

0.0.1 Yamaka

yamaka suttaṃ

1. Thus was heard by me. At one time the venerable Sariputta was dwelling in Savatthi at Jeta's Grove, Anathapindika's Park.

evaṃ me suttaṃ ekaṃ samayaṃ āyasmā sārīputto sāvattīhiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

2. At that time, such a form of evil entrenchment in view had arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

tena kho pana samayena yamakassa nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti tathāhaṃ bhagavatā dhammaṃ, desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā uccijjati vinassati na hoti parammaraṇā'ti.

3. Many bhikkhus heard, apparently, such a form of evil entrenchment in view has arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a

bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

assosum kho sambahulā bhikkhu yamakassa kira nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhū kāyassa bhedaṃ ucchijati vinassati na hoti parammaraṇā”ti.

4. So then, those bhikkhus went to the venerable Yamaka. Upon arrival, they exchanged friendly greetings with the venerable Yamaka. Having exchanged friendly greetings and cordial talk, they sat down to one side. Having sat down to one side, those bhikkhus said this to the venerable Yamaka: “Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.””

atha kho te bhikkhu yenāyasmā yamako tenupa-saṃkamaṃsu. upasaṃkamtvā āyasmatā yamakena saddhiṃ sammodiṃsu sammodaniyaṃ ka-thaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ yamakaṃ etadavocuṃ: "saccaṃ kira te āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ

"tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā, ti.

5. Yes, O friends. "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

evaṃ kho'haṃ¹ āvuso bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā'ti.

6. Do not say so, O friend Yamaka, to misrepresent the Auspicious One. Indeed, the misrepresentation of the Auspicious One is not good. The Auspicious One would certainly not say thus: "From the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

mā āvuso yamaka evaṃ avaca, bhagavantam abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ², na hi bhagavā evaṃ vadeyya: "khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā"ti.

pts page 110

¹evaṃ khvāhaṃ - syā, machasaṃ.

²abbhāvikkhanaṃ - machasaṃ.

7. Even [while] those bhikkhus were saying thus, the venerable Yamaka still obstinately adhered to [and] expressed that same evil entrenchment in view: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.”

evampi kho āyasmā yamako tehi bhikkhūhi vuc-
camāno tatheva taṃ pāpakam ditthagatam thā-
masā parāmassa³ abhinivissa voharati "tathāhaṃ
bhagavatā dhammaṃ desitaṃ ājānāmi yathā khī-
ṇāsavo bhikkhu kāyassa bheda ucchijjati vinas-
sati na hoti parammaraṇā'ti. "

8. Since those bhikkhus were unable to detach the venerable Yamaka from this evil entrenchment in view, having risen up from their seats, they went to the venerable Sariputta. Upon arrival, they said this to the venerable Sariputta. O friend Sariputta, an evil entrenchment in view has arisen for the bhikkhu named Yamaka thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death.” “[It would be] good, [if] the venerable Sariputta [would] visit with the bhikkhu Yamaka, out of compassion.” The venerable Sariputta consented by silence.

³parāmāsā - machasaṃ. ■

yato kho te bhikkhū nāsakkhiṃsu. āyasmantaṃ yamakaṃ etasmā pāpakā diṭṭhigatā vivecetum. atha kho te bhikkhū utṭhāyāsanā yenāyasmā sārīputto tenupasaṅkamīsu, upasaṅkamtvā āyasmantaṃ sārīputtaṃ etadavocum: yamakassa nāma āvuso sārīputta, bhikkhuno evarūpaṃ pāpakam diṭṭhigataṃ uppannam: "tathā'haṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchiṃjati vinassati na hoti parammaraṇā'ti. sādāyasmā sārīputto yena yamako bhikkhu tenupasaṅkamatū anukampaṃ upādāyā'ti. adhivāsesi kho āyasmā sārīputto tuṇhībhāvena.

9. Then in the evening time, the venerable Sariputta emerged from seclusion and visited with the venerable Yamaka. Upon arrival, he exchanged friendly greetings with the venerable Yamaka. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the venerable Sariputta said this to the venerable Yamaka: Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus? "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

atha kho āyasmā sārīputto sāyanhasamayam paṭisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami, upasaṅkamtvā āyasmatā yamakena saddhiṃ

sammodi sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sārīputto āyasmantaṃ yamakaṃ eta-davoca: saccaṃ kira te āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ? tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchiṃjati vinassati na hoti parammaraṇā"ti.

