

### 0.0.1 Upali

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 Niganthas. It so happened that Dighatapassi, the Nigantha, having wandered in Nalanda for alms food, after his meal, having gone back after alms gathering, stopped by the Pavarika Mango Grove. Upon arrival, he exchanged friendly greetings with the Auspicious One. 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:

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

### 0.0.1 upālisuttam

1. evaṃ me sutam ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. tena kho pana samayaena nigaṇṭho<sup>1</sup> nātaputto nālandāyaṃ paṭivasati mahatiyā nigaṇṭhapaṇḍita saddhiṃ. atha kho dīghatapaṇḍita nigaṇṭho nālandāyaṃ piṇḍāya caritvā pacchābhaddham piṇḍapātapaṭikkanto yena pāvārikambavanam, tena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ katham sārāṇīyaṃ vītisāretvā ekamantaṃ atthāsi. ekamantaṃ tthitaṃ kho dīghatapaṇḍitaṃ nigaṇṭham bhagavā etadavoca: samvijjanta<sup>2</sup> kho tapassi āsanāni, sace ākaṅkhasi nisīdāti. evaṃ vutte dīghatapaṇḍita nigaṇṭho aññatarāya nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho dīghatapaṇḍitaṃ nigaṇṭham bhagavā etadavoca:

2. kati pana tapassi nigaṇṭho nātaputto<sup>3</sup> kammāni paññāpeti<sup>4</sup> pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti. na kho āvuso gotama āciṇṇaṃ nigaṇṭhassa nātaputtassa kammaṃ kammanti paññāpetu. daṇḍaṃ daṇḍa'nti kho āvuso gotama āciṇṇaṃ nigaṇṭhassa nātaputtassa paññāpetu'nti. kati pana tapassi nigaṇṭho nātaputto daṇḍāni paññāpeti pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti. tīhi

<sup>1</sup>nigantho (syā)■

<sup>2</sup>samvijjanti (machasaṃ, syā)■

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<sup>3</sup>nātaputto (machasaṃ, syā)■

<sup>4</sup>paññāpeti (machasaṃ)■

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.”

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 “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.

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

kho āvuso gotama nigaṇṭho nātaputto daṇḍāni paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā seyyathidaṃ: kāyadaṇḍaṃ vacīdaṇḍaṃ manodaṇḍa'nti. kimpāna tapassi aññadeva kāyadaṇḍaṃ aññaṃ vacīdaṇḍaṃ aññaṃ manodaṇḍa'nti. aññadeva āvuso gotama kāyadaṇḍaṃ aññaṃ vacīdaṇḍaṃ aññaṃ manodaṇḍa'nti.

3. imesaṃ pana tapassi tiṇṇaṃ daṇḍānaṃ evaṃ paṭivibhattānaṃ evaṃ paṭivisiṭṭhānaṃ katamaṃ daṇḍaṃ nigaṇṭho nātaputto mahāsāvajjatarāṃ paññāpeti pāpassa kammassa kiriyāya pāpassa kammassa 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 kammassa kiriyāya pāpassa kammassa 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 vadāmīti. itiha bhagavā dīghatapassim nigaṇṭhaṃ ima-smiṃ kathāvatthusmiṃ yāvatatīyakāṃ patitṭhāpesi.

4. evaṃ vutte dīghatapassī nigaṇṭho bhagavantāṃ etadavoca: tvaṃ paṇāvuso gotama kati daṇḍāni paññāpesi pāpassa kammassa kiriyāya pāpassa kammassa

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.”

5. But friend Gotama, of these three actions thus defined, 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, he visited with the Nigantha Nataputta.

pavattiyāti. na kho tapassī āciṇṇaṃ tathāgatassa daṇḍaṃ daṇḍa'nti paññāpetuṃ, kammaṃ kammanti kho tapassi āciṇṇaṃ tathāgatassa paññāpetu'nti. tvaṃ paṇāvuso gotama kati kammāni paññāpesi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyāti. tñi kho ahaṃ tapassi kammāni paññāpemi pāpassa kammaṃ kiriyāya pāpassa kammaṃ pavattiyā. seyyathidaṃ: kāyakammaṃ vacīkammaṃ manokammanti. kiṃ paṇāvuso gotama aññadeva kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ manokammanti. aññadeva tapassi kāyakammaṃ aññaṃ vacīkammaṃ aññaṃ manokammanti.

5. 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 yāvatatīyakaṃ patitṭhapetvā utṭhāyāsanaṃ yena nigaṇṭho

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 Nigantha 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 instructions, 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.”

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 instructions,

nātaputto tenupasaṅkami.

6. tena kho pana samayena nigaṇṭho nātaputto mahatiyā<sup>5</sup> gihīparisāya saddhiṃ nisinno hoti bālakiniyā upāli pamukhāya. addasā kho nigaṇṭho nātaputto dīghatapassim nigaṇṭhaṃ dūratova āgacchantam, disvāna dīghatapassim nigaṇṭhaṃ etadavoca: handa kuto nu tvam 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 katham pana te tapassi ahu samaṇena gotamena saddhiṃ kocideva kathāsallāpoti. atha kho dīghatapassī nigaṇṭho yāvatako ahosi bhagavatā saddhiṃ kathāsallāpo, tam sabbam nigaṇṭhassa nātaputtassa ārocesi. evam vutte nigaṇṭho nātaputto dīghatapassim nigaṇṭhaṃ etadavoca: sādhu sādhu tapassi, yathā tam sutavatā sāvakena sammadeva satthusāsanam ājānanta. evamevam dīghatapassinā nigaṇṭhena samaṇassa gotamassa byākataṃ, kiṃ hi sobhati chavo manodaṇḍo imassa evam oḷārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā no tathā vaci-daṇḍo no tathā manodaṇḍoti.



