

# LONG DISCOURSES

## Pāli English



*A translation of Dīghanikāya by*

**BHIKKHU SUJATO**



# Dīghanikāya:Long Discourses

Pāli-English

*Translated for SuttaCentral by*

**Sujato Bhikkhu**

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## Dīghanikāya: Long Discourses

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The Long Discourses (Dīgha Nikāya, abbreviated DN) is a collection of 34 discourses in the Pali canon (Tipiṭaka) of the Theravāda school. The word “long” refers to the length of the individual discourses, not the collection as a whole, which is in fact the smallest of the five Pali Nikāyas. It is one of the fundamental collections of early Buddhist teachings, depicting the Buddha in a lively range of settings. Compared to other collections it contains more extended narratives in diverse literary styles. Many discourses feature interreligious dialog with brahmins and other non-Buddhists. This collection parallels the Dīrghāgama (DA) of the Dharmaguptaka school, which is the first text in the Taishō edition of the Chinese canon. Several uncollected suttas in Chinese and Sanskrit also belong to this collection. Two-thirds of a Dīrghāgama from the Sarvāstivāda school has been found, but only small portions have been published.

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Section on Ethics:  
*Sīlakkhandha Vagga*



# 1. Brahmajālasutta

## *The Prime Net*

### 1. Paribbājakakathā

#### 1. *Talk on Wanderers*

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā antarā ca rājagahaṃ antarā ca  
nāḷandaṃ addhānamaggappaṭipanno hoti mahatā  
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi.**

At one time the Buddha was traveling along the road between Rājagaha and Nālanda together with a large Saṅgha of around five hundred mendicants.

**Suppiyopi kho paribbājako antarā ca rājagahaṃ antarā ca  
nāḷandaṃ addhānamaggappaṭipanno hoti saddhiṃ antevāsinā  
brahmadattena māṇavena.**

The wanderer Suppiya was also traveling along the same road, together with his pupil, the brahmin student Brahmadatta.

**Tatra sudarṇ suppiyo paribbājako anekapariyāyena buddhassa  
avaṇṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsatī, saṅghassa  
avaṇṇaṃ bhāsatī;**

Meanwhile, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways,

**suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo  
anekapariyāyena buddhassa vaṇṇaṃ bhāsatī, dhammassa  
vaṇṇaṃ bhāsatī, saṅghassa vaṇṇaṃ bhāsatī.**

but his pupil Brahmadatta praised them in many ways.

**Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā  
bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti  
bhikkhusaṅghaṇca.**

And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.

**Atha kho bhagavā ambalaṭṭhikāyaṃ rājāgāraṇe ekarattivāsāṃ  
upagacchi saddhiṃ bhikkhusaṅghena.**

Then the Buddha took up residence for the night in the royal rest-house in Ambalaṭṭhikā together with the Saṅgha of mendicants.

**Suppiyopi kho paribbājako ambalaṭṭhikāyaṃ rājāgāraṇe  
ekarattivāsāṃ upagacchi antevāsinaṃ brahmadattena māṇavena.**

And Suppiya and Brahmadatta did likewise.

**Tatrapī sudaṃ suppiyo paribbājako anekapariyāyena  
buddhassa aṇṇaṃ bhāsati, dhammassa aṇṇaṃ bhāsati,  
saṅghassa aṇṇaṃ bhāsati;**

There too, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways,

**suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo  
anekapariyāyena buddhassa aṇṇaṃ bhāsati, dhammassa  
aṇṇaṃ bhāsati, saṅghassa aṇṇaṃ bhāsati.**

but his pupil Brahmadatta praised them in many ways.

**Itiha te ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā  
viharanti.**

And so both teacher and pupil kept on directly contradicting each other.

**Atha kho sambahulānaṃ bhikkhūnaṃ rattiyaṃ paccūsasamayaṃ  
paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ  
ayaṃ saṅkhiyadhammo udapādi:**

Then several mendicants rose at the crack of dawn and sat together in the pavilion, where the topic of evaluation came up:

**“acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena sattānaṃ nānādhimuttikatā suppaṭivīditā.**

“It’s incredible, reverends, it’s amazing how the diverse attitudes of sentient beings have been clearly comprehended by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

**Ayañhi suppiyo paribbājako anekapariyāyena buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṅghassa avaṇṇaṃ bhāsati;**

For this Suppiya criticizes the Buddha, the teaching, and the Saṅgha in many ways,

**suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo anekapariyāyena buddhassa vaṇṇaṃ bhāsati, dhammassa vaṇṇaṃ bhāsati, saṅghassa vaṇṇaṃ bhāsati.**

while his pupil Brahmadatta praises them in many ways.

**Iti hame ubho ācariyantevāsī aññamaññassa ujuvipaccanīkavādā bhagavantaṃ piṭṭhito piṭṭhito anubandhā honti bhikkhusaṅghaṇṇā”ti.**

And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.”

**Atha kho bhagavā tesaṃ bhikkhūnaṃ imaṃ saṅkhiyadhammaṃ vīditvā yena maṇḍalamālo tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi:**

When the Buddha found out about this discussion on evaluation among the mendicants, he went to the pavilion, where he sat on the seat spread out and addressed the mendicants,

**“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vipakatā”ti?**

“Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”

**Evam vutte, te bhikkhū bhagavantam etadavocum:**

The mendicants told him what had happened, adding,

**“idha, bhante, amhākaṃ rattiyaṃ paccūsasamayaṃ  
paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ  
ayaṃ saṅkhiyadhammo udapādi:**

**‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, yāvañcidaṃ tena  
bhagavatā jānatā passatā arahatā sammāsambuddhena  
sattānaṃ nānādhimuttikatā suppaṭivīditā.**

**Ayañhi suppiyo paribbājako anekapariyāyena buddhassa  
avaṇṇaṃ bhāsatī, dhammassa avaṇṇaṃ bhāsatī, saṅghassa  
avaṇṇaṃ bhāsatī;**

**suppiyassa pana paribbājakassa antevāsī brahmadatto māṇavo  
anekapariyāyena buddhassa vaṇṇaṃ bhāsatī, dhammassa  
vaṇṇaṃ bhāsatī, saṅghassa vaṇṇaṃ bhāsatī.**

**Itihame ubho ācariyantevāsī aññamaññassa  
ujuvipaccanīkavādā bhagavantam piṭṭhito piṭṭhito anubandhā  
honti bhikkhusaṅghañcā’ti.**

**Ayaṃ kho no, bhante, antarākathā vipakatā, atha bhagavā  
anupatto”ti.**

“This was our conversation that was unfinished when the Buddha arrived.”

**“Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyum, dhammassa  
vā avaṇṇaṃ bhāseyyum, saṅghassa vā avaṇṇaṃ bhāseyyum,  
tatra tumhehi na āghāto na appaccayo na cetaso anabhiraddhi  
karaṇīyā.**

“Mendicants, if others criticize me, the teaching, or the Saṅgha, don’t make yourselves resentful, bitter, and exasperated.

**Mamaṃ vā, bhikkhave, pare avaṇṇaṃ bhāseyyum, dhammassa  
vā avaṇṇaṃ bhāseyyum, saṅghassa vā avaṇṇaṃ bhāseyyum,  
tatra ce tumhe assatha kupitā vā anattamanā vā, tumhaṃ  
yevassa tena antarāyo.**

You'll get angry and upset, which would be an obstacle for you alone.

**Mamañ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha kupitā vā anattamanā vā, api nu tumhe paresaṃ subhāsitaṃ dubbhāsitaṃ ājāneyyāthā”ti?**

If others were to criticize me, the teaching, or the Saṅgha, and you got angry and upset, would you be able to understand whether they spoke well or poorly?”

**“No hetañ, bhante”.**

“No, sir.”

**“Mamañ vā, bhikkhave, pare avaṇṇaṃ bhāseyyuṃ, dhammassa vā avaṇṇaṃ bhāseyyuṃ, saṅghassa vā avaṇṇaṃ bhāseyyuṃ, tatra tumhehi abhūtaṃ abhūtato nibbeṭhetabbaṃ:**

“If others criticize me, the teaching, or the Saṅgha, you should explain that what is untrue is in fact untrue:

**‘itipetaṃ abhūtaṃ, itipetaṃ atacchaṃ, natthi cetāṃ amhesu, na ca panetaṃ amhesu saṃvijjati’ti.**

‘This is why that’s untrue, this is why that’s false. There’s no such thing in us, it’s not found among us.’

**Mamañ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi na ānando na somanassaṃ na cetaso uppilāvitattaṃ karaṇīyaṃ.**

If others praise me, the teaching, or the Saṅgha, don’t make yourselves thrilled, elated, and excited.

**Mamañ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā uppilāvitā tumhaṃ yevassa tena antarāyo.**



You'll get thrilled, elated, and excited, which would be an obstacle for you alone.

**Mamañ vā, bhikkhave, pare vaṇṇaṃ bhāseyyuṃ, dhammassa vā vaṇṇaṃ bhāseyyuṃ, saṅghassa vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtato paṭijānitabbaṃ:**

If others praise me, the teaching, or the Saṅgha, you should acknowledge that what is true is in fact true:

**‘itipetaṃ bhūtaṃ, itipetaṃ tacchaṃ, atthi cetaṃ amhesu, saṃvijjati ca panetaṃ amhesū’ti.**

‘This is why that’s true, this is why that’s correct. There is such a thing in us, it is found among us.’

## **2. Sīla**

### *2. Ethics*

### **2.1. Cūḷasīla**

#### *2.1. The Shorter Section on Ethics*

**Appamattakaṃ kho panetaṃ, bhikkhave, oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

When an ordinary person speaks praise of the Realized One, they speak only of trivial, insignificant details of mere ethics.

**Katamañca taṃ, bhikkhave, appamattakaṃ oramattakaṃ sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya?**

And what are the trivial, insignificant details of mere ethics that an ordinary person speaks of?

**‘Pāṇātipātāṃ pahāya pāṇātipātā paṭivirato samaṇo gotamo nihitadaṇḍo, nihitasattho, lajjī, dayāpanno, sabbapāṇabhūtahitānukampī viharatī’ti—**

‘The ascetic Gotama has given up killing living creatures. He has renounced the rod and the sword. He’s scrupulous and kind, living full of compassion for all living beings.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Adinnādānaṃ pahāya adinnādānā paṭivirato samaṇo gotamo dinnādāyī dinnapāṭikaṅkhī, athenena sucibhūtena attanā viharatī’ti—**

‘The ascetic Gotama has given up stealing. He takes only what’s given, and expects only what’s given. He keeps himself clean by not thieving.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Abrahmacariyaṃ pahāya brahmacārī samaṇo gotamo ārācārī virato methunā gāmadhammā’ti—**

‘The ascetic Gotama has given up unchastity. He is celibate, set apart, avoiding the common practice of sex.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Musāvādaṃ pahāya musāvādā paṭivirato samaṇo gotamo saccavādī saccasandho theto paccayiko avisaṃvādako lokassā’ti—**

‘The ascetic Gotama has given up lying. He speaks the truth and sticks to the truth. He’s honest and trustworthy, and doesn’t trick the world with his words.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**‘Pisunaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato samaṇo gotamo, ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samaggakaraṇiṃ vācaṃ bhāsītā’ti**  
—

‘The ascetic Gotama has given up divisive speech. He doesn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciles those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**‘Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato samaṇo gotamo, yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujanakantā bahujanamanāpā tathārūpiṃ vācaṃ bhāsītā’ti—**

‘The ascetic Gotama has given up harsh speech. He speaks in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato samaṇo gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, nidhānavatiṃ vācaṃ bhāsītā kālena sāpadesaṃ pariyantavatiṃ atthasaṃhitaṃ’ti—**

‘The ascetic Gotama has given up talking nonsense. His words are timely, true, and meaningful, in line with the teaching and training. He

says things at the right time which are valuable, reasonable, succinct, and beneficial.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Bījagāma bhūtagāmasamārambhā paṭivirato samaṇo gotamo’ti**

—

‘The ascetic Gotama refrains from injuring plants and seeds.’

**iti vā hi, bhikkhave ...pe....**

**‘Ekabhattiko samaṇo gotamo rattūparato virato vikālabhojanā**

....

‘He eats in one part of the day, abstaining from eating at night and food at the wrong time.’

**Naccagītavāditavisūkadassanā paṭivirato samaṇo gotamo ....**

‘He refrains from dancing, singing, music, and seeing shows.’

**Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā paṭivirato samaṇo gotamo ....**

‘He refrains from beautifying and adorning himself with garlands, perfumes, and makeup.’

**Uccāsayanamahāsayanā paṭivirato samaṇo gotamo ....**

‘He refrains from high and luxurious beds.’

**Jātarūparajatapaṭiggahaṇā paṭivirato samaṇo gotamo ....**

‘He refrains from receiving gold and money,

**Āmakadhañña paṭiggahaṇā paṭivirato samaṇo gotamo ....**

raw grains,

**Āmakamaṃsa paṭiggahaṇā paṭivirato samaṇo gotamo ....**

raw meat,

**Itthikumārikapaṭiggahaṇā paṭivirato samaṇo gotamo ....**

women and girls,

**Dāsidāsapaṭiggahaṇā paṭivirato samaṇo gotamo ....**

male and female bondservants,

**Ajeḷakapaṭiggahaṇā paṭivirato samaṇo gotamo ....**

goats and sheep,

**Kukkuṭasūkarapaṭiggahaṇā paṭivirato samaṇo gotamo ....**

chickens and pigs,

**Hatthigavassavaḷavapaṭiggahaṇā paṭivirato samaṇo gotamo ....**

elephants, cows, horses, and mares,

**Khattavatthupaṭiggahaṇā paṭivirato samaṇo gotamo ....**

and fields and land.'

**Dūteyyapahiṇagamanānuyogā paṭivirato samaṇo gotamo ....**

'He refrains from running errands and messages;

**Kayavikkayā paṭivirato samaṇo gotamo ....**

buying and selling;

**Tulākūṭakaṃsakūṭamānakūṭā paṭivirato samaṇo gotamo ....**

falsifying weights, metals, or measures;

**Ukkoṭanavañcananikatisāciyogā paṭivirato samaṇo gotamo ....**

bribery, fraud, cheating, and duplicity;

**Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato  
samaṇo gotamo'ti—**

mutilation, murder, abduction, banditry, plunder, and violence.'

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

Such is an ordinary person's praise of the Realized One.

**Cūḷasīlaṃ niṭṭhitaṃ.**

The shorter section on ethics is finished.

## 2.2. Majjhimasāla

### 2.2. *The Middle Section on Ethics*

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ**

**bījagāmabhūtagāmasamārambhaṃ anuyuttā viharanti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds.

**seyyathidaṃ—mūlabījaṃ khandhabījaṃ phaḷubījaṃ aggabījaṃ  
bījabījameva pañcamaṃ;**

These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth.

**iti evarūpā bījagāmabhūtagāmasamārambhā paṭivirato samaṇo  
gotamo’ti—**

The ascetic Gotama refrains from such injury to plants and seeds.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ  
anuyuttā viharanti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use.

**seyyathidaṃ—annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ  
yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ  
āmisasannidhiṃ**

This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and material possessions.

**iti vā iti evarūpā sannidhikāraparibhogā paṭivirato samaṇo  
gotamo’ti—**



The ascetic Gotama refrains from storing up such goods.'

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā viharanti,**

'There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows.

**seyyathidaṃ—naccaṃ gītaṃ vādiṭaṃ pekkhaṃ akkhānaṃ pāṇissaraṃ vetālaṃ kumbhathūṇaṃ sobhanakaṃ caṇḍālaṃ vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ mahimsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ balaggaṃ senābyūhaṃ anīkadassanaṃ**

This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettle-drums; art exhibitions and acrobatic displays; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews.

**iti vā iti evarūpā visūkadassanā paṭivirato samaṇo gotamo'ti—**

The ascetic Gotama refrains from such shows.'

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogaṃ anuyuttā viharanti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence.

**seyyathidaṃ—aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ  
santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ  
paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulikaṃ pattāḷhakaṃ  
rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ**

This includes such things as checkers, draughts, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, and guessing another’s thoughts.

**iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato samaṇo  
gotamo’ti—**

The ascetic Gotama refrains from such gambling.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayaṇaṃ  
anuyuttā viharanti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding.

**seyyathidaṃ—āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ  
paṭalikaṃ tūlikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭissaṃ  
koseyyaṃ kuttakaṃ hatthattharaṃ assattharaṃ rathattharaṃ  
ajinappaveṇiṃ kadalimigapavarapaccattharaṇaṃ  
sauttaracchadaṃ ubhatolohitakūpadhānaṃ**

This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double- or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.

**iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato samaṇo gotamo’ti—**

The ascetic Gotama refrains from such bedding.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsanatṭhānānuyogaṃ anuyuttā viharanti, seyyathidaṃ—**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup.

**ucchādanaṃ parimaddanaṃ nhāpanaṃ sambāhanaṃ ādāsaṃ añjanaṃ mālāgandhavilepanaṃ mukhacuṇṇaṃ mukhalepanaṃ hatthabandhaṃ sikhābandhaṃ daṇḍaṃ nāḷikaṃ asiraṃ chattaṃ citrupāhanaṃ uṇhīsaṃ maṇiṃ vālabījaṇiṃ odātāni vatthāni dīghadasāni**

This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes.

**iti vā iti evarūpā maṇḍanavibhūsanatṭhānānuyogā paṭivirato samaṇo gotamo’ti—**

The ascetic Gotama refrains from such beautification and adornment.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ tiracchānakathaṃ anuyuttā  
viharanti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in unworthy talk. This includes such topics as

**seyyathidaṃ—rājakathaṃ corakathaṃ mahāmattakathaṃ  
senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ  
pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ  
gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ  
nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ  
sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ  
pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ  
samuddakkhāyikaṃ itibhavābhavakathaṃ**

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

**iti vā iti evarūpāya tiracchānakathāya paṭivirato samaṇo  
gotamo’ti—**

The ascetic Gotama refrains from such unworthy talk.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ viggāhikakathaṃ anuyuttā  
viharanti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments.

**seyyathidaṃ—na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ  
imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ**

**dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasi,  
ahamasmi sammā paṭipanno, sahitaṃ me, asahitaṃ te,  
purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca,  
adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi,  
cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti**

They say such things as: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

**iti vā iti evarūpāya viggāhikakathāya paṭivirato samaṇo  
gotamo’ti—**

The ascetic Gotama refrains from such argumentative talk.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ**

**dūteyyapahiṇagamanānuyogaṃ anuyuttā viharanti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages.

**seyyathidaṃ—raññaṃ, rājamahāmattānaṃ, khattiyānaṃ,  
brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ “idha gaccha,  
amutrāgaccha, idaṃ hara, amutra idaṃ āharā”ti**

This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: “Go here, go there. Take this, bring that from there.”

**iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato  
samaṇo gotamo’ti—**

The ascetic Gotama refrains from such errands.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te kuhakā ca honti, lapakā ca nemittikā ca nippesikā ca, lābhena lābhaṃ nijigīsītāro ca**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions.

**iti evarūpā kuhanalapanā paṭivirato samaṇo gotamo’ti—**

The ascetic Gotama refrains from such deceit and flattery.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**Majjhimasīlaṃ niṭṭhitaṃ.**

The middle section on ethics is finished.

## **2.3. Mahāsīla**

### *2.3. The Large Section on Ethics*

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**seyyathidaṃ—āṅgaṃ nimittaṃ uppātaṃ supinaṃ lakkhaṇaṃ mūsikacchinnaṃ agghomaṃ dabbihomaṃ thusahomaṃ kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ mukhahomaṃ lohitaṃ aṅgavijjā vatthuvijjā khattavijjā**

**sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā  
mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānaṃ  
saraparittāṇaṃ migacakkaṃ**

This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the crafts of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and animal cries.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato  
samaṇo gotamo'ti—**

The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

Such is an ordinary person's praise of the Realized One.

**'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya  
micchājīvena jīvitaṃ kappenti,**

'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**seyyathidaṃ—maṇilakkhaṇaṃ vatthalakkhaṇaṃ  
daṇḍalakkhaṇaṃ satthalakkhaṇaṃ asilakkhaṇaṃ  
usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ  
itthilakkhaṇaṃ purisalakkhaṇaṃ kumāralakkhaṇaṃ  
kumārilakkhaṇaṃ dāsialakkhaṇaṃ dāsilakkhaṇaṃ  
hatthilakkhaṇaṃ assalakkhaṇaṃ mahimsalakkhaṇaṃ  
usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ  
meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ**



**godhālakkhaṇaṃ kaṇṇikālakkhaṇaṃ kacchapalakkhaṇaṃ  
migalakkhaṇaṃ**

This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato  
samaṇo gotamo'ti—**

The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

Such is an ordinary person's praise of the Realized One.

**'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya  
micchājīvena jīvitam kappenti,**

'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**seyyathidaṃ—raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ  
bhavissati, abbhantarānaṃ raññaṃ upayānaṃ bhavissati,  
bāhirānaṃ raññaṃ apayānaṃ bhavissati, bāhirānaṃ raññaṃ  
upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ  
bhavissati, abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ  
raññaṃ parājayo bhavissati, bāhirānaṃ raññaṃ jayo bhavissati,  
abbhantarānaṃ raññaṃ parājayo bhavissati, iti imassa jayo  
bhavissati, imassa parājayo bhavissati**

This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato  
samaṇo gotamo'ti—**

The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

Such is an ordinary person's praise of the Realized One.

**'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya  
micchājīvena jīvitaṃ kappenti,**

'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**seyyathidaṃ—candaggāho bhavissati, sūriyaggāho bhavissati,  
nakkhattaggāho bhavissati, candimasūriyānaṃ pathagamaṇaṃ  
bhavissati, candimasūriyānaṃ uppathagamaṇaṃ bhavissati,  
nakkhattānaṃ pathagamaṇaṃ bhavissati, nakkhattānaṃ  
uppathagamaṇaṃ bhavissati, ukkāpāto bhavissati, disāḍāho  
bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati,  
candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ  
saṅkilesaṃ vodānaṃ bhavissati, evaṃvipāko candaggāho  
bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko  
nakkhattaggāho bhavissati, evaṃvipākaṃ candimasūriyānaṃ  
pathagamaṇaṃ bhavissati, evaṃvipākaṃ candimasūriyānaṃ  
uppathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ  
pathagamaṇaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ  
uppathagamaṇaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati,  
evaṃvipāko disāḍāho bhavissati, evaṃvipāko bhūmicālo  
bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ  
candimasūriyanakkhattānaṃ uggamaṇaṃ ogamaṇaṃ  
saṅkilesaṃ vodānaṃ bhavissati**

This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in

conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—**

The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**'Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti,**

'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**seyyathidaṃ—suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ**

This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as computing, accounting, calculating, poetry, and cosmology.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo'ti—**

The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.'

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**seyyathidaṃ—āvāhanaṃ vivāhanaṃ saṃvaraṇaṃ vivaraṇaṃ saṅkaraṇaṃ vikaraṇaṃ subhagakaraṇaṃ dubbhagakaraṇaṃ viruddhagabbhakaraṇaṃ jivhānibandhanaṃ hanusaṃhananaṃ hatthābhijappanaṃ hanujappanaṃ kaṇṇajappanaṃ ādāsapañhaṃ kumārikapañhaṃ devapañhaṃ ādiccupaṭṭhānaṃ mahatupaṭṭhānaṃ abbhujjanaṃ sirivhāyanaṃ**

This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, curses to prevent conception, bind the tongue, or lock the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato samaṇo gotamo’ti—**

The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno vadeyya.**

Such is an ordinary person's praise of the Realized One.

**‘Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya**

**micchājīvena jīvitam kappenti,**

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**seyyathidam—santikammaṃ paṇidhikammaṃ bhūtakammaṃ  
bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ  
vatthuparikammaṃ ācamaṇaṃ nhāpanaṃ juhanaṃ vamaṇaṃ  
virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ  
kaṇṇatelaṃ nettatappanaṃ natthukammaṃ añjanaṃ  
paccañjanaṃ sālākiyaṃ sallakattiyaṃ dāraṇakattikicchā  
mūlabhesajjānaṃ anuppadānaṃ osadhīnaṃ paṭimokkha**

This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato  
samaṇo gotamo’ti—**

The ascetic Gotama refrains from such unworthy branches of knowledge, such wrong livelihood.’

**iti vā hi, bhikkhave, puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

Such is an ordinary person’s praise of the Realized One.

**Idaṃ kho, bhikkhave, appamattakaṃ oramattakaṃ  
sīlamattakaṃ, yena puthujjano tathāgatassa vaṇṇaṃ vadamāno  
vadeyya.**

These are the trivial, insignificant details of mere ethics that an ordinary person speaks of when they speak praise of the Realized One.

## **Mahāsīlam niṭṭhitam.**

The longer section on ethics is finished.

### **3. Diṭṭhi**

#### **3. Views**

#### **3.1. Pubbantakappika**

##### **3.1. Theories About the Past**

**Atthi, bhikkhave, aññeva dhammā gambhīrā duddasā duranubodhā santā pañītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum.**

There are other principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. Those who genuinely praise the Realized One would rightly speak of these things.

**Katame ca te, bhikkhave, dhammā gambhīrā duddasā duranubodhā santā pañītā atakkāvacarā nipuṇā paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā pavedeti, yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā vadeyyum?**

And what are these principles?

**Santi, bhikkhave, eke samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino, pubbantam ārabha anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi.**

There are some ascetics and brahmins who theorize about the past, and assert various hypotheses concerning the past on eighteen grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba  
pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabba  
anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi  
vatthūhi?**

And what are the eighteen grounds on which they rely?

### **3.1.1. Sassatavāda**

#### *3.1.1. Eternalism*

**Santi, bhikkhave, eke samaṇabrāhmaṇā sassatavādā, sassataṃ  
attānaṃca lokaṃca paññapenti catūhi vatthūhi.**

There are some ascetics and brahmins who are eternalists, who assert that the self and the cosmos are eternal on four grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba  
sassatavādā sassataṃ attānaṃca lokaṃca paññapenti catūhi  
vatthūhi?**

And what are the four grounds on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā  
ātappamanvāya padhānamanvāya anuyogamanvāya  
appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ  
cetosamādhim phusati, yathāsamāhite citte (...) anekavihitaṃ  
pubbenivāsaṃ anussarati.**

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

**Seyyathidaṃ—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi  
jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo  
cattālīsampi jātiyo paññāsampi jātiyo jātisatampi  
jātisahassampi jātisatasahassampi anekānipi jātisatāni  
anekānipi jātisahassāni anekānipi jātisatasahassāni:  
'amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evaṃāhāro  
evaṃsukhadukkhappaṭisaṃvedī evaṃāyupariyanto, so tato**

**cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto  
evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī  
evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ  
sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.**

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the cosmos contracting, many eons of the cosmos expanding, many eons of the cosmos contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

**So evamāha:**

They say:

**'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;**

'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

**te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi  
tveva sassatisamaṃ.**

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

**Taṃ kissa hetu?**

Why is that?

**Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya  
appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ  
cetosamādhiṃ phusāmi, yathāsamāhite citte anekavihiṭaṃ  
pubbenivāsaṃ anussarāmi.**

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that



I recollect my many kinds of past lives,

**Seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi  
jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo  
cattālīsampi jātiyo paññāsampi jātiyo jātisatampi  
jātisahassampi jātisatasahassampi anekānipi jātisatāni  
anekānipi jātisahassāni anekānipi jātisatasahassāni:  
“amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato  
cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṃgotto  
evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī  
evamāyupariyanto, so tato cuto idhūpapanno”ti. Iti sākāraṃ  
sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.**  
with features and details.

**Imināmaḥaṃ etaṃ jānāmi:**

Because of this I know:

**“yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;  
“The self and the cosmos are eternal, barren, steady as a mountain  
peak, standing firm like a pillar.**

**te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi  
tveva sassatisaman””ti.**

They remain the same for all eternity, while these sentient beings  
wander and transmigrate and pass away and rearise.’

**Idaṃ, bhikkhave, paṭhamāṃ tḥānaṃ, yaṃ āgamma yaṃ ārabbha  
eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca  
paññapenti. (1: 1)**

This is the first ground on which some ascetics and brahmins rely to  
assert that the self and the cosmos are eternal.

**Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha  
sassatavādā sassataṃ attānañca lokañca paññapenti?**

And what is the second ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā  
ātappamanvāya padhānamanvāya anuyogamanvāya  
appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ  
cetosamādhim phusati, yathāsamāhite citte anekavihiṭaṃ  
pubbenivāsaṃ anussarati.**

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

**Seyyathidaṃ—ekampi saṃvaṭṭavivaṭṭaṃ dvepi  
saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni cattāripi  
saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi  
saṃvaṭṭavivaṭṭāni: 'amutrāsim evaṃnāmo evaṅgotto  
evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī  
evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim  
evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato  
cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ  
pubbenivāsaṃ anussarati.**

That is: one eon of the cosmos contracting and expanding; two, three, four, five, or ten eons of the cosmos contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

**So evamāha:**

They say:

**'sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;**

‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

**te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisamaṃ.**

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

**Taṃ kissa hetu?**

Why is that?

**Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi.**

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

**Seyyathidaṃ—ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni: “amutrāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādimṃ; tatrāpāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno”ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.**

with features and details.

**Imināmaḥaṃ etaṃ jānāmi:**

Because of this I know:

**“yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito, te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisaman”ti.**

“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”

**Idaṃ, bhikkhave, dutiyaṃ t̥hānaṃ, yaṃ āgama yaṃ ārabba eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti. (2: 2)**

This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

**Tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba sassatavādā sassataṃ attānañca lokañca paññapenti?**

And what is the third ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim̐ phusati, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarati.**

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

**Seyyathidaṃ—dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni: ‘amutrāsīm̐ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim̐; tatrāpāsīm̐ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**

That is: ten eons of the cosmos contracting and expanding; twenty, thirty, or forty eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like

this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

**So evamāha:**

They say:

**‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;**

‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

**te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisamaṃ.**

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.

**Taṃ kissa hetu?**

Why is that?

**Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusāmi, yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarāmi.**

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives,

**Seyyathidaṃ—dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni: “amutrāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādimṃ; tatrāpāsīṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato**

**cuto idhūpapanno”ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ  
pubbenivāsaṃ anussarāmi.**

with features and details.

**Imināmaḥaṃ etaṃ jānāmi:**

Because of this I know:

**“yathā sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito,  
te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi  
tveva sassatisaman””ti.**

“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”

**Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgama yaṃ ārabbha  
eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca  
paññapenti. (3: 3)**

This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

**Catutthe ca bhonto samaṇabrāhmaṇā kimāgama kimārabbha  
sassatavādā sassataṃ attānañca lokañca paññapenti?**

And what is the fourth ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti  
vīmaṃsī, so takkapariyāhataṃ vīmaṃsānucaritaṃ sayāṃ  
paṭibhānaṃ evamāha:**

It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

**‘sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito;**

‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

**te ca sattā sandhāvanti saṃsaranti cāvanti upapajjanti, atthi tveva sassatisaman'ti.**

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.'

**Idaṃ, bhikkhave, catutthaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti. (4: 4)**

This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi.**

These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are eternal.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā sassatavādā sassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.**

Any ascetics and brahmins who assert that the self and the cosmos are eternal do so on one or other of these four grounds. Outside of this there is none.

**Tayidaṃ, bhikkhave, tathāgato pajānāti:**

The Realized One understands this:

**'ime diṭṭhiṭṭhānā evaṅgahitā evaṃparāmaṭṭhā evaṅgatikā bhavanti evaṃabhisamparāyā'ti,**

'If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.'

**tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti; tañca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā.**

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

**Vedanānaṃ samudayañca atthaṅgamañca assādañca  
ādinavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto,  
bhikkhave, tathāgato.**

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

**Ime kho te, bhikkhave, dhammā gambhīrā duddasā  
duranubodhā santā paṇītā atakkāvacarā nipuṇā  
paṇḍitavedanīyā, ye tathāgato sayāṃ abhiññā sacchikatvā  
pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā  
vadamānā vadeyyuṃ.**

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

**Paṭhamabhāṇavāro.**

### **3.1.2. Ekaccasassatavāda**

#### *3.1.2. Partial Eternalism*

**Santi, bhikkhave, eke samaṇabrāhmaṇā ekaccasassatikā  
ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ  
attānañca lokañca paññapenti catūhi vatthūhi.**

There are some ascetics and brahmins who are partial eternalists, who assert that the self and the cosmos are partially eternal and partially not eternal on four grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba  
ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ  
asassataṃ attānañca lokañca paññapenti catūhi vatthūhi?**

And what are the four grounds on which they rely?



**Hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena yaṃ loko saṃvaṭṭati.**

There comes a time when, after a very long period has passed, this cosmos contracts.

**Saṃvaṭṭamāne loka yebhuyyena sattā ābhassarasaṃvattanikā honti.**

As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

**Te tattha honti manomayā pītibhakkhā sayāmpabhā antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.**

There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

**Hoti kho so, bhikkhave, samayo, yaṃ kadāci karahaci dīghassa addhuno accayena yaṃ loko vivaṭṭati.**

There comes a time when, after a very long period has passed, this cosmos expands.

**Vivaṭṭamāne loka suññaṃ brahmavimānaṃ pātubhavati.**

As it expands an empty mansion of Brahmā appears.

**Atha kho aññataro satto āyukkhayā vā puññakkhayā vā ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati.**

Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā.

**So tattha hoti manomayo pītibhakkho sayāmpabho antalikkhacarō subhaṭṭhāyī, ciraṃ dīghamaddhānaṃ tiṭṭhati.**

There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

**Tassa tattha ekakassa dīgharattaṃ nivusitattā anabhirati paritassanā uppajjati:**

But after staying there all alone for a long time, they become dissatisfied and anxious:

**‘aho vata aññepi sattā itthattaṃ āgaccheyyun’ti.**

‘Oh, if only another being would come to this state of existence.’

**Atha aññepi sattā āyukkhayā vā puññakkhayā vā  
ābhassarakāyā cavitvā brahmavimānaṃ upapajjanti tassa  
sattassa sahaḃyataṃ.**

Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being.

**Tepi tattha honti manomayā pītibhakkhā sayāmpabhā  
antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.**

There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

**Tatra, bhikkhave, yo so satto paṭhamaṃ upapanno tassa evaṃ  
hoti:**

Now, the being who was reborn there first thinks:

**‘ahamasmi brahmā mahābrahmā abhibhū anabhibhūto  
aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitaṃ  
vasī pitā bhūtabhabyānaṃ.**

‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

**Mayā ime sattā nimmitā.**

These beings were created by me!

**Taṃ kissa hetu?**

Why is that?

**Mamañhi pubbe etadahosi:**

Because first I thought:

**“aho vata aññepi sattā itthattaṃ āgaccheyyun”ti.**

“Oh, if only another being would come to this state of existence.”

**Iti mama ca manopaṇidhi, ime ca sattā itthattaṃ āgatā’ti.**

Such was my heart’s wish, and then these creatures came to this state of existence.’

**Yepi te sattā pacchā upapannā, tesampi evaṃ hoti:**

And the beings who were reborn there later also think:

**‘ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto  
aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā  
vasī pitā bhūtabhabyānaṃ.**

‘This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

**Iminā mayaṃ bhotā brahmunā nimmitā.**

And we have been created by him.

**Taṃ kissa hetu?**

Why is that?

**Imañhi mayaṃ addasāma idha paṭhamaṃ upapannaṃ, mayaṃ  
panamha pacchā upapannā’ti.**

Because we see that he was reborn here first, and we arrived later.’

**Tatra, bhikkhave, yo so satto paṭhamaṃ upapanno, so  
dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca.**

And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

**Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti  
dubbaṇṇatarā ca appesakkhatarā ca.**

**Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto  
tamhā kāyā cavitvā itthattaṃ āgacchati.**

It's possible that one of those beings passes away from that host and is reborn in this state of existence.

**Itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati.**

Having done so, they go forth from the lay life to homelessness.

**Agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.**

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

**So evamāha:**

They say:

**‘yo kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitaṃ vasī pitā bhūtabhabyānaṃ, yena mayaṃ bhotā brahmunā nimmitā, so nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati.**

‘He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born—is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

**Ye pana mayaṃ ahumhā tena bhotā brahmunā nimmitā, te mayaṃ aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā’ti.**

We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.

**Idaṃ, bhikkhave, paṭhamaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā**

**ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti. (1: 5)**

This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

**Dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti?**

And what is the second ground on which they rely?

**Santi, bhikkhave, khiḍḍāpadosikā nāma devā, te ativeლაṃ hassakhiḍḍāratidhammasamāpannā viharanti. Tesāṃ ativeლაṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati. Satiyā sammosā te devā tamhā kāyā cavanti.**

There are gods named ‘depraved by play.’ They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

**Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.**

It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

**Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.**

Having done so, they go forth from the lay life to homelessness.

**Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.**

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

**So evamāha:**

They say:

**‘ye kho te bhonto devā na khiḍḍāpadosikā, te na ativelam̐  
hassakhiḍḍāratidhammasamāpannā viharanti. Tesam̐ na  
ativelam̐ hassakhiḍḍāratidhammasamāpannānam̐ viharataṃ  
sati na sammussati. Satiyā asamosā te devā tamhā kāyā na  
cavanti;**

‘The gods not depraved by play don’t spend too much time laughing, playing, and making merry. So they don’t lose their mindfulness, and don’t pass away from that host of gods.

**niccā dhuvā sassatā avipariṇāmadhammā sassatisamam̐  
tatheva ṭhassanti.**

They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

**Ye pana mayam̐ ahumhā khiḍḍāpadosikā, te mayam̐ ativelam̐  
hassakhiḍḍāratidhammasamāpannā viharimhā. Tesam̐ no  
ativelam̐ hassakhiḍḍāratidhammasamāpannānam̐ viharataṃ  
sati sammussati. Satiyā sammosā evam̐ mayam̐ tamhā kāyā  
cutā**

But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods.

**aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā’ti.**

We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.’

**Idam̐, bhikkhave, dutiyam̐ ṭhānam̐, yaṃ āgamma yaṃ ārabbhā  
eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā  
ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca  
paññapenti. (2: 6)**

This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

**Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbhā  
ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ  
asassataṃ attānañca lokañca paññapenti?**

And what is the third ground on which they rely?

**Santi, bhikkhave, manopadosikā nāma devā, te ativelam aññamaññaṃ upanijjhāyanti. Te ativelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni padūsentī. Te aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Te devā tamhā kāyā cavanti.**

There are gods named ‘malevolent’. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

**Ṭhānaṃ kho panetaṃ, bhikkhave, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.**

It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

**Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.**

Having done so, they go forth from the lay life to homelessness.

**Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiraṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ nānussarati.**

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

**So evamāha:**

They say:

**‘ye kho te bhonto devā na manopadosikā, te nāivelam aññamaññaṃ upanijjhāyanti. Te nāivelam aññamaññaṃ upanijjhāyantā aññamaññaṃhi cittāni nappadūsentī. Te aññamaññaṃ appaduṭṭhacittā akilantakāyā akilantacittā. Te devā tamhā kāyā na cavanti,**

‘The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass away from that host of gods.

**niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ  
tatheva ṭhassanti.**

They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

**Ye pana mayaṃ ahumhā manopadosikā, te mayaṃ ativelaṃ  
aññamaññaṃ upanijjhāyimhā. Te mayaṃ ativelaṃ aññamaññaṃ  
upanijjhāyantā aññamaññaṃhi cittāni padūsimhā, te mayaṃ  
aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Evaṃ  
mayaṃ tamhā kāyā cutā**

But we who were malevolent spent too much time gazing at each other, we grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods.

**aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā’ti.**

We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.’

**Idaṃ, bhikkhave, tatiyaṃ ṭhānaṃ, yaṃ āgama yaṃ ārabba  
eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā  
ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca  
paññapenti. (3: 7)**

This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

**Catutthe ca bhonto samaṇabrāhmaṇā kimāgama kimārabba  
ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ  
asassataṃ attānañca lokañca paññapenti?**

And what is the fourth ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti  
vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ  
sayampaṭibhānaṃ evamāha:**



It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

**‘yaṃ kho idaṃ vuccati cakkhuṃ itipi sotaṃ itipi ghānaṃ itipi jivhā itipi kāyo itipi, ayaṃ attā anicco addhuvo asassato vipariṇāmadhammo.**

‘That which is called “the eye” or “the ear” or “the nose” or “the tongue” or “the body”: that self is impermanent, not lasting, transient, perishable.

**Yañca kho idaṃ vuccati cittanti vā manoti vā viññāṇanti vā ayaṃ attā nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassatī’ti.**

That which is called “mind” or “sentience” or “consciousness”: that self is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.’

**Idaṃ, bhikkhave, catutthaṃ ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti. (4: 8)**

This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi.**

These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are partially eternal and partially not eternal.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.**

Any ascetics and brahmins who assert that the self and the cosmos are partially eternal and partially not eternal do so on one or other of

these four grounds. Outside of this there is none.

**Tayidaṃ, bhikkhave, tathāgato pajānāti:**

The Realized One understands this:

**‘ime diṭṭhiṭṭhānā evaṅgahitā evaṃparāmaṭṭhā evaṅgatikā  
bhavanti evaṃabhisamparāyā’ti.**

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

**Tañca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, tañca  
pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva  
nibbuti veditā.**

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

**Vedanānaṃ samudayañca atthaṅgamañca assādañca  
ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto,  
bhikkhave, tathāgato.**

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

**Ime kho te, bhikkhave, dhammā gambhīrā duddasā  
duranubodhā santā paṇītā atakkāvacarā nipuṇā  
paṇḍitavedanīyā, ye tathāgato sayamaṃ abhiññā sacchikatvā  
pavedeti, yehi tathāgatassa yathābhuttaṃ vaṇṇaṃ sammā  
vadamānā vadeyyuṃ.**

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

### 3.1.3. Antānantavāda

#### 3.1.3. *The Cosmos is Finite or Infinite*

**Santi, bhikkhave, eke samaṇabrāhmaṇā antānantikā  
antānantaṃ lokassa paññapenti catūhi vatthūhi.**

There are some ascetics and brahmins who theorize about size, and assert that the cosmos is finite or infinite on four grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha  
antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi?**

And what are the four grounds on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā  
ātappamanvāya padhānamanvāya anuyogamanvāya  
appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ  
cetosamādhim phusati, yathāsamāhite citte antasaññī lokasmim  
viharati.**

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite.

**So evamāha:**

They say:

**‘antavā ayaṃ loko parivaṭṭumo.**

‘The cosmos is finite and bounded.

**Taṃ kissa hetu?**

Why is that?

**Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya  
appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ  
cetosamādhim phusāmi, yathāsamāhite citte antasaññī  
lokasmim viharāmi.**

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that

I meditate perceiving the cosmos as finite.

**Imināmaham etaṃ jānāmi:**

Because of this I know:

**“yathā antavā ayaṃ loko parivaṭumo”ti.**

“The cosmos is finite and bounded.”

**Idaṃ, bhikkhave, paṭhamam ṭhānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti. (1: 9)**

This is the first ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

**Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha antānantikā antānantaṃ lokassa paññapenti?**

And what is the second ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anantasaññī lokasmim viharati.**

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as infinite.

**So evamāha:**

They say:

**‘ananto ayaṃ loko apariyanto.**

‘The cosmos is infinite and unbounded.

**Ye te samaṇabrāhmaṇā evamāhaṃsu:**

The ascetics and brahmins who say that

**“antavā ayaṃ loko parivaṭumo”ti, tesaṃ musā.**

the cosmos is finite are wrong.

**Ananto ayam loko apariyanto.**

The cosmos is infinite and unbounded.

**Tam kissa hetu?**

Why is that?

**Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya  
appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ  
cetosamādhim phusāmi, yathāsamāhite citte anantasaññī  
lokasmim viharāmi.**

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as infinite.

**Imināmaṃ etaṃ jānāmi:**

Because of this I know:

**“yathā ananto ayam loko apariyanto””ti.**

“The cosmos is infinite and unbounded.”

**Idaṃ, bhikkhave, dutiyaṃ tṭhānaṃ, yaṃ āgama yaṃ ārabha  
eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa  
paññapenti. (2: 10)**

This is the second ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

**Tatiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabha  
antānantikā antānantaṃ lokassa paññapenti?**

And what is the third ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā  
ātappamanvāya padhānamanvāya anuyogamanvāya  
appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ  
cetosamādhim phusati, yathāsamāhite citte uddhamadho  
antasaññī lokasmim viharati, tiriyaṃ anantasaññī.**

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an

immersion of the heart of such a kind that they meditate perceiving the cosmos as finite vertically but infinite horizontally.

**So evamāha:**

They say:

**‘antavā ca ayaṃ loko ananto ca.**

‘The cosmos is both finite and infinite.

**Ye te samaṇabrāhmaṇā evamāhaṃsu:**

The ascetics and brahmins who say that

**“antavā ayaṃ loko parivaṭṭumo”ti, tesaṃ musā.**

the cosmos is finite are wrong,

**Yepi te samaṇabrāhmaṇā evamāhaṃsu:**

and so are those who say that

**“ananto ayaṃ loko apariyanto”ti, tesampi musā.**

the cosmos is infinite.

**Antavā ca ayaṃ loko ananto ca.**

The cosmos is both finite and infinite.

**Taṃ kissa hetu?**

Why is that?