10. But of course, friend. "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death."

evañca khohaṃ āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi: "yathā khīṇāsavo bhikkhu kāyassa bhedaṃ ucchiṃjati vinassati na hoti parammaraṇā"ti.

11. "So what do you think, O friend Yamaka? Is form permanent or impermanent?" Impermanent, O friend.

"taṃ kiṃ maññasi? āvuso, yamaka "rūpa niccaṃ vā aniccaṃ vā"ti aniccaṃ āvuso.

12. "But that which is impermanent, is that suffering or happiness? Suffering, O friend."

yam panāniccam dukkham vā taṃ sukham vā'ti?
dukkham āvuso.

13. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yam panāniccam dukkham vipariṇāmadhammaṃ
kallannu taṃ samanupassitum "etaṃ mama eso-
hamasmi, eso me attā"ti? no hetam āvuso.

14. “Is feeling permanent or impermanent?” Impermanent, O friend.

vedanā niccam vā aniccam vā'ti? aniccam āvuso.

15. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yam panāniccam dukkham vā taṃ sukham vā'ti?
dukkham āvuso.

16. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yam panāniccam dukkham vipariṇāmadhammaṃ
kallannu taṃ samanupassitum "etaṃ mama eso-

hamasmi, eso me attā"ti? no hetam āvuso.

17. “Is perception permanent or impermanent?” Impermanent, O friend.

saññā niccam vā aniccam vā'ti? aniccam āvuso.

18. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yam panāniccam dukkham vā tam sukham vā'ti? dukkham āvuso.

19. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yam panāniccam dukkham vipariṇāmadhammam kallannu tam samanupassitum "etaṃ mama eso hamasmi, eso me attā"ti? no hetam āvuso.

20. “Are sankharas permanent or impermanent?” Impermanent, O friend.

samkhārā niccam vā aniccam vā'ti? aniccam āvuso.

21. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?
dukkhaṃ āvuso.

22. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ
kallānu taṃ samanupassituṃ "etaṃ mama eso-
hamasmi, eso me attā"ti? no he taṃ āvuso.

23. “Is consciousness permanent or impermanent?” Impermanent, O friend.

viññāṇaṃ niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

24. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti?
dukkhaṃ āvuso.

25. “But that which is impermanent, suffering, and liable to change, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ
kallānu taṃ samanupassituṃ "etaṃ mama eso-

hamasmi, eso me attā"ti? no hetam āvuso.

26. Therefore, O friend Yamaka, whichever form, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all forms, this should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself." Whichever feeling, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all feelings, this should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself." Whichever perception, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all perceptions, this should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself." Whichever sankharas, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all sankharas, these should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself." Whichever consciousness, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all consciousnesses, this should be seen with right wisdom as it has come to be thus: "Not this is mine, not this I am, not this is myself."

tasmātihāvuso yamaka, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam rūpaṃ "netam mama neso'hamasmi na me'so attā"ti. evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam vedanaṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. yā kāci saññā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam saññaṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. ye keci saṅkhārā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam saṅkhāraṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbam. yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbam viññāṇaṃ: 'netam mama neso'hamasmi na me so attā"ti, evametam yathābhūtaṃ sammappaññāya daṭṭhabbam.

27. Seeing thus, O friend Yamaka, the Dhamma-hearer,

the noble disciple, alienates form. He also alienates feeling. He also alienates perception. He also alienates sankharas. He also alienates consciousness. Alienated, [they] fade away. Their fading away liberates. In liberation, there is the knowledge: "It is liberated.". He wisely understands: "Destroyed is birth, lived is the life of purity, done is what had to be done, there is no other for thusness."

evaṃ passaṃ āvuso, yamaka sutavā ariyasāvako rūpasmimpi nibbindati vedanāyapi nibbindati saññāyapi nibbindati saṃkhāresupi nibbindati. viññāṇasmimpi nibbindati. nibbindaṃ virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti' ñāṇaṃ hoti. khīṇā jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānātīti.