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

7. evaṃ vutte upāli gahapati nigaṇṭhaṃ nātaputtaṃ etadavoca: sādhu sādhu bhante tapassī<sup>6</sup> yathā taṃ sutavatā sāvakena sammadeva satthusāsaṇaṃ ājānanta, evamevaṃ bhadantena tapassinā<sup>7</sup> samaṇassa gotamassa byākatam, kiṃ hi sobhati chavo manodaṇḍā imassa evaṃ oḷārikassa 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 vādaṃ āropessāmi. sace me samaṇo gotamo tathā patitṭhissati yathā bhadantena tapassinā patitṭhāpitaṃ. seyyathāpi nāma balavā puriso dīghalomikaṃ eḷakaṃ lomesu gahetvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhassāmi parikaḍḍhissāmi samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikākam-makaro mahantaṃ soṇḍikākilañjaṃ gambhīre udakarahade pakkhipitvā kaṇṇe gahetvā ākaḍḍheyya, parikaḍḍheyya, samparikaḍḍheyya, evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ ākaḍḍhissāmi, parikaḍḍhissāmi, samparikaḍḍhissāmi. seyyathāpi nāma balavā soṇḍikādhutto vālaṃ kaṇṇe gahetvā odhuneyya, niddhuneyya, nicchodeyya evamevāhaṃ samaṇaṃ gotamaṃ vādena vādaṃ odhunissāmi, niddhunissāmi, nicchodessāmi. seyyathāpi nāma kuñjaro saṭṭhihāyano gambhīraṃ pokkharāṇiṃ ogāhetvā saṇadhovikaṃ nāma kīlitaṃ kīlati. evamevāhaṃ samaṇaṃ gotamaṃ

<sup>6</sup> dīghatapassī (machasaṃ) ■

<sup>7</sup> dīghatapassanā dīghatapassinā (machasaṃ) ■

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."

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 Gotama 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 Gotama 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

saṇadhovikaṃ nāma kīlitajātaṃ kīlati. evamevāhaṃ samaṇaṃ gotamaṃ saṇadhovikaṃ maññe kīlitajātaṃ kīlissāmi. handa cāhaṃ bhante gacchāmi samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropes-sāmīti. gaccha tvam gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. ahaṃ vā hi gahapati samaṇassa gotamassa vādaṃ āropeyyaṃ dīghatapassī vā nigaṇṭho tvam vāti.

8. evaṃ vutte dīghatapassī nigaṇṭho nigaṇṭhaṃ nā-taputtaṃ 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. atṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. gaccha tvam gahapati samaṇassa gotamassa imasmiṃ kathāvatthusmiṃ vādaṃ āropehi. ahaṃ vā hi gahapati samaṇassa gotamassa vādaṃ āropeyyaṃ dīghatapassī vā nigaṇṭho tvam vāti. dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ 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. atṭhānaṃ kho etaṃ tapassī anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāva-

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 Gotama 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."

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, he stopped by the Pavarika Mango Grove. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, Upali, the head of household said this to the Auspi-

kattam upagaccheyya. gaccha tvam gahapati sama-  
 ṇassa gotamassa imasmim kathāvatthusmim vādam  
 āropehi. āham vā hi gahapati samaṇassa gotamassa  
 vādam āropeyyam dīghatapassī vā nigaṇṭho tvam vāti.  
 tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭham nā-  
 taputtam etadavoca: na kho metam bhante ruccati  
 yam upāli gahapati samaṇassa gotamassa vādam āro-  
 peyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭanim  
 māyā māyam jānāti. yāya aññatitthiyānam sāvake āvaṭ-  
 teti'ti. aṭṭhānam kho etam tapassi anavakāso yam upāli  
 gahapati samaṇassa gotamassa sāvakattam upagac-  
 cheyya. ṭhānañca kho etam vijjati, yam samaṇo go-  
 tamo upālissa gahapatissa sāvakattam upagaccheyya.  
 gaccha tvam gahapati samaṇassa gotamassa imasmim  
 kathāvatthusmim vādam āropehi. aham vā hi gaha-  
 pati samaṇassa gotamassa imasmim kathāvatthusmim  
 vādam āropehi. aham vā hi gahapati samaṇassa go-  
 tamassa vādam āropeyyam dīghatapassī vā nigaṇṭho  
 tvam vāti.