**Ahañhi ātappamanvāya padhānamanvāya anuyogamanvāya  
appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ  
cetosamādhiraṃ phusāmi, yathāsamāhite citte uddhamadho  
antasaññī lokasmiṃ viharāmi, tiriyaṃ anantasaññī.**

Because by dint of keen, resolute, committed, and diligent effort, and right focus I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite vertically but infinite horizontally.

**Imināmahaṃ etaṃ jānāmi:**

Because of this I know:

**“yathā antavā ca ayaṃ loko ananto cā”ti.**

“The cosmos is both finite and infinite.”

**Idaṃ, bhikkhave, tatiyaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti. (3: 11)**

This is the third ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

**Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba antānantikā antānantaṃ lokassa paññapenti?**

And what is the fourth ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānaṃ evamāha:**

It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

**‘nevāyaṃ loko antavā, na panānanto.**

‘The cosmos is neither finite nor infinite.

**Ye te samaṇabrāhmaṇā evamāhaṃsu:**

The ascetics and brahmins who say that

**“antavā ayaṃ loko parivaṭumo”ti, tesaṃ musā.**

the cosmos is finite are wrong,

**Yepi te samaṇabrāhmaṇā evamāhaṃsu:**

as are those who say that

**“ananto ayaṃ loko अपariyanto”ti, tesampi musā.**

the cosmos is infinite,

**Yepi te samaṇabrāhmaṇā evamāhaṃsu:**

and also those who say that

**“antavā ca ayaṃ loko ananto cā”ti, tesampi musā.**

the cosmos is both finite and infinite.

**Nevāyaṃ loko antavā, na panānanto’ti.**

The cosmos is neither finite nor infinite.’

**Idaṃ, bhikkhave, catutthaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti. (4: 12)**

This is the fourth ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi.**

These are the four grounds on which those ascetics and brahmins assert that the cosmos is finite or infinite.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā antānantikā antānantaṃ lokassa paññapenti, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena; natthi ito bahiddhā.**

Any ascetics and brahmins who assert that the cosmos is finite or infinite do so on one or other of these four grounds. Outside of this there is none.

**Tayidaṃ, bhikkhave, tathāgato pajānāti:**

The Realized One understands this:

**‘ime diṭṭhiṭṭhānā evaṅgahitā evaṃparāmaṭṭhā evaṅgatikā bhavanti evaṃabhisamparāyā’ti.**

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

**Taṅca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, taṅca pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva nibbuti veditā.**

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

**Vedanānaṃ samudayañca atthaṅgamañca assādañca ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto, bhikkhave, tathāgato.**



Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

**Ime kho te, bhikkhave, dhammā gambhīrā duddasā  
duranubodhā santā paṇītā atakkāvacarā nipuṇā  
paṇḍitavedanīyā, ye tathāgato sayam abhiññā sacchikatvā  
pavedeti, yehi tathāgatassa yathābhuccam vaṇṇam sammā  
vadamānā vadeyyum.**

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

### **3.1.4. Amarāvikkhepavāda**

#### *3.1.4. Equivocators*

**Santi, bhikkhave, eke samaṇabrāhmaṇā amarāvikkhepikā, tattha  
tattha pañham puṭṭhā samānā vācāvikkhepaṃ āpajjanti  
amarāvikkhepaṃ catūhi vatthūhi.**

There are some ascetics and brahmins who are equivocators. Whenever they're asked a question, they resort to evasiveness and equivocation on four grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha  
amarāvikkhepikā tattha tattha pañham puṭṭhā samānā  
vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi?**

And what are the four grounds on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā 'idaṃ  
kusalan'ti yathābhūtaṃ nappajānāti, 'idaṃ akusalan'ti  
yathābhūtaṃ nappajānāti.**

It's when some ascetic or brahmin doesn't truly understand what is skillful and what is unskillful.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho “idaṃ kusalan”ti yathābhūtaṃ nappajānāmi, “idaṃ akusalan”ti yathābhūtaṃ nappajānāmi.**

‘I don't truly understand what is skillful and what is unskillful.

**Ahañce kho pana “idaṃ kusalan”ti yathābhūtaṃ appajānanto, “idaṃ akusalan”ti yathābhūtaṃ appajānanto, “idaṃ kusalan”ti vā byākareyyaṃ, “idaṃ akusalan”ti vā byākareyyaṃ, taṃ mamassa musā.**

If I were to declare that something was skillful or unskillful I might be wrong.

**Yaṃ mamassa musā, so mamassa vighāto.**

That would be stressful for me,

**Yo mamassa vighāto so mamassa antarāyo'ti.**

and that stress would be an obstacle.'

**Iti so musāvādabhayā musāvādaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ:**

So from fear and disgust with false speech they avoid stating whether something is skillful or unskillful. Whenever they're asked a question, they resort to evasiveness and equivocation:

**‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me no; no notipi me no'ti.**

‘I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.'

**Idaṃ, bhikkhave, paṭhamam̐ ṭhānam̐, yaṃ āgamma yaṃ ārabha eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ. (1: 13)**

This is the first ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

**Dutiye ca bhonto samaṇabrāhmaṇā kimāgama kimārabba amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajanti amarāvikkhepaṃ?**

And what is the second ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ kusalan’ti yathābhūtaṃ nappajānāti, ‘idaṃ akusalan’ti yathābhūtaṃ nappajānāti.**

It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho “idaṃ kusalan”ti yathābhūtaṃ nappajānāmi, “idaṃ akusalan”ti yathābhūtaṃ nappajānāmi.**

‘I don’t truly understand what is skillful and what is unskillful.

**Ahañce kho pana “idaṃ kusalan”ti yathābhūtaṃ appajānanto, “idaṃ akusalan”ti yathābhūtaṃ appajānanto, “idaṃ kusalan”ti vā byākareyyaṃ, “idaṃ akusalan”ti vā byākareyyaṃ, tattha me assa chando vā rāgo vā doso vā paṭigho vā.**

If I were to declare that something was skillful or unskillful I might feel desire or greed or hate or repulsion.

**Yattha me assa chando vā rāgo vā doso vā paṭigho vā, taṃ mamassa upādānaṃ.**

That would be grasping on my part.

**Yaṃ mamassa upādānaṃ, so mamassa vighāto.**

That would be stressful for me,

**Yo mamassa vighāto, so mamassa antarāyo’ti.**

and that stress would be an obstacle.’

**Iti so upādānabhayā upādānaparijegucchā nevidaṃ kusalanti byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha**

**pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati  
amarāvikkhepaṃ:**

So from fear and disgust with grasping they avoid stating whether something is skillful or unskillful. Whenever they're asked a question, they resort to evasiveness and equivocation:

**‘evantipi me no; tathātipi me no; aññathātipi me no; notipi me  
no; no notipi me no’ti.**

‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

**Idaṃ, bhikkhave, dutiyaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabbhā  
eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ  
puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ. (2:  
14)**

This is the second ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

**Tatiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbhā  
amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā  
vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ?**

And what is the third ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā ‘idaṃ  
kusalan’ti yathābhūtaṃ nappajānāti, ‘idaṃ akusalan’ti  
yathābhūtaṃ nappajānāti.**

It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho “idaṃ kusalan”ti yathābhūtaṃ nappajānāmi, “idaṃ  
akusalan”ti yathābhūtaṃ nappajānāmi.**

‘I don’t truly understand what is skillful and what is unskillful.

**Ahañce kho pana “idaṃ kusalan”ti yathābhūtaṃ appajānanto  
“idaṃ akusalan”ti yathābhūtaṃ appajānanto “idaṃ kusalan”ti  
vā byākareyyaṃ, “idaṃ akusalan”ti vā byākareyyaṃ;**

Suppose I were to declare that something was skillful or unskillful.

**santi hi kho samaṇabrāhmaṇā paṇḍitā nipuṇā kataparappavādā  
vāavedhirūpā, te bhindantā maññe caranti paññāgatena  
diṭṭhigatāni,**

There are clever ascetics and brahmins who are subtle,  
accomplished in the doctrines of others, hair-splitters. You'd think  
they live to demolish convictions with their intellect.

**te maṃ tattha samanuyuñjeyyuraṃ samanugāheyyuraṃ  
samanubhāseyyuraṃ.**

They might pursue, press, and grill me about that.

**Ye maṃ tattha samanuyuñjeyyuraṃ samanugāheyyuraṃ  
samanubhāseyyuraṃ, tesāhaṃ na sampāyeyyaṃ.**

I'd be stumped by such a grilling.

**Yesāhaṃ na sampāyeyyaṃ, so mamassa vighāto.**

That would be stressful for me,

**Yo mamassa vighāto, so mamassa antarāyo'ti.**

and that stress would be an obstacle.'

**Iti so anuyogabhayā anuyogaparijegucchā nevidaṃ kusalanti  
byākaroti, na panidaṃ akusalanti byākaroti, tattha tattha  
pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati  
amarāvikkhepaṃ:**

So from fear and disgust with examination they avoid stating whether  
something is skillful or unskillful. Whenever they're asked a question,  
they resort to evasiveness and equivocation:

**'evantipi me no; tathātipi me no; aññathātipi me no; notipi me  
no; no notipi me no'ti.**

'I don't say it's like this. I don't say it's like that. I don't say it's  
otherwise. I don't say it's not so. And I don't deny it's not so.'

**Idaṃ, bhikkhave, tatiyaṃ tṭhānaṃ, yaṃ āgamma yaṃ ārabha  
eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ  
puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ. (3:  
15)**

This is the third ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

**Catutthe ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba  
amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā  
vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ?**

And what is the fourth ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā mando hoti  
momūho.**

It's when some ascetic or brahmin is dull and stupid.

**So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno  
vācāvikkhepaṃ āpajjati amarāvikkhepaṃ:**

Because of that, whenever they're asked a question, they resort to evasiveness and equivocation:

**‘atthi paro loko’ti iti ce maṃ pucchasi, ‘atthi paro loko’ti iti ce  
me assa, ‘atthi paro loko’ti iti te naṃ byākareyyaṃ,**

‘Suppose you were to ask me whether there is another world. If I believed there was, I would say so.

**‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me  
no, no notipi me no’ti.**

But I don't say it's like this. I don't say it's like that. I don't say it's otherwise. I don't say it's not so. And I don't deny it's not so.

**‘Natthi paro loko ...pe...**

Suppose you were to ask me whether there is no other world ...

**‘atthi ca natthi ca paro loko ...pe...**

whether there both is and is not another world ...

**‘nevatthi na natthi paro loko ...pe...**

whether there neither is nor is not another world ...

**‘atthi sattā opapātikā ...pe...**

whether there are beings who are reborn spontaneously ...

**‘natthi sattā opapātikā ...pe...**

whether there are not beings who are reborn spontaneously ...

**‘atthi ca natthi ca sattā opapātikā ...pe...**

whether there both are and are not beings who are reborn spontaneously ...

**‘nevatthi na natthi sattā opapātikā ...pe...**

whether there neither are nor are not beings who are reborn spontaneously ...

**‘atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe...**

whether there is fruit and result of good and bad deeds ...

**‘natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe...**

whether there is not fruit and result of good and bad deeds ...

**‘atthi ca natthi ca sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe...**

whether there both is and is not fruit and result of good and bad deeds ...

**‘nevatthi na natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe...**

whether there neither is nor is not fruit and result of good and bad deeds ...

**‘hoti tathāgato paraṃ maraṇā ...pe...**

whether a Realized One exists after death ...

**‘na hoti tathāgato paraṃ maraṇā ...pe...**

whether a Realized One doesn't exist after death ...

**‘hoti ca na ca hoti tathāgato paraṃ maraṇā ...pe...**

whether a Realized One both exists and doesn't exist after death ...

**‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti ce maṃ pucchasi, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti ce me assa, ‘neva hoti na na hoti tathāgato paraṃ maraṇā’ti iti te naṃ byākareyyaṃ,**

whether a Realized One neither exists nor doesn't exist after death. If I believed there was, I would say so.

**‘evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no’ti.**

But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

**Idaṃ, bhikkhave, catutthaṃ t̥hānaṃ, yaṃ āgamma yaṃ ārabba eke samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ. (4: 16)**

This is the fourth ground on which some ascetics and brahmins rely when resorting to evasiveness and equivocation.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi.**

These are the four grounds on which those ascetics and brahmins who are equivocators resort to evasiveness and equivocation whenever they’re asked a question.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ, sabbe te imeheva catūhi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā ...**

Any ascetics and brahmins who resort to equivocation do so on one or other of these four grounds. Outside of this there is none.

**pe...**

The Realized One understands this ...

**yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.**

And those who genuinely praise the Realized One would rightly speak of these things.

### **3.1.5. Adhiccasamuppannavāda**

#### *3.1.5. Doctrines of Origination by Chance*



**Santi, bhikkhave, eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi.**

There are some ascetics and brahmins who theorize about chance. They assert that the self and the cosmos arose by chance on two grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi?**

And what are the two grounds on which they rely?

**Santi, bhikkhave, asaññasattā nāma devā.**

There are gods named ‘non-percipient beings’.

**Saññuppādā ca pana te devā tamhā kāyā cavanti.**

When perception arises they pass away from that host of gods.

**Thānaṃ kho panetaṃ, bhikkhave, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.**

It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

**Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.**

Having done so, they go forth from the lay life to homelessness.

**Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte saññuppādaṃ anussarati, tato paraṃ nānussarati.**

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

**So evamāha:**

They say:

**‘adhiccasamuppanno attā ca loko ca.**

‘The self and the cosmos arose by chance.

**Taṃ kissa hetu?**

Why is that?

**Ahañhi pubbe nāhosim, somhi etarahi ahutvā santatāya pariṇato’ti.**

Because formerly I didn’t exist. Now, having not been, I’ve sprung into existence.’

**Idaṃ, bhikkhave, paṭhamam t̥hānam, yaṃ āgamma yaṃ ārabbhā eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannam attānañca lokañca paññapenti. (1: 17)**

This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

**Dutiye ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbhā adhiccasamuppannikā adhiccasamuppannam attānañca lokañca paññapenti?**

And what is the second ground on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā takkī hoti vīmaṃsī.**

It’s when some ascetic or brahmin relies on logic and inquiry.

**So takkapariyāhataṃ vīmaṃsānucaritaṃ sayampaṭibhānam evamāha:**

They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective:

**‘adhiccasamuppanno attā ca loko cā’ti.**

‘The self and the cosmos arose by chance.’

**Idaṃ, bhikkhave, dutiyam t̥hānam, yaṃ āgamma yaṃ ārabbhā eke samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannam attānañca lokañca paññapenti. (2: 18)**

This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā  
adhiccasamuppannikā adhiccasamuppannaṃ attānañca  
lokañca paññapenti dvīhi vatthūhi.**

These are the two grounds on which those ascetics and brahmins who theorize about chance assert that the self and the cosmos arose by chance.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā  
adhiccasamuppannikā adhiccasamuppannaṃ attānañca  
lokañca paññapenti, sabbe te imeheva dvīhi vatthūhi, etesaṃ vā  
aññatarena, natthi ito bahiddhā ...**

Any ascetics and brahmins who theorize about chance do so on one or other of these two grounds. Outside of this there is none.

**pe...**

The Realized One understands this ...

**yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā  
vadeyyuṃ.**

And those who genuinely praise the Realized One would rightly speak of these things.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā  
pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni  
adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi.**

These are the eighteen grounds on which those ascetics and brahmins who theorize about the past assert various hypotheses concerning the past.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā  
pubbantakappikā pubbantānudiṭṭhino pubbantamārabha  
anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva  
aṭṭhārasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā.**

Any ascetics and brahmins who theorize about the past do so on one or other of these eighteen grounds. Outside of this there is none.

**Tayidaṃ, bhikkhave, tathāgato pajānāti:**

The Realized One understands this:

**‘ime diṭṭhiṭṭhānā evaṅgahitā evaṃparāmatṭhā evaṅgatikā  
bhavanti evaṃabhisamparāyā’ti.**

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

**Taṅca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, taṅca  
pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva  
nibbuti veditā.**

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

**Vedanānaṃ samudayañca atthaṅgamañca assādañca  
ādinavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto,  
bhikkhave, tathāgato.**

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

**Ime kho te, bhikkhave, dhammā gambhīrā duddasā  
duranubodhā santā paṇītā atakkāvacarā nipuṇā  
paṇḍitavedanīyā, ye tathāgato sayāṃ abhiññā sacchikatvā  
pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā  
vadamānā vadeyyuṃ.**

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

**Dutiyabhāṇavāro.**

### **3.2. Aparantakappika**

### 3.2. Theories About the Future

**Santi, bhikkhave, eke samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino, aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi.**

There are some ascetics and brahmins who theorize about the future, and assert various hypotheses concerning the future on forty-four grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi?**

And what are the forty-four grounds on which they rely?

#### 3.2.1. Saññīvāda

##### 3.2.1. Percipient Life After Death

**Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi.**

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a percipient form on sixteen grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi?**

And what are the sixteen grounds on which they rely?

**‘Rūpī attā hoti arogo paraṃ maraṇā saññī’ti naṃ paññapenti. (1: 19)**

They assert: ‘The self is sound and percipient after death, and it is physical ...

**‘Arūpī attā hoti arogo param̐ maraṇā saññī’ti naṃ paññapenti.  
(2: 20)**

non-physical ...

**‘Rūpī ca arūpī ca attā hoti ...pe.... (3: 21)**

both physical and non-physical ...

**‘Nevarūpī nārūpī attā hoti .... (4: 22)**

neither physical nor non-physical ...

**‘Antavā attā hoti .... (5: 23)**

finite ...

**‘Anantavā attā hoti .... (6: 24)**

infinite ...

**‘Antavā ca anantavā ca attā hoti .... (7: 25)**

both finite and infinite ...

**‘Nevantavā nānantavā attā hoti .... (8: 26)**

neither finite nor infinite ...

**‘Ekattasaññī attā hoti .... (9: 27)**

of unified perception ...

**‘Nānattasaññī attā hoti .... (10: 28)**

of diverse perception ...

**‘Parittasaññī attā hoti .... (11: 29)**

of limited perception ...

**‘Appamāṇasaññī attā hoti .... (12: 30)**

of limitless perception ...

**‘Ekantasukhī attā hoti .... (13: 31)**

experiences nothing but happiness ...

**‘Ekantadukkhī attā hoti .... (14: 32)**

experiences nothing but suffering ...

**‘Sukhadukkhī attā hoti .... (15: 33)**

experiences both happiness and suffering ...

**‘Adukkhamasukhī attā hoti arogo param maraṇā saññī’ti naṃ paññapenti. (16: 34)**

experiences neither happiness nor suffering.’

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanam saññim attānam paññapenti soḷasahi vatthūhi.**

These are the sixteen grounds on which those ascetics and brahmins assert that the self lives on after death in a percipient form.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā saññīvādā uddhamāghātanam saññim attānam paññapenti, sabbe te imeheva soḷasahi vatthūhi, etesaṃ vā aññatarena, natthi ito bahiddhā ...**

Any ascetics and brahmins who assert that the self lives on after death in a percipient form do so on one or other of these sixteen grounds. Outside of this there is none.

**pe...**

The Realized One understands this ...

**yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.**

And those who genuinely praise the Realized One would rightly speak of these things.

### **3.2.2. Asaññīvāda**

### 3.2.2. Non-Percipient Life After Death

**Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā asaṅṇīvādā uddhamāghātanam asaṅṇim attānam paññapenti aṭṭhahi vatthūhi.**

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a non-percipient form on eight grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbhā uddhamāghātanikā asaṅṇīvādā uddhamāghātanam asaṅṇim attānam paññapenti aṭṭhahi vatthūhi?**

And what are the eight grounds on which they rely?

**‘Rūpī attā hoti arogo param maraṇā asaṅṇī’ti nam paññapenti.  
(1: 35)**

They assert: ‘The self is sound and non-percipient after death, and it is physical ...

**‘Arūpī attā hoti arogo param maraṇā asaṅṇī’ti nam paññapenti.  
(2: 36)**

non-physical ...

**‘Rūpī ca arūpī ca attā hoti ...pe.... (3: 37)**

both physical and non-physical ...

**‘Nevarūpī nārūpī attā hoti .... (4: 38)**

neither physical nor non-physical ...

**‘Antavā attā hoti .... (5: 39)**

finite ...

**‘Anantavā attā hoti .... (6: 40)**

infinite ...



**‘Antavā ca anantavā ca attā hoti .... (7: 41)**

both finite and infinite ...

**‘Nevantavā nānantavā attā hoti arogo param maraṇā asaṅṅhi’ti  
naṃ paññapenti. (8: 42)**

neither finite nor infinite.’

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā  
asaṅṅhivādā uddhamāghātanam asaṅṅhim attānam paññapenti  
aṭṭhahi vatthūhi.**

These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a non-percipient form.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā  
uddhamāghātanikā asaṅṅhivādā uddhamāghātanam asaṅṅhim  
attānam paññapenti, sabbe te imeheva aṭṭhahi vatthūhi, etesaṃ  
vā aññatarena, natthi ito bahiddhā ...**

Any ascetics and brahmins who assert that the self lives on after death in a non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

**pe...**

The Realized One understands this ...

**yehi tathāgatassa yathābhuccam vaṇṇam sammā vadamānā  
vadeyyum.**

And those who genuinely praise the Realized One would rightly speak of these things.

### **3.2.3. Nevasaṅṅhināsaṅṅhivāda**

#### ***3.2.3. Neither Percipient Nor Non-Percipient Life After Death***

**Santi, bhikkhave, eke samaṇabrāhmaṇā uddhamāghātanikā  
nevasaṅṅhināsaṅṅhivādā, uddhamāghātanam nevasaṅṅhināsaṅṅhim  
attānam paññapenti aṭṭhahi vatthūhi.**

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a neither percipient nor non-percipient form on eight grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabba  
uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātaṇaṃ  
nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi?**  
And what are the eight grounds on which they rely?

**‘Rūpī attā hoti aroga paraṃ maraṇā nevasaññīnāsaññī’ti naṃ  
paññapenti. (1: 43)**

They assert: ‘The self is sound and neither percipient nor non-percipient after death, and it is physical ...

**‘Arūpī attā hoti ...pe.... (2: 44)**  
non-physical ...

**‘Rūpī ca arūpī ca attā hoti .... (3: 45)**  
both physical and non-physical ...

**‘Nevarūpī nārūpī attā hoti .... (4: 46)**  
neither physical nor non-physical ...

**‘Antavā attā hoti .... (5: 47)**  
finite ...

**‘Anantavā attā hoti .... (6: 48)**  
infinite ...

**‘Antavā ca anantavā ca attā hoti .... (7: 49)**  
both finite and infinite ...

**‘Nevantavā nānantavā attā hoti aroga paraṃ maraṇā  
nevasaññīnāsaññī’ti naṃ paññapenti. (8: 50)**

neither finite nor infinite.’

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam̐ nevasaññīnāsaññīm̐ attānam̐ paññapenti aṭṭhahi vatthūhi.**

These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a neither percipient nor non-percipient form.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam̐ nevasaññīnāsaññīm̐ attānam̐ paññapenti, sabbe te imeheva aṭṭhahi vatthūhi ...**

Any ascetics and brahmins who assert that the self lives on after death in a neither percipient nor non-percipient form do so on one or other of these eight grounds. Outside of this there is none.

**pe...**

The Realized One understands this ...

**yehi tathāgatassa yathābhuccam̐ vaṇṇam̐ sammā vadamānā vadeyyum̐.**

And those who genuinely praise the Realized One would rightly speak of these things.

### **3.2.4. Ucchedavāda**

#### **3.2.4. Annihilationism**

**Santi, bhikkhave, eke samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedam̐ vināsam̐ vibhavam̐ paññapenti sattahi vatthūhi.**

There are some ascetics and brahmins who are annihilationists. They assert the annihilation, eradication, and obliteration of an existing being on seven grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabbha ucchedavādā sato sattassa ucchedam̐ vināsam̐ vibhavam̐**

**paññapenti sattahi vatthūhi?**

And what are the seven grounds on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti evaṃdiṭṭhi:**

There are some ascetics and brahmins who have this doctrine and view:

**‘yato kho, bho, ayaṃ attā rūpī cātumahābhūtika mātaṭṭhārasambhavo kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī’ti.**

‘This self is physical, made up of the four primary elements, and produced by mother and father. Since it’s annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

**Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (1: 51)**

That is how some assert the annihilation of an existing being.

**Tamañño evamāha:**

But someone else says to them:

**‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;**  
‘\*That\* self of which you speak does exist, I don’t deny it.

**no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.**  
But that’s not how \*this\* self becomes rightly annihilated.

**Atthi kho, bho, añño attā dibbo rūpī kāmāvacaro kabalīkārahārabhakkho.**

There is another self that is divine, physical, sensual, consuming solid food.

**Taṃ tvaṃ na jānāsi na passasi.**

You don’t know or see that.

**Tamahaṃ jānāmi passāmi.**

But I know it and see it.

**So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī'ti.**

Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

**Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (2: 52)**

That is how some assert the annihilation of an existing being.

**Tamañño evamāha:**

But someone else says to them:

**'atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;**

'\*That\* self of which you speak does exist, I don't deny it.

**no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.**

But that's not how \*this\* self becomes rightly annihilated.

**Atthi kho, bho, añño attā dibbo rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo.**

There is another self that is divine, physical, mind-made, complete in all its various parts, not deficient in any faculty.

**Taṃ tvaṃ na jānāsi na passasi.**

You don't know or see that.

**Tamaṃ jānāmi passāmi.**

But I know it and see it.

**So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī'ti.**

Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

**Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.  
(3: 53)**

That is how some assert the annihilation of an existing being.

**Tamañño evamāha:**

But someone else says to them:

**‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;**  
‘\*That\* self of which you speak does exist, I don’t deny it.

**no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.**  
But that’s not how \*this\* self becomes rightly annihilated.

**Atthi kho, bho, añño attā sabbaso rūpasaññānaṃ samatikkamā  
paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā  
“ananto ākāso”ti ākāsañcāyatanūpago.**

There is another self which has gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, it’s reborn in the dimension of infinite space.

**Taṃ tvaṃ na jānāsi na passasi.**

You don’t know or see that.

**Tamaṃ jānāmi passāmi.**

But I know it and see it.

**So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na  
hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā  
samucchinno hotī’ti.**

Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

**Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.  
(4: 54)**

That is how some assert the annihilation of an existing being.

**Tamañño evamāha:**

But someone else says to them:

**‘atthi kho, bho, eso attā yaṃ tvaṃ vadesi, neso natthīti vadāmi;**

**‘\*That\* self of which you speak does exist, I don’t deny it.**

**no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.**

But that’s not how *\*this\** self becomes rightly annihilated.

**Atthi kho, bho, añño attā sabbaso ākāsañcāyatanam  
samatikkamma “anantaṃ viññāṇaṃ”ti viññāṇañcāyatanūpago.**

There is another self which has gone totally beyond the dimension of infinite space. Aware that “consciousness is infinite”, it’s reborn in the dimension of infinite consciousness.

**Taṃ tvaṃ na jānāsi na passasi.**

You don’t know or see that.

**Tamaṃ jānāmi passāmi.**

But I know it and see it.

**So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na  
hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā  
samucchinno hotī’ti.**

Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

**Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti.  
(5: 55)**

That is how some assert the annihilation of an existing being.

**Tamañño evamāha:**

But someone else says to them:

**‘atthi kho, bho, so attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;**

**‘\*That\* self of which you speak does exist, I don’t deny it.**

**no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.**

But that’s not how *\*this\** self becomes rightly annihilated.

**Atthi kho, bho, añño attā sabbaso viññāṇañcāyatanam  
samatikkamma “natthi kiñcī”ti ākiñcaññāyatanūpago.**

There is another self that has gone totally beyond the dimension of infinite consciousness. Aware that “there is nothing at all”, it’s been reborn in the dimension of nothingness.

**Tam tvaṃ na jānāsi na passasi.**

You don’t know or see that.

**Tamaham jānāmi passāmi.**

But I know it and see it.

**So kho, bho, attā yato kāyassa bheda ucchijjati vinassati, na  
hoti param maraṇā, ettāvatā kho, bho, ayaṃ attā sammā  
samucchinno hotī”ti.**

Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’

**Ittheke sato sattassa ucchedam vināsam vibhavam paññapenti.  
(6: 56)**

That is how some assert the annihilation of an existing being.

**Tamañño evamāha:**

But someone else says to them:

**‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;**

‘\*That\* self of which you speak does exist, I don’t deny it.

**no ca kho, bho, ayaṃ attā ettāvatā sammā samucchinno hoti.**

But that’s not how \*this\* self becomes rightly annihilated.

**Atthi kho, bho, añño attā sabbaso ākiñcaññāyatanam  
samatikkamma “santametam paṇītametan”ti  
nevasaññānāsaññāyatanūpago.**

There is another self that has gone totally beyond the dimension of nothingness. Aware that “this is peaceful, this is sublime”, it’s been reborn in the dimension of neither perception nor non-perception.

**Tam tvaṃ na jānāsi na passasi.**



You don't know or see that.

**Tamahaṃ jānāmi passāmi.**

But I know it and see it.

**So kho, bho, attā yato kāyassa bhedā ucchijjati vinassati, na hoti paraṃ maraṇā, ettāvatā kho, bho, ayaṃ attā sammā samucchinno hotī'ti.**

Since this self is annihilated and destroyed when the body breaks up, and doesn't exist after death, that's how this self becomes rightly annihilated.'

**Ittheke sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti. (7: 57)**

That is how some assert the annihilation of an existing being.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi vatthūhi.**

These are the seven grounds on which those ascetics and brahmins assert the annihilation, eradication, and obliteration of an existing being.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ucchedavādā sato sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti, sabbe te imeheva sattahi vatthūhi ...**

Any ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being do so on one or other of these seven grounds. Outside of this there is none.

**pe...**

The Realized One understands this ...

**yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.**

And those who genuinely praise the Realized One would rightly speak of these things.

### 3.2.5. Diṭṭhadhammanibbānavāda

#### 3.2.5. *Extinguishment in the Present Life*

**Santi, bhikkhave, eke samaṇabrāhmaṇā  
diṭṭhadhammanibbānavādā sato sattassa  
paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi.**

There are some ascetics and brahmins who speak of extinguishment in the present life. They assert the ultimate extinguishment of an existing being in the present life on five grounds.

**Te ca bhonto samaṇabrāhmaṇā kimāgamma kimārabha  
diṭṭhadhammanibbānavādā sato sattassa  
paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi?**

And what are the five grounds on which they rely?

**Idha, bhikkhave, ekacco samaṇo vā brāhmaṇo vā evaṃvādī hoti  
evaṃdiṭṭhi:**

There are some ascetics and brahmins who have this doctrine and view:

**‘yato kho, bho, ayaṃ attā pañcahi kāmaguṇehi samappito  
samaṅgībhūto paricāreti, ettāvatā kho, bho, ayaṃ attā  
paramadiṭṭhadhammanibbānaṃ patto hotī’ti.**

‘When this self amuses itself, supplied and provided with the five kinds of sensual stimulation, that’s how this self attains ultimate extinguishment in the present life.’

**Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ  
paññapenti. (1: 58)**

That is how some assert the extinguishment of an existing being in the present life.

**Tamañño evamāha:**

But someone else says to them:

**‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;**

‘\*That\* self of which you speak does exist, I don’t deny it.

**no ca kho, bho, ayaṃ attā ettāvatā  
paramadiṭṭhadhammanibbānaṃ patto hoti.**

But that's not how \*this\* self attains ultimate extinguishment in the present life.

**Taṃ kissa hetu?**

Why is that?

**Kāmā hi, bho, aniccā dukkhā vipariṇāmadhammā, tesaṃ  
vipariṇāmaññathābhāvā uppajjanti  
soka-parideva-dukkha-domanassa-upāyāsā.**

Because sensual pleasures are impermanent, suffering, and perishable. Their decay and perishing give rise to sorrow, lamentation, pain, sadness, and distress.

**Yato kho, bho, ayaṃ attā vivicceva kāmehi vivicca akusalehi  
dhammehi savitakkaṃ savicāraṃ viveka-jaṃ pītisukhaṃ  
paṭhamaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho,  
ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti.**

Quite secluded from sensual pleasures, secluded from unskillful qualities, this self enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That's how this self attains ultimate extinguishment in the present life.'

**Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ  
paññapenti. (2: 59)**

That is how some assert the extinguishment of an existing being in the present life.

**Tamañño evamāha:**

But someone else says to them:

**'atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;**

\*That\* self of which you speak does exist, I don't deny it.

**no ca kho, bho, ayaṃ attā ettāvatā  
paramadiṭṭhadhammanibbānaṃ patto hoti.**

But that's not how \*this\* self attains ultimate extinguishment in the present life.

**Taṃ kissa hetu?**

Why is that?

**Yadeva tattha vitakkitaṃ vicāritaṃ, etenetaṃ oḷārikaṃ akkhāyati.**

Because the placing of the mind and the keeping it connected there are coarse.

**Yato kho, bho, ayaṃ attā vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī'ti.**

But when the placing of the mind and keeping it connected are stilled, this self enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. That's how this self attains ultimate extinguishment in the present life.'

**Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti. (3: 60)**

That is how some assert the extinguishment of an existing being in the present life.

**Tamañño evamāha:**

But someone else says to them:

**'atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;**

'\*That\* self of which you speak does exist, I don't deny it.

**no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti.**

But that's not how \*this\* self attains ultimate extinguishment in the present life.

**Taṃ kissa hetu?**

Why is that?

**Yadeva tattha pītigataṃ cetaso uppilāvitattaṃ, etenetaṃ oḷārikaṃ akkhāyati.**

Because the rapture and emotional excitement there are coarse.

**Yato kho, bho, ayaṃ attā pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti “upekkhako satimā sukhavihārī”ti, tatiyaṃ jhānaṃ upasampajja viharati, ettāvatā kho, bho, ayaṃ attā paramadiṭṭhadhammanibbānaṃ patto hotī’ti.**

But with the fading away of rapture, this self enters and remains in the third absorption, where it meditates with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss”. That’s how this self attains ultimate extinguishment in the present life.’

**Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ paññapenti. (4: 61)**

That is how some assert the extinguishment of an existing being in the present life.

**Tamañño evamāha:**

But someone else says to them:

**‘atthi kho, bho, eso attā, yaṃ tvaṃ vadesi, neso natthīti vadāmi;**

**‘\*That\* self of which you speak does exist, I don’t deny it.**

**no ca kho, bho, ayaṃ attā ettāvatā paramadiṭṭhadhammanibbānaṃ patto hoti.**

But that’s not how \*this\* self attains ultimate extinguishment in the present life.

**Taṃ kissa hetu?**

Why is that?

**Yadeva tattha sukhamiti cetaso ābhogo, etenetaṃ oḷārikaṃ akkhāyati.**

Because the bliss and enjoyment there are coarse.

**Yato kho, bho, ayaṃ attā sukhassa ca pahānā dukkhassa ca  
pahānā pubbeva somanassadomanassānaṃ atthaṅgamā  
adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ  
upasampajja viharati, ettāvatā kho, bho, ayaṃ attā  
paramadiṭṭhadhammanibbānaṃ patto hotī'ti.**

But giving up pleasure and pain, and ending former happiness and sadness, this self enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how this self attains ultimate extinguishment in the present life.'

**Ittheke sato sattassa paramadiṭṭhadhammanibbānaṃ  
paññapenti. (5: 62)**

That is how some assert the extinguishment of an existing being in the present life.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā  
diṭṭhadhammanibbānavādā sato sattassa  
paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi.**

These are the five grounds on which those ascetics and brahmins assert the ultimate extinguishment of an existing being in the present life.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā  
diṭṭhadhammanibbānavādā sato sattassa  
paramadiṭṭhadhammanibbānaṃ paññapenti, sabbe te imeheva  
pañcahi vatthūhi ...**

Any ascetics and brahmins who assert the ultimate extinguishment of an existing being in the present life do so on one or other of these five grounds. Outside of this there is none.

**pe...**

The Realized One understands this ...

**yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā  
vadeyyuṃ.**

And those who genuinely praise the Realized One would rightly speak of these things.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi.**

These are the forty-four grounds on which those ascetics and brahmins who theorize about the future assert various hypotheses concerning the future.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti, sabbe te imeheva catucattārīsāya vatthūhi ...**

Any ascetics and brahmins who theorize about the future do so on one or other of these forty-four grounds. Outside of this there is none.

**pe...**

The Realized One understands this ...

**yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā vadamānā vadeyyuṃ.**

And those who genuinely praise the Realized One would rightly speak of these things.

**Imehi kho te, bhikkhave, samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi.**

These are the sixty-two grounds on which those ascetics and brahmins who theorize about the past and the future assert various hypotheses concerning the past and the future.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā pubbantakappikā vā aparantakappikā vā pubbantāparantakappikā vā pubbantāparantānudiṭṭhino**

**pubbantāparantaṃ ārabbha anekavihitāni adhimuttipadāni  
abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi, etesaṃ vā  
aññatarena; natthi ito bahiddhā.**

Any ascetics and brahmins who theorize about the past or the future do so on one or other of these sixty-two grounds. Outside of this there is none.

**Tayidaṃ, bhikkhave, tathāgato pajānāti:**

The Realized One understands this:

**‘ime diṭṭhiṭṭhānā evaṅgahitā evaṃparāmaṭṭhā evaṅgatikā  
bhavanti evaṃabhisamparāyā’ti.**

‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’

**Taṅca tathāgato pajānāti, tato ca uttaritaraṃ pajānāti, taṅca  
pajānanaṃ na parāmasati, aparāmasato cassa paccattaññeva  
nibbuti veditā.**

He understands this, and what goes beyond this. Yet since he does not misapprehend that understanding, he has realized extinguishment within himself.

**Vedanānaṃ samudayañca atthaṅgamañca assādañca  
ādīnavañca nissaraṇaṃ yathābhūtaṃ veditvā anupādāvimutto,  
bhikkhave, tathāgato.**

Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

**Ime kho te, bhikkhave, dhammā gambhīrā duddasā  
duranubodhā santā paṇītā atakkāvacarā nipuṇā  
paṇḍitavedanīyā, ye tathāgato sayamaṃ abhiññā sacchikatvā  
pavedeti, yehi tathāgatassa yathābhuccaṃ vaṇṇaṃ sammā  
vadamānā vadeyyuṃ.**

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute—which the Realized One makes



known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

#### **4. Attālokapaññattivatthu**

*4. The Grounds For Assertions About the Self and the Cosmos*

##### **4.1. Paritassitavipphanditavāra**

*4.1. Anxiety and Evasiveness*

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.**

Now, these things are only the feeling of those who do not know or see, the agitation and evasiveness of those under the sway of craving. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.**

partially eternal on four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, tadapi tesam bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.**

finite or infinite on four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā  
tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti  
amarāvikkhepaṃ catūhi vatthūhi, tadapi tesaṃ bhavataṃ  
samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ  
taṇhāgatānaṃ paritassitavipphanditameva.**

or they resort to equivocation on four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā  
adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi  
vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ  
ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ  
paritassitavipphanditameva.**

or they assert that the self and the cosmos arose by chance on two grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā  
pubbantānudiṭṭhino pubbantaṃ ārabha anekavihitāni  
adhimuttipadāni abhivadanti atṭhārasahi vatthūhi, tadapi tesaṃ  
bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ  
vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.**

they theorize about the past on these eighteen grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā  
saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti  
soḷasahi vatthūhi, tadapi tesaṃ bhavataṃ  
samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ  
taṇhāgatānaṃ paritassitavipphanditameva.**

or they assert that the self lives on after death in a percipient form on sixteen grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā  
asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti  
atṭhahi vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ  
ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ  
paritassitavipphanditameva.**

or that the self lives on after death in a non-percipient form on eight grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam nevasaññīnāsaññim attānam paññapenti aṭṭhahi vatthūhi, tadapi tesam bhavataṁ samaṇabrāhmaṇānam ajānataṁ apassataṁ vedayitaṁ taṇhāgatānam paritassitavipphanditameva.**

or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedaṁ vināsaṁ vibhavaṁ paññapenti sattahi vatthūhi, tadapi tesam bhavataṁ samaṇabrāhmaṇānam ajānataṁ apassataṁ vedayitaṁ taṇhāgatānam paritassitavipphanditameva.**

or they assert the annihilation of an existing being on seven grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānam paññapenti pañcahi vatthūhi, tadapi tesam bhavataṁ samaṇabrāhmaṇānam ajānataṁ apassataṁ vedayitaṁ taṇhāgatānam paritassitavipphanditameva.**

or they assert the ultimate extinguishment of an existing being in the present life on five grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṁ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi tesam bhavataṁ samaṇabrāhmaṇānam ajānataṁ apassataṁ vedayitaṁ taṇhāgatānam paritassitavipphanditameva.**

they theorize about the future on these forty-four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabbhā anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, tadapi tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ ajānataṃ apassataṃ vedayitaṃ taṇhāgatānaṃ paritassitavipphanditameva.**

When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, these things are only the feeling of those who do not know or see, the agitation and evasiveness of those under the sway of craving.

## **4.2. Phassapaccayāvāra**

### *4.2. Conditioned by Contact*

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.**

Now, these things are conditioned by contact. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, tadapi phassapaccayā.**

partially eternal on four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, tadapi phassapaccayā.**

finite or infinite on four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, tadapi phassapaccayā.**  
or they resort to equivocation on four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, tadapi phassapaccayā.**  
or they assert that the self and the cosmos arose by chance on two grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, tadapi phassapaccayā.**  
they theorize about the past on these eighteen grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, tadapi phassapaccayā.**  
or they assert that the self lives on after death in a percipient form on sixteen grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.**  
or that the self lives on after death in a non-percipient form on eight grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanaṃ nevasaññīnāsaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, tadapi phassapaccayā.**  
or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato  
sattassa ucchedaṃ vināsaṃ vibhavaṃ paññapenti sattahi  
vatthūhi, tadapi phassapaccayā.**

or they assert the annihilation of an existing being on seven grounds

...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā  
diṭṭhadhammanibbānavādā sato sattassa  
paramadiṭṭhadhammanibbānaṃ paññapenti pañcahi vatthūhi,  
tadapi phassapaccayā.**

or they assert the ultimate extinguishment of an existing being in the  
present life on five grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā  
aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni  
adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, tadapi  
phassapaccayā.**

they theorize about the future on these forty-four grounds ...

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca  
aparantakappikā ca pubbantāparantakappikā ca  
pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha  
anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi,  
tadapi phassapaccayā.**

When those ascetics and brahmins theorize about the past and the  
future on these sixty-two grounds, that too is conditioned by contact.

### **4.3. Netam̐thānaṃvijjativāra**

#### **4.3. Not Possible**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassataṃ  
attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra  
phassā paṭisaṃvedissantīti netam̐ thānaṃ vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ekaccaṃ sassataṃ ekaccaṃ asassataṃ attānañca lokañca paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā antānantikā antānantaṃ lokassa paññapenti catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā amarāvikkhepikā tattha tattha pañhaṃ puṭṭhā samānā vācāvikkhepaṃ āpajjanti amarāvikkhepaṃ catūhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā adhiccasamuppannikā adhiccasamuppannaṃ attānañca lokañca paññapenti dvīhi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā pubbantānudiṭṭhino pubbantaṃ ārabba anekavihitāni adhimuttipadāni abhivadanti aṭṭhārasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā uddhamāghātanaṃ saññiṃ attānaṃ paññapenti soḷasahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā, uddhamāghātanaṃ asaññiṃ attānaṃ paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānaṃ vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā uddhamāghātanikā nevasaññīnāsaññīvādā uddhamāghātanam nevasaññīnāsaññim attānam paññapenti aṭṭhahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānam vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā ucchedavādā sato sattassa ucchedam vināsam vibhavam paññapenti sattahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānam vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā sato sattassa paramadiṭṭhadhammanibbānam paññapenti pañcahi vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānam vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā aparantakappikā aparantānudiṭṭhino aparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti catucattārīsāya vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānam vijjati.**

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni abhivadanti dvāsaṭṭhiyā vatthūhi, te vata aññatra phassā paṭisaṃvedissantīti netaṃ ṭhānam vijjati.**  
Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, it is not possible that they should experience these things without contact.

#### **4.4. Diṭṭhigatikādhiṭṭhānavatṭakathā**

##### **4.4. *Dependent Origination***

**Tatra, bhikkhave, ye te samaṇabrāhmaṇā sassatavādā sassatam attānañca lokañca paññapenti catūhi vatthūhi, yepi te**



**samaṇabrāhmaṇā ekaccasassatikā ekaccaasassatikā ...pe...**

**yepi te samaṇabrāhmaṇā antānantikā ...**

**yepi te samaṇabrāhmaṇā amarāvikkhepikā ...**

**yepi te samaṇabrāhmaṇā adhiccasamuppannikā ...**

**yepi te samaṇabrāhmaṇā pubbantakappikā ...**

**yepi te samaṇabrāhmaṇā uddhamāghātanikā saññīvādā ...**

**yepi te samaṇabrāhmaṇā uddhamāghātanikā asaññīvādā ...**

**yepi te samaṇabrāhmaṇā uddhamāghātanikā  
nevasaññīnāsaññīvādā ...**

**yepi te samaṇabrāhmaṇā ucchedavādā ...**

**yepi te samaṇabrāhmaṇā diṭṭhadhammanibbānavādā ...**

**yepi te samaṇabrāhmaṇā aparantakappikā ...**

**yepi te samaṇabrāhmaṇā pubbantakappikā ca aparantakappikā  
ca pubbantāparantakappikā ca pubbantāparantānudiṭṭhino  
pubbantāparantaṃ ārabha anekavihitāni adhimuttipadāni  
abhivadanti dvāsaṭṭhiyā vatthūhi, sabbe te chahi  
phassāyatanehi phussa phussa paṭisaṃvedenti tesāṃ  
vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ,  
upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā  
jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā  
sambhavanti.**

Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, all of them experience this by repeated contact through the six fields of contact. Their feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

## **5. Vivatṭakathādi**

## 5. The End of the Round

**Yato kho, bhikkhave, bhikkhu channaṃ phassāyatanānaṃ  
samudayaṇca atthaṅgamaṇca assādaṇca ādīnavaṇca  
nissaraṇaṇca yathābhūtaṃ pajānāti, ayaṃ imehi sabbeheva  
uttarītaraṃ pajānāti.**

When a mendicant truly understands the six fields of contacts' origin, ending, gratification, drawback, and escape, they understand what lies beyond all these things.

**Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā  
pubbantakappikā vā aparantakappikā vā  
pubbantāparantakappikā vā pubbantāparantānudiṭṭhino  
pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni  
abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā,  
ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā  
antojālīkatāva ummujjamānā ummujjanti.**

All of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

**Seyyathāpi, bhikkhave, dakkho kevaṭṭo vā kevaṭṭantevāsī vā  
sukhumacchikena jālena parittaṃ udakadahaṃ otthareyya.  
Tassa evamassa: 'ye kho keci imasmiṃ udakadahe oḷārikā  
pāṇā, sabbe te antojālīkatā. Ettha sitāva ummujjamānā  
ummujjanti; ettha pariyāpannā antojālīkatāva ummujjamānā  
ummujjanti'ti;**

Suppose a deft fisherman or his apprentice were to cast a fine-meshed net over a small pond. They'd think: 'Any sizable creatures in this pond will be trapped in the net. Wherever they emerge they are caught and trapped in this very net.'

**evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā  
pubbantakappikā vā aparantakappikā vā  
pubbantāparantakappikā vā pubbantāparantānudiṭṭhino  
pubbantāparantaṃ ārabba anekavihitāni adhimuttipadāni**

**abhivadanti, sabbe te imeheva dvāsaṭṭhiyā vatthūhi antojālīkatā ettha sitāva ummujjamānā ummujjanti, ettha pariyāpannā antojālīkatāva ummujjamānā ummujjanti.**

In the same way, all of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

**Ucchinnabhavanettiko, bhikkhave, tathāgatassa kāyo tiṭṭhati.**

The Realized One's body remains, but his attachment to rebirth has been cut off.

**Yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā.**

As long as his body remains he will be seen by gods and humans.

**Kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā.**

But when his body breaks up, after life has ended, gods and humans will see him no more.

**Seyyathāpi, bhikkhave, ambapiṇḍiyā vaṇṭacchinnāya yāni kānici ambāni vaṇṭapaṭibandhāni, sabbāni tāni tadanvayāni bhavanti;**

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along.

**evameva kho, bhikkhave, ucchinnabhavanettiko tathāgatassa kāyo tiṭṭhati,**

In the same way, the Realized One's body remains, but his attachment to rebirth has been cut off.

**yāvassa kāyo ṭhassati, tāva naṃ dakkhanti devamanussā,**

As long as his body remains he will be seen by gods and humans.

**kāyassa bhedaṃ uddhaṃ jīvitapariyādānā na naṃ dakkhanti devamanussā”ti.**

But when his body breaks up, after life has ended, gods and humans will see him no more.”

**Evam vutte, āyasmā ānando bhagavantaṃ etadavoca:**

When he had spoken, Venerable Ānanda said to the Buddha,

**“acchariyaṃ, bhante, abbhutaṃ, bhante, ko nāmo ayaṃ,  
bhante, dhammapariyāyo”ti?**

“It’s incredible, sir, it’s amazing! What is the name of this exposition of the teaching?”

**“Tasmātiha tvaṃ, ānanda, imaṃ dhammapariyāyaṃ  
atthajālantiṃ naṃ dhārehi, dhammajālantiṃ naṃ dhārehi,  
brahmajālantiṃ naṃ dhārehi, diṭṭhijālantiṃ naṃ dhārehi,  
anuttaro saṅgāmaṃ vijayotiṃ naṃ dhārehi”ti.**

“Well, then, Ānanda, you may remember this exposition of the teaching as ‘The Net of Meaning’, or else ‘The Net of the Teaching’, or else ‘The Prime Net’, or else ‘The Net of Views’, or else ‘The Supreme Victory in Battle’.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.**

Satisfied, the mendicants were happy with what the Buddha said.

**Imasmiṃca pana veyyākaraṇasmiṃ bhaññaṃ dasasahassī  
lokadhātu akampitthāti.**

And while this discourse was being spoken, the galaxy shook.

**Brahmajālasuttaṃ niṭṭhitaṃ paṭhamaṃ.**

## 2. Sāmaññaphalasutta *The Fruits of the Ascetic Life*

### 1. Rājāmaccaṭṭhā

#### 1. *A Discussion With the King's Ministers*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati jīvakaṃ  
komārabhaccassa ambavane mahatā bhikkhusaṅghena  
saddhiṃ aḍḍhatejasehi bhikkhusatehi.**

At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca, together with a large Saṅgha of 1,250 mendicants.

**Tena kho pana samayena rājā māgadho ajātasattu vedehiputto  
tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya  
puṇṇamāya rattiyā rājāmaccaparivuto uparipāsādavaragato  
nisinno hoti.**

Now, at that time it was the sabbath—the Komudi full moon on the fifteenth day of the fourth month—and King Ajātasattu Vedehiputta of Magadha was sitting upstairs in the stilt longhouse surrounded by his ministers.

**Atha kho rājā māgadho ajātasattu vedehiputto tadahuposathe  
udānaṃ udānesi:**

Then Ajātasattu expressed this heartfelt sentiment,

**“ramaṇīyā vata bho dosinā ratti, abhirūpā vata bho dosinā ratti,  
dassanīyā vata bho dosinā ratti, pāsādikā vata bho dosinā ratti,**

**lakkhaññā vata bho dosinā ratti.**

“Oh, sirs, this moonlit night is so very delightful, so beautiful, so glorious, so lovely, so striking.

**Kaṃ nu khvajja samaṇaṃ vā brāhmaṇaṃ vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ paṣīdeyyā”ti?**

Now, what ascetic or brahmin might I pay homage to today, paying homage to whom my mind might find peace?”

**Evaṃ vutte, aññataro rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtaṃ etadavoca:**

When he had spoken, one of the king’s ministers said to him,

**“ayaṃ, deva, pūraṇo kassapo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanupatto.**

“Sire, Pūraṇa Kassapa leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

**Taṃ devo pūraṇaṃ kassapaṃ payirupāsatu.**

Let Your Majesty pay homage to him.

**Appeva nāma devassa pūraṇaṃ kassapaṃ payirupāsato cittaṃ paṣīdeyyā”ti.**

Hopefully in so doing your mind will find peace.”

**Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.**

But when he had spoken, the king remained silent.

**Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtaṃ etadavoca:**

Another of the king’s ministers said to him,

**“ayaṃ, deva, makkhali gosālo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tithakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanupatto.**

“Sire, Makkhali Gosāla leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

**Taṃ devo makkhalīṃ gosālaṃ payirupāsatu.**

Let Your Majesty pay homage to him.

**Appeva nāma devassa makkhalīṃ gosālaṃ payirupāsato cittaṃ paśideyyā”ti.**

Hopefully in so doing your mind will find peace.”

**Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.**

But when he had spoken, the king remained silent.

**Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattaṃ vedehiputtaṃ etadavoca:**

Another of the king’s ministers said to him,

**“ayaṃ, deva, ajito kesakambalo saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī tittakaro sādhusammato bahujaṇassa rattaññū cirapabbajito addhagato vayoanuppatto.**

“Sire, Ajita Kesakambala leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

**Taṃ devo ajitaṃ kesakambalaṃ payirupāsatu.**

Let Your Majesty pay homage to him.

**Appeva nāma devassa ajitaṃ kesakambalaṃ payirupāsato cittaṃ paśideyyā”ti.**

Hopefully in so doing your mind will find peace.”

**Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.**

But when he had spoken, the king remained silent.

**Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtaṃ etadavoca:**

Another of the king's ministers said to him,

**“ayaṃ, deva, pakudho kaccāyano saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.**

“Sire, Pakudha Kaccāyana leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

**Taṃ devo pakudhaṃ kaccāyanaṃ payirupāsatu.**

Let Your Majesty pay homage to him.

**Appeva nāma devassa pakudhaṃ kaccāyanaṃ payirupāsato cittaṃ pasīdeyyā”ti.**

Hopefully in so doing your mind will find peace.”

**Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahoṣi.**

But when he had spoken, the king remained silent.

**Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtaṃ etadavoca:**

Another of the king's ministers said to him,

**“ayaṃ, deva, saṅcayo belaṭṭhaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.**

“Sire, Saṅjaya Belaṭṭhiputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

**Taṃ devo saṅcayaṃ belaṭṭhaputtaṃ payirupāsatu.**

Let Your Majesty pay homage to him.



**Appeva nāma devassa sañcayaṃ belaṭṭhaputtaṃ payirupāsato cittaṃ pasīdeyyā”ti.**

Hopefully in so doing your mind will find peace.”

**Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.**

But when he had spoken, the king remained silent.

**Aññataropi kho rājāmacco rājānaṃ māgadhaṃ ajātasattum vedehiputtaṃ etadavoca:**

Another of the king’s ministers said to him,

**“ayaṃ, deva, nigaṇṭho nāṭaputto saṅghī ceva gaṇī ca gaṇācariyo ca ñāto yasassī titthakaro sādhusammato bahujanassa rattaññū cirapabbajito addhagato vayoanuppatto.**

“Sire, Nigaṇṭha Nātaputta leads an order and a community, and teaches a community. He’s a well-known and famous religious founder, regarded as holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life.

**Taṃ devo nigaṇṭhaṃ nāṭaputtaṃ payirupāsatu.**

Let Your Majesty pay homage to him.

**Appeva nāma devassa nigaṇṭhaṃ nāṭaputtaṃ payirupāsato cittaṃ pasīdeyyā”ti.**

Hopefully in so doing your mind will find peace.”

**Evaṃ vutte, rājā māgadho ajātasattu vedehiputto tuṇhī ahosi.**

But when he had spoken, the king remained silent.

## **2. Komārabhaccajīvakkathā**

### *2. A Discussion With Jīvaka Komārabhacca*

**Tena kho pana samayena jīvako komārabhacco rañño māgadhasa ajātasattussa vedehiputtassa avidūre tuṇhībhūto nisinno hoti.**

Now at that time Jīvaka Komārabhacca was sitting silently not far from the king.

**Atha kho rājā māgadho ajātasattu vedehiputto jīvakaṃ komārabhaccaṃ etadavoca:**

Then the king said to him,

**“tvaṃ pana, samma jīvaka, kiṃ tuṇhī”ti?**

“But my dear Jīvaka, why are you silent?”

**“Ayaṃ, deva, bhagavā arahaṃ sammāsambuddho amhākaṃ ambavane viharati mahatā bhikkhusaṅghena saddhiṃ aḍḍhatejasehi bhikkhusatehi.**

“Sire, the Blessed One, the perfected one, the fully awakened Buddha is staying in my mango grove together with a large Saṅgha of 1,250 mendicants.

**Taṃ kho pana bhagavantam evaṃ kalyāṇo kittisaddo abbhuggato:**

He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Taṃ devo bhagavantam payirupāsatu.**

Let Your Majesty pay homage to him.

**Appeva nāma devassa bhagavantam payirupāsato cittaṃ paśideyyā”ti.**

Hopefully in so doing your mind will find peace.”

**“Tena hi, samma jīvaka, hatthiyānāni kappāpehī”ti.**

“Well then, my dear Jīvaka, have the elephants readied.”

**“Evaṃ, devā”ti kho jīvako komārabhacco rañño māgadhassa  
ajātasattussa vedehiputtassa paṭissuṇitvā pañcamattāni  
hatthinikāsatāni kappāpetvā rañño ca ārohaṇīyaṃ nāgaṃ,  
rañño māgadhassa ajātasattussa vedehiputtassa paṭivedesi:**

“Yes, Your Majesty,” replied Jīvaka. He had around five hundred female elephants readied, in addition to the king’s bull elephant for riding. Then he informed the king,

**“kappitāni kho te, deva, hatthiyānāni,**

“The elephants are ready, sire.

**yassadāni kālaṃ maññasī”ti.**

Please go at your convenience.”

**Atha kho rājā māgadho ajātasattu vedehiputto pañcasu  
hatthinikāsatesu paccekā itthiyo āropetvā ārohaṇīyaṃ nāgaṃ  
abhiruhitvā ukkāsu dhāriyamānāsu rājagahamhā niyyāsi  
mahaccarājānubhāvena, yena jīvakassa komārabhaccassa  
ambavanaṃ tena pāyāsi.**

Then King Ajātasattu had women mounted on each of the five hundred female elephants, while he mounted his bull elephant. With attendants carrying torches, he set out in full royal pomp from Rājagaha to Jīvaka’s mango grove.

**Atha kho rañño māgadhassa ajātasattussa vedehiputtassa  
avidūre ambavanassa ahudeva bhayaṃ, ahu chambhitattaṃ,  
ahu lomahaṃso.**

But as he drew near the mango grove, the king became frightened, scared, his hair standing on end.

**Atha kho rājā māgadho ajātasattu vedehiputto bhīto saṃviggo  
lomahaṭṭhajāto jīvakaṃ komārabhaccaṃ etadavoca:**

He said to Jīvaka,

**“kacci maṃ, samma jīvaka, na vañcesi?**

“My dear Jīvaka, I hope you’re not deceiving me!

**Kacci mañ, samma jīvaka, na palambhesi?**

I hope you're not betraying me!

**Kacci mañ, samma jīvaka, na paccatthikānañ desi?**

I hope you're not turning me over to my enemies!

**Kathañhi nāma tāva mahato bhikkhusaṅghassa  
aḍḍhateḷasānañ bhikkhusatānañ neva khipitasaddo bhavissati,  
na ukkāsitassaddo na nigghoso"ti.**

For how on earth can there be no sound of coughing or clearing throats or any noise in such a large Saṅgha of 1,250 mendicants?"

**"Mā bhāyi, mahārāja, mā bhāyi, mahārāja.**

"Do not fear, great king, do not fear!

**Na tañ, deva, vañcemi;**

I am not deceiving you,

**na tañ, deva, palambhāmi;**

or betraying you,

**na tañ, deva, paccatthikānañ demi.**

or turning you over to your enemies.

**Abhikkama, mahārāja, abhikkama, mahārāja, ete maṇḍalamāle  
dīpā jhāyanti"ti.**

Go forward, great king, go forward! Those are lamps shining in the pavilion."

### **3. Sāmaññaphalapucchā**

#### **3. The Question About the Fruits of the Ascetic Life**

**Atha kho rājā māgadho ajātasattu vedehiputto yāvatikā nāgassa  
bhūmi nāgena gantvā, nāgā paccorohitvā, pattikova yena  
maṇḍalamālassa dvārañ tenupasaṅkami; upasaṅkamitvā  
jīvakañ komārabhaccañ etadavoca:**

Then King Ajātasattu rode on the elephant as far as the terrain allowed, then descended and approached the pavilion door on foot, where he asked Jīvaka,

**“kahaṃ pana, samma jīvaka, bhagavā”ti?**

“But my dear Jīvaka, where is the Buddha?”

**“Eso, mahārāja, bhagavā;**

“That is the Buddha, great king, that is the Buddha!

**eso, mahārāja, bhagavā majjhimam thambham nissāya  
puratthābhimukho nisinno purakkhato bhikkhusaṅghassā”ti.**

He’s sitting against the central column facing east, in front of the Saṅgha of mendicants.”

**Atha kho rājā māgadho ajātasattu vedehiputto yena bhagavā  
tenupasaṅkami; upasaṅkamtivā ekamantaṃ aṭṭhāsi.**

Then the king went up to the Buddha and stood to one side.

**Ekamantaṃ ṭhito kho rājā māgadho ajātasattu vedehiputto  
tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅgham anuviloketvā  
rahadamiva vipasannaṃ udānaṃ udānesi:**

He looked around the Saṅgha of monks, who were so very silent, like a still, clear lake, and expressed this heartfelt sentiment,

**“iminā me upasamena udayabhaddo kumāro samannāgato  
hotu, yenetarahi upasamena bhikkhusaṅgho samannāgato”ti.**

“May my son, Prince Udāyibhadda, be blessed with such peace as the Saṅgha of mendicants now enjoys!”

**“Agamā kho tvaṃ, mahārāja, yathāpemaṃ”ti.**

“Has your mind gone to one you love, great king?”

**“Piyo me, bhante, udayabhaddo kumāro.**

“I love my son, sir, Prince Udāyibhadda.

**Iminā me, bhante, upasamena udayabhaddo kumāro  
samannāgato hotu yenetarahi upasamena bhikkhusaṅgho  
samannāgato”ti.**

May he be blessed with such peace as the Saṅgha of mendicants now enjoys!”

**Atha kho rājā māgadho ajātasattu vedehiputto bhagavantam  
abhivādetvā, bhikkhusaṅghassa añjaliṃ paṇāmetvā,  
ekamantaṃ nisīdi.**

Then the king bowed to the Buddha, raised his joined palms toward the Saṅgha, and sat down to one side.

**Ekamantaṃ nisinno kho rājā māgadho ajātasattu vedehiputto  
bhagavantaṃ etadavoca:**

He said to the Buddha,

**“puccheyyāmaṃ, bhante, bhagavantaṃ kañcideva desaṃ;**

“Sir, I’d like to ask you about a certain point, if you’d take the time to answer.”

**sace me bhagavā okāsaṃ karoti pañhassa veyyākaraṇāyā”ti.**

**“Puccha, mahārāja, yadākaṅkhasī”ti.**

“Ask what you wish, great king.”

**“Yathā nu kho imāni, bhante, puthusippāyatanāni,**

“Sir, there are many different professional fields.

**seyyathidaṃ—hatthārohā assārohā rathikā dhanuggahā celakā  
calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā  
sūrā cammayodhino dāsikaputtā**

These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants.

**ālārikā kappakā nhāpakā sūdā mālakārā rajakā pesakārā  
naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññāni**

**evaṅgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṃ sippaphalaṃ upajīvanti;**

They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-tallies, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life.

**te tena attānaṃ sukhenti pīṇenti, mātāpitara sukhenti pīṇenti, puttadāraṃ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhapenti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ.**

With that they bring happiness and joy to themselves, their parents, their children and partners, and their friends and colleagues. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.

**Sakkā nu kho, bhante, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññāpetun"ti?**

Sir, can you point out a fruit of the ascetic life that's likewise apparent in the present life?"

**"Abhijānāsi no tvaṃ, mahārāja, imaṃ pañhaṃ aññe samaṇabrāhmaṇe pucchitā"ti?**

"Great king, do you recall having asked this question of other ascetics and brahmins?"

**"Abhijānāmaṃ, bhante, imaṃ pañhaṃ aññe samaṇabrāhmaṇe pucchitā"ti.**

"I do, sir."

**"Yathā kathaṃ pana te, mahārāja, byākarimṃsu, sace te agaru bhāsassū"ti.**

"If you wouldn't mind, great king, tell me how they answered."

**“Na kho me, bhante, garu, yatthassa bhagavā nisinno, bhagavantarūpo vā”ti.**

“It’s no trouble when someone such as the Blessed One is sitting here.”

**“Tena hi, mahārāja, bhāsassū”ti.**

“Well, speak then, great king.”

### **3.1. Pūraṇakassapavāda**

#### **3.1. *The Doctrine of Pūraṇa Kassapa***

**“Ekamidāhaṃ, bhante, samayaṃ yena pūraṇo kassapo tenupasaṅkamim; upasaṅkamtivā pūraṇena kassapena saddhim sammodim.**

“One time, sir, I approached Pūraṇa Kassapa and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdim. Ekamantaṃ nisinno kho ahaṃ, bhante, pūraṇaṃ kassapaṃ etadavocaṃ:**

When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

**‘yathā nu kho imāni, bho kassapa, puthusippāyatanāni,**

**seyyathidaṃ—hatthārohā assārohā rathikā dhanuggahā celakā calakā piṇḍadāyaka uggā rājaputtā pakkhandino mahānāgā sūrā cammayodhino dāsikaputtā ālārikā kappakā nhāpakā sūdā mālakārā rajakā pesakārā naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānīpi evaṅgatāni puthusippāyatanāni, te diṭṭheva dhamme sandiṭṭhikaṃ sippaphalaṃ upajīvanti;**

**te tena attānaṃ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti, puttadāraṃ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhapenti sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ.**



**Sakkā nu kho, bho kassapa, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaṃ phalaṃ paññāpetun'ti?**

**Evaṃ vutte, bhante, pūraṇo kassapo maṃ etadavoca:**

He said to me:

**‘karoto kho, mahārāja, kārayato, chindato chedāpayato, pacato pācāpayato socayato, socāpayato, kilamato kilamāpayato, phandato phandāpayato, pāṇamatipātāpayato, adinnaṃ ādiyato, sandhiṃ chindato, nillopaṃ harato, ekāgārikaṃ karoto, paripantho tiṭṭhato, paradāraṃ gacchato, musā bhaṇato, karoto na kariyati pāpaṃ. Khurapariyantaṇa cepi cakkena yo imissā pathaviyā pāṇe ekaṃ maṃsakhalaṃ ekaṃ maṃsapuñjaṃ kareyya, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.**

‘Great king, the one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil.

**Dakkhinaṇcepi gaṅgāya tīraṃ gaccheyya hananto ghātento chindanto chedāpento pacanto pācāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo.**

If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil.

**Uttaraṇcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññaṃssa āgamo.**

If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit.

**Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃssa āgamo'ti.**

In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

**Itthaṃ kho me, bhante, pūraṇo kassapo sandiṭṭhikaṃ  
sāmaññaphalaṃ puṭṭho samāno akiriyaṃ byākāsi.**

And so, when I asked Pūraṇa Kassapa about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of inaction.

**Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya,  
labujaṃ vā puṭṭho ambaṃ byākareyya;**

It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

**evameva kho me, bhante, pūraṇo kassapo sandiṭṭhikaṃ  
sāmaññaphalaṃ puṭṭho samāno akiriyaṃ byākāsi.**

**Tassa mayhaṃ, bhante, etadahosi:**

I thought:

**‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite  
vasantaṃ apasādetabbaṃ maññeyyā’ti.**

‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

**So kho ahaṃ, bhante, pūraṇassa kassapassa bhāsitaṃ neva  
abhinandiṃ nappaṭikkosiṃ.**

So I neither approved nor dismissed that statement of Pūraṇa Kassapa.

**Anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṃ  
anicchāretvā, tameva vācaṃ anuggaṇhanto anikkujjanto  
uṭṭhāyāsanaṃ pakkamiṃ.**

I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

### 3.2. Makkhaligosālavāda

#### 3.2. *The Doctrine of Makkhali Gosāla*

**Ekamidāhaṃ, bhante, samayaṃ yena makkhali gosālo  
tenupasaṅkamiraṃ; upasaṅkamtivā makkhalinā gosālena  
saddhiraṃ sammodiraṃ.**

One time, sir, I approached Makkhali Gosāla and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdiraṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, makkhaliraṃ  
gosālaṃ etadavocaṃ:**

When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

**‘yathā nu kho imāni, bho gosāla, puthusippāyatanāni ...pe...**

**sakkā nu kho, bho gosāla, evameva diṭṭheva dhamme  
sandiṭṭhikaṃ sāmāññaphalaṃ paññāpetun’ti?**

**Evaṃ vutte, bhante, makkhali gosālo maṃ etadavoca:**

He said:

**‘natthi, mahārāja, hetu natthi paccayo sattānaṃ saṅkilesāya,  
ahetū apaccayā sattā saṅkilissanti.**

‘Great king, there is no cause or condition for the corruption of sentient beings. Sentient beings are corrupted without cause or condition.

**Natthi hetu, natthi paccayo sattānaṃ visuddhiyā,**

There’s no cause or condition for the purification of sentient beings.

**ahetū apaccayā sattā visujjhanti.**

Sentient beings are purified without cause or condition.

**Natthi attakāre, natthi parakāre, natthi purisakāre, natthi balaṃ,  
natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo.**

One does not act of one’s own volition, one does not act of another’s volition, one does not act from a person’s volition. There is no power,

no energy, no manly strength or vigor.

**Sabbe sattā sabbe pāṇā sabbe bhūtā sabbe jīvā avasā abalā  
avīriyā niyatisaṅgatibhāvapariṇatā chasvevābhijātīsu  
sukhadukkhaṃ paṭisaṃvedenti.**

All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.

**Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca  
satāni cha ca satāni pañca ca kammuno satāni pañca ca  
kammāni tīṇi ca kammāni kamme ca aḍḍhakamme ca  
dvaṭṭhipaṭipadā dvaṭṭhantarakappā chaḷābhijātiyo aṭṭha  
purisabhūmiyo ekūnapaññāsa ājīvakasate ekūnapaññāsa  
paribbājakasate ekūnapaññāsa nāgāvāsasate vīse indriyasate  
tiṃse nirayasate chattiṃsa rajodhātuyo satta saññīgabbhā satta  
asaññīgabbhā satta nigaṇṭhigabbhā satta devā satta mānusa  
satta pisācā satta sarā satta pavuṭā satta pavuṭasatāni satta  
papātā satta papātasatāni satta supinā satta supinasatāni  
cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca  
sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti.**

There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person's life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven embryos without attachments. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven winds, 700 winds, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering.

**Tattha natthi “imināhaṃ sīlena vā vatena vā tapena vā  
brahmacariyena vā aparipakkaṃ vā kammaṃ paripācassāmi,**

**paripakkam̃ vā kammaṃ phussa phussa byantiṃ karissāmī”ti  
hevaṃ natthi.**

And here there is no such thing as this: “By this precept or observance or mortification or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little,” for that cannot be.

**Doṇamite sukhadukkhe pariyantakate saṃsāre, natthi  
hāyanaṇḍaḍḍhane, natthi ukkaṃsāvakaṃse.**

Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no increase or decrease, no getting better or worse.

**Seyyathāpi nāma suttaguḷe khitte nibbeṭhiyamānameva paleti;**  
It’s like how, when you toss a ball of string, it rolls away unraveling.

**evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā  
dukkhassantaṃ karissantī”ti.**

In the same way, after transmigrating the foolish and the astute will make an end of suffering.’

**Itthaṃ kho me, bhante, makkhali gosālo sandiṭṭhikaṃ  
sāmaññaphalaṃ puṭṭho samāno saṃsārasuddhiṃ byākāsi.**

And so, when I asked Makkhali Gosāla about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of purification through transmigration.

**Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya,  
labujaṃ vā puṭṭho ambaṃ byākareyya;**

It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

**evameva kho me, bhante, makkhali gosālo sandiṭṭhikaṃ  
sāmaññaphalaṃ puṭṭho samāno saṃsārasuddhiṃ byākāsi.**

**Tassa mayhaṃ, bhante, etadahosi:**

I thought:

**‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite  
vasantaṃ apasādetabbaṃ maññeyyā’ti.**

‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

**So kho ahaṃ, bhante, makkhalissa gosālassa bhāsitaṃ neva  
abhinandiṃ nappaṭikkosiṃ.**

So I neither approved nor dismissed that statement of Makkhali Gosāla.

**Anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṃ  
anicchāretvā, tameva vācaṃ anuggaṇhanto anikkujjanto  
uṭṭhāyāsanā pakkamiṃ.**

I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

### **3.3. Ajitakesakambalavāda**

#### *3.3. The Doctrine of Ajita Kesakambala*

**Ekamidāhaṃ, bhante, samayaṃ yena ajito kesakambalo  
tenupasaṅkamimṃ; upasaṅkamtivā ajitena kesakambalena  
saddhimṃ sammodiṃ.**

One time, sir, I approached Ajita Kesakambala and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdimṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, ajitaṃ  
kesakambalaṃ etadavocaṃ:**

When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

**‘yathā nu kho imāni, bho ajita, puthusippāyatanāni ...pe...**

**sakkā nu kho, bho ajita, evameva diṭṭheva dhamme  
sandiṭṭhikaṃ sāmāññaphalaṃ paññāpetun’ti?**

**Evaṃ vutte, bhante, ajito kesakambalo maṃ etadavoca:**

He said:

**‘natthi, mahārāja, dinnam, natthi yiṭṭham, natthi hutam, natthi sukataḍḍakkaṭṭānam kammānam phalam vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti.**

‘Great king, there is no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no obligation to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.

**Cātumahābhūtikō ayaṃ puriso, yadā kālam karoti, pathavī pathavikāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti.**

This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the main mass of earth. The water in their body merges and coalesces with the main mass of water. The fire in their body merges and coalesces with the main mass of fire. The air in their body merges and coalesces with the main mass of air. The faculties are transferred to space.

**Āsandipaṇcamā purisā mataṃ ādāya gacchanti.**

Four men with a bier carry away the corpse.

**Yāvālāhanā padāni paññāyanti.**

Their footprints show the way to the cemetery.

**Kāpotakāni atṭhīni bhavanti, bhassantā āhutiyo.**

The bones become bleached. Offerings dedicated to the gods end in ashes.

**Dattupaññattam yadidaṃ dānam.**

Giving is a doctrine of morons.

**Tesaṃ tucchaṃ musā vilāpo ye keci atthikavādaṃ vadanti.**

When anyone affirms a positive teaching it's just hollow, false nonsense.

**Bāle ca paṇḍite ca kāyassa bhedā ucchiḥanti vinassanti, na honti paraṃ maraṇā'ti.**

Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.'

**Itthaṃ kho me, bhante, ajito kesakambalo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno ucchedaṃ byākāsi.**

And so, when I asked Ajita Kesakambala about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of annihilationism.

**Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya;**

It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

**evameva kho me, bhante, ajito kesakambalo sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno ucchedaṃ byākāsi.**

**Tassa mayhaṃ, bhante, etadahosi:**

I thought:

**'kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā'ti.**

'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?'

**So kho ahaṃ, bhante, ajitassa kesakambalassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ.**

So I neither approved nor dismissed that statement of Ajita Kesakambala.

**Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto**



**uṭṭhāyāsanā pakkamim̐.**

I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

### **3.4. Pakudhakaccāyanavāda**

#### **3.4. *The Doctrine of Pakudha Kaccāyana***

**Ekamidāhaṃ, bhante, samayaṃ yena pakudho kaccāyano  
tenupasaṅkamim̐; upasaṅkamitvā pakudhena kaccāyanena  
saddhim̐ sammodim̐.**

One time, sir, I approached Pakudha Kaccāyana and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdim̐. Ekamantaṃ nisinno kho ahaṃ, bhante, pakudhaṃ  
kaccāyanaṃ etadavocaṃ:**

When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

**‘yathā nu kho imāni, bho kaccāyana, puthusippāyatanāni ...pe...**

**sakkā nu kho, bho kaccāyana, evameva diṭṭheva dhamme  
sandiṭṭhikaṃ sāmāññaphalaṃ paññāpetun’ti?**

**Evaṃ vutte, bhante, pakudho kaccāyano maṃ etadavoca:**

He said:

**‘sattime, mahārāja, kāyā akaṭā akaṭavidhā animmitā animmātā  
vañjhā kūṭaṭṭhā esikaṭṭhāyitṭhitā.**

‘Great king, these seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

**Te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti,  
nālaṃ aññamaññaṃ sukhāya vā dukkhāya vā sukhadukkhāya  
vā.**

They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or neutral feeling to each other.

### **Katame satta?**

What seven?

### **Pathavikāyo, āpokāyo, tejokāyo, vāyokāyo, sukhe, dukkhe, jīve sattame—**

The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh.

### **ime satta kāyā akaṭā akaṭavidhā animmitā animmātā vañjhā kūṭaṭṭhā esikaṭṭhāyiṭṭhitā.**

These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar.

### **Te na iñjanti, na vipariṇamanti, na aññamaññaṃ byābādhenti, nālaṃ aññamaññassa sukhāya vā dukkhāya vā sukhadukkhāya vā.**

They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or neutral feeling to each other.

### **Tattha natthi hantā vā ghātetā vā, sotā vā sāvetā vā, viññātā vā viññāpetā vā.**

And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand.

### **Yopi tiṇhena satthena sīsaṃ chindati, na koci kiñci jīvītā voropeti;**

If you chop off someone's head with a sharp sword, you don't take anyone's life.

### **sattannaṃ tveva kāyānamantarena satthaṃ vivaramanupatati'ti.**

The sword simply passes through the gap between the seven substances.'

**Itthaṃ kho me, bhante, pakudho kaccāyano sandiṭṭhikaṃ  
sāmaññaphalaṃ puṭṭho samāno aññaṇa aññaṃ byākāsi.**

And so, when I asked Pakudha Kaccāyana about the fruits of the ascetic life apparent in the present life, he answered with something else entirely.

**Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya,  
labujaṃ vā puṭṭho ambaṃ byākareyya;**

It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

**evameva kho me, bhante, pakudho kaccāyano sandiṭṭhikaṃ  
sāmaññaphalaṃ puṭṭho samāno aññaṇa aññaṃ byākāsi.**

**Tassa mayhaṃ, bhante, etadahosi:**

I thought:

**‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite  
vasantaṃ apasādetabbaṃ maññeyyā’ti.**

‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

**So kho ahaṃ, bhante, pakudhassa kaccāyanassa bhāsitaṃ  
neva abhinandiṃ nappaṭikkosiṃ,**

So I neither approved nor dismissed that statement of Pakudha Kaccāyana.

**anabhinanditvā appaṭikkositvā anattamano, anattamanavācaṃ  
anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto  
uṭṭhāyāsanaṃ pakkamiṃ.**

I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

### **3.5. Nigaṇṭhanāṭaputtavāda**

#### **3.5. The Doctrine of Nigaṇṭha Nātaputta**

**Ekamidāhaṃ, bhante, samayaṃ yena nigaṇṭho nāṭaputto  
tenupasaṅkamimṃ; upasaṅkamtivā nigaṇṭhena nāṭaputtena  
saddhiṃ sammodiṃ.**

One time, sir, I approached Nigaṇṭha Nāṭaputta and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdiṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, nigaṇṭhaṃ  
nāṭaputtaṃ etadavocaṃ:**

When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

**‘yathā nu kho imāni, bho aggivessana, puthusippāyatanāni ...  
pe...**

**sakkā nu kho, bho aggivessana, evameva diṭṭheva dhamme  
sandiṭṭhikaṃ sāmaññaṃ phalaṃ paññāpetun’ti?**

**Evaṃ vutte, bhante, nigaṇṭho nāṭaputto maṃ etadavoca:**

He said:

**‘idha, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti.**

‘Great king, consider a Jain ascetic who is restrained in the fourfold restraint.

**Kathaṃca, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti?**

And how is a Jain ascetic restrained in the fourfold restraint?

**Idha, mahārāja, nigaṇṭho sabbavārivārīto ca hoti,  
sabbavāriyutto ca, sabbavāridhuto ca, sabbavāriphuṭo ca.**

It’s when a Jain ascetic is obstructed by all water, devoted to all water, shaking off all water, pervaded by all water.

**Evaṃ kho, mahārāja, nigaṇṭho cātuyāmasaṃvarasaṃvuto hoti.**

That’s how a Jain ascetic is restrained in the fourfold restraint.

**Yato kho, mahārāja, nigaṇṭho evaṃ cātuyāmasaṃvarasaṃvuto  
hoti;**

When a Jain ascetic is restrained in the fourfold restraint,

**ayaṃ vuccati, mahārāja, nigaṇṭho gatatto ca yatatto ca ʔhitatto cā'ti.**

they're called a knotless one who is self-realized, self-controlled, and steadfast.'

**Itthaṃ kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno cātuyāmasaṃvaram byākāsi.**

And so, when I asked Nigaṇṭha Nāṭaputta about the fruits of the ascetic life apparent in the present life, he answered with the fourfold restraint.

**Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya, labujaṃ vā puṭṭho ambaṃ byākareyya;**

It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango.

**evameva kho me, bhante, nigaṇṭho nāṭaputto sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno cātuyāmasaṃvaram byākāsi.**

**Tassa mayhaṃ, bhante, etadahosi:**

I thought:

**'kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite vasantaṃ apasādetabbaṃ maññeyyā'ti.**

'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?'

**So kho ahaṃ, bhante, nigaṇṭhassa nāṭaputtassa bhāsitaṃ neva abhinandiṃ nappaṭikkosiṃ.**

So I neither approved nor dismissed that statement of Nigaṇṭha Nāṭaputta.

**Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṃ anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto utṭhāyāsanaṃ pakkamiṃ.**

I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

### 3.6. Sañcayabelatthaputtavāda

#### 3.6. *The Doctrine of Sañjaya Belatthiputta*

**Ekamidāhaṃ, bhante, samayaṃ yena sañcayo belatthaputto tenupasaṅkamimṃ; upasaṅkamitvā sañcayena belatthaputtena saddhimṃ sammodimṃ.**

One time, sir, I approached Sañjaya Belatthiputta and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimṃ. Ekamantaṃ nisinno kho ahaṃ, bhante, sañcayaṃ belatthaputtaṃ etadavocaṃ:**

When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

**‘yathā nu kho imāni, bho sañcaya, puthusippāyatanāni ...pe...**

**sakkā nu kho, bho sañcaya, evameva diṭṭheva dhamme sandiṭṭhikaṃ sāmāññaphalaṃ paññāpetun’ti?**

**Evaṃ vutte, bhante, sañcayo belatthaputto maṃ etadavoca:**

He said:

**‘atthi paro lokoti iti ce maṃ pucchasi, atthi paro lokoti iti ce me assa, atthi paro lokoti iti te naṃ byākareyyaṃ.**

‘Suppose you were to ask me whether there is another world. If I believed there was, I would say so.

**Evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no.**

But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.

**Natthi paro loko ...pe...**

Suppose you were to ask me whether there is no other world ...

**atthi ca natthi ca paro loko ...pe...**

whether there both is and is not another world ...

**nevatthi na natthi paro loko ...pe...**

whether there neither is nor is not another world ...

**atthi sattā opapātikā ...pe...**

whether there are beings who are reborn spontaneously ...

**natthi sattā opapātikā ...pe...**

whether there are no beings who are reborn spontaneously ...

**atthi ca natthi ca sattā opapātikā ...pe...**

whether there both are and are not beings who are reborn spontaneously ...

**nevatthi na natthi sattā opapātikā ...pe...**

whether there neither are nor are not beings who are reborn spontaneously ...

**atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe...**

whether there is fruit and result of good and bad deeds ...

**natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe...**

whether there is no fruit and result of good and bad deeds ...

**atthi ca natthi ca sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe...**

whether there both is and is not fruit and result of good and bad deeds ...

**nevatthi na natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko ...pe...**

whether there neither is nor is not fruit and result of good and bad deeds ...

**hoti tathāgato paraṃ maraṇā ...pe...**

whether a Realized One exists after death ...

**na hoti tathāgato paraṃ maraṇā ...pe...**

whether a Realized One doesn't exist after death ...

**hoti ca na ca hoti tathāgato paraṃ maraṇā ...pe...**

whether a Realized One both exists and doesn't exist after death ...

**neva hoti na na hoti tathāgato param̐ maraṇāti iti ce maṃ  
pucchasi, neva hoti na na hoti tathāgato param̐ maraṇāti iti ce  
me assa, neva hoti na na hoti tathāgato param̐ maraṇāti iti te  
naṃ byākareyyaṃ.**

whether a Realized One neither exists nor doesn't exist after death.  
If I believed there was, I would say so.

**Evantipi me no, tathātipi me no, aññathātipi me no, notipi me  
no, no notipi me no'ti.**

But I don't say it's like this. I don't say it's like that. I don't say it's  
otherwise. I don't say it's not so. And I don't deny it's not so.'

**Itthaṃ kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṃ  
sāmaññaphalaṃ puṭṭho samāno vikkhepaṃ byākāsi.**

And so, when I asked Sañjaya Belaṭṭhiputta about the fruits of the  
ascetic life apparent in the present life, he answered with  
evasiveness.

**Seyyathāpi, bhante, ambaṃ vā puṭṭho labujaṃ byākareyya,  
labujaṃ vā puṭṭho ambaṃ byākareyya;**

It was like someone who, when asked about a mango, answered  
with a breadfruit, or when asked about a breadfruit, answered with a  
mango.

**evameva kho me, bhante, sañcayo belaṭṭhaputto sandiṭṭhikaṃ  
sāmaññaphalaṃ puṭṭho samāno vikkhepaṃ byākāsi.**

**Tassa mayhaṃ, bhante, etadahosi:**

I thought:

**‘ayañca imesaṃ samaṇabrāhmaṇānaṃ sabbabālo sabbamūḷho.**

‘This is the most foolish and stupid of all these ascetics and  
brahmins!

**Kathañhi nāma sandiṭṭhikaṃ sāmaññaphalaṃ puṭṭho samāno  
vikkhepaṃ byākarissatī'ti.**

How on earth can he answer with evasiveness when asked about  
the fruits of the ascetic life apparent in the present life?’



**Tassa mayhaṃ, bhante, etadahosi:**

I thought:

**‘kathañhi nāma mādiso samaṇaṃ vā brāhmaṇaṃ vā vijite  
vasantaṃ apasādetabbaṃ maññeyyā’ti.**

‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’

**So kho ahaṃ, bhante, sañcayassa belatṭhaputtassa bhāsitaṃ  
neva abhinandiṃ nappaṭikkosiṃ.**

So I neither approved nor dismissed that statement of Sañjaya Belatṭhiputta.

**Anabhinanditvā appaṭikkositvā anattamano anattamanavācaṃ  
anicchāretvā tameva vācaṃ anuggaṇhanto anikkujjanto  
uṭṭhāyāsanaṃ pakkamiṃ.**

I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

## **4. Sāmaññaphala**

### *4. The Fruits of the Ascetic Life*

#### **4.1. Paṭhamasandiṭṭhikasāmaññaphala**

##### *4.1. The First Fruit of the Ascetic Life*

**Sohaṃ, bhante, bhagavantampi pucchāmi:**

And so I ask the Buddha:

**‘yathā nu kho imāni, bhante, puthusippāyatanāni**

Sir, there are many different professional fields.

**seyyathidaṃ—hatthārohā assārohā rathikā dhanuggahā celakā  
calakā piṇḍadāyakā uggā rājaputtā pakkhandino mahānāgā  
sūrā cammayodhino dāsikaputtā**

These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes,

chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants.

**āḷārikā kappakā nhāpakā sūdā mālākārā rajakā pesakārā  
naḷakārā kumbhakārā gaṇakā muddikā, yāni vā panaññānīpi  
evaṅgatāni puthusippāyatanāni, te diṭṭheva dhamme  
sandiṭṭhikaṃ sippaphalaṃ upajīvanti,**

They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-tallies, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life.

**te tena attānaṃ sukhenti pīṇenti, mātāpitaro sukhenti pīṇenti,  
puttadāraṃ sukhenti pīṇenti, mittāmacce sukhenti pīṇenti,  
samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhapenti  
sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ.**

With that they bring happiness and joy to themselves, their parents, their children and partners, and their friends and colleagues. And they establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.

**Sakkā nu kho, bhante, evameva diṭṭheva dhamme sandiṭṭhikaṃ  
sāmaññaphalaṃ paññāpetun'”ti?**

Sir, can you point out a fruit of the ascetic life that's likewise apparent in the present life?”

**“Sakkā, mahārāja.**

“I can, great king.

**Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te  
khomeyya, tathā naṃ byākareyyāsi.**

Well then, I'll ask you about this in return, and you can answer as you like.

**Taṃ kiṃ maññasi, mahārāja,**  
What do you think, great king?

**idha te assa puriso dāso kammakāro pubbuṭṭhāyī pacchānipātī  
kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako.**

Suppose you had a person who was a bondservant, a worker. They get up before you and go to bed after you, and are obliging, behaving nicely and speaking politely, and gazing up at your face.

**Tassa evamassa:**

They'd think:

**‘acchariyaṃ, vata bho, abbhutaṃ, vata bho, puññānaṃ gati,  
puññānaṃ vipāko.**

‘The outcome and result of good deeds is just so incredible, so amazing!

**Ayañhi rājā māgadho ajātasattu vedehiputto manusso; ahampi  
manusso.**

For this King Ajātasattu is a human being, and so am I.

**Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi  
kāmaguṇehi samappito samaṅgībhūto paricāreti, devo maññe.**

Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god.

**Ahaṃ panamhissa dāso kammakāro pubbuṭṭhāyī pacchānipātī  
kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako.**

Whereas I'm his bondservant, his worker. I get up before him and go to bed after him, and am obliging, behaving nicely and speaking politely, and gazing up at his face.

**So vatassāhaṃ puññāni kareyyaṃ.**

I should do good deeds.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni  
acchādetvā agāraśmā anagāriyaṃ pabbajeyya'ti.**

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

**So aparena samayena kesamassuṃ ohāretvā kāsāyāni vatthāni  
acchādetvā agāraśmā anagāriyaṃ pabbajeyya.**

After some time, that is what they do.

**So evaṃ pabbajito samāno kāyena saṃvuto vihareyya, vācāya saṃvuto vihareyya, manasā saṃvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke.**

Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion.

**Taṇce te purisā evamāroceyyuṃ:**

And suppose your men were to report all this to you.