28. "So what do you think, O friend Yamaka? Do you recognize the Tathagata as form?" Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, 'rūpaṃ tathāgato'ti samanupassasīti? no hetam āvuso.

29. "Do you recognize the Tathagata as feeling?" Certainly not, O friend.

vedanā tathāgato'ti samanupassasīti? no hetam āvuso.

30. “Do you recognize the Tathagata as perception?”
Certainly not, O friend.

saññā tathāgato'ti samanupassasīti? no hetam
āvuso.

31. “Do you recognize the Tathagata as sankharas?”
Certainly not, O friend.

samkhāre tathāgato'ti samanupassasīti? no he-
tam āvuso.

32. “Do you recognize the Tathagata as consciousness?”
Certainly not, O friend.

viññāṇam tathāgato'ti samanupassasīti? no he-
tam āvuso.

33. “So what do you think, O friend Yamaka? Do you
recognize the Tathagata as in form?” Certainly not, O
friend. Do you recognize the Tathagata as apart from
form?” Certainly not, O friend.

tam kim maññasi āvuso yamaka, rūpasmim "ta-
thāgato'ti samanupassasīti? no hetam āvuso. añ-
ñatra rūpā tathāgatoti samanupassasīti? no he-
tam āvuso.

34. “Do you recognize the Tathagata as in feeling?” Certainly not, O friend. Do you recognize the Tathagata as apart from feeling?” Certainly not, O friend.

vedanāya "tathāgato'ti samanupassasīti? no he-
taṃ āvuso. aññatra vedanāya tathāgato'ti sama-
nupassasīti? no heṭaṃ āvuso.

35. “Do you recognize the Tathagata as in perception?” Certainly not, O friend. Do you recognize the Tathagata as apart from perception?” Certainly not, O friend.

saññāya "tathāgato'ti samanupassasīti? no he-
taṃ āvuso. aññatra saññāya tathāgato'ti sama-
nupassasīti? no heṭaṃ āvuso.

36. “Do you recognize the Tathagata as in sankharas?” Certainly not, O friend. Do you recognize the Tathagata as apart from sankharas?” Certainly not, O friend.

saṃkhāresu "tathāgato'ti samanupassasīti? no
heṭaṃ āvuso. aññatra saṃkhāresu tathāgato'ti
samanupassasīti? no heṭaṃ āvuso.

37. “Do you recognize the Tathagata as in conscious-
ness?” Certainly not, O friend. Do you recognize the
Tathagata as apart from consciousness?” Certainly not,
O friend.

viññāṇasmim rūpasmim "tathāgato'ti samanupassasīti? no hetam āvuso. aññatra viññāṇasmim tathāgato'ti samanupassasīti? no hetam āvuso.

38. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as form, feeling, perception, sankharas, and consciousness?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, rūpaṃ vedanāṃ saññāṃ sankhāre viññāṇaṃ tathāgatoti samanupassasī'ti? "No hetam, āvuso".

39. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as without form, without feeling, without perception, without sankharas, and without consciousness?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, ayaṃ so arūpī avedano asaññī asaṃkhāro aviññāṇo tathāgatoti samanupassati. no hetam āvuso.

40. But here, O friend Yamaka, [given that] from truth and fact, the Tathagata is not being affirmed by you even in this very life, is it proper for you to declare thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas destroyed becomes annihilated and destroyed and does not exist after death?” “Formerly, O friend Sariputta, as a fool, that evil entrenchment in view came to be for me.

But now, having heard this Dhamma exposition of the venerable Sariputta, for me that evil entrenchment in view has been abandoned, and the breakthrough to the Dhamma has been made by me.”

ettha ca te āvuso yamaka diṭṭheva dhamme saccato thetato⁴ tathāgate anupalabbhiyamāne⁵ kalam nu te taṃ veyyākaraṇaṃ "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bheda ucchiṇṇati vinassati na hoti parammaraṇa'ti? ahu kho me taṃ āvuso sariputta, pubbe aviddasuno pāpakaṃ diṭṭhigataṃ idaṇca pana me āyasmato sārīputtassa dhammadesanaṃ sutvā tañceva ca pāpakaṃ diṭṭhigataṃ pahīnaṃ, dhammo ca me abhisameto'ti⁶.