9. evam bhante'ti kho upāli gahapati nigaṇṭhassa nā-  
 taputtassa paṭissutvā uṭṭhāyāsanaṃ nigaṇṭham nātaput-  
 tam abhivādetvā padakkhiṇam katvā yena pāvārikam-  
 bavanam, yena bhagavā tenupasaṅkami. upasaṅka-  
 mitvā bhagavantam abhivādetvā ekamantam nisīdi. eka-  
 mantam nisinno kho upāli gahapati bhagavantam eta-  
 davoca: āgamā nu khvidha bhante dīghatapassī ni-  
 gaṇṭhoti. āgamā khvidha gahapati dīghatapassī ni-  
 gaṇṭhoti. ahu pana te bhante dīghatapassinā nigaṇ-

cious 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 Dighatapassi, the Nigantha? For me O head of household, there was also some conversation with the Dighatapassi, the Nigantha. But for you, Bhante, in which way was there also some conversation with the Dighatapassi, the Nigantha? Then the Auspicious One reported to Upali, the head of household, the extent of all the friendly conversation he had with Dighatapassi, the Nigantha.

10. When thus was said, Upali, the head of household said this to Dighatapassi, the niganṭha: “Good, good, [for] Tapassi. Just as happens from a learned disciple who rightly understands the Teacher’s instructions, 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.”

11. “So what do you think, O head of household? Here, a Nigantha is afflicted, in pain, severely ill, a refuser of

ṭhena saddhiṃ kocideva kathāsallāpoti. ahu kho me gahapati dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. yathā katham pana te bhante ahu dīghatapassinā nigaṇṭhena saddhiṃ kocideva kathāsallāpoti. atha kho bhagavā yāvatako ahosi dīghatapassinā nigaṇṭhena saddhiṃ kathāsallāpo taṃ sabbaṃ upālissa gahapatissa ārocesi.

**10.** evaṃ vutte upāli gahapati bhagavantam etada-voca: sādhu sādhu bhante tapassī, yathā taṃ sutavatā sāvakena sammadeva satthusāsanaṃ ājānanta, evamevaṃ dīghatapassinā nigaṇṭhena bhagavato byāka-taṃ, kiṃ hi sobhati chavo manodaṇḍo imassa evaṃ olārikassa kāyadaṇḍassa upanidhāya. atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiri-yāya 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.** taṃ kimmaññasi gahapati, idhassa nigaṇṭho ābādhiko dukkhito bālhaḡilāno sītodakapaṭikkhitto uṇhodakapaṭisevi. so sītodakaṃ alabhamāno kālaṃ kareyya. imassa pana gahapati nigaṇṭho nātaputto katthūpa-pattiṃ paññāpeti'ti. atthi bhante manosattā nāma devā, tattha so upapajjati, taṃ kissa hetu: asu hi bhante manopaṭibaddho kālaṃ karotīti. gahapati gahapati,



cold water, one committed to [the practice of accepting only] hot water. He, not obtaining cold water, would die. Now, head of household, where does Nigantha Nataputta declare for his reappearance?" "There are, O Bhante, devas named mental beings, he reappears 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."

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

manasikaritvā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. bhāsītā kho pana te gahapati esā vācā, sacce aham bhante patiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā no tathā vaci-daṇḍo no tathā manodaṇḍoti.

12. tam kimmaññasi gahapati, idhassa nigaṇṭho<sup>8</sup> cātuyāmasaṃvarasaṃvuto sabbavārivārīto sabbavāriyuto sabbavāridhuto sabbavāriphuṭo, so abhikkamanto paṭikkamanto bahū khuddake pāṇe saṅghātam āpādeti. imassa pana gahapati nigaṇṭho nātaputto kam vipākam paññāpetīti. asañcetanikam bhante nigaṇṭho nātaputto no mahāsāvajjam paññāpetīti. sace pana gahapati, cetetīti. mahā sāvajjam bhante hotīti. cetaṇam pana gahapati nigaṇṭho nātaputto. kismim paññāpetīti. manodaṇḍasmim bhante'ti. gahapati gahapati, manasikaritvā kho gahapati byākarohi. na kho te sandhiyati purimena vā pacchimam pacchimena vā purimam. bhāsītā kho pana te gahapati esā vācā, sacce aham bhante patiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. no tathā vaci-daṇḍo no tathā manodaṇḍoti.

household, what if it is intentional?” “It is very blame-worthy, 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.”

13. “So what do you think, O head of household, is this Nalanda simply successful and prosperous and has many people, crowded with humans?” “Yes, Bhante. This Nalanda is simply 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

13. taṃ kiṃ maññasi gaḥapati, ayaṃ nālandā iddhā ceva phītā ca, bahujaṇā ākiṇṇamanussāti. evaṃ bhante, ayaṃ nālandā iddhā ceva phītā ca, bahujaṇā ākiṇṇamanussāti. taṃ kimmaññasi gaḥapati: idha puriso āgaccheyya ukkhittāsiko. so evaṃ vadeyya: ahaṃ yāvatikā imissā nālandāya pāṇā, te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam karissāmīti. taṃ kimmaññasi gaḥapati, pahoti nu kho so puriso yāvatikā imissā nālandāya pāṇā te ekena khaṇena ekena muhuttana ekamaṃsakhalam ekamaṃsapuñjam kātu'nti. dasapi bhante purisā vīsampi<sup>9</sup> purisā tiṃsampi<sup>10</sup> 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. taṃ kimmaññasi gaḥapati, idhāgaccheyya samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto. so evaṃ vadeyya: ahaṃ imaṃ nālandam ekena manopadosena bhasmam karissāmīti. taṃ kimmaññasi gaḥapati, pahoti nu kho so samaṇo vā brāhmaṇo vā iddhiṃ cetovasippatto imaṃ nālandam ekena manopadosena bhasmam kātu'nti. dasapi bhante nālandā vīsatimpi nālandā tiṃsampi nālandā cattārisampi nālandā paññāsampi nālandā pahoti so samaṇo vā brāhmaṇovā iddhiṃ cetovasippatto ekena manopadosena bhasmam kātuṃ kiṃ hi sobhati ekā chavā nālandāti. gaḥapati

<sup>9</sup>vīsatimpi bhante (sīmu) ■

<sup>10</sup>bhante (machasaṃ) adhikam ■

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?”