**‘yagghe, deva, jāneyyāsi, yo te so puriso dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako;**

**so, deva, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajito.**

**So evaṃ pabbajito samāno kāyena saṃvuto viharati, vācāya saṃvuto viharati, manasā saṃvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke'ti.**

**Api nu tvaṃ evaṃ vadeyyāsi:**

Would you say to them:

**‘etu me, bho, so puriso, punadeva hotu dāso kammakāro pubbuṭṭhāyī pacchānipātī kiṅkārapaṭissāvī manāpacārī piyavādī mukhullokako’”ti?**

‘Bring that person to me! Let them once more be my bondservant, my worker’?”

**“No hetam, bhante.**

**“No, sir.**

**Atha kho naṃ mayameva abhivādeyyāmapī, paccuṭṭheyyāmapī, āsanenapī nimanteyyāma, abhinimanteyyāmapī naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṃ saṃvidaheyyāmā”ti.**

Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I'd arrange for their lawful guarding and protection."

**"Taṃ kiṃ maññasi, mahārāja,**  
"What do you think, great king?

**yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmaññaphalaṃ no vā"ti?**  
If this is so, is there a fruit of the ascetic life apparent in the present life or not?"

**"Addhā kho, bhante, evaṃ sante hoti sandiṭṭhikaṃ  
sāmaññaphalaṃ"ti.**  
"Clearly, sir, there is."

**"Idaṃ kho te, mahārāja, mayā paṭhamaṃ diṭṭheva dhamme  
sandiṭṭhikaṃ sāmaññaphalaṃ paññattan"ti.**

"This is the first fruit of the ascetic life that's apparent in the present life, which I point out to you."

## **4.2. Dutiyasandiṭṭhikasāmaññaphala**

### *4.2. The Second Fruit of the Ascetic Life*

**"Sakkā pana, bhante, aññampi evameva diṭṭheva dhamme  
sandiṭṭhikaṃ sāmaññaphalaṃ paññapetun"ti?**

"But sir, can you point out another fruit of the ascetic life that's likewise apparent in the present life?"

**"Sakkā, mahārāja.**  
"I can, great king.

**Tena hi, mahārāja, taññevettha paṭipucchissāmi. Yathā te  
khomeyya, tathā naṃ byākareyyāsi.**

Well then, I'll ask you about this in return, and you can answer as you like.

**Taṃ kiṃ maññasi, mahārāja,**  
What do you think, great king?

**idha te assa puriso kassako gahapatiko karakārako  
rāsivaḍḍhako.**

Suppose you had a person who was a farmer, a householder, a hard worker, someone who builds up their capital.

**Tassa evamassa:**  
They'd think:

**‘acchariyaṃ vata bho, abbhutaṃ vata bho, puññānaṃ gati,  
puññānaṃ vipāko.**

‘The outcome and result of good deeds is just so incredible, so amazing!

**Ayañhi rājā māgadho ajātasattu vedehiputto manusso, ahampi  
manusso.**

For this King Ajātasattu is a human being, and so am I.

**Ayañhi rājā māgadho ajātasattu vedehiputto pañcahi  
kāmaguṇehi samappito samaṅgībhūto paricāreti, devo maññe.**

Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god.

**Ahaṃ panamhissa kassako gahapatiko karakārako  
rāsivaḍḍhako.**

Whereas I'm a farmer, a householder, a hard worker, someone who builds up their capital.

**So vatassāhaṃ puññāni kareyyaṃ.**  
I should do good deeds.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni  
acchādetvā agāraśmā anagāriyaṃ pabbajeyyaṃ'ti.**

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

**So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā bhogakkhandhaṃ pahāya, appaṃ vā ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya.**

After some time they give up a large or small fortune, and a large or small family circle. They'd shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**So evaṃ pabbajito samāno kāyena saṃvuto vihareyya, vācāya saṃvuto vihareyya, manasā saṃvuto vihareyya, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke.**

Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion.

**Taṅce te purisā evamāroceyyuṃ:**

And suppose your men were to report all this to you.

**‘yagge, deva, jāneyyāsi, yo te so puriso kassako gahapatiko karakārako rāsivaḍḍhako;**

**so deva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito.**

**So evaṃ pabbajito samāno kāyena saṃvuto viharati, vācāya saṃvuto viharati, manasā saṃvuto viharati, ghāsacchādanaparamatāya santuṭṭho, abhirato paviveke'ti.**

**Api nu tvaṃ evaṃ vadeyyāsi:**

Would you say to them:

**‘etu me, bho, so puriso, punadeva hotu kassako gahapatiko karakārako rāsivaḍḍhako’”ti?**

‘Bring that person to me! Let them once more be a farmer, a householder, a hard worker, someone who builds up their capital’?”

**“No hetam, bhante.**

“No, sir.

**Atha kho naṃ mayameva abhivādeyyāmapī, paccuṭṭheyyāmapī, āsanenapī nimanteyyāma, abhinimanteyyāmapī naṃ cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi, dhammikampissa rakkhāvaraṇaguttiṃ saṃvidaheyyāmā”ti.**

Rather, I would bow to them, rise in their presence, and offer them a seat. I’d invite them to accept robes, alms-food, lodgings, and medicines and supplies for the sick. And I’d arrange for their lawful guarding and protection.”

**“Taṃ kiṃ maññasi, mahārāja?**

“What do you think, great king?

**Yadi evaṃ sante hoti vā sandiṭṭhikaṃ sāmaññaphalaṃ no vā”ti?**

If this is so, is there a fruit of the ascetic life apparent in the present life or not?”

**“Addhā kho, bhante, evaṃ sante hoti sandiṭṭhikaṃ sāmaññaphalaṃ”ti.**

“Clearly, sir, there is.”

**“Idaṃ kho te, mahārāja, mayā dutiyaṃ diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññattan”ti.**

“This is the second fruit of the ascetic life that’s apparent in the present life, which I point out to you.”

### **4.3. Paṇītatarasāmaññaphala**

#### *4.3. The Finer Fruits of the Ascetic Life*

**“Sakkā pana, bhante, aññampi diṭṭheva dhamme sandiṭṭhikaṃ sāmaññaphalaṃ paññapetuṃ imehi sandiṭṭhikehi sāmaññaphalehi abhikkantataraṇca paṇītatarāṇcā”ti?**

“But sir, can you point out a fruit of the ascetic life that’s apparent in the present life which is better and finer than these?”

**“Sakkā, mahārāja.**



“I can, great king.

**Tena hi, mahārāja, suṇohi, sādhukaṃ manasi karohi,  
bhāsissāmī”ti.**

Well then, listen and pay close attention, I will speak.”

**“Evaṃ, bhante”ti kho rājā māgadho ajātasattu vedehiputto  
bhagavato paccassosi.**

“Yes, sir,” replied the king.

**Bhagavā etadavoca:**

The Buddha said this:

**“idha, mahārāja, tathāgato loke uppajjati araham  
sammāsambuddho vijjācaraṇasampanno sugato lokavidū  
anuttaro purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā.**

“Consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

**So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam  
sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayam abhiññā  
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti.**

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

**Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā  
aññatarasmiṃ vā kule paccājāto.**

A householder hears that teaching, or a householder's child, or someone reborn in some clan.

**So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.**

They gain faith in the Realized One,

**So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:**  
and reflect:

**‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā.**

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ  
ekantaparisuddhaṃ saṅkhalikhitaṃ brahmacariyaṃ carituṃ.**

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni  
acchādetvā agārasmā anagāriyaṃ pabbajeyyan'ti.**

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

**So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya  
mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā  
ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya  
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajati.**

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**So evaṃ pabbajito samāno pātimokkhasaṃvarasaṃvuto  
viharati ācāragocarasaṃpanno, aṇumattesu vajjesu  
bhayadassāvī, samādāya sikkhati sikkhāpadesu,  
kāyakammavacīkammaṇa samannāgato kusaleṇa,**

**parisuddhājīvo sīlasampanno, indriyesu guttadvāro,  
satisampajaññaena samannāgato, santuṭṭho.**

Once they've gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

#### **4.3.1. Sīla**

##### *4.3.1. Ethics*

##### **4.3.1.1. Cūḷasīla**

###### *4.3.1.1. The Shorter Section on Ethics*

**Kathañca, mahārāja, bhikkhu sīlasampanno hoti?**

And how, great king, is a mendicant accomplished in ethics?

**Idha, mahārāja, bhikkhu pāṇātipātāṃ pahāya pāṇātipātā  
paṭivirato hoti. Nihitadaṇḍo nihitasattho lajjī dayāpanno  
sabbapāṇabhūtahitānukampī viharati.**

It's when a mendicant gives up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Adinnādānaṃ pahāya adinnādānā paṭivirato hoti dinnādāyī  
dinnapāṭikañkhī, athenena sucibhūtena attanā viharati.**

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Abrahmacariyaṃ pahāya brahmacārī hoti ārācārī virato methunā gāmadhammā.**

They give up unchastity. They are celibate, set apart, avoiding the common practice of sex.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Musāvādaṃ pahāya musāvādā paṭivirato hoti saccavādī saccasandho theto paccayiko avisaṃvādako lokassa.**

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato hoti; ito sutvā na amutra akkhātā imesaṃ bhedaṃ; amutra vā sutvā na imesaṃ akkhātā, amūsaṃ bhedaṃ. Iti bhinnānaṃ vā sandhātā, sahitānaṃ vā anuppadātā, samaggārāmo samaggarato samagganandī samaggakaraṇim̐ vācaṃ bhāsītā hoti.**

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Pharusāṃ vācaṃ pahāya pharusāya vācāya paṭivirato hoti; yā sā vācā nelā kaṇṇasukhā pemaṇīyā hadayaṅgamā porī bahujaṇakantā bahujaṇamanāpā tathārūpim̐ vācaṃ bhāsītā hoti.**

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti  
kālavādī bhūtavādī atthavādī dhammavādī vinayavādī,  
nidhānavatim̐ vācaṃ bhāsitā hoti kālena sāpadesaṃ  
pariyantavatim̐ atthasaṃhitam̐.**

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Bijagāmbhūtagāmasamārambhā paṭivirato hoti ...pe...**

They refrain from injuring plants and seeds.

**ekabhattiko hoti rattūparato virato vikālabhojanā.**

They eat in one part of the day, abstaining from eating at night and food at the wrong time.

**Naccagītavāditavisūkadassanā paṭivirato hoti.**

They avoid dancing, singing, music, and seeing shows.

**Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā  
paṭivirato hoti.**

They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup.

**Uccāsayanamahāsayanā paṭivirato hoti.**

They avoid high and luxurious beds.

**Jātarūparajatapaṭiggahaṇā paṭivirato hoti.**

They avoid receiving gold and money,

**Āmakadhaññaṇapaṭiggahaṇā paṭivirato hoti.**

raw grains,

**Āmakamaṃsapaṭiggahaṇā paṭivirato hoti.**

raw meat,

**Itthikumārikapaṭiggahaṇā paṭivirato hoti.**

women and girls,

**Dāsidāsapapaṭiggahaṇā paṭivirato hoti.**

male and female bondservants,

**Ajeḷakapaṭiggahaṇā paṭivirato hoti.**

goats and sheep,

**Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti.**

chickens and pigs,

**Hatthigavassavaḷavapaṭiggahaṇā paṭivirato hoti.**

elephants, cows, horses, and mares,

**Khattavatthupaṭiggahaṇā paṭivirato hoti.**

and fields and land.

**Dūteyyapahiṇagamanānuyogā paṭivirato hoti.**

They refrain from running errands and messages;

**Kayavikkayā paṭivirato hoti.**

buying and selling;

**Tulākūṭakaṃsakūṭamānakūṭā paṭivirato hoti.**

falsifying weights, metals, or measures;

**Ukkoṭanavañcananikatisāciyogā paṭivirato hoti.**

bribery, fraud, cheating, and duplicity;

**Chedanavadhabandhanaviparāmosaālopasahasākārā paṭivirato hoti.**

mutilation, murder, abduction, banditry, plunder, and violence.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Cūlasīlaṃ niṭṭhitaṃ.**

The shorter section on ethics is finished.

#### 4.3.1.2. Majjhimasāla

##### 4.3.1.2. The Middle Section on Ethics

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ**

**bījagāmaḥbhūtagāmasamārambhaṃ anuyuttā viharanti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds.

**Seyyathidaṃ—mūlabījaṃ khandhabījaṃ phalubījaṃ aggabījaṃ  
bījabījameva pañcamaṃ, iti evarūpā**

**bījagāmaḥbhūtagāmasamārambhā paṭivirato hoti.**

These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth. They refrain from such injury to plants and seeds.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ sannidhikāraparibhogaṃ  
anuyuttā viharanti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use.

**Seyyathidaṃ—annasannidhiṃ pānasannidhiṃ vatthasannidhiṃ  
yānasannidhiṃ sayanasannidhiṃ gandhasannidhiṃ  
āmisasannidhiṃ,**

This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and material possessions.

**iti vā iti evarūpā sannidhikāraparibhogā paṭivirato hoti.**

They refrain from storing up such goods.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ visūkadassanaṃ anuyuttā  
viharanti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows.

**Seyyathidaṃ—naccaṃ gītaṃ vāḍitaṃ pekkhaṃ akkhānaṃ  
pāṇissaraṃ vetālaṃ kumbhathūṇaṃ sobhanakaṃ caṇḍālaṃ  
vaṃsaṃ dhovanaṃ hatthiyuddhaṃ assayuddhaṃ  
mahimsayuddhaṃ usabhayuddhaṃ ajayuddhaṃ  
meṇḍayuddhaṃ kukkuṭayuddhaṃ vaṭṭakayuddhaṃ  
daṇḍayuddhaṃ muṭṭhiyuddhaṃ nibbuddhaṃ uyyodhikaṃ  
balaggaṃ senābyūhaṃ anīkadassanaṃ**

This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettle-drums; art exhibitions and acrobatic displays; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews.

**iti vā iti evarūpā visūkadassanā paṭivirato hoti.**

They refrain from such shows.

**Idampissa hoti sīlasmiṃ.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ jūtappamādaṭṭhānānuyogaṃ  
anuyuttā viharanti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence.

**Seyyathidaṃ—aṭṭhapadaṃ dasapadaṃ ākāsaṃ parihārapathaṃ  
santikaṃ khalikaṃ ghaṭikaṃ salākahatthaṃ akkhaṃ  
paṅgacīraṃ vaṅkakaṃ mokkhacikaṃ ciṅgulikaṃ pattāḷhakaṃ  
rathakaṃ dhanukaṃ akkharikaṃ manesikaṃ yathāvajjaṃ**

This includes such things as checkers, draughts, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice,



leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, and guessing another's thoughts.

**iti vā iti evarūpā jūtappamādaṭṭhānānuyogā paṭivirato hoti.**

They refrain from such gambling.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ uccāsayanamahāsayanam anuyuttā viharanti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding.

**Seyyathidaṃ—āsandiṃ pallaṅkaṃ gonakaṃ cittakaṃ paṭikaṃ paṭalikaṃ tūlikaṃ vikatikaṃ uddalomiṃ ekantalomiṃ kaṭṭissaṃ koseyyaṃ kuttakaṃ hatthatharaṃ assattharaṃ rathattharaṃ ajinappaveṇiṃ kadalimigapavarapaccattharaṇaṃ sauttaracchadaṃ ubhatolohitakūpadhānaṃ**

This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double-or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.

**iti vā iti evarūpā uccāsayanamahāsayanā paṭivirato hoti.**

They refrain from such bedding.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ maṇḍanavibhūsaṇaṭṭhānānuyogaṃ anuyuttā viharanti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup.

**Seyyathidaṃ—ucchādanam̐ parimaddanam̐ nhāpanam̐ sambāhanam̐ ādāsam̐ añjanam̐ mālāgandhavilepanam̐ mukhacuṇṇam̐ mukhalepanam̐ hatthabandham̐ sikhābandham̐ daṇḍam̐ nālīkam̐ asim̐ chattam̐ citrupāhanam̐ uṇhīsam̐ maṇim̐ vālabījanim̐ odātāni vatthāni dīghadasāni**

This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes.

**iti vā iti evarūpā maṇḍanavibhūsanatṭhānānuyogā paṭivirato hoti.**

They refrain from such beautification and adornment.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ tiracchānakatham̐ anuyuttā viharanti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in unworthy talk.

**Seyyathidaṃ—rājakatham̐ corakatham̐ mahāmattakatham̐ senākatham̐ bhayakatham̐ yuddhakatham̐ annakatham̐ pānakatham̐ vatthakatham̐ sayanakatham̐ mālākatham̐ gandhakatham̐ ñātikatham̐ yānakatham̐ gāmakatham̐ nigamakatham̐ nagarakatham̐ janapadakatham̐ itthikatham̐ sūrakatham̐ visikhākatham̐ kumbhatṭhānakatham̐ pubbapetakatham̐ nānattakatham̐ lokakkhāyikam̐ samuddakkhāyikam̐ itibhavābhavakatham̐**

This includes such topics as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

**iti vā iti evarūpāya tiracchānakathāya paṭivirato hoti.**

They refrain from such unworthy talk.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpaṃ viggāhikakathaṃ anuyuttā viharanti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments.

**Seyyathidaṃ—na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi, micchā paṭipanno tvamasi, ahamasmi sammā paṭipanno, sahitaṃ me, asahitaṃ te, pure vacanīyaṃ pacchā avaca, pacchā vacanīyaṃ pure avaca, adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasi, cara vādappamokkhāya, nibbeṭhehi vā sace pahosīti**

They say such things as: ‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’

**iti vā iti evarūpāya viggāhikakathāya paṭivirato hoti.**

They refrain from such argumentative talk.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpaṃ  
dūteyyapahiṇagamanānuyogaṃ anuyuttā viharanti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages.

**Seyyathidaṃ—raññaṃ, rājamahāmattānaṃ, khattiyānaṃ,  
brāhmaṇānaṃ, gahapatikānaṃ, kumārānaṃ—idha gaccha,  
amutrāgaccha, idaṃ hara, amutra idaṃ āharā’ti**

This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: ‘Go here, go there. Take this, bring that from there.’

**iti vā iti evarūpā dūteyyapahiṇagamanānuyogā paṭivirato hoti.**

They refrain from such errands.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te kuhakā ca honti lapakā ca nemittikā ca  
nippesikā ca lābhena lābhaṃ nijigīsītāro ca. Iti evarūpā  
kuhanalapanā paṭivirato hoti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to pursue other material possessions. They refrain from such deceit and flattery.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Majjhimasīlaṃ niṭṭhitaṃ.**

The middle section on ethics is finished.

#### 4.3.1.3. Mahāsīla

##### 4.3.1.3. *The Long Section on Ethics*

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya  
micchājīvena jīvitam kappenti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**Seyyathidaṃ—aṅgam nimittam uppātam supinam lakkhaṇam  
mūsikacchinnaṃ agghomaṃ dabbihomaṃ thusahomaṃ  
kaṇahomaṃ taṇḍulahomaṃ sappihomaṃ telahomaṃ  
mukhahomaṃ lohitaṃ aṅgavijjā vatthuvijjā khattavijjā  
sivavijjā bhūtavijjā bhūrivijjā ahivijjā visavijjā vicchikavijjā  
mūsikavijjā sakuṇavijjā vāyasavijjā pakkajjhānam  
saraparittāṇam migacakkam**

This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the crafts of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and animal cries.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**

They refrain from such unworthy branches of knowledge, such wrong livelihood.

**Idampissa hoti sīlasmim.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya  
micchājīvena jīvitam kappenti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**Seyyathidaṃ—maṇilakkhaṇaṃ vatthalakkhaṇaṃ  
daṇḍalakkhaṇaṃ satthalakkhaṇaṃ asilakkhaṇaṃ  
usulakkhaṇaṃ dhanulakkhaṇaṃ āvudhalakkhaṇaṃ  
itthilakkhaṇaṃ purisalakkhaṇaṃ kumāralakkhaṇaṃ  
kumārilakkhaṇaṃ dāsalakkhaṇaṃ dāsilakkhaṇaṃ  
hatthilakkhaṇaṃ assalakkhaṇaṃ mahimsalakkhaṇaṃ  
usabhalakkhaṇaṃ golakkhaṇaṃ ajalakkhaṇaṃ  
meṇḍalakkhaṇaṃ kukkuṭalakkhaṇaṃ vaṭṭakalakkhaṇaṃ  
godhālakkhaṇaṃ kaṇṇikalakkhaṇaṃ kacchapalakkhaṇaṃ  
migalakkhaṇaṃ**

This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**  
They refrain from such unworthy branches of knowledge, such wrong livelihood.

**Idampissa hoti sīlasmiṃ.**  
This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya  
micchājīvena jīvitaṃ kappenti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**Seyyathidaṃ—raññaṃ niyyānaṃ bhavissati, raññaṃ aniyyānaṃ  
bhavissati, abbhantarānaṃ raññaṃ upayānaṃ bhavissati,  
bāhirānaṃ raññaṃ apayānaṃ bhavissati, bāhirānaṃ raññaṃ  
upayānaṃ bhavissati, abbhantarānaṃ raññaṃ apayānaṃ  
bhavissati, abbhantarānaṃ raññaṃ jayo bhavissati, bāhirānaṃ**

**raññaṃ parājayo bhavissati, bāhirānaṃ raññaṃ jayo bhavissati, abbhantarānaṃ raññaṃ parājayo bhavissati, iti imassa jayo bhavissati, imassa parājayo bhavissati**

This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**

They refrain from such unworthy branches of knowledge, such wrong livelihood.

**Idampissa hoti sīlasmim.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitam kappenti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**Seyyathidaṃ—candaggāho bhavissati, sūriyaggāho bhavissati, nakkhattaggāho bhavissati, candimasūriyānaṃ pathagamanaṃ bhavissati, candimasūriyānaṃ uppathagamanaṃ bhavissati, nakkhattānaṃ pathagamanaṃ bhavissati, nakkhattānaṃ uppathagamanaṃ bhavissati, ukkāpāto bhavissati, disāḍāho bhavissati, bhūmicālo bhavissati, devadudrabhi bhavissati, candimasūriyanakkhattānaṃ uggamanaṃ ogamanaṃ saṅkilesaṃ vodānaṃ bhavissati, evaṃvipāko candaggāho bhavissati, evaṃvipāko sūriyaggāho bhavissati, evaṃvipāko nakkhattaggāho bhavissati, evaṃvipākaṃ candimasūriyānaṃ pathagamanaṃ bhavissati, evaṃvipākaṃ candimasūriyānaṃ uppathagamanaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ pathagamanaṃ bhavissati, evaṃvipākaṃ nakkhattānaṃ uppathagamanaṃ bhavissati, evaṃvipāko ukkāpāto bhavissati,**

**evaṃvipāko disāḍḍāho bhavissati, evaṃvipāko bhūmicālo bhavissati, evaṃvipāko devadudrabhi bhavissati, evaṃvipākaṃ candimasūriyanakkhattānaṃ uggamanaṃ ogamanaṃ saṅkilesaṃ vodānaṃ bhavissati**

This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**

They refrain from such unworthy branches of knowledge, such wrong livelihood.

**Idampissa hoti sīlasmiṃ.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**Seyyathidaṃ—suvuṭṭhikā bhavissati, dubbuṭṭhikā bhavissati, subhikkhaṃ bhavissati, dubbhikkhaṃ bhavissati, khemaṃ bhavissati, bhayaṃ bhavissati, rogo bhavissati, ārogyaṃ bhavissati, muddā, gaṇanā, saṅkhānaṃ, kāveyyaṃ, lokāyataṃ**

This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as computing, accounting, calculating, poetry, and cosmology.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**



They refrain from such unworthy branches of knowledge, such wrong livelihood.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya  
micchājīvena jīvitam̐ kappenti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**Seyyathidaṃ—āvāhanam̐ vivāhanam̐ saṃvaraṇam̐ vivaraṇam̐  
saṅkaraṇam̐ vikaraṇam̐ subhagakaraṇam̐ dubbhagakaraṇam̐  
viruddhagabbhakaraṇam̐ jivhānibandhanam̐ hanusaṃhananam̐  
hatthābhijappanam̐ hanujappanam̐ kaṇṇajappanam̐  
ādāsapañham̐ kumārikapañham̐ devapañham̐ ādiccupaṭṭhānam̐  
mahatupaṭṭhānam̐ abbhujjаланam̐ sirivhāyanam̐**

This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, curses to prevent conception, bind the tongue, or lock the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**

They refrain from such unworthy branches of knowledge, such wrong livelihood.

**Idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya**

**micchājīvena jīvitaṃ kappenti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**Seyyathidaṃ—santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamanaṃ nhāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ kaṇṇatelaṃ nettatappanaṃ natthukammaṃ añjanaṃ paccañjanaṃ sālākiyaṃ sallakattiyaṃ dāraṇakicchā, mūlabhesajjānaṃ anuppadānaṃ, osadhīnaṃ paṭimokkho**

This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**

They refrain from such unworthy branches of knowledge, such wrong livelihood.

**Idampissa hoti sīlasmiṃ.**

This pertains to their ethics.

**Sa kho so, mahārāja, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato.**

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

**Seyyathāpi, mahārāja, rājā khattiyo muddhābhisitto nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ paccatthikato;**

It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

**evameva kho, mahārāja, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato.**

In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

**So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.**

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

**Evaṃ kho, mahārāja, bhikkhu sīlasampanno hoti.**

That's how a mendicant is accomplished in ethics.

**Mahāsīlaṃ niṭṭhitaṃ.**

The longer section on ethics is finished.

#### **4.3.2. Samādhī**

##### *4.3.2. Immersion*

##### **4.3.2.1. Indriyasamvara**

##### *4.3.2.1. Sense Restraint*

**Kathaṇca, mahārāja, bhikkhu indriyesu guttadvāro hoti?**

And how does a mendicant guard the sense doors?

**Idha, mahārāja, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī.**

When a noble disciple sees a sight with their eyes, they don't get caught up in the features and details.

**Yatvādhikaraṇaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiijhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati.**

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason,

they practice restraint, protecting the faculty of sight, and achieving its restraint.

**Sotena saddaṃ sutvā ...pe...**

When they hear a sound with their ears ...

**ghānena gandhaṃ ghāyitvā ...pe...**

When they smell an odor with their nose ...

**jivhāya rasaṃ sāyitvā ...pe...**

When they taste a flavor with their tongue ...

**kāyena phoṭṭhabbaṃ phusitvā ...pe...**

When they feel a touch with their body ...

**manasā dhammaṃ viññāya na nimittaggāhī hoti  
nānubyañjanaggāhī.**

When they know a thought with their mind, they don't get caught up in the features and details.

**Yatvādhikaraṇamenasā manindriyaṃ asaṃvutaṃ viharantaṃ  
abhijjhā domanassā pāpakā akusalā dhammā anvāssaveyyuṃ,  
tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye  
saṃvaraṃ āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

**So iminā ariyena indriyaṃvarena samannāgato ajjhattaṃ  
abyāsekasukhaṃ paṭisaṃvedeti.**

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

**Evaṃ kho, mahārāja, bhikkhu indriyesu guttadvāro hoti.**

That's how a mendicant guards the sense doors.

#### **4.3.2.2. Satisampajañña**

*4.3.2.2. Mindfulness and Situational Awareness*

**Kathañca, mahārāja, bhikkhu satisampajaññaena samannāgato hoti?**

And how does a mendicant have mindfulness and situational awareness?

**Idha, mahārāja, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.**

It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

**Evam̐ kho, mahārāja, bhikkhu satisampajaññaena samannāgato hoti.**

That's how a mendicant has mindfulness and situational awareness.

#### **4.3.2.3. Santosa**

##### *4.3.2.3. Contentment*

**Kathañca, mahārāja, bhikkhu santuṭṭho hoti?**

And how is a mendicant content?

**Idha, mahārāja, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena, kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.**

It's when a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

**Seyyathāpi, mahārāja, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;**

They're like a bird: wherever it flies, wings are its only burden.

**evameva kho, mahārāja, bhikkhu santuṭṭho hoti  
kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So  
yena yeneva pakkamati, samādāyeva pakkamati.**

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

**Evaṃ kho, mahārāja, bhikkhu santuṭṭho hoti.**

That's how a mendicant is content.

#### **4.3.2.4. Nīvaraṇappahāna**

##### *4.3.2.4. Giving Up the Hindrances*

**So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca  
ariyena indriyaśamvarena samannāgato, iminā ca ariyena  
satisampajaññaṇa samannāgato, imāya ca ariyāya santuṭṭhiyā  
samannāgato,**

When they have this noble spectrum of ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment,

**vivittaṃ senāsaṇaṃ bhajati araññaṃ rukkhamaṇaṃ pabbataṃ  
kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ  
palālapuñjaṃ.**

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**So pacchābhattaṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ  
ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ  
upaṭṭhapetvā.**

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

**So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati,  
abhijjhāya cittaṃ parisodheti.**

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

**Byāpādapadosaṃ pahāya abyāpannacitto viharati  
sabbapāṇabhūtahitānukampī, byāpādapadosā cittaṃ  
parisodheti.**

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

**Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī,  
sato sampajāno, thinamiddhā cittaṃ parisodheti.**

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

**Uddhaccakukkuccaṃ pahāya anuddhato viharati, ajjhattaṃ  
vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti.**

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

**Vicikicchaṃ pahāya tiṇṇavicikiccho viharati, akathaṅkathī  
kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.**

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

**Seyyathāpi, mahārāja, puriso iṇaṃ ādāya kammante payojeyya.**

Suppose a man who has gotten into debt were to apply himself to work,

**Tassa te kammantā samijjheyyuṃ.**

and his efforts proved successful.

**So yāni ca porāṇāni iṇamūlāni, tāni ca byantiṃ kareyya, siyā  
cassa uttarim avasiṭṭhaṃ dārabharaṇāya.**

He would pay off the original loan and have enough left over to support his partner.

**Tassa evamassa:**

Thinking about this,

**‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ.**

**Tassa me te kammantā samijjhiṃsu.**

**Sohaṃ yāni ca porāṇāni iṇamūlāni, tāni ca byantiṃ akāsiṃ,  
atthi ca me uttariṃ avasiṭṭhaṃ dārabharaṇāyā’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya  
somanassaṃ.**

he’d be filled with joy and happiness.

**Seyyathāpi, mahārāja, puriso ābādhiko assa dukkhito  
bāḷhagilāno; bhattaṇcassa nacchādeyya, na cassa kāye  
balamattā.**

Suppose there was a person who was sick, suffering, gravely ill.  
They’d lose their appetite and get physically weak.

**So aparena samayena tamhā ābādhā mucceyya; bhattaṃ cassa  
chādeyya, siyā cassa kāye balamattā.**

But after some time they’d recover from that illness, and regain their  
appetite and their strength.

**Tassa evamassa:**

Thinking about this,

**‘ahaṃ kho pubbe ābādhiko ahosiṃ dukkhito bāḷhagilāno;**

**bhattaṇca me nacchādesi, na ca me āsi kāye balamattā.**

**Somhi etarahi tamhā ābādhā mutto;**

**bhattaṇca me chādeti, atthi ca me kāye balamattā’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya  
somanassaṃ.**

they’d be filled with joy and happiness.



**Seyyathāpi, mahārāja, puriso bandhanāgāre baddho assa.**

Suppose a person was imprisoned in a jail.

**So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo.**

But after some time they were released from jail, safe and sound, with no loss of wealth.

**Tassa evamassa:**

Thinking about this,

**‘ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ, somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena.**

**Natthi ca me kiñci bhogānaṃ vayo’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.**

they’d be filled with joy and happiness.

**Seyyathāpi, mahārāja, puriso dāso assa anattādhīno parādhīno na yena kāmaṅgamo.**

Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wish.

**So aparena samayena tamhā dāsabyā mucceyya attādhīno aparādhīno bhujisso yena kāmaṅgamo.**

But after some time they’d be freed from servitude and become their own master, an emancipated individual able to go where they wish.

**Tassa evamassa:**

Thinking about this,

**‘ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yena kāmaṅgamo.**

**Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso yena kāmaṅgamo’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.**

they'd be filled with joy and happiness.

**Seyyathāpi, mahārāja, puriso sadhano sabhogo  
kantāraddhānamaggaṃ paṭipajjeyya dubbhikkhaṃ  
sappaṭibhayaṃ.**

Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat.

**So aparena samayena taṃ kantāraṃ nitthareyya sotthinā,  
gāmantaṃ anupāpuṇeyya khemaṃ appaṭibhayaṃ.**

But after some time they crossed over the desert safely, reaching the neighborhood of a village, a sanctuary free of peril.

**Tassa evamassa:**

Thinking about this,

**‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ  
paṭipajjiṃ dubbhikkhaṃ sappaṭibhayaṃ.**

**Somhi etarahi taṃ kantāraṃ nitthiṇṇo sotthinā, gāmantaṃ  
anupatto khemaṃ appaṭibhayaṃ’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya  
somanassaṃ.**

they'd be filled with joy and happiness.

**Evameva kho, mahārāja, bhikkhu yathā iṇaṃ yathā rogaṃ yathā  
bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ,  
evaṃ ime pañca nīvaraṇe appahīne attani samanupassati.**

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them thus as a debt, a disease, a prison, slavery, and a desert crossing.

**Seyyathāpi, mahārāja, yathā āṇaṇyaṃ yathā ārogyaṃ yathā  
bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ;**

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release

from prison, emancipation, and sanctuary.

**evameva kho, mahārāja, bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.**

**Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.**

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

#### **4.3.2.5. Paṭhamajhāna**

##### *4.3.2.5. First Absorption*

**So vivicceva kāmehi, vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.**

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

**Seyyathāpi, mahārāja, dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhānīyacuṇṇāni ākiritvā udakena paripp hosakaṃ paripp hosakaṃ sanneyya, sāyaṃ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī;**

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

**evameva kho, mahārāja, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.**

In the same way, a mendicant drenches, steepes, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇa paṇītataraṇa.**

This, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

#### **4.3.2.6. Dutiyajhāna**

##### *4.3.2.6. Second Absorption*

**Puna caparaṃ, mahārāja, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.**

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without applying the mind and keeping it connected.

**So imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.**

In the same way, a mendicant drenches, steepes, fills, and spreads their body with rapture and bliss born of immersion. There's no part

of the body that's not spread with rapture and bliss born of immersion.

**Seyyathāpi, mahārāja, udakarahado gambhīro ubbhidodako tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na dakkhiṇāya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammādhāraṃ anuppaveccheyya.**

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time.

**Atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.**

But the stream of cool water welling up in the lake drenches, steepes, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

**Evameva kho, mahārāja, bhikkhu imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.**

In the same way, a mendicant drenches, steepes, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītatarāṇca.**

This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

#### **4.3.2.7. Tatiyajhāna**

##### *4.3.2.7. Third Absorption*

**Puna caparaṃ, mahārāja, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja viharati.**

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

**So imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

**Seyyathāpi, mahārāja, uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppālāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci sabbāvataṃ uppālānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa;**  
It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they’re drenched, steeped, filled, and soaked with cool water. There’s no part of them that’s not soaked with cool water.

**evameva kho, mahārāja, bhikkhu imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.**

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture.

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataṇca.**

This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

#### **4.3.2.8. Catutthajhāna**

##### *4.3.2.8. Fourth Absorption*

**Puna caparaṃ, mahārāja, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati, so imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.**

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Seyyathāpi, mahārāja, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa;**

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

**evameva kho, mahārāja, bhikkhu imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti, nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.**

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataṇca.**

This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

### **4.3.3. Aṭṭhañāṇa**

#### *4.3.3. The Eight Knowledges*

##### **4.3.3.1. Vipassanāñāṇa**

##### *4.3.3.1. Knowledge and Vision*

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe  
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte  
ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—  
purified, bright, flawless, rid of corruptions, pliable, workable, steady,  
and imperturbable—they extend it and project it toward knowledge  
and vision.

**So evaṃ pajānāti:**

They understand:

**‘ayaṃ kho me kāyo rūpī cātumahābhūtiko  
mātāpettikasambhavo odanakummāsūpacayo  
aniccucchādanaparimaddanabhedanavidhhaṃsanadhammo;**

‘This body of mine is physical. It’s made up of the four primary  
elements, produced by mother and father, built up from rice and  
porridge, liable to impermanence, to wearing away and erosion, to  
breaking up and destruction.

**idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ’ti.**

And this consciousness of mine is attached to it, tied to it.’

**Seyyathāpi, mahārāja, maṇi velūriyo subho jātimā aṭṭhaṃso  
suparikammakato accho vipasanno anāvilo  
sabbākārasampanno.**

Suppose there was a beryl gem that was naturally beautiful, eight-  
faceted, well-worked, transparent, clear, and unclouded, endowed



with all good qualities.

**Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.**

And it was strung with a thread of blue, yellow, red, white, or golden brown.

**Tamenāṃ cakkhumā puriso hatthe karitvā paccavekkheyya:**

And someone with good eyesight were to take it in their hand and check it:

**‘ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso  
suparikammakato accho vippasanno anāvilo  
sabbākārasampanno;**

‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities.

**tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti.**

And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

**Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte  
parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte  
kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṃ  
abhinīharati abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

**So evaṃ pajānāti:**

**‘ayaṃ kho me kāyo rūpī cātumahābhūtiko  
mātāpettikasambhavo odanakummāsūpacayo  
aniccucchādanaparimaddanabhedanavidhamśanadhammo;  
idañca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ’ti.**

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataraṇca.**

This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

#### **4.3.3.2. Manomayiddhiñāṇa**

##### *4.3.3.2. Mind-Made Body*

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

**So imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.**

From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

**Seyyathāpi, mahārāja, puriso muñjamhā īsikaṃ pavāheyya.**

Suppose a person was to draw a reed out from its sheath.

**Tassa evamassa:**

They'd think:

**‘ayaṃ muñjo, ayaṃ īsikā, añño muñjo, aññā īsikā, muñjamhā tveva īsikā pavāḥhā’ti.**

‘This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.’

**Seyyathā vā pana, mahārāja, puriso asinṃ kosiyaṃ pavāheyya.**

Or suppose a person was to draw a sword out from its scabbard.

**Tassa evamassa:**

They'd think:

**‘ayaṃ asi, ayaṃ kosi, añño asi, añña kosi, kosiya tveva asi pavāḥo’ti.**

‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’

**Seyyathā vā pana, mahārāja, puriso ahiṃ karaṇḍā uddhareyya.**  
Or suppose a person was to draw a snake out from its slough.

**Tassa evamassa:**

They’d think:

**‘ayaṃ ahi, ayaṃ karaṇḍo. Añño ahi, añño karaṇḍo, karaṇḍā tveva ahi ubbhato’ti.**

‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

**Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

**So imamahā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.**

From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataṇca.**

This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

#### **4.3.3.3. Iddhividhañña**

#### 4.3.3.3. *Psychic Powers*

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe  
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte  
iddhividhāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—  
purified, bright, flawless, rid of corruptions, pliable, workable, steady,  
and imperturbable—they extend it and project it toward psychic  
power.

**So anekavihitaṃ iddhividhaṃ paccanubhoti—ekopi hutvā  
bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ  
tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati  
seyyathāpi ākāse; pathaviyāpi ummujjanimujaṃ karoti  
seyyathāpi udaye; udaye pi abhiijamāne gacchati seyyathāpi  
pathaviyā; ākāse pi pallaṅkena kamati seyyathāpi pakkhī  
sakuṇo; ime pi candimasūriye evaṃmahiddhike  
evaṃmahānubhāve pāṇinā parāmasati parimajjati; yāva  
brahmalokāpi kāyena vasaṃ vatteti.**

They wield the many kinds of psychic power: multiplying themselves  
and becoming one again; going unimpeded through a wall, a  
rampart, or a mountain as if through space; diving in and out of the  
earth as if it were water; walking on water as if it were earth; flying  
cross-legged through the sky like a bird; touching and stroking with  
the hand the sun and moon, so mighty and powerful; controlling the  
body as far as the Brahmā realm.

**Seyyathāpi, mahārāja, dakkho kumbhakāro vā  
kumbhakārantevāsī vā suparikammakatāya mattikāya yaṃ  
yadeva bhājanavikatiṃ ākaṅkheyya, taṃ tadeva kareyya  
abhinipphādeyya.**

Suppose an expert potter or their apprentice had some well-  
prepared clay. They could produce any kind of pot that they like.

**Seyyathā vā pana, mahārāja, dakkho dantakāro vā  
dantakārantevāsī vā suparikammakatasmiṃ dantasmiṃ yaṃ**

**yadeva dantavikatim ākaṅkheyya, taṃ tadeva kareyya  
abhinipphādeyya.**

Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

**Seyyathā vā pana, mahārāja, dakkho suvaṇṇakāro vā  
suvaṇṇakārantevāsī vā suparikammakatasmiṃ suvaṇṇasmiṃ  
yaṃ yadeva suvaṇṇavikatim ākaṅkheyya, taṃ tadeva kareyya  
abhinipphādeyya.**

Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

**Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte  
parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte  
kammaniye ṭhite āneñjappatte iddhividhāya cittam abhinīharati  
abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

**So anekavihitam iddhividham paccanubhoti—ekopi hutvā  
bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ  
tirokuṭṭam tiropākāram tiropabbatam asajjamāno gacchati  
seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karoti  
seyyathāpi udake; udakepi abhiijamāne gacchati seyyathāpi  
pathaviyā; ākāsepi pallaṅkena kamati seyyathāpi pakkhī  
sakuṇo; imepi candimasūriye evaṃmahiddhike  
evaṃmahānubhāve pāṇinā parāmasati parimajjati; yāva  
brahmalokāpi kāyena vasaṃ vatteti.**

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi  
sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇa paṇītataraṇa.**

This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

#### 4.3.3.4. Dibbasotañña

##### 4.3.3.4. *Clairaudience*

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

**So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.**

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

**Seyyathāpi, mahārāja, puriso addhānamaggappaṭipanno. So suṇeyya bherisaddampi mudiṅgasaddampi saṅkhapaṇavadindimasaddampi. Tassa evamassa: ‘bherisaddo’ itipi, ‘mudiṅgasaddo’ itipi, ‘saṅkhapaṇavadindimasaddo’ itipi.**

Suppose there was a person traveling along the road. They’d hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They’d think: ‘That’s the sound of drums,’ and ‘that’s the sound of clay-drums,’ and ‘that’s the sound of horns, kettledrums, and tom-toms.’

**Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

**So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.**

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītataraṇca.**

This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

#### **4.3.3.5. Cetopariyañña**

##### *4.3.3.5. Comprehending the Minds of Others*

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte cetopariyaññāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

**So parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti —sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti, vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti, samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti, vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti, saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti, vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti, mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti, amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti, asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ti pajānāti, vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti, avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāti.**

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... immersed mind ... unimmersed mind ... freed mind ... They understand unfreed mind as ‘unfreed mind’.

**Seyyathāpi, mahārāja, itthī vā puriso vā daharo yuvā  
maṇḍanajātiko ādāse vā parisuddhe pariyodāte acche vā  
udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno  
sakaṇikaṃ vā ‘sakaṇikan’ti jāneyya, akaṇikaṃ vā ‘akaṇikan’ti  
jāneyya;**

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they’d know ‘I have a spot,’ and if they had no spots they’d know ‘I have no spots.’

**evameva kho, mahārāja, bhikkhu evaṃ samāhite citte  
parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte  
kammaniye ṭhite āneñjappatte cetopariyaññāya cittaṃ  
abhinīharati abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

**So parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti  
—sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti, vītarāgaṃ vā  
cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ  
cittaṃ’ti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti  
pajānāti, samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti,  
vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti, saṅkhittaṃ  
vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti, vikkhittaṃ vā cittaṃ**



**‘vikkhittaṃ cittaṃ’ti pajānāti, mahaggataṃ vā cittaṃ  
‘mahaggataṃ cittaṃ’ti pajānāti, amahaggataṃ vā cittaṃ  
‘amahaggataṃ cittaṃ’ti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ  
cittaṃ’ti pajānāti, anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti  
pajānāti, samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti,  
asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ti pajānāti, vimuttaṃ  
vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti, avimuttaṃ vā cittaṃ  
‘avimuttaṃ cittaṃ’ti pajānāti.**

They understand the minds of other beings and individuals, having comprehended them with their own mind.

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi  
sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītatarāṇca.**

This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

#### **4.3.3.6. Pubbenivāsānussatiñāṇa**

##### *4.3.3.6. Recollection of Past Lives*

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe  
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte  
pubbenivāsānussatiñāṇāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—  
purified, bright, flawless, rid of corruptions, pliable, workable, steady,  
and imperturbable—they extend it and project it toward recollection  
of past lives.

**So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—  
ekampi jātiṃ dvepi jātiyo tisso pi jātiyo catasso pi jātiyo pañcapi  
jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi  
jātiyo paññāsampi jātiyo jātisatampi jātisahassampi  
jātisatasahassampi aneke pi samvattaṅkappe aneke pi  
vivaṅkappe aneke pi samvattavivaṅkappe, ‘amutrāsiṃ  
evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato  
cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto**

**evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī  
evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ  
sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.**

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

**Seyyathāpi, mahārāja, puriso sakamhā gāmā aññaṃ gāmaṃ  
gaccheyya, tamhāpi gāmā aññaṃ gāmaṃ gaccheyya. So tamhā  
gāmā sakamyeva gāmaṃ paccāgaccheyya. Tassa evamassa:  
'ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchiṃ, tatra evaṃ  
aṭṭhāsiṃ, evaṃ nisīdiṃ, evaṃ abhāsiṃ, evaṃ tuṇhī ahoṣiṃ,  
tamhāpi gāmā amuṃ gāmaṃ agacchiṃ, tatrāpi evaṃ aṭṭhāsiṃ,  
evaṃ nisīdiṃ, evaṃ abhāsiṃ, evaṃ tuṇhī ahoṣiṃ, somhi tamhā  
gāmā sakamyeva gāmaṃ paccāgato'ti.**

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

**Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhinīharati abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

**So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ—  
ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi  
jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi  
jātiyo paññāsampi jātiyo jātisatampi jātisahassampi  
jātisatasahassampi anekepi saṃvaṭṭakappe anekepi  
vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe, ‘amutrāsiṃ  
evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro  
evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato  
cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto  
evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī  
evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ  
sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi  
sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇa paṇītatarāṇa.**  
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

#### **4.3.3.7. Dibbacakkhuñāṇa**

##### *4.3.3.7. Clairvoyance*

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady,

and imperturbable—they extend it and project it toward knowledge of the death and rebirth of sentient beings.