41. Then if, O friend Yamaka, they were to ask you thus: “That bhikkhu, O friend Yamaka, who is an arahant with asavas destroyed, with the breakup of the body, after death, what does he come to be? [If] you were asked thus, O friend Yamaka, how precisely will you answer?”

sace taṃ āvuso yamaka, evaṃ puccheyyūṃ: "yo so āvuso yamaka, bhikkhu arahāṃ khīṇāsavo so kāyassa bheda parammaraṇā kiṃ hotiti evaṃ puṭṭho tvam āvuso yamaka, kinti byākareyyasī'ti?

⁴tathato - syā.■

⁵tathāgato anupalabbhiyamāno - machasaṃ, syā.■

⁶abhisamito - machasaṃ, syā.■

42. If, O friend, they were to ask me thus: "That bhikkhu, O friend Yamaka, who is an arahant with asavas destroyed, with the breakup of the body, after death, what does he come to be? Thus asked, O friend, I would answer thus: Form, O friend, is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Feeling is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Perception is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Sankharas are impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Consciousness is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Thus asked, O friend, I would answer thus.

sace maṃ āvuso evaṃ puccheyyumaḥ: "yo so yamaka, bhikkhu arahamaṃ khīṇāsava so kāyassa bhedā parammaraṇā kiṃ hoti"ti? evaṃ puṭṭho'haṃ āvuso, evaṃ byākareyyamaḥ: rūpaṃ kho āvuso aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ taṃ niruddhaṃ, tadatthagataṃ. vedanā aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagataṃ. saññā aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagataṃ. saṃkhāre aniccā yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagataṃ. viññāṇaṃ aniccaṃ yadaniccaṃ taṃ duk-

khaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthaga-
tanti". evaṃ puṭṭho'haṃ āvuso, evaṃ byākarey-
yanti.

43. Good good, friend Yamaka. If that is so, O friend Yamaka, I will make a simile for you for this meaning to be understood even more.

sādhū sādhū āvuso yamaka, tenahāvuso yamaka,
upamante karissāmi etasseva atthassa bhiyyoso-
mattāya ñāṇāya.

44. Just as, O friend Yamaka, a head of household or head of household's son, wealthy, having great riches, one endowed with great wealth and protection, just for him some man might arise, one who wishes his harm, one who wishes his ruin, one who wishes for his danger, one who wishes to deprive him of life. It occurs to him thus: "This head of household or head of household's son is wealthy, having great riches, one endowed with great wealth and protection. To forcibly deprive him of life cannot be easily done. What if, having intruded [unsuspectedly], I might deprive him of life?". Having approached that head of household or head of household's son, he might say thus: "I would attend on you, sir.". Then he would attend on this head of household or head of household's son. As an attendant, he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his conduct, endearing in

his speech.

seyyathāpi āvuso yamaka, gahapati vā gahapati-putto vā aḍḍho mahaddhano mahābhogo, so ca ārakkhasampanno tassa kocideva puriso uppaj-
 jeyya anattakāmo ahitakāmo ayogakkhemakāmo
 jīvitā voropetukāmo, tassa evamassa: "ayaṃ kho
 gahapati vā gahapatiputto vā aḍḍho mahaddhano
 mahābhogo, so ca ārakkhasampanno na vyāsu-
 karo⁷ pasayiha jīvitā voropetuṃ, yannūnāhaṃ anu-
 pakhajja jīvitā voropeyya'nti. so taṃ gahapatiṃ
 vā gahapatiputtaṃ vā upasaṃkamitvā evaṃ va-
 deyya: "upaṭṭhaheyyaṃ taṃ bhante"ti. tamenāṃ
 so gahapati vā gahapati putto vā upaṭṭhapeyya,
 so upaṭṭhaheyya, pubbuṭṭhāyi pacchātīpāti kiṃ-
 kārapaṭṭissāvi manāpacāri piyavādi.