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 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,

<sup>11</sup> 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 patiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti. kiñcāpi bhante bhagavā evamāha, atha kho kāyadaṇḍova mahāsāvajjataro pāpassa kam-massa kiriyāya pāpassa kammassa pavattiyā. no tathā vacīdaṇḍo no tathā manodaṇḍoti.

15. taṃ kimmaññasi gahapati, sutam te daṇḍakāraññaṃ<sup>12</sup> kāliṅgāraññaṃ mejjhāraññaṃ<sup>13</sup> mātaṅgāraññaṃ araññaṃ araññabhūtaṃ. evambhante. sutam me daṇḍakāraññaṃ kāliṅgāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ. taṃ kimmaññasi gahapati. kinti te sutam: kena taṃ daṇḍakāraññaṃ kāliṅgāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ. sutam metam bhante isīnam manopadosena taṃ daṇḍakāraññaṃ kāliṅgāraññaṃ mejjhāraññaṃ mātaṅgāraññaṃ araññaṃ araññabhūtaṃ. 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 patiṭṭhāya mantessāmi. hotu no ettha kathāsallāpoti.

<sup>11</sup>tena hi gahapati (macasaṃ) ■

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<sup>12</sup>daṇḍakiraññaṃ (machasaṃ, syā) ■

<sup>13</sup>majjhāraññaṃ (machasaṃ) ■

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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.”

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 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.”

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.

16. purimenevāhaṃ bhante opammena bhagavato attamano abhiraddho api cāhaṃ imāni bhagavato vicitrāni pañhapaṭibhāṇāni sotukāmo eva'haṃ bhagavantam paccanīkātabbhaṃ amaññissaṃ. abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujitaṃ vā ukkujeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti. evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito esāhaṃ bhante bhagavantam saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatanti.

17. anuviccakāraṃ kho gahapati karohi. anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotīti. iminā'pa-haṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho, yaṃ maṃ bhagavā evamāha: anuviccakāraṃ kho gahapati karohi. anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotīti. maṃ hi bhante aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ nālandaṃ paṭākāṃ parihareyyuṃ: upāli amhākaṃ gahapati sāvakattupagatoti. atha ca pana maṃ bhagavā evamāha: anuviccakāraṃ kho gahapati karohi, anuviccakāro tumhādisānaṃ ñātamanussānaṃ sādhu hotīti. esāham-bhante dutiyampi bhagavantam saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatanti.



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.”

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.”

18. dīgharattam kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulam, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbam maññeyyāsīti. imināpahaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho, yaṃ maṃ bhagavā evamāha: dīgharattam kho te gahapati nigaṇṭhānaṃ opānabhūtaṃ kulam, yena nesaṃ upagatānaṃ piṇḍakaṃ dātabbam maññeyyāsīti sutam metam bhante. samaṇo gotamo evamāha: mayhameva dānaṃ dātabbam, nāññesaṃ dānaṃ dātabbam, mayhameva sāvakaṇaṃ dānaṃ dātabbam, nāññesaṃ sāvakaṇaṃ dānaṃ dātabbam, mayhameva dinnaṃ mahapphalaṃ, nāññesaṃ dinnaṃ mahapphalaṃ, mayhameva sāvakaṇaṃ dinnaṃ mahapphalaṃ, nāññesaṃ sāvakaṇaṃ dinnaṃ mahapphalanti. atha ca pana maṃ bhagavā nigaṇṭhesupi dāne samādapeti. api ca bhante mayamettha kālam jānissāma. esāhambhante tatiyampi bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca. upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatanti.

19. atha kho bhagavā upālissa gahapatissa ānupubbikathaṃ kathesi. seyyathidaṃ: dānakathaṃ, sīlakathaṃ, saggakathaṃ, kāmānaṃ ādīnavaṃ, okāraṃ saṅkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi upāliṃ gahapatiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā, taṃ pakāsesi: dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ

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

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,

sammadeva rajanam patiganheyya. evamevam upālissa gahapatissa tasmimyeva āsane virajam vītama-  
lam dhammacakkhum udapādi: yaṅkiñci samudaya-  
dhammaṃ sabbantaṃ nirodhadhammanti. atha kho  
upāli gahapati diṭṭhadhammo pattadhammo vidadhammo  
pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṅka-  
tho vesārajjapatto aparappaccayo satthusāsane bha-  
gavantaṃ etadavoca: handa ca'dāni mayaṃ bhante  
gacchāma. bahukicchā mayaṃ bahukaraṇīyāti. yas-  
sadāni tvaṃ gahapati kālaṃ maññasīti.