**So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.**

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

**Seyyathāpi, mahārāja, majjhe siṅghāṭake pāsādo. Tattha cakkhumā puriso ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi rathikāyapi vīthiṃ sañcarante majjhe siṅghāṭake nisinnepi. Tassa evamassa: ‘ete manussā gehaṃ pavisanti, ete nikkhamanti, ete rathikāya vīthiṃ sañcaranti, ete majjhe siṅghāṭake nisinnā’ti.**

Suppose there was a stilt longhouse at the central square. A person with good eyesight standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They’d think: ‘These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.’

**Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittāṃ abhinīharati abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend and project it toward knowledge of the death and rebirth of sentient beings.

**So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne**

**upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate;  
yathākammūpage satte pajānāti.**

**Idampi kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi  
sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītatarāṇca.**

This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

#### **4.3.3.8. Āsavakkhayañāṇa**

##### *4.3.3.8. Ending of Defilements*

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe  
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte  
āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

**So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ  
dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ  
dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ  
dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti.**

They truly understand: 'This is suffering' ... 'This is the origin of suffering' ... 'This is the cessation of suffering' ... 'This is the practice that leads to the cessation of suffering'.

**Ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavaśamudayoti  
yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ  
pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ  
pajānāti.**

They truly understand: 'These are defilements' ... 'This is the origin of defilements' ... 'This is the cessation of defilements' ... 'This is the practice that leads to the cessation of defilements'.

**Tassa evaṃ jānato evaṃ passato kāmasavāpi cittaṃ vimuccati,  
bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati,**

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

**vimuttasmiṃ ‘vimuttam’iti ñāṇaṃ hoti,**

When they’re freed, they know they’re freed.

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.**

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

**Seyyathāpi, mahārāja, pabbatasañkhepe udakarahado accho vippasanno anāvilo. Tattha cakkhumā puriso tīre t̥hito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa: ‘ayaṃ kho udakarahado accho vippasanno anāvilo. Tatime sippisambukāpi sakkharakathalāpi macchagumbāpi caranti tiṭṭhanti’ti.**

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.’

**Evameva kho, mahārāja, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye t̥hite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

**‘So idaṃ dukkhaṇ’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.**

**‘Ime āsavā’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavaśamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ āsavanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.**

**Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, vimuttasmiṃ ‘vimuttam’iti ñāṇaṃ hoti,**

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.**

**Idaṃ kho, mahārāja, sandiṭṭhikaṃ sāmāññaphalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhikkantataraṇca paṇītatarāṇca.**  
This too, great king, is a fruit of the ascetic life that’s apparent in the present life which is better and finer than the former ones.

**Imasmā ca pana, mahārāja, sandiṭṭhikā sāmāññaphalā aññaṃ sandiṭṭhikaṃ sāmāññaphalaṃ uttaritaraṃ vā paṇītatarāṃ vā natthī”ti.**

And, great king, there is no other fruit of the ascetic life apparent in the present life which is better and finer than this.”

## **5. Ajātasattuupāsakattapaṭivedanā**

### ***5. Ajātasattu Declares Himself a Lay Follower***

**Evaṃ vutte, rājā māgadho ajātasattu vedehiputto bhagavantaṃ etadavoca:**

When the Buddha had spoken, King Ajātasattu said to him,

**“abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

“Excellent, sir! Excellent!



**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ, bhante, bhagavatā anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

**Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.**

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.

**Accayo maṃ, bhante, accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yohaṃ pitaraṃ dhammikaṃ dhammarājānaṃ issariyakāraṇā jīvitā voropesiṃ.**

I have made a mistake, sir. It was foolish, stupid, and unskillful of me to take the life of my father, a just and principled king, for the sake of authority.

**Tassa me, bhante bhagavā, accayaṃ accayato paṭiggaṇhātu āyatiṃ saṃvarāyā”ti.**

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

**“Taggha tvaṃ, mahārāja, accayo accagamā yathābālaṃ yathāmūlhaṃ yathāakusalaṃ, yaṃ tvaṃ pitaraṃ dhammikaṃ dhammarājānaṃ jīvitā voropesi.**

“Indeed, great king, you made a mistake. It was foolish, stupid, and unskillful of you to take the life of your father, a just and principled

king, for the sake of sovereignty.

**Yato ca kho tvaṃ, mahārāja, accayaṃ accayato disvā  
yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma.**

But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

**Vuddhihesā, mahārāja, ariyassa vinaye, yo accayaṃ accayato  
disvā yathādhammaṃ paṭikaroti, āyatīṃ saṃvaraṃ āpajjatī”ti.**

For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

**Evam vutte, rājā māgadho ajātasattu vedehiputto bhagavantaṃ  
etadavoca:**

When the Buddha had spoken, King Ajātasattu said to him,

**“handā ca dāni mayaṃ, bhante, gacchāma bahukiccā mayaṃ  
bahukaraṇīyā”ti.**

“Well, now, sir, I must go. I have many duties, and much to do.”

**“Yassadāni tvaṃ, mahārāja, kālaṃ maññasī”ti.**

“Please, great king, go at your convenience.”

**Atha kho rājā māgadho ajātasattu vedehiputto bhagavato  
bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ  
abhivādetvā padakkhiṇaṃ katvā pakkāmi.**

Then the king, having approved and agreed with what the Buddha said, got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

**Atha kho bhagavā acirapakkantassa rañño māgadhassa  
ajātasattussa vedehiputtassa bhikkhū āmantesi:**

Soon after the king had left, the Buddha addressed the mendicants,

**“khatāyaṃ, bhikkhave, rājā.**

“The king is broken, mendicants,

**Upahatāyaṃ, bhikkhave, rājā.**

he is ruined.

**Sacāyaṃ, bhikkhave, rājā pitaraṃ dhammikaṃ dhammarājānaṃ  
jīvitā na voropessatha, imasmiññeva āsane virajaṃ vītamaḷaṃ  
dhammacakkhuṃ uppajjissathā”ti.**

If he had not taken the life of his father, a just and principled king, the stainless, immaculate vision of the Dhamma would have arisen in him in that very seat.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.**

Satisfied, the mendicants were happy with what the Buddha said.

**Sāmaññaphalasuttaṃ niṭṭhitaṃ dutiyaṃ.**

### 3. Ambaṭṭhasutta

*With Ambaṭṭha*

**Evaṃ me sutaṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā  
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena  
icchānaṅgalaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari.**

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of around five hundred mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala.

**Tatra sudaṃ bhagavā icchānaṅgale viharati  
icchānaṅgalavanasaṇḍe.**

He stayed in a forest near Icchānaṅgala.

## 1. Pokkharasātivatthu

### 1. *The Section on Pokkharasāti*

**Tena kho pana samayena brāhmaṇo pokkharasāti ukkaṭṭhaṃ  
ajjhāvasati sattussadaṃ satīṇakaṭṭhodakaṃ sadhaññaṃ  
rājabhoggaṃ rañña pasenadinā kosalena dinnam rājadāyaṃ  
brahmadeyyaṃ.**

Now at that time the brahmin Pokkharasāti was living in Ukkaṭṭhā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

**Assosi kho brāhmaṇo pokkharasāti:**

Pokkharasāti heard:

**“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito  
kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ  
pañcamattehi bhikkhusatehi icchānaṅgalaṃ anuppatto  
icchānaṅgale viharati icchānaṅgalavanasaṇḍe.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby.

**Tam kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo  
abbhuggato:**

He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā’.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**So imaṃ lokaṃ sadevakaṃ samāraṃ sabbraṃ  
sassaṃaṃbraṃṃṃ pajaṃ sadevamaṃssaṃ sayamaṃ abhiññā  
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammaṃ deseti ādikalyāṇaṃ majjhakalyāṇaṃ  
pariyosānakalyāṇaṃ, sātthaṃ sabyañjanaṃ, kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti.**

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

**Sādhū kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hoti”ti.**

It's good to see such perfected ones.”

## **2. Ambaṭṭhamāṇava**

### *2. The Brahmin Student Ambaṭṭha*

**Tena kho pana samayena brāhmaṇassa pokkharasātissa  
ambaṭṭho nāma māṇavo antevāsī hoti ajjhāyako mantadharo  
tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ  
sākkharappabhedānaṃ itihāsaṃcamānaṃ padako  
veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo  
anuññātapaṭiññāto sake ācariyake tevijjake pāvacaṇe:**

Now at that time Pokkharasāti had a student named Ambaṭṭha. He was one who recited and remembered the hymns, and had mastered in the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. He had been authorized as a master in his own teacher's scriptural heritage of the three Vedas with the words:

**“yamamaṃ jānāmi taṃ tvaṃ jānāsi;**

“What I know, you know.

**yaṃ tvaṃ jānāsi tamahaṃ jānāmī”ti.**

And what you know, I know.”

**Atha kho brāhmaṇo pokkharasāti ambaṭṭhaṃ māṇavaṃ  
āmantesi:**

Then Pokkharasāti addressed Ambaṭṭha,

**“ayaṃ, tāta ambaṭṭha, samaṇo gotamo sakyaputto sakyakulā  
pabbajito kosalesu cārikaṃ caramāno mahatā  
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi  
icchānaṅgalaṃ anuppatto icchānaṅgale viharati  
icchānaṅgalavanasaṇḍe.**

“Dear Ambaṭṭha, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. ...

**Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo  
abbhuggato:**

**‘itipi so bhagavā, arahantaṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho bhagavā.**

**So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ  
sassamaṇabrāhmaṇiṃ paṇḍitaṃ sadevamanussaṃ sayāṃ abhiññā  
sacchikatvā pavedeti.**

**So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ  
pariyosānakalyāṇaṃ, sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti.**

**Sādhū kho pana tathārūpānaṃ arahantaṃ dassanaṃ hotī”ti.**

It’s good to see such perfected ones.

**Ehi tvaṃ, tāta ambaṭṭha, yena samaṇo gotamo tenupasaṅkama;  
upasaṅkamtvā samaṇaṃ gotamaṃ jānāhi, yadi vā taṃ  
bhavantaṃ gotamaṃ tathāsantaṃyeva saddo abbhuggato, yadi  
vā no tathā.**

Please, dear Ambaṭṭha, go to the ascetic Gotama and find out whether or not he lives up to his reputation.

**Yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso, tathā mayam taṃ bhavantaṃ gotamaṃ vedissāmā”ti.**

Through you I shall learn about Master Gotama.”

**“Yathā kathaṃ panāhaṃ, bho, taṃ bhavantaṃ gotamaṃ jānissāmi: ‘yadi vā taṃ bhavantaṃ gotamaṃ tathāsantaṃyeva saddo abbhuggato, yadi vā no tathā. Yadi vā so bhavaṃ gotamo tādiso, yadi vā na tādiso’”ti?**

“But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?”

**“Āgatāni kho, tāta ambaṭṭha, amhākaṃ mantesu dvattiṃsa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveyeva gatiyo bhavanti anañña.**

“Dear Ambaṭṭha, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other.

**Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ appatto sattaratanasamannāgato.**

If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

**Tassimāni satta ratanāni bhavanti.**

He has the following seven treasures:

**Seyyathidaṃ—cakkaratanam, hatthiratanam, assaratanam, maṇiratanam, itthiratanam, gahapatiratanam, pariṇāyakaratanameva sattamaṃ.**

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.



**Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā  
parasenappamaddanā.**

He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

**So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena  
dhammena abhivijīya ajjhāvasati.**

After conquering this land girt by sea, he reigns by principle, without rod or sword.

**Sace kho pana agāasmā anagāriyaṃ pabbajati, araham hoti  
sammāsambuddho loke vivattaṇṇacchado.**

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

**Ahaṃ kho pana, tāta ambaṭṭha, mantānaṃ dātā;**

But, dear Ambaṭṭha, I am the one who gives the hymns,

**tvaṃ mantānaṃ paṭiggahetā”ti.**

and you are the one who receives them.”

**“Evaṃ, bho”ti kho ambaṭṭho māṇavo brāhmaṇassa  
pokkharasātissa paṭissutvā utthāyāsanā brāhmaṇaṃ  
pokkharasātiṃ abhivādetvā padakkhiṇaṃ katvā  
vaḷavārathamāruyha sambahulehi māṇavakehi saddhiṃ yena  
icchānaṅgalavanasaṇḍo tena pāyāsi.**

“Yes, sir,” replied Ambaṭṭha. He got up from his seat, bowed, and respectfully circled Pokkharasāti, keeping him to his right. He mounted a mare-drawn chariot and, together with several students, set out for the forest near Icchānaṅgala.

**Yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā  
pattikova ārāmaṃ pāvisi.**

He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

**Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.**

At that time several mendicants were walking mindfully in the open air.

**Atha kho ambaṭṭho māṇavo yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca:**

Then the student Ambaṭṭha went up to those mendicants and said,

**“kahaṃ nu kho, bho, etarahi so bhavaṃ gotamo viharati?**

“Gentlemen, where is Master Gotama at present?

**Taṇhi mayaṃ bhavantaṃ gotamaṃ dassanāya idhūpasaṅkantā”ti.**

For we have come here to see him.”

**Atha kho tesaṃ bhikkhūnaṃ etadahosi:**

Then those mendicants thought,

**“ayaṃ kho ambaṭṭho māṇavo abhiññātakolaṇṇo ceva abhiññātassa ca brāhmaṇassa pokkharasātissa antevāsī.**

“This Ambaṭṭha is from a well-known family, and he is the pupil of the well-known brahmin Pokkharasāti.

**Agaru kho pana bhagavato evarūpehi kulaputtehi saddhiṃ kathāsallāpo hotī”ti.**

The Buddha won’t mind having a discussion together with such gentlemen.”

**Te ambaṭṭhaṃ māṇavaṃ etadavocuṃ:**

They said to Ambaṭṭha,

**“eso, ambaṭṭha, vihāro saṃvutadvāro, tena appasaddo upasaṅkamtivā ataramāno āḷindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi, vivarissati te bhagavā dvāraṇ”ti.**

“Ambaṭṭha, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door.”

**Atha kho ambaṭṭho māṇavo yena so vihāro saṁvutadvāro, tena appasaddo upasaṅkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi. Vivari bhagavā dvāraṃ.**

So he approached the Buddha's dwelling and knocked, and the Buddha opened the door.

**Pāvisi ambaṭṭho māṇavo. Māṇavakāpi pavisitvā bhagavatā saddhiṃ sammodiṃsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu.**

Ambaṭṭha and the other students entered the dwelling. The other students exchanged greetings with the Buddha, and when the greetings and polite conversation were over, sat down to one side.

**Ambaṭṭho pana māṇavo caṅkamantopi nisinnena bhagavatā kañci kañci kathaṃ sāraṇīyaṃ vītisāreti, ṭhitopi nisinnena bhagavatā kañci kañci kathaṃ sāraṇīyaṃ vītisāreti.**

But while the Buddha was sitting, Ambaṭṭha spoke some polite words or other while walking around or standing.

**Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca:**

So the Buddha said to him,

**“evaṃ nu te, ambaṭṭha, brāhmaṇehi vuddhehi mahallakehi ācariyapācariyehi saddhiṃ kathāsallāpo hoti, yathayidaṃ caraṃ tiṭṭhaṃ nisinnena mayā kiñci kiñci kathaṃ sāraṇīyaṃ vītisāretī”ti?**

“Ambaṭṭha, is this how you hold a discussion with elderly and senior brahmins, the teachers of teachers: walking around or standing while I'm sitting, speaking some polite words or other?”

## **2.1. Paṭhamaibbhavāda**

### **2.1. The First Use of the Word “Riffraff”**

**“No hidaṃ, bho gotama.**

“No, Master Gotama.

**Gacchanto vā hi, bho gotama, gacchantena brāhmaṇo  
brāhmaṇena saddhiṃ sallapitumarahati, ṭhito vā hi, bho  
gotama, ṭhiteṇa brāhmaṇo brāhmaṇena saddhiṃ  
sallapitumarahati, nisinno vā hi, bho gotama, nisinnena  
brāhmaṇo brāhmaṇena saddhiṃ sallapitumarahati, sayāno vā  
hi, bho gotama, sayānena brāhmaṇo brāhmaṇena saddhiṃ  
sallapitumarahati.**

For it is proper for one brahmin to converse with another while both are walking, standing, sitting, or lying down.

**Ye ca kho te, bho gotama, muṇḍakā samaṇakā ibbhā kaṇhā  
bandhupādāpaccā, tehipi me saddhiṃ evaṃ kathāsallāpo hoti,  
yathariva bhotā gotamenā”ti.**

But as to these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman, I converse with them as I do with Master Gotama.”

**“Atthikavato kho pana te, ambaṭṭha, idhāgamaṇaṃ ahosi,  
yāyeva kho panatthāya āgaccheyyātha, tameva atthaṃ  
sādhukaṃ manasi kareyyātha.**

“But Ambaṭṭha, you must have come here for some purpose. You should focus on that.

**Avusitavāyeva kho pana, bho, ayaṃ ambaṭṭho māṇavo  
vusitamānī kimaññaṭṭha avusitattā”ti.**

Though this Ambaṭṭha is unqualified, he thinks he’s qualified. What is that but lack of qualifications?”

**Atha kho ambaṭṭho māṇavo bhagavatā avusitavādena  
vuccamāno kupito anattamano bhagavantaṃyeva khamasento  
bhagavantaṃyeva vambhento bhagavantaṃyeva  
upavadamāno:**

When he said this, Ambaṭṭha became angry and upset with the Buddha because of being described as unqualified. He even attacked and badmouthed the Buddha himself, saying,

**“samaṇo ca me bho gotamo pāpito bhavissatī”ti bhagavantam  
etadavoca:**

“The ascetic Gotama will be worsted!” He said to the Buddha,

**“caṇḍā, bho gotama, sakyajāti;**

“Master Gotama, the Sakyan clan are rude,

**pharusā, bho gotama, sakyajāti;**

harsh,

**lahusā, bho gotama, sakyajāti;**

touchy,

**bhassā, bho gotama, sakyajāti;**

and argumentative.

**ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na  
brāhmaṇe garuṃ karonti, na brāhmaṇe mānenti, na brāhmaṇe  
pūjenti, na brāhmaṇe apacāyanti.**

Riffraff they are, and riffraff they remain! They don’t honor, respect,  
revere, worship, or venerate brahmins.

**Tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ,  
yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe  
sakkaronti, na brāhmaṇe garuṃ karonti, na brāhmaṇe mānenti,  
na brāhmaṇe pūjenti, na brāhmaṇe apacāyantī”ti.**

It is neither proper nor appropriate that the Sakyans—riffraff that they  
are—don’t honor, respect, revere, worship, or venerate brahmins.”

**Itiha ambaṭṭho māṇavo idaṃ paṭhamam sakyasu ibbhavādam  
nipātesi.**

And that’s how Ambaṭṭha denigrated the Sakyans with the word  
“riffraff” for the first time.

## **2.2. Dutiyaibbhavāda**

### **2.2. The Second Use of the Word “Riffraff”**

**“Kiṃ pana te, ambaṭṭha, sakyā aparaddhun”ti?**

“But Ambaṭṭha, how have the Sakyans wronged you?”

**“Ekamidāhaṃ, bho gotama, samayaṃ ācariyassa brāhmaṇassa pokkharasātissa kenacideva karaṇīyena kapilavatthum agamāsiṃ.**

“This one time, Master Gotama, I went to Kapilavatthu on some business for my teacher, the brahmin Pokkharasāti.

**Yena sakyānaṃ sandhāgāraṃ tenupasaṅkamim.**

I approached the Sakyans in their meeting hall.

**Tena kho pana samayena sambahulā sakyā ceva sakyakumārā ca sandhāgāre uccesu āsanesu nisinnā honti aññamaññaṃ aṅgulipatodakehi sañjagghantā saṅkīlantā, aññadatthu mamaññeva mañña anujagghantā, na maṃ koci āsanenapi nimantesi.**

Now at that time several Sakyans and Sakyan princes were sitting on high seats, poking each other with their fingers, giggling and playing together. In fact, they even presumed to giggle at me, and didn’t invite me to a seat.

**Tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṃ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyanti”ti.**

It is neither proper nor appropriate that the Sakyans—riffraff that they are—don’t honor, respect, revere, worship, or venerate brahmins.”

**Itiha ambaṭṭho māṇavo idaṃ dutiyaṃ sakyesu ibbhavādaṃ nipātesi.**

And that’s how Ambaṭṭha denigrated the Sakyans with the word “riffraff” for the second time.

## **2.3. Tatiyaibbhavāda**

### **2.3. The Third Use of the Word “Riffraff”**

**“Laṭukikāpi kho, ambaṭṭha, sakuṇikā sake kulāvake kāmālāpinī hoti.**

“Even a little quail, Ambaṭṭha, speaks as she likes in her own nest.

**Sakaṃ kho panetaṃ, ambaṭṭha, sakyānaṃ yadidaṃ kapilavatthum, nārahaṭāyasmā ambaṭṭho imāya appamattāya abhisajjitun”ti.**

Kapilavatthu is the Sakyans own place, Ambaṭṭha. It’s not worthy of the Venerable Ambaṭṭha to lose his temper over such a small thing.”

**“Cattārome, bho gotama, vaṇṇā—**

“Master Gotama, there are these four castes:

**khattiyā brāhmaṇā vessā suddā.**

aristocrats, brahmins, merchants, and workers.

**Imesañhi, bho gotama, catunnaṃ vaṇṇānaṃ tayo vaṇṇā—**

Three of these castes—

**khattiyā ca vessā ca suddā ca—**

aristocrats, merchants, and workers—

**aññadatthu brāhmaṇasseva paricārakā sampajjanti.**

in fact succeed only in serving the brahmins.

**Tayidaṃ, bho gotama, nacchannaṃ, tayidaṃ nappatirūpaṃ, yadime sakyā ibbhā santā ibbhā samānā na brāhmaṇe sakkaronti, na brāhmaṇe garuṃ karonti, na brāhmaṇe mānenti, na brāhmaṇe pūjenti, na brāhmaṇe apacāyanti”ti.**

It is neither proper nor appropriate that the Sakyans—riffraff that they are—don’t honor, respect, revere, worship, or venerate brahmins.”

**Itiha ambaṭṭho māṇavo idaṃ tatiyaṃ sakyesu ibbhavādaṃ nipātesi.**

And that’s how Ambaṭṭha denigrated the Sakyans with the word “riffraff” for the third time.

## **2.4. Dāsiputtavāda**

## 2.4. The Word “Son of Bondservants” is Used

**Atha kho bhagavato etadahosi:**

Then it occurred to the Buddha,

**“atibālhaṃ kho ayaṃ ambaṭṭho māṇavo sakyesu ibbhavādena nimmādeti, yannūnāhaṃ gottaṃ puccheyyan”ti.**

“This Ambaṭṭha puts the Sakyans down too much by calling them riffraff. Why don’t I ask him about his own clan?”

**Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca:**

So the Buddha said to him,

**“kathaṃ gottosi, ambaṭṭhā”ti?**

“What is your clan, Ambaṭṭha?”

**“Kaṇhāyanohamasmi, bho gotamā”ti.**

“I am a Kaṇhāyana, Master Gotama.”

**“Porāṇaṃ kho pana te, ambaṭṭha, mātāpettikaṃ nāmagottaṃ anussarato ayyaputtā sakyā bhavanti; dāsiputto tvamasi sakyānaṃ.**

“But, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you’re descended from the son of a female bondservant of the Sakyans.

**Sakyā kho pana, ambaṭṭha, rājānaṃ okkākaṃ pitāmahaṃ dahanti.**

But the Sakyans claim King Okkāka as their grandfather.

**Bhūtapubbaṃ, ambaṭṭha, rājā okkāko yā sā mahesī piyā manāpā, tassā puttassa rajjaṃ pariṇāmetukāmo jeṭṭhakumāre raṭṭhasmā pabbājesi—**

Once upon a time, King Okkāka, wishing to divert the royal succession to the son of his most beloved queen, banished the elder princes from the realm—



**okkāṃukhaṃ karakaṇḍaṃ hatthinikaṃ sinisūraṃ.**

Okkāṃukha, Karakaṇḍa, Hatthinika, and Sinisūra.

**Te raṭṭhasmā pabbājitā himavantapasse pokkharāṇiyā tīre  
mahāsākasaṇḍo, tattha vāsaṃ kappesuṃ.**

They made their home beside a lotus pond on the slopes of the Himalayas, where there was a large teak grove.

**Te jātisambhedabhayā sakāhi bhaginīhi saddhiṃ saṃvāsaṃ  
kappesuṃ.**

For fear of diluting their lineage, they slept with their own sisters.

**Atha kho, ambaṭṭha, rājā okkāko amacce pārisajje āmantesi:**

Then King Okkāka addressed his ministers and counselors,

**‘kahaṃ nu kho, bho, etarahi kumārā sammantī’ti?**

‘Where, sirs, have the princes settled now?’

**‘Atthi, deva, himavantapasse pokkharāṇiyā tīre  
mahāsākasaṇḍo, tatthetarahi kumārā sammanti.**

‘Sire, there is a lotus pond on the slopes of the Himalayas, by a large grove of \_sāka\_, the teak tree. They’ve settled there.

**Te jātisambhedabhayā sakāhi bhaginīhi saddhiṃ saṃvāsaṃ  
kappentī’ti.**

For fear of diluting their lineage, they are sleeping with their own (\_saka\_) sisters.’

**Atha kho, ambaṭṭha, rājā okkāko udānaṃ udānesi:**

Then, Ambaṭṭha, King Okkāka expressed this heartfelt sentiment:

**‘sakyā vata, bho, kumārā, paramasakyā vata, bho, kumārā’ti.**

‘The princes are indeed Sakyans! The princes are indeed the best Sakyans!’

**Tadagge kho pana, ambaṭṭha, sakyā paññāyanti; so ca nesaṃ  
pubbapuriso.**

From that day on the Sakyans were recognized, and he was their founder.

**Raṇṇo kho pana, ambaṭṭha, okkākassa disā nāma dāsī ahosi.**  
Now, King Okkāka had a female bondservant named Disā.

**Sā kaṇhaṃ nāma janesi.**  
She gave birth to a black boy.

**Jāto kaṇho pabyāhāsi:**  
When he was born, Black Boy said:

**‘dhovatha maṃ, amma, nahāpetha maṃ amma, imasmā maṃ asucismā parimocetha, atthāya vo bhavissāmī’ti.**  
‘Wash me, mum, bathe me! Get this filth off of me! I will be useful for you!’

**Yathā kho pana, ambaṭṭha, etarahi manussā pisāce disvā ‘pisācā’ti sañjānanti;**  
Whereas these days when people see goblins they know them as goblins,

**evameva kho, ambaṭṭha, tena kho pana samayena manussā pisāce ‘kaṇhā’ti sañjānanti.**  
in those days they knew goblins as ‘blackboys’.

**Te evamāhaṃsu:**  
They said:

**‘ayaṃ jāto pabyāhāsi, kaṇho jāto, pisāco jāto’ti.**  
‘He spoke as soon as he was born—a blackboy is born! A goblin is born!’

**Tadagge kho pana, ambaṭṭha, kaṇhāyanā paññāyanti, so ca kaṇhāyanānaṃ pubbapuriso.**  
From that day on the Kaṇhāyanas were recognized, and he was their founder.

**Iti kho te, ambaṭṭha, porāṇaṃ mātāpettikaṃ nāmagottaṃ anussarato ayyaputtā sakyā bhavanti, dāsiputto tvamasi**

**sakyānan”ti.**

That’s how, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you’re descended from the son of a female bondservant of the Sakyans.”

**Evaṃ vutte, te māṇavakā bhagavantam etadavocum:**

When he said this, those students said to him,

**“mā bhavaṃ gotamo ambaṭṭhaṃ atibālhaṃ dāsiputtavādena nimmādesi.**

“Master Gotama, please don’t put Ambaṭṭha down too much by calling him the son of a bondservant.

**Sujāto ca, bho gotama, ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṃ asmiṃ vacane paṭimantetun”ti.**

He’s well-born, a gentleman, learned, a good speaker, and astute. He’s capable of having a dialogue with Master Gotama about this.”

**Atha kho bhagavā te māṇavake etadavoca:**

So the Buddha said to them,

**“sace kho tumhākaṃ māṇavakānaṃ evaṃ hoti:**

“Well, students, if you think that

**‘dujjāto ca ambaṭṭho māṇavo, akulaputto ca ambaṭṭho māṇavo, appassuto ca ambaṭṭho māṇavo, akalyāṇavākkaraṇo ca ambaṭṭho māṇavo, duppañño ca ambaṭṭho māṇavo, na ca pahoti ambaṭṭho māṇavo samaṇena gotamena saddhiṃ asmiṃ vacane paṭimantetun’ti, tiṭṭhatu ambaṭṭho māṇavo, tumhe mayā saddhiṃ mantavho asmiṃ vacane.**

Ambaṭṭha is ill-born, not a gentleman, uneducated, a poor speaker, witless, and not capable of having a dialogue with me about this, then leave him aside and you can have a dialogue with me.

**Sace pana tumhākaṃ māṇavakānaṃ evaṃ hoti:**

But if you think that

**‘sujāto ca ambaṭṭho māṇavo, kulaputto ca ambaṭṭho māṇavo,  
bahussuto ca ambaṭṭho māṇavo, kalyāṇavākkaraṇo ca  
ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho māṇavo, pahoti ca  
ambaṭṭho māṇavo samaṇena gotamena saddhiṃ asmiṃ vacane  
paṭimantetun’ti, tiṭṭhatha tumhe;**

he’s well-born, a gentleman, learned, a good speaker, astute, and capable of having a dialogue with me about this, then you should stand aside and let him have a dialogue with me.”

**ambaṭṭho māṇavo mayā saddhiṃ paṭimantetū”ti.**

**“Sujāto ca, bho gotama, ambaṭṭho māṇavo, kulaputto ca  
ambaṭṭho māṇavo, bahussuto ca ambaṭṭho māṇavo,  
kalyāṇavākkaraṇo ca ambaṭṭho māṇavo, paṇḍito ca ambaṭṭho  
māṇavo, pahoti ca ambaṭṭho māṇavo bhotā gotamena saddhiṃ  
asmiṃ vacane paṭimantetum, tuṇhī mayaṃ bhavissāma,  
ambaṭṭho māṇavo bhotā gotamena saddhiṃ asmiṃ vacane  
paṭimantetū”ti.**

“He is capable of having a dialogue. We will be silent, and let Ambaṭṭha have a dialogue with Master Gotama.”

**Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca:**

So the Buddha said to Ambaṭṭha,

**“ayaṃ kho pana te, ambaṭṭha, sahadhammiko pañho āgacchati,  
akāmā byākātabbo.**

“Well, Ambaṭṭha, there’s a legitimate question that comes up. You won’t like it, but you ought to answer anyway.

**Sace tvaṃ na byākarissasi, aññena vā aññaṃ paṭicarissasi,  
tuṇhī vā bhavissasi, pakkamissasi vā ettheva te sattadhā  
muddhā phalissati.**

If you don’t answer, but dodge the issue, remain silent, or simply leave, your head will explode into seven pieces right here.

**Taṃ kiṃ maññasi, ambaṭṭha,**  
What do you think, Ambaṭṭha?

**kinti te sutāṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ  
ācariyapācariyānaṃ bhāsamānānaṃ kutopabhutikā kaṇhāyanā,  
ko ca kaṇhāyanānaṃ pubbapuriso”ti?**

According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?”

**Evaṃ vutte, ambaṭṭho māṇavo tuṇhī ahosi.**  
When he said this, Ambaṭṭha kept silent.

**Dutiyampi kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca:**  
For a second time, the Buddha put the question,

**“taṃ kiṃ maññasi, ambaṭṭha, kinti te sutāṃ brāhmaṇānaṃ  
vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ  
kutopabhutikā kaṇhāyanā, ko ca kaṇhāyanānaṃ  
pubbapuriso”ti?**

**Dutiyampi kho ambaṭṭho māṇavo tuṇhī ahosi.**  
and for a second time Ambaṭṭha kept silent.

**Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ etadavoca:**  
So the Buddha said to him,

**“byākarohi dāni, ambaṭṭha, na dāni, te tuṇhībhāvassa kālo.**  
“Answer now, Ambaṭṭha. Now is not the time for silence.

**Yo kho, ambaṭṭha, tathāgatena yāvatatīyakam sahadhammikaṃ  
pañhaṃ puṭṭho na byākaroti, etthevassa sattadhā muddhā  
phalissatī”ti.**

If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

**Tena kho pana samayena vajirapāṇī yakkho mahantaṃ  
ayokūṭaṃ ādāya ādittaṃ sampajjalitaṃ sajotibhūtaṃ  
ambatṭhassa māṇavassa upari vehāsaṃ ṭhito hoti:**

Now at that time the spirit Vajirapāṇi, holding a massive iron spear, burning, blazing, and glowing, stood in the sky above Ambatṭha, thinking,

**“sacāyaṃ ambatṭho māṇavo bhagavatā yāvatatīyakaṃ  
sahadhammikaṃ pañhaṃ puṭṭho na byākarissati, ethevassa  
sattadhā muddhaṃ phālessāmī”ti.**

“If this Ambatṭha doesn’t answer when asked a third time, I’ll blow his head into seven pieces there and then!”

**Taṃ kho pana vajirapāṇiṃ yakkhaṃ bhagavā ceva passati  
ambatṭho ca māṇavo.**

And both the Buddha and Ambatṭha could see Vajirapāṇi.

**Atha kho ambatṭho māṇavo bhīto saṃviggo lomahaṭṭhajāto  
bhagavantaṃyeva tāṇaṃ gavesī bhagavantaṃyeva leṇaṃ  
gavesī bhagavantaṃyeva saraṇaṃ gavesī upanisīditvā  
bhagavantaṃ etadavoca:**

Ambatṭha was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he sat down close by the Buddha and said,

**“kimetaṃ bhavaṃ gotamo āha?**

“What did you say?

**Punabhavaṃ gotamo bravitū”ti.**

Please repeat the question.”

**“Taṃ kiṃ maññasi, ambatṭha,**

“What do you think, Ambatṭha?

**kinti te sutāṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ  
ācariyapācariyānaṃ bhāsamānānaṃ kutopabhutikā kaṇhāyanā,  
ko ca kaṇhāyanānaṃ pubbapuriso”ti?**

According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?”

**“Evameva me, bho gotama, sutam̐ yatheva bhavam̐ gotamo āha.**  
“I have heard, Master Gotama, that it is just as you say.

**Tatopabhutikā kaṇhāyanā;**  
That’s the origin of the Kaṇhāyanas,  
**so ca kaṇhāyanānam̐ pubbapuriso”ti.**  
and that’s who their founder is.”

## **2.5. Ambaṭṭhavam̐sakathā**

### *2.5. The Discussion of Ambaṭṭha’s Heritage*

**Evaṃ vutte, te māṇavakā unnādino uccāsaddamahāsaddā  
ahesum̐:**

When he said this, those students made an uproar,

**“dujjāto kira, bho, ambaṭṭho māṇavo; akulaputto kira, bho,  
ambaṭṭho māṇavo; dāsiputto kira, bho, ambaṭṭho māṇavo  
sakyānam̐. Ayyaputtā kira, bho, ambaṭṭhassa māṇavassa sakyā  
bhavanti.**

“It turns out Ambaṭṭha is ill-born, not a gentleman, son of a Sakyan bondservant, and that the Sakyans are sons of his masters!

**Dhammavādim̐yeva kira mayam̐ samaṇam̐ gotamam̐  
apasādetabbam̐ amaññimhā”ti.**

And it seems that the ascetic Gotama spoke only the truth, though we presumed to rebuke him!”

**Atha kho bhagavato etadahosi:**

Then it occurred to the Buddha,

**“atibālham̐ kho ime māṇavakā ambaṭṭham̐ māṇavam̐  
dāsiputtavādena nimmādenti, yannūnāham̐ parimoceyyan”ti.**

“These students put Ambaṭṭha down too much by calling him the son of a bondservant. Why don’t I get him out of this?”

**Atha kho bhagavā te māṇavake etadavoca:**

So the Buddha said to the students,

**“mā kho tumhe, māṇavakā, ambaṭṭhaṃ māṇavaṃ atibāḷhaṃ  
dāsiputtavādena nimmādettha.**

“Students, please don’t put Ambaṭṭha down too much by calling him the son of a bondservant.

**Uḷāro so kaṇho isi ahosi.**

That Black Boy was an eminent sage.

**So dakkhiṇajanapadaṃ gantvā brahmamante adhīyitvā rājānaṃ  
okkākaṃ upasaṅkamitvā maddarūpiṃ dhītaraṃ yāci.**

He went to a southern country and memorized the Prime Spell. Then he approached King Okkāka and asked for the hand of his daughter Maddarūpī.

**Tassa rājā okkāko:**

The king said to him,

**‘ko nevaṃ re ayaṃ mayhaṃ dāsiputto samāno maddarūpiṃ  
dhītaraṃ yācatī’ti, kupito anattamano khurappaṃ sannayhi.**

‘Who the hell is this son of a bondservant to ask for the hand of my daughter!’ Angry and upset he fastened a razor-tipped arrow.

**So taṃ khurappaṃ neva asakkhi muñcituṃ, no paṭisaṃharituṃ.**

But he wasn’t able to either shoot it or to relax it.

**Atha kho, māṇavakā, amaccā pārisajjā kaṇhaṃ isiṃ  
upasaṅkamitvā etadavocuṃ:**

Then the ministers and counselors approached the sage Black Boy and said:

**‘soṭṭhi, bhaddante, hotu rañño;**

‘Spare the king, sir,



**sotthi, bhaddante, hotu rañño'ti.**  
spare him!'

**‘Sotthi bhavissati rañño, api ca rājā yadi adho khurappaṃ muñcissati, yāvatā rañño vijitaṃ, ettāvatā pathavī undriyissatī’ti.**

‘The king will be safe. But if he shoots the arrow downwards, there will be an earthquake across the entire realm.’

**‘Sotthi, bhaddante, hotu rañño, sotthi janapadassā’ti.**  
‘Spare the king, sir, and spare the country!’

**‘Sotthi bhavissati rañño, sotthi janapadassa, api ca rājā yadi uddhaṃ khurappaṃ muñcissati, yāvatā rañño vijitaṃ, ettāvatā satta vassāni devo na vassissatī’ti.**

‘Both king and country will be safe. But if he shoots the arrow upwards, there will be no rain in the entire realm for seven years.’

**‘Sotthi, bhaddante, hotu rañño sotthi janapadassa devo ca vassatū’ti.**

‘Spare the king, sir, spare the country, and let there be rain!’

**‘Sotthi bhavissati rañño sotthi janapadassa devo ca vassissati, api ca rājā jeṭṭhakumāre khurappaṃ patitṭhāpetu, sotthi kumāro pallomo bhavissatī’ti.**

‘Both king and country will be safe, and the rain will fall. And if the king aims the arrow at the crown prince, he will be safe and untouched.’

**Atha kho, māṇavakā, amaccā okkākassa ārocesuṃ:**  
So the ministers said to Okkāka:

**‘okkāko jeṭṭhakumāre khurappaṃ patitṭhāpetu. Sotthi kumāro pallomo bhavissatī’ti.**

‘Okkāka must aim the arrow at the crown prince. He will be safe and untouched.’

**Atha kho rājā okkāko jetṭhakumāre khurappaṃ patiṭṭhapesi, sotthi kumāro pallomo samabhavi.**

So King Okkāka aimed the arrow at the crown prince. And he was safe and untouched.

**Atha kho tassa rājā okkāko bhīto saṃviggo lomahaṭṭhajāto brahmadāṇḍena tajjito maddarūpiṃ dhītaraṃ adāsi.**

Then the king was terrified, shocked, and awestruck. Scared by the prime punishment, he gave the hand of his daughter Maddarūpī.

**Mā kho tumhe, māṇavakā, ambaṭṭhaṃ māṇavaṃ atibāḷhaṃ dāsiputtavādena nimmādeṭṭha, ulāro so kaṇho isi ahoṣī”ti.**

Students, please don’t put Ambaṭṭha down too much by calling him the son of a bondservant. That Black Boy was an eminent sage.”

### **3. Khattiyaseṭṭhabhāva**

#### **3. *The Supremacy of the Aristocrats***

**Atha kho bhagavā ambaṭṭhaṃ māṇavaṃ āmantesi:**

Then the Buddha addressed Ambaṭṭha,

**“Taṃ kiṃ maññasi, ambaṭṭha,**

“What do you think, Ambaṭṭha?

**idha khattiyakumāro brāhmaṇakaññāya saddhiṃ saṃvāsaṃ kappeyya, tesaṃ saṃvāsamanvāya putto jāyetha.**

Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a son.

**Yo so khattiyakumārena brāhmaṇakaññāya putto uppanno, api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā”ti?**

Would he receive a seat and water from the brahmins?”

**“Labhetha, bho gotama”.**

“He would, Master Gotama.”

**“Api nu naṃ brāhmaṇā bhojeyyuraṃ saddhe vā thālipāke vā yañṇe vā pāhune vā”ti?**

“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

**“Bhojeyyuraṃ, bho gotama”.**

“They would.”

**“Api nu naṃ brāhmaṇā mante vāceyyuraṃ vā no vā”ti?**

“And would the brahmins teach him the hymns or not?”

**“Vāceyyuraṃ, bho gotama”.**

“They would.”

**“Api nussa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā”ti?**

“And would he be kept from the women or not?”

**“Anāvaṭaṃ hissa, bho gotama”.**

“He would not.”

**“Api nu naṃ khattiyā khattiyābhisekena abhisiñceyyun”ti?**

“And would the aristocrats anoint him as king?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.

**“Taṃ kissa hetu”?**

Why is that?

**“Mātito hi, bho gotama, anupapanno”ti.**

Because his maternity is unsuitable.”

**“Taṃ kiṃ maññasi, ambaṭṭha,**  
“What do you think, Ambaṭṭha?

**idha brāhmaṇakumāro khattiyakaññāya saddhiṃ saṁvāsaṃ**  
**kappeyya, tesaṃ saṁvāsamanvāya putto jāyetha.**

Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a son.

**Yo so brāhmaṇakumārena khattiyakaññāya putto uppanno, api**  
**nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā”ti?**  
Would he receive a seat and water from the brahmins?”

**“Labhetha, bho gotama”.**  
“He would, Master Gotama.”

**“Api nu naṃ brāhmaṇā bhojeyyuraṃ saddhe vā thālipāke vā**  
**yaññe vā pāhune vā”ti?**

“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

**“Bhojeyyuraṃ, bho gotama”.**  
“They would.”

**“Api nu naṃ brāhmaṇā mante vāceyyuraṃ vā no vā”ti?**  
“And would the brahmins teach him the hymns or not?”

**“Vāceyyuraṃ, bho gotama”.**  
“They would.”

**“Api nussa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā”ti?**  
“And would he be kept from the women or not?”

**“Anāvaṭaṃ hissa, bho gotama”.**

“He would not.”

**“Api nu naṃ khattiyā khattiyābhisekena abhisiñceyyun”ti?**

“And would the aristocrats anoint him as king?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.

**“Taṃ kissa hetu”?**

Why is that?

**“Pitito hi, bho gotama, anupapanno”ti.**

Because his paternity is unsuitable.”

**“Iti kho, ambaṭṭha, itthiyā vā itthiṃ karitvā purisena vā purisaṃ karitvā khattiyāva seṭṭhā, hīnā brāhmaṇā.**

“And so, Ambaṭṭha, the aristocrats are superior and the brahmins inferior, whether comparing women with women or men with men.

**Taṃ kiṃ maññasi, ambaṭṭha,**

What do you think, Ambaṭṭha?

**idha brāhmaṇā brāhmaṇaṃ kismiñcideva pakaraṇe**

**khuramuṇḍaṃ karitvā bhassapuṭena vadhitrā raṭṭhā vā nagarā vā pabbājeyyuraṃ.**

Suppose the brahmins for some reason were to shave a brahmin’s head, inflict him with a sack of ashes, and banish him from the nation or the city.

**Api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā”ti?**

Would he receive a seat and water from the brahmins?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Api nu naṃ brāhmaṇā bhojeyyuraṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?**

“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Api nu naṃ brāhmaṇā mante vāceyyuṃ vā no vā”ti?**

“And would the brahmins teach him the hymns or not?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Api nussa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā”ti?**

“And would he be kept from the women or not?”

**“Āvaṭaṃ hissa, bho gotama”.**

“He would be.”

**“Taṃ kiṃ maññasi, ambatṭha,**

“What do you think, Ambatṭha?