45. For him the head of household or head of house-
 hold's son would have faith, even befriend him. From
 friendship too he would truly accept and would under-
 take trust in him. When, O friend, it occurs to the man
 thus: "Dismiss this head of household or head of house-
 hold's son of mine altogether." Then having found out
 he has gone to a lonely place, he would deprive him of
 life with a sharp knife.

tassa so gahapati vā gahapatiputto vā mittato'pi

⁷"nāyaṃ sukaro - machasaṃ nahāyaṃ sukaro - syā. ■
 pts page 113 ■

naṃ saddaheyya. suhajjato 'pi naṃ saddaheyya
 tasmim̐ vissāsaṃ āpajjeyya, yadā kho āvuso tassa
 purisassa evamassa: "saṃvissaṭṭho kho myāyaṃ
 gahapati vā gahapatiputto vāti. " atha naṃ raho-
 gatam̐ viditvā tiṇhena satthena jīvitā voropeyya.

46. So what do you think, O friend Yamaka? When that man, having approached the head of household or head of household's son, had said thus: "I would attend on you, sir," even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" Also when he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his conduct, endearing in his speech, even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" Also when, for him having found out he has gone to lonely place, he deprived him of life with a sharp knife, even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" "Yes, friend."

taṃ kim̐ maññasi āvuso yamaka, yadā'pi so pu-
 riso amuṃ gahapatim̐ vā gahapatiputtam̐ vā upa-
 saṃkamitvā evamāha: "upaṭṭhaheyyaṃ taṃ bhante,
 ti, tadāpi so vadhakova, vadhakañca pana san-
 tam̐ na aññāsi. "vadhako me"ti yadā'pi so upaṭ-
 ṭhāti pubbuṭṭhāyi pacchānipāti kim̐kārapaṭissāvī
 manānapacāri piyavādi. tadā'pi so vadhakova, va-

dhakañca pana santam na aññāsi. "vadhako me"ti. yadā'pi nam rahogataṃ veditvā tiñhena satthena jīvitāvoropeti. tadā'pi so vadhakova, vadhakañca pana santam na aññāsi "vadhako me"ti. evamāvu-soti.

47. It is just so, O friend, the Dhamma-deaf puthujjana; the one who does not possess the vision of the noble ones, not an expert, not trained in the noble ones' Dhamma; the one who does not possess the vision of the true men, not an expert, not trained in the true men's Dhamma, recognizes form as self, or self as endowed with form, or form as in self, or self as in form.

evameva kho āvuso assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmim vā attānaṃ.

48. He recognizes feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ.

49. He recognizes perception as self, or self as endowed

with perception, or perception as in self, or self as in perception.

saññaṃ attato samanupassati, saññāvantam vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ.

50. He recognizes sankharas as self, or self as endowed with sankharas, or sankharas as in self, or self as in sankharas.

saṃkhāre attato samanupassati, saṃkhāravantam vā attānaṃ, attani vā saṃkhāre, saṃkhāresu vā attānaṃ.

51. He recognizes consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

viññānaṃ attato samanupassati, viññānavantam vā attānaṃ, attani vā viññānaṃ, viññānasmim vā attānaṃ.

52. He does not wisely understand as it has come to be, impermanent form as impermanent form, impermanent feeling as impermanent feeling, impermanent perception as impermanent perception, impermanent sankharas as impermanent sankharas, impermanent consciousness as impermanent consciousness.

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ nappajānāti, aniccaṃ vedanaṃ aniccā vedanāti yathābhūtaṃ nappajānāti, aniccaṃ saññaṃ aniccā saññāti yathābhūtaṃ nappajānāti, anicce saṃkhāre aniccā saṃkhārāti yathābhūtaṃ nappajānāti, aniccaṃ viññāṇaṃ aniccaṃ viññāṇanti yathābhūtaṃ nappajānāti.

53. He does not wisely understand as it has come to be, suffering form as suffering form, suffering feeling as suffering feeling, suffering perception as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ nappajānāti, dukkhaṃ vedanaṃ dukkhaṃ vedanāti yathābhūtaṃ nappajānāti, dukkhaṃ saññaṃ dukkhaṃ saññāti yathābhūtaṃ nappajānāti, dukkhaṃ saṃkhāre dukkhaṃ saṃkhāreti yathābhūtaṃ nappajānāti, dukkhaṃ viññāṇaṃ dukkhaṃ viññāṇanti yathābhūtaṃ nappajānāti.