**20.** atha kho upāli gahapati bhagavato bhāsitaṃ abhi-  
nanditvā anumoditvā utṭhāyāsanaṃ bhagavantaṃ abhi-  
vādetvā padakkhiṇaṃ katvā yena sakaṃ nivesanaṃ  
tenupasaṅkami. upasaṅkamitvā dovārikaṃ āmantesi:  
ajjatagge samma dovārika, āvarāmi dvāraṃ nigaṇṭhā-  
naṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhik-  
khunaṃ bhikkhunaṃ upāsakānaṃ upāsikānaṃ, sace  
koci nigaṇṭho āgacchati. tamenam tvaṃ evaṃ vadey-  
yāsi: tiṭṭha bhante, mā pāvisi, ajjatagge upāli gaha-  
pati samaṇassa gotamassa sāvakattaṃ upagato. āva-  
ṭaṃ dvāraṃ nigaṇṭhānaṃ, nigaṇṭhīnaṃ, anāvaṭaṃ dvā-  
raṃ bhagavato bhikkhunaṃ bhikkhunaṃ, upāsakā-  
naṃ upāsikānaṃ. sace te bhante piṇḍakena attho et-  
theva tiṭṭha ettheva te āharissantīti. evaṃ bhante'ti  
kho dovāriko upālissa gahapatissa paccassosi.

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 instructions, 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."

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, went to his house. Upon arrival, 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, bhikkhunis, 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

21. assosi kho dīghatapassī nigaṇṭho upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatoti. atha kho dīghatapassī nigaṇṭho yena nigaṇṭho nātaputto tenupasaṅkami. upasaṅkamitvā nigaṇṭhaṃ nātaputtaṃ etadavoca: suttaṃ mettaṃ bhante upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatoti. aṭṭhānaṃ kho ettaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. tṭhānaṃ kho ettaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyāti. dutiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etadavoca: suttaṃ mettaṃ bhante, upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatoti. aṭṭhānaṃ kho ettaṃ tapassī anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. tṭhānaṃ kho ettaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyāti. tatiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etadavoca: suttaṃ mettaṃ bhante, upāli kira gahapati samaṇassa gotamassa sāvakattaṃ upagatoti. aṭṭhānaṃ kho ettaṃ tapassī anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. tṭhānaṃ kho ettaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyāti. handa cāhaṃ bhante gacchāmi yāva jānāmi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā noti. gaccha tvaṃ tapassi jānāhi yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā noti.

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." Yes, Bhante," the gatekeeper replied to Upali, head of household.

21. Dighatapassi, the Nigantha heard, apparently, Upali, head of household, has become the disciple of the samana Gotama. So then, Dighatapassi, the Nigantha went to Nigantha Nataputta. Upon arrival, 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

22. atha kho dīghatapassī nigaṇṭho yena upālissa gahapatissa nivesanaṃ tenupasaṅkami. addasā kho dovāriko dīghatapassim nigaṇṭhaṃ dūratova āgacchan-taṃ. disvāna dīghatapassim nigaṇṭhaṃ etadavoca. tiṭṭha bhante, mā pāvisi. ajjatagge upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhīnaṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhunaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ sace te bhante piṇḍakena attho, ettheva tiṭṭha. ettheva te āharissantīti. na me āvuso piṇḍakena atthoti vatvā tato paṇinivattitvā yena nigaṇṭho nāta-putto tenupasaṅkami. upasaṅkamtivā nigaṇṭhaṃ nātaputtaṃ etadavoca: saccaṃyeva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ 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 aññatitthiyānaṃ sāvake āvaṭṭetīti. āvaṭṭo kho te bhante upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya. ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyyāti. duttiyampi kho dīghatapassī nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etadavoca: saccaṃ yeva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato: etaṃ kho te ahaṃ bhante nālatthaṃ: na kho metaṃ bhante ruccati, yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo



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.”

22. Then Dighatapassi, the Nigantha stopped by Upali, head of household’s house. The gatekeeper saw Dighatapassi, the Nigantha 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 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.” Having said: “I am not one [wishing] to gain alms food, O friend.” having turned back from there, he went to Nigantha Nataputta. Upon arrival, he said this to Ni-

māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. āvaṭṭo kho te bhante upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. tatiyampi kho dīgha tapassi nigaṇṭho nigaṇṭhaṃ nātaputtaṃ etaḍavoca: saccaṃ yeva kho bhante yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato: etaṃ kho te ahaṃ bhante nālatthaṃ: na kho metaṃ bhante rucati, yaṃ upāli gahapati samaṇassa gotamassa vādaṃ āropeyya. samaṇo hi bhante gotamo māyāvī, āvaṭṭaniṃ māyaṃ jānāti. yāya aññatitthiyānaṃ sāvake āvaṭṭetīti. āvaṭṭo kho te bhante upāli gahapati samaṇena gotamena āvaṭṭaniyā māyāyāti. aṭṭhānaṃ kho etaṃ tapassi anavakāso yaṃ upāli gahapati samaṇassa gotamassa sāvakattaṃ upagaccheyya ṭhānañca kho etaṃ vijjati yaṃ samaṇo gotamo upālissa gahapatissa sāvakattaṃ upagaccheyya. handa cāhaṃ tapassi gacchāmi yāya sāmaṃ yeva jānāmi. yadi vā upāli gahapati samaṇassa gotamassa sāvakattaṃ upagato yadi vā noti.