**idha khattiyā khattiyaṃ kismiñcideva pakaraṇe khuramuṇḍaṃ karitvā bhassapuṭena vadhitrā raṭṭhā vā nagarā vā pabbājeyyūṃ.**

Suppose the aristocrats for some reason were to shave an aristocrat’s head, inflict him with a sack of ashes, and banish him from the nation or the city.

**Api nu so labhetha brāhmaṇesu āsanaṃ vā udakaṃ vā”ti?**

Would he receive a seat and water from the brahmins?”

**“Labhetha, bho gotama”.**

“He would, Master Gotama.”

**“Api nu naṃ brāhmaṇā bhojeyyumaṃ saddhe vā thālipāke vā yaññe vā pāhune vā”ti?**

“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

**“Bhojeyyumaṃ, bho gotama”.**

“They would.”

**“Api nu naṃ brāhmaṇā mante vāceyyumaṃ vā no vā”ti?**

“And would the brahmins teach him the hymns or not?”

**“Vāceyyumaṃ, bho gotama”.**

“They would.”

**“Api nussa itthīsu āvaṭaṃ vā assa anāvaṭaṃ vā”ti?**

“And would he be kept from the women or not?”

**“Anāvaṭaṃ hissa, bho gotama”.**

“He would not.”

**“Ettāvatā kho, ambaṭṭha, khattiyo paramanihīnataṃ patto hoti, yadeva naṃ khattiyā khuramuṇḍaṃ karitvā bhassapuṭena vadhitvā raṭṭhā vā nagarā vā pabbājenti.**

“At this point, Ambaṭṭha, that aristocrat has reached rock bottom, with head shaven, inflicted with a sack of ashes, and banished from city or nation.

**Iti kho, ambaṭṭha, yadā khattiyo paramanihīnataṃ patto hoti, tadāpi khattiyāva seṭṭhā, hīnā brāhmaṇā.**

Yet still the aristocrats are superior and the brahmins inferior.

**Brahmunā pesā, ambaṭṭha, sanaṅkumārena gāthā bhāsītā:**

Brahmā Sanaṅkumāra also spoke this verse:

**‘Khattiyo seṭṭho janetasmiṃ,**  
‘The aristocrat is best of those people

**ye gottapaṭisārino;**  
who take clan as the standard.

**Vijjācaraṇasampanno,**  
But one accomplished in knowledge and conduct

**so seṭṭho devamānuse’ti.**  
is best of gods and humans.’

**Sā kho panesā, ambaṭṭha, brahmunā sanaṅkumārena gāthā  
sugītā no duggītā, subhāsītā no dubbhāsītā, atthasaṃhitā no  
anattasaṃhitā, anumatā mayā.**

That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung;  
well spoken, not poorly spoken, beneficial, not harmful, and it was  
approved by me.

**Ahampi hi, ambaṭṭha, evaṃ vadāmi—**  
For I also say this:

**Khattiyo seṭṭho janetasmiṃ,**  
The aristocrat is best of those people

**ye gottapaṭisārino;**  
who take clan as the standard.

**Vijjācaraṇasampanno,**  
But one accomplished in knowledge and conduct

**so seṭṭho devamānuse”ti.**  
is best of gods and humans.”

**Bhāṇavāro paṭhamo.**

#### **4. Vijjācaraṇakathā**



#### 4. Knowledge and Conduct

**“Katamaṃ pana taṃ, bho gotama, caraṇaṃ, katamā ca pana sā vijjā”ti?**

“But what, Master Gotama, is that conduct, and what is that knowledge?”

**“Na kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya jātivādo vā vuccati, gottavādo vā vuccati, mānavādo vā vuccati:**

“Ambaṭṭha, in the supreme knowledge and conduct there is no discussion of ancestry or clan or pride—

**‘arahasi vā maṃ tvaṃ, na vā maṃ tvaṃ arahasī’ti.**

‘You deserve me’ or ‘You don’t deserve me.’

**Yattha kho, ambaṭṭha, āvāho vā hoti, vivāho vā hoti, āvāhavivāho vā hoti, etthetaṃ vuccati jātivādo vā itipi gottavādo vā itipi mānavādo vā itipi:**

Wherever there is giving and taking in marriage there is such discussion.

**‘arahasi vā maṃ tvaṃ, na vā maṃ tvaṃ arahasī’ti.**

**Ye hi keci, ambaṭṭha, jātivādavinibaddhā vā gottavādavinibaddhā vā mānavādavinibaddhā vā āvāhavivāhavinibaddhā vā, ārakā te anuttarāya vijjācaraṇasampadāya.**

Whoever is attached to questions of ancestry or clan or pride, or to giving and taking in marriage, is far from the supreme knowledge and conduct.

**Pahāya kho, ambaṭṭha, jātivādavinibaddhañca gottavādavinibaddhañca mānavādavinibaddhañca āvāhavivāhavinibaddhañca anuttarāya vijjācaraṇasampadāya sacchikiriya hoti”ti.**

The realization of supreme knowledge and conduct occurs when you’ve given up such things.”

**“Katamaṃ pana taṃ, bho gotama, caraṇaṃ, katamā ca sāvijjā”ti?**

“But what, Master Gotama, is that conduct, and what is that knowledge?”

**“Idha, ambatṭha, tathāgato loka uppajjati arahamṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.**

“Ambatṭha, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

**So imaṃ lokaṃ sadevakaṃ samāraṃ sabrahmaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.**

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

**Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmiṃ vā kule paccājāto.**

A householder hears that teaching, or a householder’s child, or someone reborn in some clan.

**So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.**

They gain faith in the Realized One,

**So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati ... pe...**

and reflect ...

**So vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati ...pe...**

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption ...

**idampissa hoti caraṇasmim̐.**

This pertains to their conduct.

**Puna caparaṃ, ambaṭṭha, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati ...pe...**

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption ...

**idampissa hoti caraṇasmim̐.**

This pertains to their conduct.

**Puna caparaṃ, ambaṭṭha, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja viharati ...pe...**

Furthermore, with the fading away of rapture, they enter and remain in the third absorption ...

**idampissa hoti caraṇasmim̐.**

This pertains to their conduct.

**Puna caparaṃ, ambaṭṭha, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati ...pe...**

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption ...

**idampissa hoti caraṇasmim̐.**

This pertains to their conduct.

**Idaṃ kho taṃ, ambaṭṭha, caraṇaṃ.**

This is that conduct.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe  
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte  
ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti ...pe...**

When their mind has become immersed in samādhi like this—  
purified, bright, flawless, rid of corruptions, pliable, workable, steady,  
and imperturbable—they extend it and project it toward knowledge  
and vision.

**idampissa hoti vijjāya ...pe...**

This pertains to their knowledge. ...

**nāparaṃ itthattāyāti pajānāti,**

They understand: ‘There is no return to any state of existence.’

**idampissa hoti vijjāya.**

This pertains to their knowledge.

**Ayaṃ kho sā, ambaṭṭha, vijjā.**

This is that knowledge.

**Ayaṃ vuccati, ambaṭṭha, bhikkhu ‘vijjāsampanno’ itipi,  
‘caraṇasampanno’ itipi, ‘vijjācaraṇasampanno’ itipi.**

This mendicant is said to be ‘accomplished in knowledge’, and also  
‘accomplished in conduct’, and also ‘accomplished in knowledge and  
conduct’.

**Imāya ca, ambaṭṭha, vijjāsampadāya caraṇasampadāya ca aññā  
vijjāsampadā ca caraṇasampadā ca uttaritarā vā paṇītarā vā  
natthi.**

And, Ambaṭṭha, there is no accomplishment in knowledge and conduct that is better or finer than this.

## 5. Catuapāyamukha

### 5. Four Drains

**Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya cattāri apāyamukhāni bhavanti.**

There are these four drains that affect this supreme knowledge and conduct.

**Katamāni cattāri?**

What four?

**Idha, ambaṭṭha, ekacco samaṇo vā brāhmaṇo vā imaṇṇeva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno khārividhamādāya araṇṇāyatanaṃ ajjhogāhati:**

Firstly, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, plunges into a wilderness region carrying their stuff with a shoulder-pole, thinking

**‘pavattaphalabhojano bhavissāmī’ti.**

they will get by eating fallen fruit.

**So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.**

In fact they succeed only in serving someone accomplished in knowledge and conduct.

**Imāya kho, ambaṭṭha, anuttarāya vijjācaraṇasampadāya idaṃ paṭhamaṃ apāyamukhaṃ bhavati.**

This is the first drain that affects this supreme knowledge and conduct.

**Puna caparaṃ, ambaṭṭha, idhekacco samaṇo vā brāhmaṇo vā imaṇceva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno pavattaphalabhojanatañca**

**anabhisambhuṇamāno kudālapīṭakaṃ ādāya araññavanaṃ  
ajjhogāhati:**

Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct or to get by eating fallen fruit, plunges into a wilderness region carrying a spade and basket, thinking

**‘kandamūlaphalabhojano bhavissāmī’ti.**

they will get by eating tubers and fruit.

**So aññadatthu vijjācaraṇasampannasseva paricārako  
sampajjati.**

In fact they succeed only in serving someone accomplished in knowledge and conduct.

**Imāya kho, ambatṭha, anuttarāya vijjācaraṇasampadāya idaṃ  
dutiyaṃ apāyamukhaṃ bhavati.**

This is the second drain that affects this supreme knowledge and conduct.

**Puna caparaṃ, ambatṭha, idhekacco samaṇo vā brāhmaṇo vā  
imañceva anuttaraṃ vijjācaraṇasampadaṃ  
anabhisambhuṇamāno pavattaphalabhojanatañca  
anabhisambhuṇamāno kandamūlaphalabhojanatañca  
anabhisambhuṇamāno gāmasāmantarā vā nigamasāmantarā vā  
agyāgāraṃ karitvā aggiṃ paricaranto acchati.**

Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, sets up a fire chamber in the neighborhood of a village or town and dwells there serving the sacred flame.

**So aññadatthu vijjācaraṇasampannasseva paricārako  
sampajjati.**

In fact they succeed only in serving someone accomplished in knowledge and conduct.

**Imāya kho, ambatṭha, anuttarāya vijjācaraṇasampadāya idaṃ tatiyaṃ apāyamukhaṃ bhavati.**

This is the third drain that affects this supreme knowledge and conduct.

**Puna caparaṃ, ambatṭha, idhekacco samaṇo vā brāhmaṇo vā imaṃ ceva anuttaraṃ vijjācaraṇasampadaṃ anabhisambhuṇamāno pavattaphalabhojanatañca anabhisambhuṇamāno kandaṃūlaphalabhojanatañca anabhisambhuṇamāno aggipāricariyañca anabhisambhuṇamāno cātumahāpathe catudvāraṃ agāraṃ karitvā acchati:**

Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, or to serve the sacred flame, sets up a fire chamber in the central square and dwells there, thinking:

**‘yo imāhi catūhi disāhi āgamissati samaṇo vā brāhmaṇo vā, tamahaṃ yathāsatti yathābalaṃ paṭipūjessāmī’ti.**

‘When an ascetic or brahmin comes from the four quarters, I will honor them as best I can.’

**So aññadatthu vijjācaraṇasampannasseva paricārako sampajjati.**

In fact they succeed only in serving someone accomplished in knowledge and conduct.

**Imāya kho, ambatṭha, anuttarāya vijjācaraṇasampadāya idaṃ catutthaṃ apāyamukhaṃ bhavati.**

This is the fourth drain that affects this supreme knowledge and conduct.

**Imāya kho, ambatṭha, anuttarāya vijjācaraṇasampadāya imāni cattāri apāyamukhāni bhavanti.**

These are the four drains that affect this supreme knowledge and conduct.

**Taṃ kiṃ maññasi, ambaṭṭha,**  
What do you think, Ambaṭṭha?

**api nu tvaṃ imāya anuttarāya vijjācaraṇasampadāya sandissasi  
sācariyako”ti?**

Is this supreme knowledge and conduct seen in your own tradition?”

**“No hidaṃ, bho gotama.**

“No, Master Gotama.

**Kocāhaṃ, bho gotama, sācariyako, kā ca anuttarā  
vijjācaraṇasampadā?**

Who am I and my tradition compared with the supreme knowledge and conduct?

**Ārakāhaṃ, bho gotama, anuttarāya vijjācaraṇasampadāya  
sācariyako”ti.**

We are far from that.”

**“Taṃ kiṃ maññasi, ambaṭṭha,**

“What do you think, Ambaṭṭha?

**api nu tvaṃ imañceva anuttaraṃ vijjācaraṇasampadaṃ  
anabhisambhuṇamāno khārividhamādāya  
araññavanamajjhogāhasi sācariyako:**

Since you’re not managing to obtain this supreme knowledge and conduct, have you with your tradition plunged into a wilderness region carrying your stuff with a shoulder-pole, thinking

**‘pavattaphalabhojano bhavissāmī’”ti?**

you will get by eating fallen fruit?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Taṃ kiṃ maññasi, ambaṭṭha,**

“What do you think, Ambaṭṭha?



**api nu tvaṃ imañceva anuttaraṃ vijjācaraṇasampadaṃ  
anabhisambhuṇaṃāno pavattaphalabhojanatañca  
anabhisambhuṇaṃāno kudālapīṭakaṃ ādāya  
araññavanamajjhogāhasi sācariyako:**

Have you with your tradition ... plunged into a wilderness region  
carrying a spade and basket, thinking

**‘kandamūlaphalabhojano bhavissāmī’”ti?**  
you will get by eating tubers and fruit?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Taṃ kiṃ maññasi, ambatṭha,**

“What do you think, Ambatṭha?

**api nu tvaṃ imañceva anuttaraṃ vijjācaraṇasampadaṃ  
anabhisambhuṇaṃāno pavattaphalabhojanatañca  
anabhisambhuṇaṃāno kandamūlaphalabhojanatañca  
anabhisambhuṇaṃāno gāmasāmantam vā nigamasāmantam vā  
agyāgāraṃ karitvā aggiṃ paricaranto acchasi sācariyako’”ti?**

Have you with your tradition ... set up a fire chamber in the  
neighborhood of a village or town and dwelt there serving the sacred  
flame?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Taṃ kiṃ maññasi, ambatṭha,**

“What do you think, Ambatṭha?

**api nu tvaṃ imañceva anuttaraṃ vijjācaraṇasampadaṃ  
anabhisambhuṇaṃāno pavattaphalabhojanatañca  
anabhisambhuṇaṃāno kandamūlaphalabhojanatañca  
anabhisambhuṇaṃāno aggipāricariyañca**

**anabhisambhuṇamāno cātumahāpathe catudvāraṃ agāraṃ  
karitvā acchasi sācariyako:**

Have you with your tradition ... set up a fire chamber in the central square and dwelt there, thinking:

**‘yo imāhi catūhi disāhi āgamissati samaṇo vā brāhmaṇo vā, taṃ  
mayam yathāsatti yathābalaṃ paṭipūjessāmā’”ti?**

‘When an ascetic or brahmin comes from the four quarters, I will honor them as best I can’?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Iti kho, ambaṭṭha, imāya ceva tvaṃ anuttarāya  
vijjācaraṇasampadāya parihīno sācariyako.**

“So you with your tradition are not only inferior to the supreme knowledge and conduct,

**Ye cime anuttarāya vijjācaraṇasampadāya cattāri apāyamukhāni  
bhavanti, tato ca tvaṃ parihīno sācariyako.**

you are even inferior to the four drains that affect the supreme knowledge and conduct.

**Bhāsītā kho pana te esā, ambaṭṭha, ācariyena brāhmaṇena  
pokkharasātinā vācā:**

But you have been told this by your teacher, the brahmin  
Pokkharasāti:

**‘ke ca muṇḍakā samaṇakā ibbhā kaṇhā bandhupādāpaccā, kā  
ca tevijjānaṃ brāhmaṇānaṃ sākacchā’ti attanā āpāyikopi  
aparipūramāno.**

‘Who are these shavelings, fake ascetics, ruffraff, black spawn from the feet of our Kinsman compared with conversation with the brahmins of the three knowledges?’ Yet he himself has not even fulfilled one of the drains!

**Passa, ambaṭṭha, yāva aparaddhañca te idaṃ ācariyassa  
brāhmaṇassa pokkharasātissa.**

See, Ambaṭṭha, how your teacher Pokkharasāti has wronged you.

## **6. Pubbakaisibhāvānuyoga**

### *6. Being Like the Sages of the Past*

**Brāhmaṇo kho pana, ambaṭṭha, pokkharasāti rañño  
pasenadissa kosalassa dattikaṃ bhuñjati.**

But Pokkharasāti lives off an endowment provided by King Pasenadi of Kosala.

**Tassa rājā pasenadi kosalo sammukhībhāvampi na dadāti.**

But the king won't even grant him an audience face to face.

**Yadāpi tena manteti, tirodussantena manteti.**

When he consults, he does so behind a curtain.

**Yassa kho pana, ambaṭṭha, dhammikaṃ payātaṃ bhikkhaṃ  
paṭiggaṇheyya, kathaṃ tassa rājā pasenadi kosalo  
sammukhībhāvampi na dadeyya.**

Why wouldn't the king grant a face to face audience with someone who'd receive his legitimate presentation of food?

**Passa, ambaṭṭha, yāva aparaddhañca te idaṃ ācariyassa  
brāhmaṇassa pokkharasātissa.**

See, Ambaṭṭha, how your teacher Pokkharasāti has wronged you.

**Taṃ kiṃ maññasi, ambaṭṭha,**

What do you think, Ambaṭṭha?

**idha rājā pasenadi kosalo hatthigīvāya vā nisinno assapiṭṭhe vā  
nisinno rathūpatthare vā ṭhito uggehi vā rājaññehi vā kiñcideva  
mantanaṃ manteyya.**

Suppose King Pasenadi was holding consultations with warrior-chiefs or chieftains while sitting on an elephant's neck or on horseback, or while standing on the mat in a chariot.

**So tamhā padesā apakkamma ekamantaṃ tiṭṭheyya.**

And suppose he'd get down from that place and stand aside.

**Atha āgaccheyya suddo vā suddadāso vā, tasmim padese thito tadeva mantanaṃ manteyya:**

Then along would come a worker or their bondservant, who'd stand in the same place and continue the consultation:

**‘evampi rājā pasenadi kosalo āha, evampi rājā pasenadi kosalo āhā’ti.**

‘This is what King Pasenadi says, and this too is what the king says.’

**Api nu so rājabhaṇitaṃ vā bhaṇati rājamantanaṃ vā manteti?**

Though he spoke the king's words and gave the king's advice,

**Ettāvatā so assa rājā vā rājamatto vā’ti?**

does that qualify him to be the king or the king's minister?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Evameva kho tvaṃ, ambaṭṭha, ye te ahesuṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti tadanubhā santi bhāsitamanubhā santi vācitanuvācenti, seyyathidaṃ— aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvāja vāseṭṭho kassapo bhagu:**

“In the same way, Ambaṭṭha, the brahmin seers of the past were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

**‘tyāhaṃ mante adhiyāmi sācariyako’ti, tāvatā tvaṃ bhavissasi isi vā isitthāya vā paṭipannoti netaṃ thānaṃ vijjati.**

You might imagine that, since you’ve learned their hymns by heart in your own tradition, that makes you a hermit or someone on the path to becoming a hermit. But that is not possible.

**Taṃ kiṃ maññasi, ambaṭṭha,**  
What do you think, Ambaṭṭha?

**kinti te sutaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ  
ācariyapācariyānaṃ bhāsamānānaṃ—**

According to what you have heard from elderly and senior brahmins, the teachers of teachers,

**ye te ahesuṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro  
mantānaṃ pavattāro, yesamidaṃ etarahi brāhmaṇā porāṇaṃ  
mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti  
tadanubhāsanti bhāsitamanubhāsanti vācitamanuvācenti,  
seyyathidaṃ—aṭṭhako vāmake vāmadevo vessāmitto yamataggi  
aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu,**  
did those brahmin hermits of the past—

**evaṃ su te sunhātā suvilittā kappitakesamassū  
āmukkamaṇikuṇḍalābharaṇā odātavattavasanā pañcahi  
kāmaguṇehi samappitā samaṅgībhūtā paricārenti, seyyathāpi  
tvaṃ etarahi sācariyako”ti?**

nicely bathed and anointed, with hair and beard dressed, bedecked with jewels, earrings, and bracelets, dressed in white—amuse themselves, supplied and provided with the five kinds of sensual stimulation, like you do today in your tradition?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

“ ...pe...

**Evaṃ su te sālīnaṃ odanaṃ sucimaṃsūpasecanaṃ  
vicitakāḷakaṃ anekasūpaṃ anekabyañjanaṃ paribhuñjanti,  
seyyathāpi tvaṃ etarahi sācariyako”ti?**

“Did they eat boiled fine rice, garnished with clean meat, with the dark grains picked out, served with many soups and sauces, like you do today in your tradition?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“ ...pe...**

**Evaṃ su te veṭṭhakanatapassāhi nārīhi paricārenti, seyyathāpi tvaṃ etarahi sācariyako”ti?**

“Did they amuse themselves with girls wearing thongs that show off their curves, like you do today in your tradition?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“ ...pe...**

**Evaṃ su te kuttavālehi vaḷavārathehi dīghāhi patodalaṭṭhīhi vāhane vitudentā vipariyāyanti, seyyathāpi tvaṃ etarahi sācariyako”ti?**

“Did they drive about in chariots drawn by mares with plaited manes, whipping and lashing them onward with long goads, like you do today in your tradition?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“ ...pe...**

**Evaṃ su te ukkiṇṇaparikhāsu okkhittapalighāsu nagarūpakārikāsu dīghāsivudhehi purisehi rakkhāpentī, seyyathāpi tvaṃ etarahi sācariyako”ti?**

“Did they get men with long swords to guard them in fortresses with moats dug and barriers in place, like you do today in your tradition?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Iti kho, ambaṭṭha, neva tvaṃ isi na isitthāya paṭipanno  
sācariyako.**

“So, Ambaṭṭha, in your own tradition you are neither hermit nor  
someone on the path to becoming a hermit.

**Yassa kho pana, ambaṭṭha, mayi kaṅkhā vā vimati vā so maṃ  
pañhena, ahaṃ veyyākaraṇena sodhissāmī”ti.**

Whoever has any doubt or uncertainty about me, let them ask me  
and I will clear up their doubts with my answer.”

## **7. Dvelakkhaṇādassana**

### *7. Seeing the Two Marks*

**Atha kho bhagavā vihārā nikkhamma caṅkamaṃ abbhuṭṭhāsi.**

Then the Buddha came out of his dwelling and proceeded to begin  
walking mindfully,

**Ambaṭṭhopi māṇavo vihārā nikkhamma caṅkamaṃ abbhuṭṭhāsi.**

and Ambaṭṭha did likewise.

**Atha kho ambaṭṭho māṇavo bhagavantaṃ caṅkamantaṃ  
anucaṅkamamāno bhagavato kāye**

**dvattiṃsamahāpurisalakkhaṇāni samannesi.**

Then while walking beside the Buddha, Ambaṭṭha scrutinized his  
body for the thirty-two marks of a great man.

**Addasā kho ambaṭṭho māṇavo bhagavato kāye**

**dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.**

He saw all of them except for two,

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati**

**nādhimuccati na sampasīdati—**

which he had doubts about:

**kosohite ca vatthaguyhe pahūtajivhatāya ca.**

whether the private parts are retracted, and the largeness of the tongue.

**Atha kho bhagavato etadahosi:**

Then it occurred to the Buddha,

**“passati kho me ayaṃ ambaṭṭho māṇavo  
dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.**

“This brahmin student Ambaṭṭha sees all the marks except for two,

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati  
nādhimuccati na sampasīdati—**

which he has doubts about:

**kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.**

whether the private parts are retracted, and the largeness of the tongue.”

**Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ  
abhisāṅkhāsi. Yathā addasa ambaṭṭho māṇavo bhagavato  
kosohitaṃ vatthaguyhaṃ.**

Then the Buddha used his psychic power to will that Ambaṭṭha would see his retracted private parts.

**Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni  
anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi,  
kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.**

And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

**Atha kho ambaṭṭhassa māṇavassa etadahosi:**

Then Ambaṭṭha thought,

**“samannāgato kho samaṇo gotamo  
dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi, no  
aparipuṇṇehī”ti.**



“The ascetic Gotama possesses the thirty-two marks completely, lacking none.”

**Bhagavantam etadavoca:**

He said to the Buddha,

**“handa ca dāni mayam, bho gotama, gacchāma, bahukiccā mayam bahukaraṇīyā”ti.**

“Well, now, sir, I must go. I have many duties, and much to do.”

**“Yassadāni tvam, ambaṭṭha, kālam maññasī”ti.**

“Please, Ambaṭṭha, go at your convenience.”

**Atha kho ambaṭṭho māṇavo vaḷavārathamārUYha pakkāmi.**

Then Ambaṭṭha mounted his mare-drawn chariot and left.

**Tena kho pana samayena brāhmaṇo pokkharasāti ukkaṭṭhāya nikkhamitvā mahatā brāhmaṇagaṇena saddhiṃ sake ārāme nisinno hoti ambaṭṭhaṃyeva māṇavam paṭimānento.**

Now at that time the brahmin Pokkharasāti had come out from Ukkaṭṭhā together with a large group of brahmins and was sitting in his own park just waiting for Ambaṭṭha.

**Atha kho ambaṭṭho māṇavo yena sako ārāmo tena pāyāsi.**

Then Ambaṭṭha entered the park.

**Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā pattikova yena brāhmaṇo pokkharasāti tenupasaṅkami; upasaṅkamtivā brāhmaṇam pokkharasātiṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ambaṭṭhaṃ māṇavam brāhmaṇo pokkharasāti etadavoca:**

He went by carriage as far as the terrain allowed, then descended and approached the brahmin Pokkharasāti on foot. He bowed and sat down to one side, and Pokkharasāti said to him:

**“kacci, tāta ambaṭṭha, addasa taṃ bhavantaṃ gotaman”ti?**

“I hope, dear Ambaṭṭha, you saw the Master Gotama?”

**“Addasāma kho mayaṃ, bho, taṃ bhavaṃtaṃ gotamaṃ”ti.**

“I saw him, sir.”

**“Kacci, tāta ambatṭha, taṃ bhavaṃtaṃ gotamaṃ tathā  
santaṃyeva saddo abbhuggato no aññathā;**

“Well, does he live up to his reputation or not?”

**kacci pana so bhavaṃtaṃ gotamo tādiso no aññādiso”ti?**

**“Tathā santaṃyeva, bho, taṃ bhavaṃtaṃ gotamaṃ saddo  
abbhuggato no aññathā, tādiso va so bhavaṃtaṃ gotamo no  
aññādiso.**

“He does, sir.

**Samannāgato ca so bhavaṃtaṃ gotamo  
dvattimsamahāpurisalakkhaṇehi paripuṇṇehi no  
aparipuṇṇehi”ti.**

Master Gotama possesses the thirty-two marks completely, lacking none.”

**“Ahu pana te, tāta ambatṭha, samaṇena gotamena saddhiṃ  
kocideva kathāsallāpo”ti?**

“And did you have some discussion with him?”

**“Ahu kho me, bho, samaṇena gotamena saddhiṃ kocideva  
kathāsallāpo”ti.**

“I did.”

**“Yathā kathaṃ pana te, tāta ambatṭha, ahu samaṇena gotamena  
saddhiṃ kocideva kathāsallāpo”ti?**

“And what kind of discussion did you have with him?”

**Atha kho ambatṭho māṇavo yāvatako ahosi bhagavatā saddhiṃ  
kathāsallāpo, taṃ sabbaṃ brāhmaṇassa pokkharasātissa  
ārocesi.**

Then Ambaṭṭha informed Pokkharasāti of all they had discussed.

**Evaṃ vutte, brāhmaṇo pokkharasāti ambaṭṭhaṃ māṇavaṃ etadavoca:**

Then Pokkharasāti said to Ambaṭṭha,

**“aho vata re amhākaṃ, paṇḍitaka, aho vata re amhākaṃ, bahussutaka, aho vata re amhākaṃ, tevijjaka, evarūpena kira, bho, puriso atthacarakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyya.**

“Oh, our bloody fake scholar, our fake learned man, who pretends to be proficient in the three Vedas! A man who behaves like this ought, when their body breaks up, after death, to be reborn in a place of loss, a bad place, the underworld, hell.

**Yadeva kho tvaṃ, ambaṭṭha, taṃ bhavantaṃ gotamaṃ evaṃ āsajja āsajja avacāsi, atha kho so bhavaṃ gotamo amhepi evaṃ upaneyya upaneyya avaca.**

It’s only because you repeatedly attacked Master Gotama like that that he kept bringing up charges against us!”

**Aho vata re amhākaṃ, paṇḍitaka, aho vata re amhākaṃ, bahussutaka, aho vata re amhākaṃ, tevijjaka, evarūpena kira, bho, puriso atthacarakena kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjeyyā”ti, kupito anattamano ambaṭṭhaṃ māṇavaṃ padasāyeva pavattesi.**

Angry and upset, he kicked Ambaṭṭha over,

**icchatī ca tāvadeva bhagavantaṃ dassanāya upasaṅkamituṃ.**  
and wanted to go and see the Buddha right away.

## **8. Pokkharasātibuddhūpasaṅkamana**

### **8. Pokkharasāti Visits the Buddha**

**Atha kho te brāhmaṇā brāhmaṇaṃ pokkharasātiṃ etadavocuṃ:**

Then those brahmins said to Pokkharasāti,

**“ativikālo kho, bho, ajja samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ.**

“It’s much too late to visit the ascetic Gotama today.

**Svedāni bhavaṃ pokkharasāti samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.**

You can visit him tomorrow.”

**Atha kho brāhmaṇo pokkharasāti sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā yāne āropetvā ukkāsu dhāriyamānāsu ukkaṭṭhāya niyyāsi, yena icchānaṅgalavanasaṇḍo tena pāyāsi.**

So Pokkharasāti had a variety of delicious foods prepared in his own home. Then he mounted a carriage and, with attendants carrying torches, set out from Ukkaṭṭhā for the forest near Icchānaṅgala.

**Yāvatikā yānassa bhūmi yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami. upasaṅkमितvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho brāhmaṇo pokkharasāti bhagavantaṃ etadavoca:**

He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. He went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

**“āgamā nu khvidha, bho gotama, amhākaṃ antevāsī ambaṭṭho māṇavo”ti?**

“Master Gotama, has my pupil, the student Ambaṭṭha, come here?”

**“Āgamā kho te, brāhmaṇa, antevāsī ambaṭṭho māṇavo”ti.**

“Yes he has, brahmin.”

**“Ahu pana te, bho gotama, ambaṭṭhena māṇavena saddhiṃ kocideva kathāsallāpo”ti?**

“And did you have some discussion with him?”

**“Ahu kho me, brāhmaṇa, ambaṭṭhena māṇavena saddhiṃ kocideva kathāsallāpo”ti.**

“I did.”

**“Yathākathaṃ pana te, bho gotama, ahu ambaṭṭhena māṇavena saddhiṃ kocideva kathāsallāpo”ti?**

“And what kind of discussion did you have with him?”

**Atha kho bhagavā yāvatako ahosi ambaṭṭhena māṇavena saddhiṃ kathāsallāpo, taṃ sabbaṃ brāhmaṇassa pokkharasātissa ārocesi.**

Then the Buddha informed Pokkharasāti of all they had discussed.

**Evaṃ vutte, brāhmaṇo pokkharasāti bhagavantam etadavoca:**

Then Pokkharasāti said to the Buddha,

**“bālo, bho gotama, ambaṭṭho māṇavo, khamatu bhavaṃ gotamo ambaṭṭhassa māṇavassā”ti.**

“Ambaṭṭha is a fool, Master Gotama. Please forgive him.”

**“Sukhī hotu, brāhmaṇa, ambaṭṭho māṇavo”ti.**

“May the student Ambaṭṭha be happy, brahmin.”

**Atha kho brāhmaṇo pokkharasāti bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni samannesi.**

Then Pokkharasāti scrutinized the Buddha’s body for the thirty-two marks of a great man.

**Addasā kho brāhmaṇo pokkharasāti bhagavato kāye dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.**

He saw all of them except for two,

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati nādhimuccati na sampasīdati—**

which he had doubts about:

**kosohite ca vatthaguyhe pahūtajivhatāya ca.**

whether the private parts are retracted, and the largeness of the tongue.

**Atha kho bhagavato etadahosi:**

Then it occurred to the Buddha,

**“passati kho me ayaṃ brāhmaṇo pokkharasāti  
dvattiṃsamahāpurisalakkhaṇāni yebhuyyena ṭhapetvā dve.**

“Pokkharasāti sees all the marks except for two,

**Dvīsu mahāpurisalakkhaṇesu kaṅkhati vicikicchati  
nādhimuccati na sampasīdati—**

which he has doubts about:

**kosohite ca vatthaguyhe pahūtajivhatāya cā”ti.**

whether the private parts are retracted, and the largeness of the tongue.”

**Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ  
abhisaṅkhāsi yathā addasa brāhmaṇo pokkharasāti bhagavato  
kosohitaṃ vatthaguyhaṃ.**

Then the Buddha used his psychic power to will that Pokkharasāti would see his retracted private parts.

**Atha kho bhagavā jivhaṃ ninnāmetvā ubhopi kaṇṇasotāni  
anumasi paṭimasi, ubhopi nāsikasotāni anumasi paṭimasi,  
kevalampi nalāṭamaṇḍalaṃ jivhāya chādesi.**

And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

**Atha kho brāhmaṇassa pokkharasātissa etadahosi:**

Pokkharasāti thought,

**“samannāgato kho samaṇo gotamo  
dvattiṃsamahāpurisalakkhaṇehi paripuṇṇehi no  
aparipuṇṇehī”ti.**

“The ascetic Gotama possesses the thirty-two marks completely, lacking none.”

**Bhagavantam etadavoca:**

He said to the Buddha,

**“adhivāsetu me bhavam gotamo ajjatanāya bhattam saddhim  
bhikkhusaṅghenā”ti.**

“Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?”

**Adhivāsesi bhagavā tuṇhībhāvena.**

The Buddha consented in silence.

**Atha kho brāhmaṇo pokkharasāti bhagavato adhivāsanaṃ  
viditvā bhagavato kālaṃ ārocesi:**

Then, knowing that the Buddha had consented, Pokkharasāti announced the time to him,

**“kālo, bho gotama, niṭṭhitaṃ bhattan”ti.**

“It’s time, Master Gotama, the meal is ready.”

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā  
pattacīvaramādāya saddhim bhikkhusaṅghena yena  
brāhmaṇassa pokkharasātissa nivesanaṃ tenupasaṅkami;  
upasaṅkamtvā paññatte āsane nisīdi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Pokkharasāti together with the mendicant Saṅgha, where he sat on the seat spread out.

**Atha kho brāhmaṇo pokkharasāti bhagavantam paṇītena  
khādanīyena bhojanīyena sahatthā santappesi sampavāresi,  
māṇavakāpi bhikkhusaṅgham.**

Then Pokkharasāti served and satisfied the Buddha with his own hands with a variety of delicious foods, while his students served the Saṅgha.

**Atha kho brāhmaṇo pokkharasāti bhagavantam bhuttāvim  
onītapattapāṇim aññataram nīcam āsanaṃ gahetvā ekamantaṃ  
nisīdi.**

When the Buddha had eaten and washed his hand and bowl,  
Pokkharasāti took a low seat and sat to one side.

**Ekamantaṃ nisinnassa kho brāhmaṇassa pokkharasātissa  
bhagavā anupubbiṃ kathaṃ kathesi,**

Then the Buddha taught him step by step, with

**seyyathidaṃ—dānakathaṃ sīlakathaṃ sagga-kathaṃ;**

a talk on giving, ethical conduct, and heaven.

**kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, nekkhamme  
ānisaṃsaṃ pakāsesi.**

He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

**Yadā bhagavā aññāsi brāhmaṇaṃ pokkharasātiṃ kallacittaṃ  
muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha  
yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā, taṃ pakāsesi—**

And when the Buddha knew that Pokkharasāti's mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

**dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.**

suffering, its origin, its cessation, and the path.

**Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ  
sammadeva rajanaṃ paṭiggaṇheyya;**

Just as a clean cloth rid of stains would properly absorb dye,

**evameva brāhmaṇassa pokkharasātissa tasmiññeva āsane  
virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:**

in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Pokkharasāti:

**“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ  
nirodhadhammaṃ”ti.**

“Everything that has a beginning has an end.”



## 9. Pokkharasātiupāsakattapaṭivedanā

### 9. Pokkharasāti Declares Himself a Lay Follower

**Atha kho brāhmaṇo pokkharasāti diṭṭhadhammo pattadhammo  
viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho  
vigatakathaṅkatho vesārajjappatto aparappaccayo  
satthusāsane bhagavantam etadavoca:**

Then Pokkharasāti saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha,

**“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.**

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,  
paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya,  
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni  
dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena  
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, just so has Master Gotama made the Teaching clear in many ways.

**Esāhaṃ, bho gotama, saputto sabhariyo sapariso sāmacco  
bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca  
bhikkhusaṅghaṇca.**

Together with my children, wives, retinue, and ministers, I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ  
saraṇaṃ gataṃ.**

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

**Yathā ca bhavaṃ gotamo ukkaṭṭhāya aññāni upāsakakulāni  
upasaṅkamati, evameva bhavaṃ gotamo pokkharasātikulaṃ  
upasaṅkamatu.**

Just as Master Gotama visits other devoted families in Ukkaṭṭhā,  
may he visit mine.

**Tattha ye te māṇavakā vā māṇavikā vā bhavaṃtaṃ gotamaṃ  
abhivādessanti vā paccuṭṭhissanti vā āsanaṃ vā udakaṃ vā  
dassanti cittaṃ vā pasādessanti, tesaṃ taṃ bhavissati  
dīgharattaṃ hitāya sukhāyā”ti.**

The brahmin boys and girls there will bow to you, rise in your  
presence, give you a seat and water, and gain confidence in their  
hearts. That will be for their lasting welfare and happiness.”

**“Kalyāṇaṃ vuccati, brāhmaṇā”ti.**

“That’s good of you to say, householder.”

**Ambaṭṭhasuttaṃ niṭṭhitaṃ tatiyaṃ.**

## 4. Soṇadaṇḍasutta *With Soṇadaṇḍa*

### 1. Campeyyakabrāhmaṇagahapatikā

#### 1. *The Brahmins and Householders of Campā*

**Evam me sutam—**

So I have heard.

**ekam samayaṃ bhagavā aṅgesu cārikaṃ caramāno mahatā  
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena  
campā tadavasari.**

At one time the Buddha was wandering in the land of the Aṅgas together with a large Saṅgha of around five hundred mendicants when he arrived at Campā,

**Tatra sudam bhagavā campāyaṃ viharati gaggarāya  
pokkharāṇiyā tīre.**

where he stayed by the banks of the Gaggarā Lotus Pond.

**Tena kho pana samayena soṇadaṇḍo brāhmaṇo campam  
ajjhāvasati sattussadam satiṇakaṭṭhodakam sadhaññaṃ  
rājabhoggaṃ rañña māgadhena seniyena bimbisārena dinnaṃ  
rājadāyaṃ brahmadeyyaṃ.**

Now at that time the brahmin Soṇadaṇḍa was living in Campā. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

**Assosum kho campeyyakā brāhmaṇagahapatikā:**

The brahmins and householders of Campā heard:

**“samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito  
aṅgesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ  
pañcamattehi bhikkhusatehi campāṃ anuppatto campāyaṃ  
viharati gaggarāya pokkharāṇiyā tīre.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond.

**Taṃ kho pana bhavantāṃ gotamaṃ evaṃ kalyāṇo kittisaddo  
abbhuggato:**

He has this good reputation:

**‘itipi so bhagavā arahāṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā’.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakāṃ  
sassamaṇabrāhmaṇiṃ paṇāsaṃ sadevamanussaṃ sayāṃ abhiññā  
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti.**

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

**Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.**

It’s good to see such perfected ones.”

**Atha kho campeyyakā brāhmaṇagahapatikā campāya  
nikkhamitvā saṅghasaṅghī gaṇībhūtā yena gaggarā pokkharāṇī  
tenupasaṅkamanti.**

Then, having departed Campā, they formed into companies and headed to the Gaggarā Lotus Pond.

**Tena kho pana samayena soṇadaṇḍo brāhmaṇo uparipāsāde  
divāseyyaṃ upagato hoti.**

Now at that time the brahmin Soṇadaṇḍa had retired to the upper floor of his stilt longhouse for his midday nap.

**Addasā kho soṇadaṇḍo brāhmaṇo campeyyake  
brāhmaṇagahapatike campāya nikkhamitvā saṅghasaṅghī  
gaṇībhūte yena gaggarā pokkharāṇī tenupasaṅkamante.**

He saw the brahmins and householders heading for the lotus pond,

**Disvā khattaṃ āmantesi:**

and addressed his steward,

**“kiṃ nu kho, bho khatte, campeyyakā brāhmaṇagahapatikā  
campāya nikkhamitvā saṅghasaṅghī gaṇībhūtā yena gaggarā  
pokkharāṇī tenupasaṅkamanti”ti?**

“My steward, why are the brahmins and householders headed for the Gaggarā Lotus Pond?”

**“Atthi kho, bho, samaṇo gotamo sakyaputto sakyakulā  
pabbajito aṅgesu cārikaṃ caramāno mahatā bhikkhusaṅghena  
saddhiṃ pañcamattehi bhikkhusatehi campāṃ anuppatto  
campāyaṃ viharati gaggarāya pokkharāṇiyā tīre.**

“The ascetic Gotama has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond.

**Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo  
abbhuggato:**

He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro**

**purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā'ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Tamete bhavantaṃ gotamaṃ dassaṇāya upasaṅkamantī'ti.**  
They're going to see that Master Gotama.”

**“Tena hi, bho khatte, yena campeyyakā brāhmaṇagahapatikā  
tenupasaṅkama, upasaṅkamtivā campeyyake  
brāhmaṇagahapatike evaṃ vadehi:**

“Well then, go to the brahmins and householders and say to them:

**‘soṇadaṇḍo, bho, brāhmaṇo evamāha—**

‘Sirs, the brahmin Soṇadaṇḍa asks

**āgamentu kira bhavanto, soṇadaṇḍopi brāhmaṇo samaṇaṃ  
gotamaṃ dassaṇāya upasaṅkamissatī'ti.**

you to wait, as he will also go to see the ascetic Gotama.”

**“Evaṃ, bho'ti kho so khattā soṇadaṇḍassa brāhmaṇassa  
paṭissutvā yena campeyyakā brāhmaṇagahapatikā  
tenupasaṅkami; upasaṅkamtivā campeyyake  
brāhmaṇagahapatike etadavoca:**

“Yes, sir,” replied the steward, and did as he was asked.

**“soṇadaṇḍo bho brāhmaṇo evamāha:**

**‘āgamentu kira bhavanto, soṇadaṇḍopi brāhmaṇo samaṇaṃ  
gotamaṃ dassaṇāya upasaṅkamissatī'ti.**

## **2. Soṇadaṇḍaguṇakathā**

### **2. The Qualities of Soṇadaṇḍa**

**Tena kho pana samayena nānāverajjakānaṃ brāhmaṇānaṃ  
pañcamattāni brāhmaṇasatāni campāyaṃ paṭivasanti  
kenacideva karaṇīyena.**

Now at that time around five hundred brahmins from abroad were residing in Campā on some business.

**Assosum kho te brāhmaṇā:**

They heard that

**“soṇadaṇḍo kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya  
upasaṅkamissatī”ti.**

the brahmin Soṇadaṇḍa was going to see the ascetic Gotama.

**Atha kho te brāhmaṇā yena soṇadaṇḍo brāhmaṇo  
tenupasaṅkamimṣu; upasaṅkamtivā soṇadaṇḍaṃ brāhmaṇaṃ  
etadavocum:**

They approached Soṇadaṇḍa and said to him,

**“saccaṃ kira bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ  
dassanāya upasaṅkamissatī”ti?**

“Is it really true that you are going to see the ascetic Gotama?”

**“Evaṃ kho me, bho, hoti:**

“Yes, gentlemen, it is true.”

**‘ahampi samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmī’”ti.**

**“Mā bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya  
upasaṅkami.**

“Please don’t, master Soṇadaṇḍa!

**Na arahati bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya  
upasaṅkamtum.**

It’s not appropriate for you to go to see the ascetic Gotama.

**Sace bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya  
upasaṅkamissati, bhoto soṇadaṇḍassa yaso hāyissati,  
samaṇassa gotamassa yaso abhivaḍḍhissati.**

For if you do so, your reputation will diminish and his will increase.

**Yampi bhoto soṇadaṇḍassa yaso hāyissati, samaṇassa  
gotamassa yaso abhivaḍḍhissati, imināpaṇgena na arahati  
bhavaṃ soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya  
upasaṅkमितुṃ;**

For this reason it's not appropriate for you to go to see the ascetic  
Gotama;

**samaṇo tveva gotamo arahati bhavantaṃ soṇadaṇḍaṃ  
dassanāya upasaṅkमितुṃ.**

it's appropriate that he comes to see you.

**Bhavañhi soṇadaṇḍo ubhato sujāto mātito ca pitito ca,  
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto  
anupakkuṭṭho jātivādena.**

You are well born on both your mother's and father's side, of pure  
descent, irrefutable and impeccable in questions of ancestry back to  
the seventh paternal generation.

**Yampi bhavaṃ soṇadaṇḍo ubhato sujāto mātito ca pitito ca,  
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto  
anupakkuṭṭho jātivādena, imināpaṇgena na arahati bhavaṃ  
soṇadaṇḍo samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ;**

For this reason it's not appropriate for you to go to see the ascetic  
Gotama;

**samaṇo tveva gotamo arahati bhavantaṃ soṇadaṇḍaṃ  
dassanāya upasaṅkमितुṃ.**

it's appropriate that he comes to see you.