54. He does not wisely understand as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

anattaṃ rūpaṃ anattā⁸ rūpanti yathābhūtaṃ nappajānāti, anattaṃ vedanaṃ anattā vedanāti yathābhūtaṃ nappajānāti, anattaṃ saññaṃ anattā saññāyati yathābhūtaṃ nappajānāti. anatte saṃkhāre anattā saṃkhārāti yathābhūtaṃ nappajānāti, anattaṃ viññāṇaṃ anattaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

55. He does not wisely understand as it has come to be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception as conditioned perception, conditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ nappajānāti, saṃkhataṃ vedanaṃ saṃkhataṃ vedanāti yathābhūtaṃ nappajānāti, saṃkhataṃ saññaṃ saṃkhataṃ saññāyati yathābhūtaṃ nappajānāti. saṃkhate saṃkhāre saṃkhataṃ saṃkhārāti yathābhūtaṃ nappajānāti, saṃkhataṃ viññāṇaṃ saṃkhataṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

56. He does not wisely understand as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, murderous perception as murderous perception, murderous sankharas as murderous

⁸anattaṃ - simu. ■

sankharas, murderous consciousness as murderous consciousness.

vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ nappajānāti, vadhakaṃ vedanaṃ vadhakā vedanāti yathābhūtaṃ nappajānāti, vadhakaṃ saññaṃ vadhakā saññāyati yathābhūtaṃ nappajānāti. vadhake saṃkhāre saṃkhataṃ saṃkhārāti yathābhūtaṃ nappajānāti, vadhakaṃ viññāṇaṃ vadhakaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

57. He becomes engaged in form, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in feeling, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in perception, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in sankharas, appropriates them, takes a stand upon them as: “myself.” He becomes engaged in consciousness, appropriates it, takes a stand upon it as: “myself.” These five stocks of appropriation, of which he becomes engaged in and appropriates, lead to his harm and suffering for a long time.

so rūpaṃ upeti upādiyati adhiṭṭhāti 'attā me'ti, vedanaṃ upeti upādiyati adhiṭṭhāti 'attāmeti' saññaṃ upeti upādiyati adhiṭṭhāti 'attāmeti' saṃkhāre upeti upādiyati adhiṭṭhāti 'attāmeti' viññāṇaṃ upeti upādiyati adhiṭṭhāti 'attā me'ti, tassime pañcupā-

dākakkhandhā upetā upādinnā dīgharattaṃ ahi-tāya dukkhāya paṃvattanti.

58. But, O friend, the one to whom the hearing [of the Dhamma] comes to be, the noble disciple; the one who possesses the vision of the noble ones, well-versed, trained in the noble ones' Dhamma; the one who possesses the vision of the true men, an expert, well-trained in the true men's Dhamma, does not recognize form as self, or self as endowed with form, or form as in self, or self as in form.

sutavā ca kho āvuso ariyasāvako ariyānaṃ das-sāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisaṇaṃ dassāvī sappurisaḍḍhammassa kovido sappurisaḍḍhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ. na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.

59. He does not recognize feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

na vedanā attato samanupassati, na vedanāvan-taṃ vā attānaṃ, na attani vā vedanaṃ, na vedanāsmiṃ vā attānaṃ.

60. He does not recognize perception as self, or self as endowed with perception, or perception as in self, or self

as in perception.

na saññā attato samanupassati, na saññāṇavan-
taṃ vā attānaṃ, na attani vā saññānaṃ, na saññā-
smiṃ vā attānaṃ.

61. He does not recognize sankharas as self, or self as
endowed with sankharas, or sankharas as in self, or self
as in sankharas.

na saṃkhare attato samanupassati, na saṃkhā-
rāvantānaṃ vā attānaṃ, na attani vā saṃkhārānaṃ,
na saṃkhārānaṃsmiṃ vā attānaṃ.

62. He does not recognize consciousness as self, or self
as endowed with consciousness, or consciousness as in
self, or self as in consciousness.

na viññānaṃ attato samanupassati, na viññāṇa-
vantānaṃ vā attānaṃ, na attani vā viññānaṃ, na
viññānaṃsmiṃ vā attānaṃ.