**23.** atha kho nigaṇṭho nātaputto mahatīyā nigaṇṭha-parisāya saddhiṃ yena upālissa gahapatissa nivesanaṃ tenupasaṅkami. addasā kho dovāriko nigaṇṭhaṃ nātaputtaṃ dūratova āgacchantam, disvāna nigaṇṭhaṃ nātaputtaṃ etaḍavoca: tiṭṭha bhante, mā pāvisi. ajja-

gantha 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 Gotama 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 Gotama 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

tagge upāli gahapati samaṇassa gotamassa sāvakat-  
taṃ upagato, āvaṭaṃ dvāraṃ nigaṇṭhānaṃ nigaṇṭhī-  
naṃ, anāvaṭaṃ dvāraṃ bhagavato bhikkhūnaṃ bhik-  
khunīnaṃ upāsakānaṃ upāsikānaṃ sace te bhante piṇ-  
ḍakena attho ettheva tiṭṭha. ettheva te āharissantīti.  
tena hi sammadovārika, yena upāli gahapati tenupa-  
saṅkama. upasaṅkamitvā upāliṃ gahapatiṃ evaṃ va-  
dehi: nigaṇṭho bhante nātaputto mahatīyā nigaṇṭha-  
parisāya saddhiṃ bahidvārakoṭṭhake ṭhito. so te das-  
sanakāmoti. evaṃ bhante'ti kho dovāriko nigaṇṭhassa  
nātaputtassa paṭissutvā yena upāli gahapati tenupa-  
saṅkami. upasaṅkamitvā upāliṃ gahapatiṃ etadavoca:  
nigaṇṭho bhante nātaputto mahatīyā nigaṇṭhapa-  
risāya saddhiṃ bahidvārakoṭṭhake ṭhito, so te dassanakāmoti.  
tena hi samma dovārika, majjhamāya dvārasālāya āsa-  
nāni paññāpehīti. evaṃ bhante'ti kho dovāriko upā-  
lissa gahapatissa paṭissutvā majjhamāya dvārasālāya  
āsanāni paññāpetvā yena upāli gahapati tenupasaṅ-  
kami. upasaṅkamitvā upāliṃ gahapatiṃ etadavoca:  
paññattāni kho te bhante majjhamāya dvārasālāya āsa-  
nāni. yassadāni kālaṃ maññasīti.

**24.** atha kho upāli gahapati yena majjhamā dvāra-  
sālā tenupasaṅkami. upasaṅkamitvā yaṃ tattha āsa-  
naṃ aggañca seṭṭhañca uttamañca paṇītañca tattha  
nisīditvā dovārikaṃ āmantesi: tena hi sammadovārika  
yena nigaṇṭho nātaputto tenupasaṅkama. upasaṅka-  
mitvā nigaṇṭhaṃ nātaputtaṃ evaṃ vadehi: upāli bhante  
gahapati evamāha: pavisa kira bhante sace ākaṅkha-

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 Gotama 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.”

23. So then, Nigantha Nataputta went to Upali, head of household’s house, with a large assembly of Niganthas. The gatekeeper 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

sīti. evaṃ bhante'ti kho dovāriko upālissa gahapa-  
tissa paṭissutvā yena nigaṇṭho nātaputto tenupasañ-  
kami. upasañkamitvā nigaṇṭhaṃ nātaputtaṃ etada-  
voca: upāli bhante gahapati evamāha: pavisa kira  
bhante sace ākañkhasīti. atha kho nigaṇṭho nātaputto  
mahatiyā nigaṇṭhaparisāya saddhiṃ yena majjhamā  
dvārasālā tenupasañkami. atha kho upāli gahapati  
yaṃ sudam pubbeva yato passati nigaṇṭhaṃ nātaput-  
taṃ dūratova āgacchantam. disvāna tato paccuggan-  
tvā yaṃ tattha āsanam aggañca seṭṭhañca uttamañca  
paṇītañca, taṃ uttarāsaṅgena pamajjitvā pariggahe-  
tvā nisīdāpeti. so'dāni yaṃ tattha āsanam aggañca  
seṭṭhañca uttamañca paṇītañca tattha sāmam nisīdi-  
tvā nigaṇṭhaṃ nātaputtaṃ etadavoca: saṃvijjante<sup>14</sup>  
khu bhante āsanāni, sace ākañkhasi nisīdāti. evaṃ  
vutte nigaṇṭho nātaputto upāliṃ gahapatiṃ etadavoca:  
ummattosi tvaṃ gahapati, dattosi tvaṃ gahapati. gac-  
chāmaṃ bhante samaṇassa gotamassa vādam āro-  
pessāmīti gantvā mahatāsi vādasāṅghāṭeṇa paṭimukko  
āgato. seyyathāpi gahapati puriso aṇḍahārako gantvā  
ubbhatehi aṇḍehi āgaccheyya, seyyathāpi vā pana  
gahapati puriso akkhikahārako gantvā ubbhatehi ak-  
khīhi āgaccheyya. evameva kho tvaṃ gahapati gac-  
chāmaṃ bhante samaṇassa gotamassa vādam āro-  
pessāmīti gantvā mahatāsi vādasāṅghāṭeṇa paṭimukko  
āgato. āvaṭṭosi kho tvaṃ gahapati samaṇeṇa gota-  
mena āvaṭṭaniyā māyāyāti.