**Bhavañhi soṇadaṇḍo aḍḍho mahaddhano mahābhogo ...pe...**

You're rich, affluent, and wealthy. ...

**Bhavañhi soṇadaṇḍo ajjhāyako mantadharo tiṇṇaṃ vedānaṃ  
pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ  
itihāsaapañcamānaṃ padako veyyākaraṇo,  
lokāyatamahāpurisalakkhaṇesu anavayo ...pe...**



You recite and remember the hymns, and are have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. ...

**Bhavañhi soṇadaṇḍo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvākāso dassanāya ...pe...**

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid, remarkable to behold. ...

**Bhavañhi soṇadaṇḍo sīlavā vuddhasīlī vuddhasīlena samannāgato ...pe...**

You are ethical, mature in ethical conduct. ...

**Bhavañhi soṇadaṇḍo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatṭhāya anelagalāya atthassa viññāpaniyā ...pe...**

You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

**Bhavañhi soṇadaṇḍo bahūnaṃ ācariyapācariyo tīṇi māṇavakasaṭāni mante vāceti. Bahū kho pana nānādisā nānājanapadā māṇavakā āgacchanti bhoto soṇadaṇḍassa santike mantatthikā mante adhiyitukāmā ...pe...**

You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. ...

**Bhavañhi soṇadaṇḍo jiṇṇo vuddho mahallako addhagato vayoanuppatto;**

You're old, elderly and senior, advanced in years, and have reached the final stage of life.

**samaṇo gotamo taruṇo ceva taruṇapabbajito ca ...pe...**

The ascetic Gotama is young, and has newly gone forth. ...

**Bhavañhi soṇadaṇḍo rañño māgadhassa seniyassa  
bimbisārassa sakkato garukato mānito pūjito apacito ...pe...**

You're honored, respected, revered, venerated, and esteemed by  
King Bimbisāra of Magadha ...

**Bhavañhi soṇadaṇḍo brāhmaṇassa pokkharasātissa sakkato  
garukato mānito pūjito apacito ...pe...**

and the brahmin Pokkharasāti. ...

**Bhavañhi soṇadaṇḍo campāṃ ajjhāvasati sattussadaṃ  
saṭṭhākaṃ sadhaññaṃ rājabhoggaṃ, rañña  
māgadhena seniyena bimbisārena dinnāṃ, rājadāyaṃ  
brahmadeyyaṃ.**

You live in Campā, a crown property given by King Seniya Bimbisāra  
of Magadha, teeming with living creatures, full of hay, wood, water,  
and grain, a royal endowment of the highest quality.

**Yampi bhavaṃ soṇadaṇḍo campāṃ ajjhāvasati sattussadaṃ  
saṭṭhākaṃ sadhaññaṃ rājabhoggaṃ, rañña  
māgadhena seniyena bimbisārena dinnāṃ, rājadāyaṃ  
brahmadeyyaṃ.**

**Imināpaṇgena na arahati bhavaṃ soṇadaṇḍo samaṇaṃ  
gotamaṃ dassanāya upasaṅkhamituṃ;**

For this reason, too, it's not appropriate for you to go to see the  
ascetic Gotama;

**samaṇo tveva gotamo arahati bhavantaṃ soṇadaṇḍaṃ  
dassanāya upasaṅkhamituṃ”ti.**

it's appropriate that he comes to see you.

### **3. Buddhaguṇakathā**

### 3. The Qualities of the Buddha

**Evam vutte, soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca:**

When they had spoken, Soṇadaṇḍa said to those brahmins:

**“Tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkमितुṃ;**

“Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama,

**na tveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkमितुṃ.**

and it’s not appropriate for him to come to see me.

**Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca, saṃsuddhagahaṇiko yāva sattamā pitāmahayugā, akkhitto anupakkuṭṭho jātivādena.**

He is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

**Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā, akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkमितुṃ;**

For this reason it’s not appropriate for the ascetic Gotama to come to see me;

**atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkमितुṃ.**

rather, it’s appropriate for me to go to see him.

**Samaṇo khalu, bho, gotamo mahantaṃ ñātisaṅghaṃ ohāya pabbajito ...pe...**

When he went forth he abandoned a large family circle. ...

**Samaṇo khalu, bho, gotamo pahūtaṃ hiraṇṇasuvaṇṇaṃ ohāya  
pabbajito bhūmigataṇca vehāsaṭṭhaṃ ca ...pe...**

When he went forth he abandoned abundant gold coin and bullion  
stored in dungeons and towers. ...

**Samaṇo khalu, bho, gotamo daharova samāno yuvā  
susukāḷakeso bhadrena yobbanena samannāgato paṭhamena  
vayasā agārasmā anagāriyaṃ pabbajito ...pe...**

He went forth from the lay life to homelessness while still a youth,  
young, black-haired, blessed with youth, in the prime of life. ...

**Samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ  
assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni  
vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito ...pe...**

Though his mother and father wished otherwise, weeping with tearful  
faces, he shaved off his hair and beard, dressed in ocher robes, and  
went forth from the lay life to homelessness. ...

**Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko  
paramāya vaṇṇapokkharatāya samannāgato, brahmavaṇṇī,  
brahmavacchaṣī, akhuddāvakāso dassanāya ...pe...**

He is attractive, good-looking, lovely, of surpassing beauty. He is  
magnificent, splendid, remarkable to behold. ...

**Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī  
kusalasīlena samannāgato ...pe...**

He is ethical, possessing ethical conduct that is noble and skillful. ...

**Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo  
poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa  
viññāpaniyā ...pe...**

He's a good speaker, with a polished, clear, and articulate voice that  
expresses the meaning. ...

**Samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo ...pe...**  
He's a teacher of teachers. ...

**Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo ...pe...**  
He has ended sensual desire, and is rid of caprice. ...

**Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya ...pe...**  
He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

**Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnakhattiyakulā ...pe...**  
He went forth from an eminent family of unbroken aristocratic lineage. ...

**Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā ...pe...**  
He went forth from a rich, affluent, and wealthy family. ...

**Samaṇaṃ khalu, bho, gotamaṃ tiroraṭṭhā tirojanapadā pañhaṃ pucchituṃ āgacchanti ...pe...**  
People come from distant lands and distant countries to question him. ...

**Samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pāṇehi saraṇaṃ gatāni ...pe...**  
Many thousands of deities have gone for refuge for life to him. ...

**Samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:**  
He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā’ti ...pe...**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ ...

**Samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi  
samannāgato ...pe...**

He has the thirty-two marks of a great man. ...

**Samaṇo khalu, bho, gotamo ehivāgatavādī sakhilo  
sammodako abbhākuṭiko uttānamukho pubbabhāsī ...pe...**

He is welcoming, congenial, polite, smiling, open, the first to speak.  
...

**Samaṇo khalu, bho, gotamo catunnaṃ parisānaṃ sakkato  
garukato māṇito pūjito apacito ...pe...**

He’s honored, respected, revered, venerated, and esteemed by the four assemblies. ...

**Samaṇe khalu, bho, gotame bahū devā ca manussā ca  
abhippasannā ...pe...**

Many gods and humans are devoted to him. ...

**Samaṇo khalu, bho, gotamo yasmiṃ gāme vā nigame vā  
paṭivasati, na tasmīṃ gāme vā nigame vā amanussā manusse  
vihetṭhenti ...pe...**

While he is residing in a village or town, non-human entities do not harass them. ...

**Samaṇo khalu, bho, gotamo saṅghī gaṇī gaṇācariyo  
puthuttitthakarānaṃ aggamakkhāyati. Yathā kho pana, bho,  
etesaṃ samaṇabrāhmaṇānaṃ yathā vā tathā vā yaso  
samudāgacchati, na hevaṃ samaṇassa gotamassa yaso  
samudāgato.**

He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins.

**Atha kho anuttarāya vijjācaraṇasampadāya samaṇassa  
gotamassa yaso samudāgato ...pe...**

Rather, he came by his fame due to his supreme knowledge and conduct. ...

**Samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro  
saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato ...  
pe...**

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

**Samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputto  
sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato ...pe...**

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

**Samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputto  
sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato ...pe...**

The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

**Samaṇo khalu, bho, gotamo rañño māgadhassa seniyassa  
bimbisārassa sakkato garukato mānito pūjito apacito ...pe...**

He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

**Samaṇo khalu, bho, gotamo rañño pasenadissa kosalassa  
sakkato garukato mānito pūjito apacito ...pe...**

King Pasenadi of Kosala ...

**Samaṇo khalu, bho, gotamo brāhmaṇassa pokkharasātissa  
sakkato garukato mānito pūjito apacito ...pe...**

and the brahmin Pokkharasāti.

**Samaṇo khalu, bho, gotamo campaṃ anuppatto, campāyaṃ  
viharaṭi gaggarāya pokkharāṇiyā tīre.**

The ascetic Gotama has arrived at Campā and is staying at the  
Gaggarā Lotus Pond.

**Ye kho pana, bho, keci samaṇā vā brāhmaṇā vā amhākaṃ  
gāmakhettaṃ āgacchanti atithī no te honti.**

Any ascetic or brahmin who comes to stay in our village district is our  
guest,

**Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā  
pūjetabbā apacetabbā.**

and should be honored and respected as such.

**Yampi, bho, samaṇo gotamo campaṃ anuppatto campāyaṃ  
viharaṭi gaggarāya pokkharāṇiyā tīre, atithimhākaṃ samaṇo  
gotamo;**

**atithi kho panamhehi sakkātabbo garukātabbo mānetabbo  
pūjetabbo apacetabbo.**

**Imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ  
dassanāya upasaṅkamituṃ.**

For this reason, too, it's not appropriate for Master Gotama to come  
to see me;

**Atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ  
dassanāya upasaṅkamituṃ.**

rather, it's appropriate for me to go to see him.



**Ettake kho ahaṃ, bho, tassa bhoṭo gotamassa vaṇṇe  
pariyāpuṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo.**

This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this,

**Aparimāṇavaṇṇo hi so bhavaṃ gotamo"ti.**  
for the praise of Master Gotama is limitless."

**Evaṃ vutte, te brāhmaṇā soṇadaṇḍaṃ brāhmaṇaṃ  
etadavocuṃ:**

When he had spoken, those brahmins said to him,

**"yathā kho bhavaṃ soṇadaṇḍo samaṇassa gotamassa vaṇṇe  
bhāsati ito cepi so bhavaṃ gotamo yojanasate viharati, alameva  
saddhena kulaputtena dassanāya upasaṅkमितुṃ api  
puṭosenā"ti.**

"According to Soṇadaṇḍa's praises, if Master Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a shoulder bag."

**"Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya  
upasaṅkamissāmā"ti.**

"Well then, gentlemen, let's all go to see the ascetic Gotama."

#### **4. Soṇadaṇḍaparivitaṅka**

##### *4. Soṇadaṇḍa's Second Thoughts*

**Atha kho soṇadaṇḍo brāhmaṇo mahatā brāhmaṇagaṇeṇa  
saddhiṃ yena gaggarā pokkharāṇi tenupasaṅkami.**

Then Soṇadaṇḍa together with a large group of brahmins went to see the Buddha.

**Atha kho soṇadaṇḍassa brāhmaṇassa tirovanasaṇḍagatassa  
evaṃ cetaso parivitaṅko udapādi:**

But as he reached the far side of the forest, this thought came to mind,

**“ahañceva kho pana samaṇaṃ gotamaṃ pañhaṃ puccheyyaṃ;**  
“Suppose I was to ask the ascetic Gotama a question.

**tatra ce maṃ samaṇo gotamo evaṃ vadeyya:**  
He might say to me:

**‘na kho esa, brāhmaṇa, pañho evaṃ pucchitabbo, evaṃ  
nāmesa, brāhmaṇa, pañho pucchitabbo’ti, tena maṃ ayaṃ  
parisā paribhaveyya:**

‘Brahmin, you shouldn’t ask your question like that. This is how you should ask it.’ And the assembly might disparage me for that:

**‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇaṃ  
gotamaṃ yoniso pañhaṃ pucchitun’ti.**

‘Soṇadaṇḍa is foolish and incompetent. He’s not able to properly ask the ascetic Gotama a question.’

**Yaṃ kho panāyaṃ parisā paribhaveyya, yasopi tassa hāyetha.**  
And when you’re disparaged by the assembly, your reputation diminishes.

**Yassa kho pana yaso hāyetha, bhogaṃpi tassa hāyeyyuraṃ.**  
When your reputation diminishes, your wealth also diminishes.

**Yasoladdhā kho panamhākaṃ bhogaṃ.**  
But my wealth relies on my reputation.

**Mamañceva kho pana samaṇo gotamo pañhaṃ puccheyya,  
tassa cāhaṃ pañhassa veyyākaraṇena cittaṃ na ārādheyyaṃ;**  
Or if the ascetic Gotama asks me a question, I might not satisfy him with my answer.

**tatra ce maṃ samaṇo gotamo evaṃ vadeyya:**  
He might say to me:

**‘na kho esa, brāhmaṇa, pañho evaṃ byākātabbo, evaṃ nāmesa,  
brāhmaṇa, pañho byākātabbo’ti, tena maṃ ayaṃ parisā  
paribhaveyya:**

‘Brahmin, you shouldn’t answer the question like that. This is how you should answer it.’ And the assembly might disparage me for that:

**‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇassa gotamassa pañhassa veyyākaraṇena cittaṃ ārādhetaṃ’ti.**

‘Soṇadaṇḍa is foolish and incompetent. He’s not able to satisfy the ascetic Gotama’s mind with his answer.’

**Yaṃ kho paṇāyaṃ parisā paribhaveyya, yasopi tassa hāyetha.**

And when you’re disparaged by the assembly, your reputation diminishes.

**Yassa kho pana yaso hāyetha, bhogaṃpi tassa hāyeyyumaṃ.**

When your reputation diminishes, your wealth also diminishes.

**Yasoladdhā kho panamhākaṃ bhogaṃ.**

But my wealth relies on my reputation.

**Ahañceva kho pana evaṃ samīpagato samāno adisvāva samaṇaṃ gotamaṃ nivatteyyaṃ, tena maṃ ayaṃ parisā paribhaveyya:**

On the other hand, if I were to turn back after having come so far without having seen the ascetic Gotama, the assembly might disparage me for that:

**‘bālo soṇadaṇḍo brāhmaṇo abyatto mānathaddho bhīto ca, no visahati samaṇaṃ gotamaṃ dassanāya upasaṅkamituṃ, kathaṃhi nāma evaṃ samīpagato samāno adisvā samaṇaṃ gotamaṃ nivattissatī’ti.**

‘Soṇadaṇḍa is foolish and incompetent. He’s stuck-up and scared. He doesn’t dare to go and see the ascetic Gotama. For how on earth can he turn back after having come so far without having seen the ascetic Gotama!’

**Yaṃ kho paṇāyaṃ parisā paribhaveyya, yasopi tassa hāyetha.**

And when you’re disparaged by the assembly, your reputation diminishes.

**Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyūṃ,**  
When your reputation diminishes, your wealth also diminishes.

**yasoladdhā kho panamhākaṃ bhogā”ti.**  
But my wealth relies on my reputation.”

**Atha kho soṇadaṇḍo brāhmaṇo yena bhagavā tenupasaṅkami;**  
**upasaṅkamtīvā bhagavatā saddhiṃ sammodi.**

Then Soṇadaṇḍa went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ**  
**nisīdi.**

When the greetings and polite conversation were over, he sat down to one side.

**Campeyyakāpi kho brāhmaṇagahapatikā appekacce**  
**bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu; appekacce**  
**bhagavatā saddhiṃ sammodiṃsu; sammodanīyaṃ kathaṃ**  
**sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdiṃsu; appekacce yena**  
**bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ nisīdiṃsu;**  
**appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu;**  
**appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.**

Before sitting down to one side, some of the brahmins and householders of Campā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

**Tatrapī sudaṃ soṇadaṇḍo brāhmaṇo etadeva**  
**bahulamanuvitakkento nisinno hoti:**

But while sitting there, Soṇadaṇḍa continued to be plagued by many second thoughts. He thought,

**“ahañceva kho pana samaṇaṃ gotamaṃ pañhaṃ puccheyyaṃ;**  
**tatra ce maṃ samaṇo gotamo evaṃ vadeyya:**

**‘na kho esa, brāhmaṇa, pañho evaṃ pucchitabbo, evaṃ nāmesa, brāhmaṇa, pañho pucchitabbo’ti, tena maṃ ayaṃ parisā paribhaveyya:**

**‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇaṃ gotamaṃ yoniso pañhaṃ pucchitun’ti.**

**Yaṃ kho panāyaṃ parisā paribhaveyya, yasopi tassa hāyetha.**

**Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuraṃ.**

**Yasoladdhā kho panamhākaṃ bhogā.**

**Mamañceva kho pana samaṇo gotamo pañhaṃ puccheyya, tassa cāhaṃ pañhassa veyyākaraṇena cittaṃ na ārādheyyaṃ;**

**tatra ce maṃ samaṇo gotamo evaṃ vadeyya:**

**‘na kho esa, brāhmaṇa, pañho evaṃ byākātabbo, evaṃ nāmesa, brāhmaṇa, pañho byākātabbo’ti, tena maṃ ayaṃ parisā paribhaveyya:**

**‘bālo soṇadaṇḍo brāhmaṇo abyatto, nāsakkhi samaṇassa gotamassa pañhassa veyyākaraṇena cittaṃ ārādhetun’ti.**

**Yaṃ kho panāyaṃ parisā paribhaveyya, yasopi tassa hāyetha.**

**Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyuraṃ.**

**Yasoladdhā kho panamhākaṃ bhogā.**

**Aho vata maṃ samaṇo gotamo sake ācariyake tevijjake pañhaṃ puccheyya, addhā vatassāhaṃ cittaṃ ārādheyyaṃ pañhassa veyyākaraṇenā”ti.**

**“If only the ascetic Gotama would ask me about my own teacher’s scriptural heritage of the three Vedas! Then I could definitely satisfy his mind with my answer.”**

## **5. Brāhmaṇapaññatti**

### **5. What Makes a Brahmin**

**Atha kho bhagavato soṇadaṇḍassa brāhmaṇassa cetasā  
cetoparivitakkamaññāya etadahosi:**

Then the Buddha, knowing what Soṇadaṇḍa was thinking, thought,

**“vihaññati kho ayaṃ soṇadaṇḍo brāhmaṇo sakena cittaṇa.**

“This brahmin Soṇadaṇḍa is worried by his own thoughts.

**Yannūnāhaṃ soṇadaṇḍaṃ brāhmaṇaṃ sake ācariyake tevijjake  
pañhaṃ puccheyyaṃ”ti.**

Why don’t I ask him about his own teacher’s scriptural heritage of the three Vedas?”

**Atha kho bhagavā soṇadaṇḍaṃ brāhmaṇaṃ etadavoca:**

So he said to Soṇadaṇḍa,

**“katihi pana, brāhmaṇa, aṅgehi samannāgataṃ brāhmaṇā  
brāhmaṇaṃ paññapenti;**

“Brahmin, how many factors must a brahmin possess for the brahmins to describe him as a brahmin;

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana  
musāvādaṃ āpajjeyyā”ti?**

and so that when he says ‘I am a brahmin’ he speaks rightly, without falling into falsehood?”

**Atha kho soṇadaṇḍassa brāhmaṇassa etadahosi:**

Then Soṇadaṇḍa thought,

**“yaṃ vata no ahosi icchitaṃ, yaṃ ākaṅkhiṭaṃ, yaṃ  
adhippetāṃ, yaṃ abhipatthitaṃ:**

“The ascetic Gotama has asked me about exactly what I wanted, what I wished for, what I desired, what I yearned for; that is, my own scriptural heritage.

**‘aho vata maṃ samaṇo gotamo sake ācariyake tevijjake  
pañhaṃ puccheyya, addhā vatassāhaṃ cittaṃ ārādheyyaṃ  
pañhassa veyyākaraṇenā’ti, tatra maṃ samaṇo gotamo sake  
ācariyake tevijjake pañhaṃ pucchati.**

**Addhā vatassāhaṃ cittaṃ ārādhessāmi pañhassa  
veyyākaraṇenā”ti.**

I can definitely satisfy his mind with my answer.”

**Atha kho soṇadaṇḍo brāhmaṇo abbhunnāmetvā kāyaṃ  
anuviloketvā parisāṃ bhagavantaṃ etadavoca:**

Then Soṇadaṇḍa straightened his back, looked around the assembly, and said to the Buddha,

**“pañcahi, bho gotama, aṅgehi samannāgataṃ brāhmaṇā  
brāhmaṇaṃ paññapenti;**

“Master Gotama, a brahmin must possess five factors for the brahmins to describe him as a brahmin;

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana  
musāvādaṃ āpajjeyya.**

and so that when he says ‘I am a brahmin’ he speaks rightly, without falling into falsehood.

**Katamehi pañcahi?**

What five?

**Idha, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito  
ca, saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto  
anupakkuṭṭho jātivādena;**

It’s when a brahmin is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

**ajjhāyako hoti mantadharo tiṇṇaṃ vedānaṃ pāragū  
sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ  
itihāsapañcamānaṃ padaḥko veyyākaraṇo  
lokāyatamahāpurisalakkhaṇesu anavayo;**

He recites and remembers the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

**abhirūpo hoti dassanīyo pāsādiko paramāya  
vaṇṇapokkharatāya samannāgato brahmavaṇṇī  
brahmavacchasī akhuddāvakaṁso dassanāya;**

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold.

**sīlavā hoti vuddhasīlī vuddhasīlena samannāgato;**  
He is ethical, mature in ethical conduct.

**paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ  
paggaṇhantānaṁ.**

He's astute and clever, being the first or second to hold the sacrificial ladle.

**Imehi kho, bho gotama, pañcahi aṅgehi samannāgataṁ  
brāhmaṇā brāhmaṇaṁ paññapenti;**

These are the five factors which a brahmin must possess for the brahmins to describe him as a brahmin;

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana  
musāvādaṁ āpajjeyyā’ti.**

and so that when he says ‘I am a brahmin’ he speaks rightly, without falling into falsehood.”

**“Imesaṁ pana, brāhmaṇa, pañcannaṁ aṅgānaṁ sakkā ekaṁ  
aṅgaṁ ṭhapayitvā catūhaṅgehi samannāgataṁ brāhmaṇā  
brāhmaṇaṁ paññapetuṁ;**

“But brahmin, is it possible to set aside one of these five factors and still rightly describe someone as a brahmin?”

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana  
musāvādaṁ āpajjeyyā’ti?**

**“Sakkā, bho gotama.**

“It is possible, Master Gotama.

**Imesañhi, bho gotama, pañcannaṁ aṅgānaṁ vaṇṇaṁ  
ṭhapayāma.**

We could leave appearance out of the five factors.



**Kiñhi vaṇṇo karissati?**

For what does appearance matter?

**Yato kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṁsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;**

**ajjhāyako ca hoti mantadharo ca tiṇṇaṁ vedānaṁ pāragū sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ itihāsapañcamānaṁ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo;**

**sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato;**

**paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṁ paggaṇhantānaṁ.**

**Imehi kho, bho gotama, catūhaṇgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapenti;**

A brahmin must possess the remaining four factors for the brahmins to rightly describe him as a brahmin.”

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā’ti.**

**“Imesaṁ pana, brāhmaṇa, catunnaṁ aṅgānaṁ sakkā ekaṁ aṅgaṁ ṭhapayitvā tīhaṇgehi samannāgataṁ brāhmaṇā brāhmaṇaṁ paññapetuṁ;**

“But brahmin, is it possible to set aside one of these four factors and still rightly describe someone as a brahmin?”

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṁ āpajjeyyā’ti?**

**“Sakkā, bho gotama.**

“It is possible, Master Gotama.

**Imesañhi, bho gotama, catunnaṁ aṅgānaṁ mante ṭhapayāma.**

We could leave the hymns out of the five factors.

**Kiñhi mantā karissanti?**

For what do the hymns matter?

**Yato kho, bho gotama, brāhmaṇo ubhato sujāto hoti mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;**

**sīlavā ca hoti vuddhasīlī vuddhasīlena samannāgato;**

**paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ.**

**Imehi kho, bho gotama, tīhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapenti;**

A brahmin must possess the remaining three factors for the brahmins to rightly describe him as a brahmin.”

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ti.**

**“Imesaṃ pana, brāhmaṇa, tiṇṇaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ ṭhapayitvā dvīhaṅgehi samannāgataṃ brāhmaṇā brāhmaṇaṃ paññapetum;**

“But brahmin, is it possible to set aside one of these three factors and still rightly describe someone as a brahmin?”

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ti?**

**“Sakkā, bho gotama.**

“It is possible, Master Gotama.

**Imesañhi, bho gotama, tiṇṇaṃ aṅgānaṃ jātiṃ ṭhapayāma.**

We could leave birth out of the five factors.

**Kiñhi jāti karissati?**

For what does birth matter?

**Yato kho, bho gotama, brāhmaṇo sīlavā hoti vuddhasīlī vuddhasīlena samannāgato;**

It's when a brahmin is ethical, mature in ethical conduct;

**paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ  
paggaṇhantānaṃ.**

and he's astute and clever, being the first or second to hold the  
sacrificial ladle.

**Imehi kho, bho gotama, dvīhaṅgehi samannāgataṃ brāhmaṇā  
brāhmaṇaṃ paññapenti;**

A brahmin must possess these two factors for the brahmins to rightly  
describe him as a brahmin.”

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana  
musāvādaṃ āpajjeyyā’ti.**

**Evaṃ vutte, te brāhmaṇā soṇadaṇḍaṃ brāhmaṇaṃ  
etadavocuṃ:**

When he had spoken, those brahmins said to him,

**“mā bhavaṃ soṇadaṇḍo evaṃ avaca, mā bhavaṃ soṇadaṇḍo  
evaṃ avaca.**

“Please don’t say that, Master Soṇadaṇḍa, please don’t say that!

**Apavadataeva bhavaṃ soṇadaṇḍo vaṇṇaṃ, apavadati mante,  
apavadati jātīm, ekaṃsena bhavaṃ soṇadaṇḍo samaṇasseva  
gotamassa vādaṃ anupakkhandatī’ti.**

You’re just condemning appearance, the hymns, and birth! You’re  
totally going over to the ascetic Gotama’s doctrine!”

**Atha kho bhagavā te brāhmaṇe etadavoca:**

So the Buddha said to them,

**“sace kho tumhākaṃ brāhmaṇānaṃ evaṃ hoti:**

“Well, brahmins, if you think that

**‘appassuto ca soṇadaṇḍo brāhmaṇo, akalyāṇavākkaraṇo ca  
soṇadaṇḍo brāhmaṇo, duppañño ca soṇadaṇḍo brāhmaṇo, na  
ca pahoti soṇadaṇḍo brāhmaṇo samaṇena gotamena saddhiṃ**

**asmim vacane paṭimantetun'ti, tiṭṭhatu soṇadaṇḍo brāhmaṇo, tumhe mayā saddhim mantavho asmim vacane.**

Soṇadaṇḍa is uneducated, a poor speaker, witless, and not capable of having a dialogue with me about this, then leave him aside and you can have a dialogue with me.

**Sace pana tumhākaṃ brāhmaṇānaṃ evaṃ hoti:**

But if you think that

**'bahussuto ca soṇadaṇḍo brāhmaṇo, kalyāṇavākkaraṇo ca soṇadaṇḍo brāhmaṇo, paṇḍito ca soṇadaṇḍo brāhmaṇo, pahoti ca soṇadaṇḍo brāhmaṇo samaṇena gotamena saddhim asmim vacane paṭimantetun'ti, tiṭṭhatha tumhe, soṇadaṇḍo brāhmaṇo mayā saddhim paṭimantetū'ti.**

he's learned, a good speaker, astute, and capable of having a dialogue with me about this, then you should stand aside and let him have a dialogue with me."

**Evaṃ vutte, soṇadaṇḍo brāhmaṇo bhagavantaṃ etadavoca:**

When he said this, Soṇadaṇḍa said to the Buddha,

**"tiṭṭhatu bhavaṃ gotamo, tuṇhī bhavaṃ gotamo hotu, ahameva tesaṃ sahadhammena paṭivacanaṃ karissāmī'ti.**

"Let it be, Master Gotama, be silent. I myself will respond to them in a legitimate manner."

**Atha kho soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca:**

Then he said to those brahmins,

**"mā bhavanto evaṃ avacuttha, mā bhavanto evaṃ avacuttha:**

"Don't say this, gentlemen, don't say this:

**'apavadeva bhavaṃ soṇadaṇḍo vaṇṇaṃ, apavadati mante, apavadati jātim, ekaṃsena bhavaṃ soṇadaṇḍo samaṇasseva gotamassa vādaṃ anupakkhandatī'ti.**

'You're just condemning appearance, the hymns, and birth! You're totally going over to the ascetic Gotama's doctrine!'

**Nāhaṃ, bho, apavadāmi vaṇṇaṃ vā mante vā jātim vā'ti.**

I'm not condemning appearance, hymns, or birth."

**Tena kho pana samayena soṇadaṇḍassa brāhmaṇassa  
bhāgineyyo aṅako nāma māṇavako tassaṃ parisāyaṃ nisinno  
hoti.**

Now at that time Soṇadaṇḍa's nephew, the student Aṅaka was sitting in that assembly.

**Atha kho soṇadaṇḍo brāhmaṇo te brāhmaṇe etadavoca:**

Then Soṇadaṇḍa said to those brahmins,

**"passanti no bhonto imaṃ aṅakaṃ māṇavakaṃ amhākaṃ  
bhāgineyyan"ti?**

"Gentlemen, do you see my nephew, the student Aṅaka?"

**"Evaṃ, bho".**

"Yes, sir."

**"Aṅako kho, bho, māṇavako abhirūpo dassanīyo pāsādiko  
paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī  
brahmavacchasī akhuddāvakaṃso dassanāya, nāssa imissaṃ  
parisāyaṃ samasamo atthi vaṇṇena ṭhapetvā samaṇaṃ  
gotamaṃ.**

"Aṅaka is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. There's no-one in this assembly so good-looking, apart from the ascetic Gotama.

**Aṅako kho māṇavako ajjhāyako mantadharo, tiṇṇaṃ vedānaṃ  
pāragū sanighaṇḍukeṭubhānaṃ sākkharappabhedānaṃ  
itihāsapañcamānaṃ padako veyyākaraṇo  
lokāyatamahāpurisalakkhaṇesu anavayo.**

Aṅaka recites and remembers the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man.

**Ahamassa mante vācetā.**

And I am the one who teaches him the hymns.

**Aṅako kho māṇavako ubhato sujāto mātito ca pitito ca  
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto  
anupakkuṭṭho jātivādena.**

Aṅaka is well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

**Ahamassa mātāpitaro jānāmi.**

And I know his mother and father.

**Aṅako kho māṇavako pāṇampi haneyya, adinnampi ādiyeyya,  
paradārampi gaccheyya, musāvādampi bhaṇeyya, majjampi  
piveyya, ettha dāni, bho, kiṃ vaṇṇo karissati, kiṃ mantā, kiṃ  
jāti?**

But if Aṅaka were to kill living creatures, steal, commit adultery, lie, and drink alcohol, then what's the use of his appearance, his hymns, or his birth?

**Yato kho, bho, brāhmaṇo sīlavā ca hoti vuddhasīlī vuddhasīlena  
samannāgato,**

It's when a brahmin is ethical, mature in ethical conduct;

**paṇḍito ca hoti medhāvī paṭhamo vā dutiyo vā sujaṃ  
paggaṇhantānaṃ.**

and he's astute and clever, being the first or second to hold the sacrificial ladle.

**Imehi kho, bho, dvīhaṅgehi samannāgataṃ brāhmaṇā  
brāhmaṇaṃ paññapenti;**

A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin."

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana  
musāvādaṃ āpajjeyyā’ti.**

## 6. Sīlapaññākathā

### 6. *The Discussion of Ethics and Wisdom*

**“Imesaṃ pana, brāhmaṇa, dvinnaṃ aṅgānaṃ sakkā ekaṃ aṅgaṃ ṭhapayitvā ekena aṅgena samannāgataṃ brāhmaṇā brāhmaṇaṃ paññāpetuṃ;**

“But brahmin, is it possible to set aside one of these two factors and still rightly describe someone as a brahmin?”

**‘brāhmaṇosmī’ti ca vadamāno sammā vadeyya, na ca pana musāvādaṃ āpajjeyyā’ti?**

**“No hidaṃ, bho gotama.**

“No, Master Gotama.

**Sīlaparidhotā hi, bho gotama, paññā; paññāparidhotā sīlaṃ.**

For wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

**Yattha sīlaṃ tattha paññā, yattha paññā tattha sīlaṃ.**

Ethics and wisdom always go together.

**Sīlavato paññā, paññavato sīlaṃ.**

An ethical person is wise, and a wise person ethical.

**Sīlapaññāṇaṃ ca pana lokasmiṃ aggamakkhāyati.**

And ethics and wisdom are said to be the best things in the world.

**Seyyathāpi, bho gotama, hatthena vā hatthaṃ dhaveyya, pādena vā pādaṃ dhaveyya;**

It’s just like when you clean one hand with the other, or clean one foot with the other.

**evameva kho, bho gotama, sīlaparidhotā paññā, paññāparidhotā sīlaṃ.**

In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

**Yattha sīlaṃ tattha paññā, yattha paññā tattha sīlaṃ.**

Ethics and wisdom always go together.

**Sīlavato paññā, paññavato sīlaṃ.**

An ethical person is wise, and a wise person ethical.

**Sīlapaññāṇaṇca pana lokasmiṃ aggamakkhāyatī”ti.**

And ethics and wisdom are said to be the best things in the world.”

**“Evametaṃ, brāhmaṇa, evametaṃ, brāhmaṇa, sīlaparidhotā hi, brāhmaṇa, paññā, paññāparidhotam sīlaṃ.**

“That’s so true, brahmin, that’s so true! For wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

**Yattha sīlaṃ tattha paññā, yattha paññā tattha sīlaṃ.**

Ethics and wisdom always go together.

**Sīlavato paññā, paññavato sīlaṃ.**

An ethical person is wise, and a wise person ethical.

**Sīlapaññāṇaṇca pana lokasmiṃ aggamakkhāyati.**

And ethics and wisdom are said to be the best things in the world.

**Seyyathāpi, brāhmaṇa, hatthena vā hattham dhoveyya, pādena vā pādam dhoveyya;**

It’s just like when you clean one hand with the other, or clean one foot with the other.

**evameva kho, brāhmaṇa, sīlaparidhotā paññā, paññāparidhotam sīlaṃ.**

In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom.

**Yattha sīlaṃ tattha paññā, yattha paññā tattha sīlaṃ.**

Ethics and wisdom always go together.

**Sīlavato paññā, paññavato sīlaṃ.**

An ethical person is wise, and a wise person ethical.

**Sīlapaññāṇaṇca pana lokasmiṃ aggamakkhāyati.**

And ethics and wisdom are said to be the best things in the world.

**Katamaṃ pana taṃ, brāhmaṇa, sīlaṃ?**



But what, brahmin, is that ethical conduct?

**Katamā sā paññā”ti?**

And what is that wisdom?”

**“Ettakaparamāva mayaṃ, bho gotama, etasmiṃ atthe.**

“That’s all I know about this matter, Master Gotama.

**Sādhū vata bhavantāmyeva gotamaṃ paṭibhātu etassa  
bhāsitassa attho”ti.**

May Master Gotama himself please clarify the meaning of this.”

**“Tena hi, brāhmaṇa, suṇohi, sādhukaṃ manasikarohi,  
bhāsisāmi”ti.**

“Well then, brahmin, listen and pay close attention, I will speak.”

**“Evaṃ, bho”ti kho soṇadaṇḍo brāhmaṇo bhagavato  
paccassosi.**

“Yes sir,” Soṇadaṇḍa replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“idha, brāhmaṇa, tathāgato loka uppajjati araham  
sammāsambuddho ...pe...**

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ...

**Evaṃ kho, brāhmaṇa, bhikkhu sīlasampanno hoti.**

That’s how a mendicant is accomplished in ethics.

**Idaṃ kho taṃ, brāhmaṇa, sīlaṃ ...pe...**

This, brahmin, is that ethical conduct. ...

**paṭhamaṃ jhānaṃ upasampajja viharati ...**

They enter and remain in the first absorption ...

**dutiyaṃ jhānaṃ ...**

second absorption ...

**tatiyaṃ jhānaṃ ...**

third absorption ...

**catutthaṃ jhānaṃ upasampajja viharati ...pe...**

fourth absorption ...

**ñāṇadassanāya cittaṃ abhinīharati, abhininnāmeti ...pe...**

They extend and project the mind toward knowledge and vision ...

**Idampissa hoti paññāya ...pe...**

This pertains to their wisdom. ...

**nāparaṃ itthattāyāti pajānāti.**

They understand: ‘... there is no return to any state of existence.’

**Idampissa hoti paññāya**

This pertains to their wisdom.

**ayaṃ kho sā, brāhmaṇa, paññā”ti.**

This, brahmin, is that wisdom.”

## **7. Soṇadaṇḍa upāsakattapaṭivedanā**

### *7. Soṇadaṇḍa Declares Himself a Lay Follower*

**Evaṃ vutte, soṇadaṇḍo brāhmaṇo bhagavantaṃ etadavoca:**

When he had spoken, Soṇadaṇḍa said to the Buddha,

**“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.**

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,  
paṭicchannaṃ vā vivareyya, mūḷhasa vā maggaṃ ācikkheyya,  
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni  
dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena  
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so

people with good eyes can see what's there, Master Gotama has made the Teaching clear in many ways.

**Esāhaṃ bhavaṃtaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghañca.**

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.**

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

**Adhivāsetu ca me bhavaṃ gotamo svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.**

Would you and the Order of monks please accept a meal from me tomorrow?”

**Adhivāsesi bhagavā tuṇhībhāvena.**

The Buddha consented in silence.

**Atha kho soṇadaṇḍo brāhmaṇo bhagavato adhivāsanaṃ veditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.**

Then, knowing that the Buddha had consented, Soṇadaṇḍa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

**Atha kho soṇadaṇḍo brāhmaṇo tassā rattiyaṃ accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:**

And when the night had passed Soṇadaṇḍa had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

**“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.**

“It's time, Master Gotama, the meal is ready.”

**Atha kho bhagavā pubbaṇhasamayam nivāsetvā  
pattacīvaramādāya saddhim bhikkhusaṅghena yena  
soṇadaṇḍassa brāhmaṇassa nivesanam tenupasaṅkami;  
upasaṅkamtvā paññatte āsane nisīdi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Soṇadaṇḍa together with the mendicant Saṅgha, where he sat on the seat spread out.

**Atha kho soṇadaṇḍo brāhmaṇo buddhappamukham  
bhikkhusaṅgham paṇītena khādanīyena bhojanīyena sahatthā  
santappesi sampavāresi.**

Then Soṇadaṇḍa served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

**Atha kho soṇadaṇḍo brāhmaṇo bhagavantam bhuttāvim  
onītapattapāṇim aññataram nīcam āsanam gahetvā ekamantaṃ  
nisīdi.**

When the Buddha had eaten and washed his hand and bowl, Soṇadaṇḍa took a low seat and sat to one side.

**Ekamantaṃ nisinno kho soṇadaṇḍo brāhmaṇo bhagavantam  
etadavoca:**

Seated to one side he said to the Buddha:

**“ahañceva kho pana, bho gotama, parisagato samāno āsanā  
vutṭhahitvā bhavantaṃ gotamaṃ abhivādeyyaṃ, tena maṃ sā  
parisā paribhaveyya.**

“Master Gotama, if, when I have gone to an assembly, I rise from my seat and bow to the Buddha, that assembly might disparage me for that.

**Yaṃ kho pana sā parisā paribhaveyya, yasopi tassa hāyetha.**

And when you’re disparaged by the assembly, your reputation diminishes.

**Yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyumaṃ.**

When your reputation diminishes, your wealth also diminishes.

**Yasoladdhā kho panamhākaṃ bhogā.**

But my wealth relies on my reputation.

**Ahañceva kho pana, bho gotama, parisagato samāno añjalim paggaṇheyyaṃ, āsanā me taṃ bhavaṃ gotamo paccuṭṭhānaṃ dhāretu.**

If, when I have gone to an assembly, I raise my joined palms, please take it that I have risen from my seat.

**Ahañceva kho pana, bho gotama, parisagato samāno veṭhanaṃ omuñceyyaṃ, sirasā me taṃ bhavaṃ gotamo abhivādanaṃ dhāretu.**

And if I undo my turban, please take it that I have bowed.

**Ahañceva kho pana, bho gotama, yānagato samāno yānā paccorohitvā bhavantaṃ gotamaṃ abhivādeyyaṃ, tena maṃ sā parisā paribhaveyya.**

And Master Gotama, if, when I am in a carriage, I rise from my seat and bow to the Buddha, that assembly might disparage me for that.

**Yaṃ kho pana sā parisā paribhaveyya, yasopi tassa hāyetha, yassa kho pana yaso hāyetha, bhogāpi tassa hāyeyyumaṃ.**

**Yasoladdhā kho panamhākaṃ bhogā.**

**Ahañceva kho pana, bho gotama, yānagato samāno patodalaṭṭhiṃ abbhunnāmeyyaṃ, yānā me taṃ bhavaṃ gotamo paccorohanaṃ dhāretu.**

If, when I am in a carriage, I hold up my goad, please take it that I have got down from my carriage.

**Ahañceva kho pana, bho gotama, yānagato samāno chattaṃ apanāmeyyaṃ, sirasā me taṃ bhavaṃ gotamo abhivādanaṃ dhāretu”ti.**

And if I lower my sunshade, please take it that I have bowed.”

**Atha kho bhagavā soṇadaṇḍaṃ brāhmaṇaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmiti.**

Then the Buddha educated, encouraged, fired up, and inspired the brahmin Soṇadaṇḍa with a Dhamma talk, after which he got up from his seat and left.

**Soṇadaṇḍasuttaṃ niṭṭhitaṃ catutthaṃ.**

## 5. Kūṭadantasutta *With Kūṭadanta*

### 1. Khāṇumatakabrāhmaṇagahapatikā

#### 1. *The Brahmins and Householders of Khāṇumata*

**Evam me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā magadhesu cārikaṃ caramāno mahatā  
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena  
khāṇumataṃ nāma magadhānaṃ brāhmaṇagāmo tadavasari.**

At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of around five hundred mendicants when he arrived at a village of the Magadhan brahmins named Khāṇumata.

**Tatra sudam bhagavā khāṇumate viharati ambalaṭṭhikāyaṃ.**

There he stayed nearby at Ambalaṭṭhikā.

**Tena kho pana samayena kūṭadanto brāhmaṇo khāṇumataṃ  
ajjhāvasati sattussadaṃ satīṇakaṭṭhodakaṃ sadhaññaṃ  
rājabhoggaṃ rañña māgadhena seniyena bimbisārena dinnaṃ  
rājadāyaṃ brahmadeyyaṃ.**

Now at that time the brahmin Kūṭadanta was living in Khāṇumata. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

**Tena kho pana samayena kūṭadantassa brāhmaṇassa  
mahāyañño upakkhaṭo hoti.**

Now at that time Kūṭadanta had prepared a great sacrifice.

**Satta ca usabhasatāni satta ca vacchatarasatāni satta ca  
vacchatarīsatāni satta ca ajasatāni satta ca urabbhasatāni  
thūṇūpanītāni honti yaññatthāya.**

Bulls, bullocks, heifers, goats and rams—seven hundred of each—  
had been led to the post for the sacrifice.

**Assosuṃ kho khāṇumatakā brāhmaṇagahapatikā:**

The brahmins and householders of Khāṇumataka heard:

**“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito  
magadhesu cārikaṃ caramāno mahatā bhikkhusaṅghena  
saddhiṃ pañcamattehi bhikkhusatehi khāṇumataṃ anuppatto  
khāṇumate viharati ambalaṭṭhikāyaṃ.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan  
family—has arrived at Khāṇumataka and is staying in a forest  
nearby.

**Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo  
abbhuggato:**

He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha,  
accomplished in knowledge and conduct, holy, knower of the world,  
supreme guide for those who wish to train, teacher of gods and  
humans, awakened, blessed.’

**So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmaṃ  
sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayāṃ abhiññā  
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras  
and Brahmās, this population with its ascetics and brahmins, gods



and humans—and he makes it known to others.

**So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti.**

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

**Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī"ti.**

It's good to see such perfected ones."

**Atha kho khāṇumatakā brāhmaṇagahapatikā khāṇumatā  
nikkhamitvā saṅghasaṅghī gaṇībhūtā yena ambalaṭṭhikā  
tenupasaṅkamanti.**

Then, having departed Khāṇumataka, they formed into companies and headed to Ambalaṭṭhikā.

**Tena kho pana samayena kūṭadanto brāhmaṇo uparipāsāde  
divāseyyaṃ upagato hoti.**

Now at that time the brahmin Kūṭadanta had retired to the upper floor of his stilt longhouse for his midday nap.