62. He wisely understands as it has come to be, im-
permanent form as impermanent form, impermanent
feeling as impermanent feeling, impermanent perception
as impermanent perception, impermanent sankharas as
impermanent sankharas, impermanent consciousness as
impermanent consciousness.

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ vedanaṃ so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saññā so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saṃkhāre so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ viññāṇaṃ aniccaṃ viññāṇanti yathābhūtaṃ pajānāti.

63. He wisely understands as it has come to be, suffering form as suffering form, suffering feeling as suffering feeling, suffering perception as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ vedanaṃ so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ saññā so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ saṃkhāre so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ viññāṇaṃ dukkhaṃ viññāṇanti yathābhūtaṃ pajānāti.

64. He wisely understands as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

anattam rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattam vedanaṃ so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattā saññā so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattam saṃkhāre so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattā viññāṇaṃ anattam viññāṇanti yathābhūtaṃ pajānāti.

65. He wisely understands as it has come to be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception as conditioned perception, conditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ vedanaṃ so saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ saññā so saṃkhataṃ rūpaṃ rūpanti yathābhūtaṃ pajānāti saṃkhate saṃkhāre so anattā rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ viññāṇaṃ saṃkhataṃ viññāṇanti yathābhūtaṃ pajānāti.

66. He wisely understands as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, murderous perception as murderous perception, murderous sankharas as murderous sankharas, murderous consciousness as murderous conscious-

ness.

vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ
pajānāti vadhakaṃ vedanaṃ so vadhakaṃ rūpaṃ
vadhakaṃ rūpanti yathābhūtaṃ pajānāti vadhakaṃ
saññā so vadhakaṃ rūpaṃ rūpanti yathā-
bhūtaṃ pajānāti vadhake saṃkhāre so vadhakaṃ
rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ pajānāti
vadhakaṃ viññāṇaṃ vadhakaṃ viññāṇanti yathā-
bhūtaṃ pajānāti.

67. He does not become engaged in form, appropriate it, take a stand upon it as: “myself.” He does not become engaged in feeling, appropriate it, take a stand upon it as: “myself.” He does not become engaged in perception, appropriate it, take a stand upon it as: “myself.” He does not become engaged in sankharas, appropriate them, take a stand upon them as: “myself.” He does not become engaged in consciousness, appropriate it, take a stand upon it as: “myself.” These five stocks of appropriation, of which he does not become engaged in and appropriate, lead to his welfare and happiness for a long time.

so rūpaṃ na upeti, na upādiyati, na adhiṭṭhāti
attā meti. vedanaṃ na upeti na upādiyati, na
adhiṭṭhāti attā meti. saññāṃ na upeti na upādi-
yati, na adhiṭṭhāti attā meti. saṃkhāre na upeti
na upādiyati, na adhiṭṭhāti attā meti. viññāṇaṃ
na upeti na upādiyati, na adhiṭṭhāti attā meti. tas-

sime pañcupādānakkhandhā anupetā anupādinna
dīgharattaṃ hitāya sukhāya saṃvattantīti.

68. “Just this comes to be, O friend Sariputta, for those venerables who [have] such compassionate ones, well wishers, advisers, instructors as companions in the life of purity. And now having heard this Dhamma exposition of the venerable Sariputta, my mind is liberated from the asavas without appropriations.”

evametam⁹ āvuso sārīputta hoti. yesaṃ āyasman-
tādisā¹⁰ sabrahmacārino anukampakā atthakāmā
ovādakā anusāsakā. idañca pana me āyasmato
sārīputtassa dhammadesanaṃ sutvā anupādāya
āsavehi cittaṃ vimuttanti.

69. This is what the venerable Sariputta said. Delighted, the venerable Yamaka rejoiced in the venerable Sariputta’s words.

idamavoca āyasmā sārīputto. attamano āyasmā
yamako āyasmato sārīputtassa bhāsitaṃ abhinan-
dīti.

⁹evañhetam - syā. ■

¹⁰āyasmantānaṃ tādisā - machasaṃ, syā. ■