<sup>14</sup>saṃvijjanti (machasaṃ) ■  
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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, go to Upali, head of household and say thus: "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, went to Upali, head of household. Upon arrival, 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, went to Upali, head of household. Upon arrival, 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."

24. So then, Upali, head of household went to the middle door hall. Upon arrival, 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, go to Nigantha Nataputta. Upon arrival, say thus to Nigantha Nataputta: "Bhante, Upali, head

25. bhaddikā bhante āvaṭṭanī māyā, kalyāṇī bhante āvaṭṭanī māyā, piyā me bhante ñātisālohitā imāya āvaṭṭaniyā āvaṭṭeyyūṃ, piyānampi me assa ñātisālohitānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi bhante khattiyā imāya āvaṭṭaniyā āvaṭṭeyyūṃ. sabbesānampissa khattiyānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi bhante brāhmaṇā imāya āvaṭṭaniyā āvaṭṭeyyūṃ. sabbesānampissa brāhmaṇānaṃ dīgharattaṃ hitāya sukhāya. sabbe cepi bhante vessā imāya āvaṭṭaniyā āvaṭṭeyyūṃ. sabbesānampissa vessānaṃ dīgharattaṃ hitāya sukhāya sabbe chepi bhante suddā imāya āvaṭṭaniyā āvaṭṭeyyūṃ, sabbesānampissa suddānaṃ dīgharattaṃ hitāya sukhāya. sadevako cepi. bhante loko samārako sabrahmakko sassamaṇabrāhmaṇī pajā sadevamanussā imāya āvaṭṭaniyā āvaṭṭeyya, sadevakasapissa<sup>15</sup> lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya dīgharattaṃ hitāya sukhāya.

26. tena hi bhante upamante karissāmi. upamāya-pidhekacce viññū purisā bhāsitaṃ 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: āga-

<sup>15</sup>devakassa passa (sīmu) ■



of household, has said thus: Enter now, Bhante, if you wish.” “Yes, Bhante.” The gatekeeper, having replied to Upali, head of household, went to Nigantha Nataputta. Upon arrival, he said this to Nigantha Nataputta: “Bhante, Upali, head of household, has said thus: Enter now, Bhante, if you wish.” So then, Nigantha Nataputta went to the middle door hall 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

mehi tāva bhoti yāva vijāyasi. sace tvam bhoti kumārakam vijāyissasi, tassa te aham āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi<sup>16</sup>. yo te kumārakassa kīlāpanako bhavissati. sace pana tvam bhoti kumārikam vijāyissasi, tassā te aham āpaṇā makkaṭacchāpikam kiṇitvā ānessāmi. yā te kumārikāya kīlāpanikā bhavissatīti. dutiyampi kho bhante sā māṇavikā taṃ brāhmaṇam etadavoca: gaccha tvam brāhmaṇa, āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. evaṃ vutte bhante so brāhmaṇo taṃ māṇavikam etadavoca: āgamehi tāva hoti yāva vijāyasi. sace tvam hoti kumārakam vijāyissasi, tassa te aham āpaṇā makkaṭacchāpakam kiṇitvā ānessāmi. yo te kumārakassa kīlāpanako bhavissati. sace pana tvam bhoti kumārikam vijāyissasi, tassā te aham āpaṇā makkaṭacchāpikam kiṇitvā ānessāmi. yā te kumārikāya kīlāpanikā bhavissatīti. tatiyampi kho bhante sā māṇavikā taṃ brāhmaṇam etadavoca: gaccha tvam brāhmaṇa āpaṇā makkaṭacchāpakam kiṇitvā ānehi yo me kumārakassa kīlāpanako bhavissatīti. atha kho bhante se brāhmaṇo tassā māṇavikāya sāratto paṭibaddhacitto āpaṇā makkaṭacchāpakam kiṇitvā ānetvā taṃ māṇavikam etadavoca: ayam te bhoti āpaṇā makkaṭacchāpako kiṇitvā ānīto yo te kumārakassa kīlāpanako bhavissatīti. evaṃ vutte bhante sā māṇavikā taṃ brāhmaṇam etadavoca: gaccha tvam brāhmaṇa, imam makkaṭacchāpakam ādāya yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅkamitvā rattapāṇim rajakaputtaṃ evaṃ vadehi: icchāmaḥ samma rattapāṇī, imam

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<sup>16</sup>ānessāmi (sīmu) ■

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

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 Brahmins 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.

