa nipuṇassa,

²⁰appahitassa (machasam) ■

bhagavato tassa sāvako'hamasmi.

He has quenched all thirst, he is the Buddha,
 free from fumes he is unsmeared;
 worthy of offerings, a yakkha is he,
 the best of persons, unequaled in fame;
 the greatest in grandeur, attained the peak of
 glory,
 The Auspicious One is he, and I am his disci-
 ple.”

taṇhacchidassa buddhassa,
 vītadhūmassa anupalittassa;
 āhuṇeyyassa yakkhassa,
 uttamapuggalassa atulassa;
 mahato yasaggapattassa,
 bhagavato tassa sāvako'hamasmīti.

28. “But when, O head of household, were these hymns of praise to the samana Gotama composed by you?” “It is as if, O Bhante, there were a great heap of flowers, of various flowers. By that a skilled florist or florist apprentice might string together just a beautiful garland. It is just so, O Bhante, the Auspicious One has many praises, many hundreds of praises. Who indeed, O Bhante, will not praise the praiseworthy?”

kadā saññūḷhā pana te gahapati ime samaṇassa go-
 tamassa vaṇṇāti. seyyathāpi bhante nānāpupphānaṃ
 mahāpuppharāsī, tamenam dakkho mālākāro vā mā-

lākārantevāsī vā vicittam mālam gantheyya evameva
kho bhante so bhagavā anekavaṇṇo anekasatavaṇṇo
ko hi bhante vaṇṇārahassa vaṇṇam na karissatīti.

29. “Then, for Nigantha not able to bear the honor of
the Auspicious One, hot blood gushed from his mouth
just there.”

atha kho nigaṇṭhassa bhagavato sakkāram asahamā-
nassa tattheva uṇham lohitaṃ mukhato uggañjīti²¹.