makkaṭacchāpakam pītāvalepanam nāma raṅgajātam  
 rañjitam ākoṭitapaccākoṭitam ubhatobhāgavimaṭṭhanti.  
 atha kho bhante so brāhmaṇo tassā māṇavikāya sā-  
 ratto paṭibaddhacitto tam makkaṭacchāpakam ādāya  
 yena rattapāṇī rajakaputto tenupasaṅkami. upasaṅ-  
 kamitvā rattapāṇiṃ rajakaputtam etadavoca: icchā-  
 maham samma rattapāṇī, imam makkaṭacchāpakam  
 pītāvalepanam nāma raṅgajātam<sup>17</sup> rañjitam ākoṭita-  
 paccākoṭitam ubhatobhāgavimaṭṭhanti. evam vutte  
 bhante rattapāṇī rajakaputto tam brāhmaṇam etada-  
 voca: ayaṃ kho te bhante makkaṭacchāpako raṅgak-  
 khamo hi kho, no ākoṭanakkhamo no vimajjanakkha-  
 moti. evameva kho bhante bālānam nigaṇṭhānam vādo  
 raṅgakkhamo hi kho bālānam no paṇḍitānam, no anu-  
 yogakkhamo, no vimajjanakkhamo. atha kho bhante  
 so brāhmaṇo aparena samayena navaṃ dussayugam  
 ādāya yena rattapāṇī rajakaputto tenupasaṅkami. upa-  
 saṅkamitvā rattapāṇiṃ rajakaputtam etadavoca: ic-  
 chāmaham sammarattapāṇi, imam navaṃ dussayugam  
 pītāvalepanam nāma raṅgajātam rañjitam ākoṭitapac-  
 cākoṭitam ubhatobhāgavimaṭṭhanti. evam vutte bhante  
 rattapāṇī rajakaputto tam brāhmaṇam etadavoca: idaṃ  
 kho te bhante navaṃ dussayugam raṅgakkhamañceva  
 ākoṭanakkhamañca vimajjanakkhamañcāti. evameva  
 kho bhante tassa bhagavato vādo arahato sammāsam-  
 buddhassa raṅgakkhamo ceva paṇḍitānam no bālānam,  
 anuyogakkhamo ca vimajjanakkhamo cāti.

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<sup>17</sup>rajitam (machasam, syā) ■  
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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, 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

27. sarājikā kho taṃ gahapati parisā evaṃ jānāti: upāli gahapati nigaṇṭhassa nātaputtassa sāvakoti. kassa taṃ gahapati sāvakam dhāremāti. evaṃ vutte upāli gahapati uṭṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjalimpanāmetvā nigaṇṭhaṃ nāta-puttaṃ etadavoca: tena hi bhante suṇāhi yassā'haṃ sāvako:

dhīrassa vigatamohassa,  
pabhinnaññāssa vijitavijayassa;  
anīghassa susamacittassa,  
vuddhasīssa sādhuṇṇassa;  
vessantarassa<sup>18</sup> vimalassa,  
bhagavato tassa sāvako'hamasmi.

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

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

and having bought a young monkey, bring it to me. It will be my child's playmate." 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: "Having taken this young monkey, go you Brahmin, to Rattapani, the dyer's son. Upon arrival, 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, went to Rattapani, the dyer's son. Upon arrival, 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, went to Rattapani, the dyer's son. Upon arrival, he said this to Rattapani, the dyer's son: "I

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

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

isisattamassa akuhassa,  
 tevijjassa brahmapattassa;  
 nahātakassa<sup>19</sup> padakassa,  
 passaddhassa viditavedassa;  
 purindadassa sakkassa,  
 bhagavato tassa sāvako'hamasmi.

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

sammaggaṭassa jhāyissa,

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<sup>19</sup>nhātakassa (machasaṃ) ■



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 only for the wise, not for fools, and can withstand inquiry and can withstand smoothening.”

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:

“That one of wisdom, rid of delusion,  
 broken the [city] pillar, the victorious one, 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 disciple.

ananugatantarassa suddhassa;  
 asitassa appahīnassa<sup>20</sup>,  
 pavivittassa aggapattassa;  
 tiṇṇassa tārayantassa bhagavato tassa sāvako'hamasmi.

santassa bhūripaññaṇassa,  
 mahāpaññaṇassa vītalobhassa;  
 tathāgatassa sugatassa,  
 appaṭipuggalassa asamassa;  
 visāradassa nipuṇassa,  
 bhagavato tassa sāvako'hamasmi.

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

**28.** kadā saññūḷhā pana te gahapati ime samaṇassa gotamassa vaṇṇāti. seyyathāpi bhante nānāpupphānaṃ mahāpuppharāsī, tamenam dakkho mālākāro vā mālākārantevāsī vā vicittam mālāṃ gantheyya evameva kho bhante so bhagavā anekavaṇṇo anekasatavaṇṇo ko hi bhante vaṇṇārahassa vaṇṇam na karissatīti.

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<sup>20</sup> appahitassa (machasam) ■  
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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;  
 The incomparable one, the faultless one,  
 The Auspicious One is he, and I am his disciple.

That skillful one free from all doubts,  
 the excellent charioteer and trainer;  
 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 disciple.

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 at-  
     tachments,  
 The Auspicious One is he, and I am his disciple.

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;  
 The one of tamed [mind], he is free from pa-  
     panca,  
 The Auspicious One is he, and I am his disciple.

29. atha kho nigaṇṭhassa bhagavato sakkāraṃ asahamānassa tattheva uṇhaṃ lohitaṃ mukhato uggañjīti<sup>21</sup>.

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<sup>21</sup>uggacchiti (machasaṃ)■

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 disciple.

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 disciple.

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,  
 The Auspicious One is he, and I am his disciple.

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 disciple.



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.”

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?”

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