**Addasā kho kūṭadanto brāhmaṇo khāṇumatake  
brāhmaṇagahapatike khāṇumatā nikkhamitvā saṅghasaṅghī  
gaṇībhūte yena ambalaṭṭhikā tenupasaṅkamante.**

He saw the brahmins and householders heading for Ambalaṭṭhikā,

**Disvā khattaṃ āmantesi:**

and addressed his steward,

**"kiṃ nu kho, bho khatte, khāṇumatakā brāhmaṇagahapatikā  
khāṇumatā nikkhamitvā saṅghasaṅghī gaṇībhūtā yena  
ambalaṭṭhikā tenupasaṅkamantī"ti?**

"My steward, why are the brahmins and householders headed for Ambalaṭṭhikā?"

**“Atthi kho, bho, samaṇo gotamo sakyaputto sakyakulā  
pabbajito magadhesu cārikaṃ caramāno mahatā  
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi  
khāṇumataṃ anupatto, khāṇumate viharati ambalaṭṭhikāyaṃ.**

“The ascetic Gotama has arrived at Khāṇumataka and is staying at Ambalaṭṭhikā.

**Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo  
abbhuggato:**

He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Tamete bhavantaṃ gotamaṃ dassanāya upasaṅkamantī”ti.**  
They’re going to see that Master Gotama.”

**Atha kho kūṭadantassa brāhmaṇassa etadahosi:**

Then Kūṭadanta thought,

**“sutaṃ kho pana metaṃ:**

“I’ve heard that

**‘samaṇo gotamo tividhaṃ yaññasampadaṃ soḷasaparikkhāraṃ  
jānātī’ti.**

the ascetic Gotama knows how to accomplish the sacrifice with three modes and sixteen accessories.

**Na kho panāhaṃ jānāmi tividhaṃ yaññasampadaṃ  
soḷasaparikkhāraṃ.**

I don’t know about that,

**lcchāmi cāhaṃ mahāyaññaṃ yajitum.**

but I wish to perform a great sacrifice.

**Yannūnāhaṃ samaṇaṃ gotamaṃ upasaṅkamtivā tividhaṃ  
yaññasampadaṃ soḷasaparikkhāraṃ puccheyyan”ti.**

Why don’t I ask him how to accomplish the sacrifice with three modes and sixteen accessories?”

**Atha kho kūṭadanto brāhmaṇo khattaṃ āmantesi:**

Then Kūṭadanta addressed his steward,

**“tena hi, bho khatte, yena khāṇumatakā brāhmaṇagahapatikā  
tenupasaṅkama. upasaṅkamtivā khāṇumatake  
brāhmaṇagahapatike evaṃ vadehi:**

“Well then, go to the brahmins and householders and say to them:

**‘kūṭadanto, bho, brāhmaṇo evamāha—**

‘Sirs, the brahmin Kūṭadanta asks

**āgamentu kira bhavanto, kūṭadantopi brāhmaṇo samaṇaṃ  
gotamaṃ dassaṇāya upasaṅkamissatī””ti.**

you to wait, as he will also go to see the ascetic Gotama.”

**“Evaṃ, bho”ti kho so khattā kūṭadantassa brāhmaṇassa  
paṭissutvā yena khāṇumatakā brāhmaṇagahapatikā  
tenupasaṅkami. upasaṅkamtivā khāṇumatake  
brāhmaṇagahapatike etadavoca:**

“Yes, sir,” replied the steward, and did as he was asked.

**“kūṭadanto, bho, brāhmaṇo evamāha:**

**‘āgamentu kira bhonto, kūṭadantopi brāhmaṇo samaṇaṃ  
gotamaṃ dassaṇāya upasaṅkamissatī””ti.**

## **2. Kūṭadantaguṇakathā**

### *2. The Qualities of Kūṭadanta*

**Tena kho pana samayena anekāni brāhmaṇasatāni khāṇumate paṭivasanti:**

Now at that time several hundred brahmins were residing in Khāṇumata

**“kūṭadantassa brāhmaṇassa mahāyaññaṃ anubhavissāmā”ti.**  
thinking to participate in Kūṭadanta’s sacrifice.

**Assosum kho te brāhmaṇā:**

They heard that

**“kūṭadanto kira brāhmaṇo samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti.**

Kūṭadanta was going to see the ascetic Gotama.

**Atha kho te brāhmaṇā yena kūṭadanto brāhmaṇo tenupasaṅkamimsu. upasaṅkamtivā kūṭadantaṃ brāhmaṇaṃ etadavocum:**

They approached Kūṭadanta and said to him:

**“saccaṃ kira bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamissatī”ti?**

“Is it really true that you are going to see the ascetic Gotama?”

**“Evaṃ kho me, bho, hoti:**

“Yes, gentlemen, it is true.”

**‘ahampi samaṇaṃ gotamaṃ dassanāya upasaṅkamissāmī’”ti.**

**“Mā bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkami.**

“Please don’t!

**Na arahati bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamtum.**

It’s not appropriate for you to go to see the ascetic Gotama.

**Sace bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkamissati, bhoṭo kūṭadantassa yaso hāyissati,**

**samaṇassa gotamassa yaso abhivaḍḍhissati.**

For if you do so, your reputation will diminish and his will increase.

**Yampi bhoto kūṭadantassa yaso hāyissati, samaṇassa  
gotamassa yaso abhivaḍḍhissati, imināpaṇgena na arahati  
bhavaṃ kūṭadanto samaṇaṃ gotamaṃ dassanāya  
upasaṅkमितुṃ.**

For this reason it's not appropriate for you to go to see the ascetic  
Gotama;

**Samaṇo tveva gotamo arahati bhavantaṃ kūṭadantaṃ  
dassanāya upasaṅkमितुṃ.**

it's appropriate that he comes to see you.

**Bhavañhi kūṭadanto ubhato sujāto mātito ca pitito ca  
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto  
anupakkuṭṭho jātivādena.**

You are well born on both your mother's and father's side, of pure  
descent, irrefutable and impeccable in questions of ancestry back to  
the seventh paternal generation.

**Yampi bhavaṃ kūṭadanto ubhato sujāto mātito ca pitito ca  
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto  
anupakkuṭṭho jātivādena, imināpaṇgena na arahati bhavaṃ  
kūṭadanto samaṇaṃ gotamaṃ dassanāya upasaṅkमितुṃ.**

For this reason it's not appropriate for you to go to see the ascetic  
Gotama;

**Samaṇo tveva gotamo arahati bhavantaṃ kūṭadantaṃ  
dassanāya upasaṅkमितुṃ.**

it's appropriate that he comes to see you.

**Bhavañhi kūṭadanto aḍḍho mahaddhano mahābhogo  
pahūtavittūpakaraṇo pahūtajātarūparajato ...pe...**

You're rich, affluent, and wealthy, with lots of property and assets,  
and lots of money and grain ...

**Bhavañhi kūṭadanto ajjhāyako mantadharo tiṇṇaṃ vedānaṃ  
pāragū sanighaṇḍukeṭubhānaṃ sākḅharappabhedānaṃ  
itihāsapañcamānaṃ padako veyyākaraṇo  
lokāyatamahāpurisalakkhaṇesu anavayo ...pe...**

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. ...

**Bhavañhi kūṭadanto abhirūpo dassanīyo pāsādiko paramāya  
vaṇṇapokkharatāya samannāgato brahmavaṇṇī  
brahmavacchasī akhuddāvakaṅso dassanāya ...pe...**

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent, splendid, remarkable to behold. ...

**Bhavañhi kūṭadanto sīlavā vuddhasīlī vuddhasīlena  
samannāgato ...pe...**

You are ethical, mature in ethical conduct. ...

**Bhavañhi kūṭadanto kalyāṇavāco kalyāṇavākkaraṇo poriyā  
vācāya samannāgato vissaṭṭhāya anelagalāya atthassa  
viññāpaniyā ...pe...**

You're a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

**Bhavañhi kūṭadanto bahūnaṃ ācariyapācariyo tīṇi  
māṇavakasaṭāni mante vāceti, bahū kho pana nānādisā  
nānājanapadā māṇavakā āgacchanti bhoto kūṭadantassa  
santike mantatthikā mante adhiyitukāmā ...pe...**

You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. ...

**Bhavañhi kūṭadanto jiṇṇo vuddho mahallako addhagato vayoanuppatto.**

You're old, elderly and senior, advanced in years, and have reached the final stage of life.

**Samaṇo gotamo taruṇo ceva taruṇapabbajito ca ...pe...**

The ascetic Gotama is young, and has newly gone forth. ...

**Bhavañhi kūṭadanto rañño māgadhassa seniyassa bimbisārassa sakkato garukato mānito pūjito apacito ...pe...**

You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

**Bhavañhi kūṭadanto brāhmaṇassa pokkharasātissa sakkato garukato mānito pūjito apacito ...pe...**

and the brahmin Pokkharasāti. ...

**Bhavañhi kūṭadanto khāṇumataṃ ajjhāvasati sattussadaṃ satīṇakatṭhodakaṃ sadhaññaṃ rājabhoggaṃ raññā māgadhena seniyena bimbisārena dinnam rājadāyaṃ brahmadeyyam.**

You live in Khāṇumata, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

**Yampi bhavaṃ kūṭadanto khāṇumataṃ ajjhāvasati sattussadam satīṇakatṭhodakaṃ sadhaññaṃ rājabhoggaṃ, raññā māgadhena seniyena bimbisārena dinnam rājadāyaṃ brahmadeyyam, imināpaṅgena na arahati bhavaṃ kūṭadanto samaṇam gotamaṃ dassanāya upasaṅkamituṃ.**

For this reason it's not appropriate for you to go to see the ascetic Gotama;

**Samaṇo tveva gotamo arahati bhavantaṃ kūṭadantaṃ dassanāya upasaṅkamituṃ”ti.**

it's appropriate that he comes to see you.”

### 3. Buddhaguṇakathā

#### 3. *The Qualities of the Buddha*

**Evaṃ vutte, kūṭadanto brāhmaṇo te brāhmaṇe etadavoca:**

When they had spoken, Kūṭadanta said to those brahmins:

**“Tena hi, bho, mamapi suṇātha, yathā mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkमितुṃ,**

“Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama,

**na tveva arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkमितुṃ.**

and it’s not appropriate for him to come to see me.

**Samaṇo khalu, bho, gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena.**

He is well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

**Yampi, bho, samaṇo gotamo ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena, imināpaṅgena na arahati so bhavaṃ gotamo amhākaṃ dassanāya upasaṅkमितुṃ.**

For this reason it’s not appropriate for the ascetic Gotama to come to see me;

**Atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ dassanāya upasaṅkमितुṃ.**

rather, it’s appropriate for me to go to see him.

**Samaṇo khalu, bho, gotamo mahantaṃ ñātisaṅghaṃ ohāya pabbajito ...pe...**

When he went forth he abandoned a large family circle. ...



**Samaṇo khalu, bho, gotamo pahūtaṃ hiraññasuvaṇṇaṃ ohāya pabbajito bhūmigatañca vehāsaṭṭhaṃ ca ...pe...**

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. ...

**Samaṇo khalu, bho, gotamo daharova samāno yuvā susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā agārasmā anagāriyaṃ pabbajito ...pe...**

He went forth from the lay life to homelessness while still a youth, young, black-haired, blessed with youth, in the prime of life. ...

**Samaṇo khalu, bho, gotamo akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito ...pe...**

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. ...

**Samaṇo khalu, bho, gotamo abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchaṣī akhuddāvakaṁso dassanāya ...pe...**

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent, splendid, remarkable to behold. ...

**Samaṇo khalu, bho, gotamo sīlavā ariyasīlī kusalasīlī kusalasīlena samannāgato ...pe...**

He is ethical, possessing ethical conduct that is noble and skillful. ...

**Samaṇo khalu, bho, gotamo kalyāṇavāco kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā ...pe...**

He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. ...

**Samaṇo khalu, bho, gotamo bahūnaṃ ācariyapācariyo ...pe...**  
He's a teacher of teachers. ...

**Samaṇo khalu, bho, gotamo khīṇakāmarāgo vigatacāpallo ...pe...**  
He has ended sensual desire, and is rid of caprice. ...

**Samaṇo khalu, bho, gotamo kammavādī kiriyavādī apāpapurekkhāro brahmaññāya pajāya ...pe...**  
He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. ...

**Samaṇo khalu, bho, gotamo uccā kulā pabbajito asambhinnakhattiyakulā ...pe...**  
He went forth from an eminent family of unbroken aristocratic lineage. ...

**Samaṇo khalu, bho, gotamo aḍḍhā kulā pabbajito mahaddhanā mahābhogā ...pe...**  
He went forth from a rich, affluent, and wealthy family. ...

**Samaṇaṃ khalu, bho, gotamaṃ tiroraṭṭhā tirojanapadā pañhaṃ pucchituṃ āgacchanti ...pe...**  
People come from distant lands and distant countries to question him. ...

**Samaṇaṃ khalu, bho, gotamaṃ anekāni devatāsahassāni pāṇehi saraṇaṃ gatāni ...pe...**  
Many thousands of deities have gone for refuge for life to him. ...

**Samaṇaṃ khalu, bho, gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:**  
He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā’ti ...pe...**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ ...

**Samaṇo khalu, bho, gotamo dvattiṃsamahāpurisalakkhaṇehi  
samannāgato ...pe...**

He has the thirty-two marks of a great man. ...

**Samaṇo khalu, bho, gotamo ehivāgatavādī sakhilo  
sammodako abbhākuṭiko uttānamukho pubbabhāsī ...pe...**

He is welcoming, congenial, polite, smiling, open, the first to speak.  
...

**Samaṇo khalu, bho, gotamo catunnaṃ parisānaṃ sakkato  
garukato mānito pūjito apacito ...pe...**

He’s honored, respected, revered, venerated, and esteemed by the four assemblies. ...

**Samaṇe khalu, bho, gotame bahū devā ca manussā ca  
abhippasannā ...pe...**

Many gods and humans are devoted to him. ...

**Samaṇo khalu, bho, gotamo yasmiṃ gāme vā nigame vā  
paṭivasati na tasmīṃ gāme vā nigame vā amanussā manusse  
vihetṭhenti ...pe...**

While he is residing in a village or town, non-human entities do not harass them. ...

**Samaṇo khalu, bho, gotamo saṅghī gaṇī gaṇācariyo  
puthuttitthakarānaṃ aggamakkhāyati, yathā kho pana, bho,  
etesaṃ samaṇabrāhmaṇānaṃ yathā vā tathā vā yaso  
samudāgacchati, na hevaṃ samaṇassa gotamassa yaso  
samudāgato.**

He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins.

**Atha kho anuttarāya vijjācaraṇasampadāya samaṇassa  
gotamassa yaso samudāgato ...pe...**

Rather, he came by his fame due to his supreme knowledge and conduct. ...

**Samaṇaṃ khalu, bho, gotamaṃ rājā māgadho seniyo bimbisāro  
saputto sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato ...  
pe...**

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. ...

**Samaṇaṃ khalu, bho, gotamaṃ rājā pasenadi kosalo saputto  
sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato ...pe...**

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. ...

**Samaṇaṃ khalu, bho, gotamaṃ brāhmaṇo pokkharasāti saputto  
sabhariyo sapariso sāmacco pāṇehi saraṇaṃ gato ...pe...**

The brahmin Pokkharasāti and his wives and children have gone for refuge for life to the ascetic Gotama. ...

**Samaṇo khalu, bho, gotamo rañño māgadhassa seniyassa  
bimbisārassa sakkato garukato mānito pūjito apacito ...pe...**

He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha ...

**Samaṇo khalu, bho, gotamo rañño pasenadissa kosalassa  
sakkato garukato mānito pūjito apacito ...pe...**

King Pasenadi of Kosala ...

**Samaṇo khalu, bho, gotamo brāhmaṇassa pokkharasātissa  
sakkato garukato mānito pūjito apacito ...pe...**

and the brahmin Pokkharasāti.

**Samaṇo khalu, bho, gotamo khāṇumataṃ anuppatto khāṇumate  
viharati ambalaṭṭhikāyaṃ.**

The ascetic Gotama has arrived at Khāṇumata and is staying at  
Ambalaṭṭhikā.

**Ye kho pana, bho, keci samaṇā vā brāhmaṇā vā amhākaṃ  
gāmakhettaṃ āgacchanti, atithī no te honti.**

Any ascetic or brahmin who comes to stay in our village district is our  
guest,

**Atithī kho panamhehi sakkātabbā garukātabbā mānetabbā  
pūjetabbā apacetabbā.**

and should be honored and respected as such.

**Yampi, bho, samaṇo gotamo khāṇumataṃ anuppatto  
khāṇumate viharati ambalaṭṭhikāyaṃ, atithimhākaṃ samaṇo  
gotamo.**

**Atithi kho panamhehi sakkātabbo garukātabbo mānetabbo  
pūjetabbo apacetabbo.**

**Imināpaṅgena nārahati so bhavaṃ gotamo amhākaṃ  
dassanāya upasaṅkamituṃ.**

For this reason, too, it's not appropriate for Master Gotama to come  
to see me,

**Atha kho mayameva arahāma taṃ bhavantaṃ gotamaṃ  
dassanāya upasaṅkamituṃ.**

rather, it's appropriate for me to go to see him.

**Ettake kho ahaṃ, bho, tassa bhoṭo gotamassa vaṇṇe  
pariyāpuṇāmi, no ca kho so bhavaṃ gotamo ettakavaṇṇo.**

This is the extent of Master Gotama's praise that I have learned. But his praises are not confined to this,

**Aparimāṇavaṇṇo hi so bhavaṃ gotamo"ti.**  
for the praise of Master Gotama is limitless."

**Evaṃ vutte, te brāhmaṇā kūṭadantaṃ brāhmaṇaṃ etadavocuṃ:**  
When he had spoken, those brahmins said to him,

**"yathā kho bhavaṃ kūṭadanto samaṇassa gotamassa vaṇṇe  
bhāsatī, ito cepi so bhavaṃ gotamo yojanasate viharatī,  
alameva saddhena kulaputtana dassanāya upasaṅkamtum api  
puṭosenā"ti.**

"According to Kūṭadanta's praises, if Master Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a shoulder bag."

**"Tena hi, bho, sabbeva mayaṃ samaṇaṃ gotamaṃ dassanāya  
upasaṅkamissāma"ti.**

"Well then, gentlemen, let's all go to see the ascetic Gotama."

#### **4. Mahāvijitarājayañṇakathā**

##### **4. The Story of King Mahāvijita's Sacrifice**

**Atha kho kūṭadanto brāhmaṇo mahatā brāhmaṇagaṇena  
saddhiṃ yena ambalaṭṭhikā yena bhagavā tenupasaṅkami,  
upasaṅkamtvā bhagavatā saddhiṃ sammodi.**

Then Kūṭadanta together with a large group of brahmins went to see the Buddha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdi.**

When the greetings and polite conversation were over, he sat down to one side.

**Khāṇumatakāpi kho brāhmaṇagahapatikā appekacce  
bhagavantam abhivādetvā ekamantaṃ nisīdimsu; appekacce  
bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ  
sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu; appekacce yena  
bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdimsu;  
appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu;  
appekacce tuṇhībhūtā ekamantaṃ nisīdimsu.**

Before sitting down to one side, some of the brahmins and householders of Khāṇumataka bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

**Ekamantaṃ nisinno kho kūṭadanto brāhmaṇo bhagavantam  
etadavoca:**

Kūṭadanta said to the Buddha,

**“sutaṃ metaṃ, bho gotama:**

“Master Gotama, I’ve heard that

**‘samaṇo gotamo tividhaṃ yaññasampadam soḷasaparikkhāraṃ  
jānātī’ti.**

you know how to accomplish the sacrifice with three modes and sixteen accessories.

**Na kho panāhaṃ jānāmi tividhaṃ yaññasampadam  
soḷasaparikkhāraṃ.**

I don’t know about that,

**icchāmi cāhaṃ mahāyaññaṃ yajitum.**

but I wish to perform a great sacrifice.

**Sādhu me bhavaṃ gotamo tividhaṃ yaññasampadam  
soḷasaparikkhāraṃ desetū’ti.**

Please teach me how to accomplish the sacrifice with three modes and sixteen accessories.”

**“Tena hi, brāhmaṇa, suṇāhi sādhukaṃ manasikarohi,  
bhāsisāmī”ti.**

“Well then, brahmin, listen and pay close attention, I will speak.”

**“Evaṃ, bho”ti kho kūṭadanto brāhmaṇo bhagavato paccassosi.**

“Yes sir,” Kūṭadanta replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“bhūtapubbaṃ, brāhmaṇa, rājā mahāvijito nāma ahosi aḍḍho  
mahaddhano mahābhogo pahūtajātarūparajato  
pahūtavittūpakaraṇo pahūtadhanadhañño  
paripuṇṇakosakoṭṭhāgāro.**

Once upon a time, brahmin, there was a king named Mahāvijita. He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

**Atha kho, brāhmaṇa, rañño mahāvijitassa rahogatassa  
paṭisallīnassa evaṃ cetaso parivitakko udapādi:**

Then as King Mahāvijita was in private retreat this thought came to his mind:

**‘adhigatā kho me vipulā mānusakā bhogā, mahantaṃ  
pathavimaṇḍalaṃ abhivijiya ajjhāvasāmi, yannūnāhaṃ  
mahāyaññaṃ yajeyyaṃ, yaṃ mama assa dīgharattaṃ hitāya  
sukhāyā’ti.**

‘I have achieved human wealth, and reign after conquering this vast territory. Why don’t I hold a large sacrifice? That will be for my lasting welfare and happiness.’

**Atha kho, brāhmaṇa, rājā mahāvijito purohitaṃ brāhmaṇaṃ  
āmantetvā etadavoca:**

Then he summoned the brahmin high priest and said to him:



**‘idha mayhaṃ, brāhmaṇa, rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:**

‘Just now, brahmin, as I was in private retreat this thought came to mind,

**“adhigatā kho me vipulā mānusakā bhogā, mahantaṃ pathavimaṇḍalaṃ abhivijīya ajjhāvasāmi. Yannūnāhaṃ mahāyaññaṃ yajeyyaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā”ti.**

“I have achieved human wealth, and reign after conquering this vast territory. Why don’t I perform a great sacrifice? That will be for my lasting welfare and happiness.”

**lcchāmahaṃ, brāhmaṇa, mahāyaññaṃ yajitum.**

Brahmin, I wish to perform a great sacrifice.

**Anusāsatu maṃ bhavaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ti.**

Please instruct me. It will be for my lasting welfare and happiness.’

**Evaṃ vutte, brāhmaṇa, purohito brāhmaṇo rājānaṃ mahāvijitaṃ etadavoca:**

When he had spoken, the brahmin high priest said to him:

**‘bhoto kho rañño janapado sakaṇṭako sauppīlo, gāmaghātāpi dissanti, nigamaghātāpi dissanti, nagaraghātāpi dissanti, panthaduhanāpi dissanti.**

‘Sir, the king’s realm is harried and oppressed. Bandits have been seen raiding villages, towns, and cities, and infesting the highways.

**Bhavaṃ kho pana rājā evaṃ sakaṇṭake janapade sauppīle balimuddhareyya, akiccakārī assa tena bhavaṃ rājā.**

But if the king were to extract more taxes while his realm is thus harried and oppressed, he would not be doing his duty.

**Siyā kho pana bhoto rañño evamassa:**

Now the king might think,

**“ahametaṃ dassukhīlaṃ vadhena vā bandhena vā jāniyā vā garahāya vā pabbājanāya vā samūhanissāmī”ti, na kho panetassa dassukhīlassa evaṃ sammā samugghāto hoti.**

“I’ll eradicate this barbarian obstacle by execution or imprisonment or confiscation or condemnation or banishment!” But that’s not the right way to eradicate this barbarian obstacle.

**Ye te hatāvasesakā bhavissanti, te pacchā rañño janapadaṃ viheṭhessanti.**

Those who remain after the killing will return to harass the king’s realm.

**Api ca kho idaṃ saṃvidhānaṃ āgama evametassa dassukhīlassa sammā samugghāto hoti.**

Rather, here is a plan, relying on which the barbarian obstacle will be properly uprooted.

**Tena hi bhavaṃ rājā ye bhoto rañño janapade ussahanti kasigorakkhe, tesaṃ bhavaṃ rājā bījabhattaṃ anuppadetu.**

So let the king provide seed and fodder for those in the realm who work in farming and raising cattle.

**Ye bhoto rañño janapade ussahanti vāṇijjāya, tesaṃ bhavaṃ rājā pābhataṃ anuppadetu.**

Let the king provide funding for those who work in trade.

**Ye bhoto rañño janapade ussahanti rājaporise, tesaṃ bhavaṃ rājā bhattavetaṇaṃ pakappetu.**

Let the king guarantee food and wages for those in government service.

**Te ca manussā sakamma pasutā rañño janapadaṃ na viheṭhessanti;**

Then the people, occupied with their own work, will not harass the realm.

**mahā ca rañño rāsiko bhavissati.**

The king’s revenues will be great.

**Khemaṭṭhitā janapadā akaṇṭakā anuppīlā. Manussā mudā modamānā ure putte naccantā apārutagharā maññe viharissantī'ti.**

When the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, will dwell as if their houses were wide open.'

**'Evaṃ, bho'ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade ussaḥiṃsu kasigorakkhe, tesaṃ rājā mahāvijito bījabhattaṃ anuppadāsi.**  
The king agreed with the high priest's advice and followed his recommendation.

**Ye ca rañño janapade ussaḥiṃsu vāṇijjāya, tesaṃ rājā mahāvijito pābhataṃ anuppadāsi.**

**Ye ca rañño janapade ussaḥiṃsu rājaporise, tesaṃ rājā mahāvijito bhattavetaṇaṃ pakappesi.**

**Te ca manussā sakammapasutā rañño janapadaṃ na viheṭṭhiṃsu, mahā ca rañño rāsiko ahosi.**

**Khemaṭṭhitā janapadā akaṇṭakā anuppīlā manussā mudā modamānā ure putte naccantā apārutagharā maññe vihariṃsu.**

**Atha kho, brāhmaṇa, rājā mahāvijito purohitaṃ brāhmaṇaṃ āmantetvā etadavoca:**

Then the king summoned the brahmin high priest and said to him:

**'samūhato kho me bhoto dassukhīlo, bhoto saṃvidhānaṃ āgamma mahā ca me rāsiko.**

'I have eradicated the barbarian obstacle. And relying on your plan my revenue is now great.

**Khemaṭṭhitā janapadā akaṇṭakā anuppīlā manussā mudā modamānā ure putte naccantā apārutagharā maññe viharanti.**

Since the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing

with children at their breast, dwell as if their houses were wide open.

**icchāmahaṃ brāhmaṇa mahāyaññaṃ yajitum.**

Brahmin, I wish to perform a great sacrifice.

**Anusāsatu maṃ bhavaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā'ti.**

Please instruct me. It will be for my lasting welfare and happiness.'

#### **4.1. Catuparikkhāra**

##### *4.1. The Four Accessories*

**Tena hi bhavaṃ rājā ye bhoto rañño janapade khattiyā ānuyantā negamā ceva jānapadā ca te bhavaṃ rājā āmantayataṃ:**

**'icchāmahaṃ, bho, mahāyaññaṃ yajitum, anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā'ti. Ye bhoto rañño janapade amaccā pārisajjā negamā ceva jānapadā ca ...pe... brāhmaṇamahāsālā negamā ceva jānapadā ca ...pe... gahapatinecayikā negamā ceva jānapadā ca, te bhavaṃ rājā āmantayataṃ:**

'In that case, let the king announce this throughout the realm to the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country:

**'icchāmahaṃ, bho, mahāyaññaṃ yajitum, anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā'ti.**

"I wish to perform a great sacrifice. Please grant your approval, gentlemen; it will be for my lasting welfare and happiness."

**'Evaṃ, bho'ti kho, brāhmaṇa, rājā mahāvijito purohitassa brāhmaṇassa paṭissutvā ye rañño janapade khattiyā ānuyantā negamā ceva jānapadā ca, te rājā mahāvijito āmantesi:**

The king agreed with the high priest's advice and followed his recommendation.

**'icchāmahaṃ, bho, mahāyaññaṃ yajitum, anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā'ti.**

And all of the people who were thus informed responded by saying:

**‘Yajataṃ bhavaṃ rājā yaññaṃ, yaññaṃakālo, mahārājā’ti.**

‘May the king perform a sacrifice! It is time for a sacrifice, great king.’

**Ye rañño janapade amaccā pārisajjā negamā ceva jānapadā ca ...pe... brāhmaṇamahāsālā negamā ceva jānapadā ca ...pe... gahapatinecayikā negamā ceva jānapadā ca, te rājā mahāvijito āmantesi:**

**‘icchāmaṃ, bho, mahāyaññaṃ yajitum. Anujānantu me bhavanto yaṃ mama assa dīgharattaṃ hitāya sukhāyā’ti.**

**‘Yajataṃ bhavaṃ rājā yaññaṃ, yaññaṃakālo, mahārājā’ti.**

**Iti cattāro anumatiṃ pakkhā tasseva yaññaṃssa pariṃkharā bhavanti.**

And so these four consenting factions became accessories to the sacrifice.

## **4.2. Aṭṭhapaṃkharā**

### **4.2. The Eight Accessories**

**Rājā mahāvijito aṭṭhahaṅgehi samannāgato—**

King Mahāvijita possessed eight factors.

**ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhito anupakkuṭṭho jātivādena;**

He was well born on both his mother’s and father’s side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

**abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakaṃso dassanāya;**

He was attractive, good-looking, lovely, of surpassing beauty. He was magnificent, splendid, remarkable to behold.

**aḍḍho mahaddhano mahābhogo pahūtajātarūparajato  
pahūtavittūpakaraṇo pahūtadhanadhañño  
paripuṇṇakosakoṭṭhāgāro;**

He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

**balavā caturaṅginiyā senāya samannāgato assavāya  
ovādapaṭikarāya sahati maññe paccatthike yasaṣā;**

He was powerful, having an army of four divisions that was obedient and carried out instructions. He'd probably prevail over his enemies just with his reputation.

**saddho dāyako dānapati anāvaṭadvāro  
samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānaṃ  
opānabhūto puññāni karoti;**

He was faithful, generous, a donor, his door always open. He was a well-spring of support, making merit with ascetics and brahmins, for paupers, vagrants, travelers, and beggars.

**bahussuto tassa tassa sutajātassa, tassa tasseva kho pana  
bhāsitassa atthaṃ jānāti:**

He was very learned in diverse fields of learning. He understood the meaning of diverse statements, saying:

**‘ayaṃ imassa bhāsitassa attho ayaṃ imassa bhāsitassa  
attho’ti;**

‘This is what that statement means; that is what this statement means.’

**paṇḍito, viyatto, medhāvī, paṭibalo, atītānāgatapaccuppanne  
atthe cintetuṃ.**

He was astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

**Rājā mahāvijito imehi aṭṭhaṅgehi samannāgato.**

These are the eight factors that King Mahāvijita possessed.

**Iti imānipi aṭṭhaṅgāni tasseva yaññassa parikkhārā bhavanti.**

And so these eight factors also became accessories to the sacrifice.

### **4.3. Catuparikkhāra**

#### **4.3. Four More Accessories**

**Purohito brāhmaṇo catūhaṅgehi samannāgato,**

And the brahmin high priest had four factors.

**ubhato sujāto mātito ca pitito ca saṁsuddhagahaṇiko yāva  
sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena;**

He was well born on both his mother's and father's side, of pure descent, irrefutable and impeccable in questions of ancestry back to the seventh paternal generation.

**ajjhāyako mantadharo tiṇṇaṁ vedānaṁ pāragū  
sanighaṇḍukeṭubhānaṁ sākkharappabhedānaṁ  
itihāsapañcamānaṁ padako veyyākaraṇo  
lokāyatamahāpurisalakkhaṇesu anavayo;**

He recited and remembered the hymns, and had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

**sīlavā vuddhasīlī vuddhasīlena samannāgato;**

He was ethical, mature in ethical conduct.

**pañḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṁ  
paggaṇhantānaṁ.**

He was astute and clever, being the first or second to hold the sacrificial ladle.

**Purohito brāhmaṇo imehi catūhaṅgehi samannāgato.**

These are the four factors that the brahmin high priest possessed.

**Iti imānipi cattāri aṅgāni tasseva yaññaṁ parikkhārā bhavanti.**

And so these four factors also became accessories to the sacrifice.

#### **4.4. Tissovidhā**

##### *4.4. The Three Modes*

**Atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññaṁ tisso vidhā desesi.**

Next, before the sacrifice, the brahmin high priest taught the three modes to the king.

**Siyā kho pana bhoto rañño mahāyaññaṁ yiṭṭhukāmassa kocideva vippaṭisāro:**

‘Now, though the king wants to perform a great sacrifice, he might have certain regrets, thinking:

**“mahā vata me bhogakkhandho vigacchissatī”ti, so bhotā raññaṁ vippaṭisāro na karaṇīyo.**

“I shall lose a great fortune,” or

**Siyā kho pana bhoto rañño mahāyaññaṁ yajamānassa kocideva vippaṭisāro:**

**“mahā vata me bhogakkhandho vigacchatī”ti, so bhotā raññaṁ vippaṭisāro na karaṇīyo.**

“I am losing a great fortune,” or

**Siyā kho pana bhoto rañño mahāyaññaṁ yiṭṭhassa kocideva vippaṭisāro:**

**“mahā vata me bhogakkhandho vigato”ti, so bhotā raññaṁ vippaṭisāro na karaṇīyo’ti.**

“I have lost a great fortune.” But the king should not harbor such regrets.’



**Imā kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā tisso vidhā desesi.**

These are the three modes that the brahmin high priest taught to the king before the sacrifice.

#### **4.5. Dasaākāra**

##### *4.5. The Ten Respects*

**Atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā dasahākārehi paṭiggāhakesu vipphaṇṇasāraṇaṃ paṭivinesī.**

Next, before the sacrifice, the brahmin high priest dispelled the king's regret regarding the recipients in ten respects:

**‘Āgamissanti kho bhoṭo yaññaṃ paṇātipātīnopi paṇātipātā paṭiviratāpi.**

‘There will come to the sacrifice those who kill living creatures and those who refrain from killing living creatures.

**Ye tattha paṇātipātīno, tesaṇṇeva tena.**

As to those who kill living creatures, the outcome of that is theirs alone.

**Ye tattha paṇātipātā paṭiviratā, te ārabha yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetu.**

But as to those who refrain from killing living creatures, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.

**Āgamissanti kho bhoṭo yaññaṃ adinnādāyīnopi adinnādānaṃ paṭiviratāpi ...pe...**

There will come to the sacrifice those who steal ...

**kāmesu micchācārīnopi kāmesumicchācārā paṭiviratāpi ...**  
commit sexual misconduct ...

**musāvādinopi musāvādā paṭiviratāpi ...**

lie ...

**pisuṇavācinopi pisuṇāya vācāya paṭiviratāpi ...**

use divisive speech ...

**pharusavācinopi pharusāya vācāya paṭiviratāpi ...**

use harsh speech ...

**samphappalāpinopi samphappalāpā paṭiviratāpi ...**

talk nonsense ...

**abhijjhālunopi anabhijjhālunopi ...**

are covetous ...

**byāpannacittāpi abyāpannacittāpi ...**

have ill will ...

**micchādiṭṭhikāpi sammādiṭṭhikāpi ....**

have wrong view and those who have right view.

**Ye tattha micchādiṭṭhikā, tesaññeva tena.**

As to those who have wrong view, the outcome of that is theirs alone.

**Ye tattha sammādiṭṭhikā, te ārabba yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaraṃ pasādetū'ti.**

But as to those who have right view, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.'

**Imehi kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa pubbeva yaññā dasahākārehi paṭiggāhakesu vipphaṇṇasāraṃ paṭivinesī.**

These are the ten respects in which the high priest dispelled the king's regret regarding the recipients before the sacrifice.

## **4.6. Soḷasākāra**

### *4.6. The Sixteen Respects*

**Atha kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa mahāyaññaṃ yajamānassa soḷasahākārehi cittaṃ sandassesi samādapesi samuttejesi sampahaṃsesi**

Next, while the king was performing the great sacrifice, the brahmin high priest educated, encouraged, fired up, and inspired the king's mind in sixteen respects:

**siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vattā:**

‘Now, while the king is performing the great sacrifice, someone might say,

**‘rājā kho mahāvijito mahāyaññaṃ yajati, no ca kho tassa āmantitā khattiyā ānuyantā negamā ceva jānapadā ca;**

“King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals of town and country.

**atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajatī’ti.**

That’s the kind of great sacrifice that this king performs.”

**Evampi bhoto rañño vattā dhammato natthi.**

Those who speak against the king in this way have no legitimacy.

**Bhotā kho pana raññā āmantitā khattiyā ānuyantā negamā ceva jānapadā ca.**

For the king did indeed announce it to the aristocrat vassals of town and country.

**Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaram pasādetu. (1)**

Let the king know this as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

**Siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa kocideva vattā:**

While the king is performing the great sacrifice, someone might say,

**‘rājā kho mahāvijito mahāyaññaṃ yajati, no ca kho tassa  
āmantitā amaccā pārisajjā negamā ceva jānapadā ca ...pe...  
brāhmaṇamahāsālā negamā ceva jānapadā ca ...pe...  
gahapatinecayikā negamā ceva jānapadā ca, atha ca pana  
bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajatī’ti.**

“King Mahāvijita performs a great sacrifice, but he did not announce it to the ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country. That’s the kind of great sacrifice that this king performs.”

**Evampi bhoto rañño vattā dhammato natthi.**

Those who speak against the king in this way have no legitimacy.

**Bhotā kho pana rañña āmantitā gahapatinecayikā negamā ceva  
jānapadā ca.**

For the king did indeed announce it to all these people.

**Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ  
bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaram  
pasādetu. (2–4.)**

Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

**Siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa  
kocideva vattā:**

While the king is performing the great sacrifice, someone might say

**‘rājā kho mahāvijito mahāyaññaṃ yajati, no ca kho ubhato  
sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā  
pitāmahayugā akkhitto anupakkuṭṭho jātivādena, atha ca pana  
bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajatī’ti.**

that he does not possess the eight factors.

**Evampi bhoto rañño vattā dhammato natthi.**

**Bhavaṃ kho pana rājā ubhato sujāto mātito ca pitito ca  
saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto  
anupakkuṭṭho jātivādena.**

**Imināpetam bhavam rājā jānātu, yajatam bhavam, sajjatam bhavam, modatam bhavam, cittameva bhavam antaram pasādetu. (5)**

**Siyā kho pana bhoto rañño mahāyaññam yajamānassa kocideva vattā:**

**‘rājā kho mahāvijito mahāyaññam yajati no ca kho abhirūpo dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato brahmavaṇṇī brahmavacchasī akhuddāvakāso dassanāya ...pe...**

**no ca kho aḍḍho mahaddhano mahābhogo pahūtajātārūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro ...pe...**

**no ca kho balavā caturaṅginiyā senāya samannāgato assavāya ovādapaṭikarāya sahati maññe paccatthike yasasā ...pe...**

**no ca kho saddho dāyako dānapati anāvaṭadvāro samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānam opānabhūto puññāni karoti ...pe...**

**no ca kho bahussuto tassa tassa sutajātassa ...pe...**

**no ca kho tassa tasseva kho pana bhāsitassa attham jānāti:**

**“ayam imassa bhāsitassa attho, ayam imassa bhāsitassa attho”ti ...pe...**

**no ca kho paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetum, atha ca pana bhavam rājā evarūpaṃ mahāyaññam yajatī’ti.**

**Evampi bhoto rañño vattā dhammato natthi.**

Those who speak against the king in this way have no legitimacy.

**Bhavam kho pana rājā paṇḍito viyatto medhāvī paṭibalo atītānāgatapaccuppanne atthe cintetum.**

For the king does indeed possess the eight factors.

**Imināpetam bhavam rājā jānātu, yajatam bhavam, sajjatam bhavam, modatam bhavam, cittameva bhavam antaram**

**pasādetu. (6–12.)**

Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

**Siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa  
kocideva vattā:**

While the king is performing the great sacrifice, someone might say

**‘rājā kho mahāvijito mahāyaññaṃ yajati.**

that the high priest does not possess the four factors.

**No ca khvassa purohito brāhmaṇo ubhato sujāto mātito ca  
pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā  
akkhitto anupakkuṭṭho jātivādena;**

**atha ca pana bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajatī’ti.**

**Evampi bhoto rañño vattā dhammato natthi.**

**Bhoto kho pana rañño purohito brāhmaṇo ubhato sujāto mātito  
ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā  
akkhitto anupakkuṭṭho jātivādena.**

**Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ  
bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaram  
pasādetu. (13)**

**Siyā kho pana bhoto rañño mahāyaññaṃ yajamānassa  
kocideva vattā:**

**‘rājā kho mahāvijito mahāyaññaṃ yajati.**

**No ca khvassa purohito brāhmaṇo ajjhāyako mantadharo  
tiṇṇaṃ vedānaṃ pāragū sanighaṇḍukeṭubhānaṃ  
sākkharappabhedānaṃ itihāsapañcamānaṃ padako  
veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo ...pe...**

**no ca khvassa purohito brāhmaṇo sīlavā vuddhasīlī  
vuddhasīlena samannāgato ...pe...**

**no ca khvassa purohito brāhmaṇo paṇḍito viyatto medhāvī  
paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ, atha ca pana**

**bhavaṃ rājā evarūpaṃ mahāyaññaṃ yajatī'ti.**

**Evampi bhoto rañño vattā dhammato natthi.**

Those who speak against the king in this way have no legitimacy.

**Bhoto kho pana rañño purohito brāhmaṇo paṇḍito viyatto medhāvī paṭhamo vā dutiyo vā sujaṃ paggaṇhantānaṃ.**

For the high priest does indeed possess the four factors.

**Imināpetam bhavaṃ rājā jānātu, yajataṃ bhavaṃ, sajjataṃ bhavaṃ, modataṃ bhavaṃ, cittameva bhavaṃ antaram pasādetūti.**

Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.'

**Imehi kho, brāhmaṇa, purohito brāhmaṇo rañño mahāvijitassa mahāyaññaṃ yajamānassa soḷasahi ākārehi cittaṃ sandassesi samādapesi samuttejesi sampahaṃsesi. (14–16.)**

These are the sixteen respects in which the high priest educated, encouraged, fired up, and inspired the king's mind while he was performing the sacrifice.

**Tasmim kho, brāhmaṇa, yaññe neva gāvo haññimsu, na ajeḷakā haññimsu, na kukkuṭasūkarā haññimsu, na vividhā pāṇā saṅghātaṃ āpajjimsu, na rukkhā chijjimsu yūpatthāya, na dabbhā lūyimsu barihisatthāya.**

And brahmin, in that sacrifice no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

**Yepissa ahesuṃ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukhā rudamānā parikammāni akaṃsu.**

No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces.

**Atha kho ye icchim̐su, te akaṃsu, ye na icchim̐su, na te akaṃsu;**

Those who wished to work did so, while those who did not wish to did not.

**yaṃ icchim̐su, taṃ akaṃsu, yaṃ na icchim̐su, na taṃ akaṃsu.**

They did the work they wanted to, and did not do what they didn't want to.

**Sappitelanavanīṭadadhimadhuphāṇitena ceva so yañño niṭṭhānamagamāsi.**

The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

**Atha kho, brāhmaṇa, khattiyā ānuyantā negamā ceva jānapadā ca, amaccā pārisajjā negamā ceva jānapadā ca, brāhmaṇamahāsālā negamā ceva jānapadā ca, gahapatinecayikā negamā ceva jānapadā ca pahūtaṃ sāpateyyaṃ ādāya rājānaṃ mahāvijitaṃ upasaṅkamtva evamāhaṃsu:**

Then the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders of both town and country came to the king bringing abundant wealth and said,

**‘idaṃ, deva, pahūtaṃ sāpateyyaṃ devaññeva uddissābhataṃ, taṃ devo paṭiggaṇhātū’ti.**

‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

**‘Alaṃ, bho, mamāpidaṃ pahūtaṃ sāpateyyaṃ dhammikenā balinā abhisāṅkhataṃ;**

‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

**tañca vo hotu, ito ca bhiyyo harathā’ti.**



**Te raññā paṭikkhittā ekamantaṃ apakkamma evaṃ  
samacintesuṃ:**

When the king turned them down, they withdrew to one side to think up a plan,

**‘na kho etaṃ amhākaṃ patirūpaṃ, yaṃ mayaṃ imāni  
sāpateyyāni punadeva sakāni gharāni paṭihareyyāma.**

‘It wouldn’t be proper for us to take this abundant wealth back to our own homes.

**Rājā kho mahāvijito mahāyaññaṃ yajati, handassa mayaṃ  
anuyāgino homā’ti.**

King Mahāvijita is performing a great sacrifice. Let us make an offering as an auxiliary sacrifice.’

**Atha kho, brāhmaṇa, puratthimena yaññavāṭassa khattiyā  
ānuyantā negamā ceva jānapadā ca dānāni paṭṭhapesuṃ.**

Then the aristocrat vassals of town and country set up gifts to the east of the sacrificial pit.

**Dakkhīṇena yaññavāṭassa amaccā pārisajjā negamā ceva  
jānapadā ca dānāni paṭṭhapesuṃ.**

The ministers and counselors of town and country set up gifts to the south of the sacrificial pit.

**Pacchimena yaññavāṭassa brāhmaṇamahāsālā negamā ceva  
jānapadā ca dānāni paṭṭhapesuṃ.**

The well-to-do brahmins of town and country set up gifts to the west of the sacrificial pit.

**Uttarena yaññavāṭassa gahapatinecayikā negamā ceva  
jānapadā ca dānāni paṭṭhapesuṃ.**

The well-off householders of town and country set up gifts to the north of the sacrificial pit.

**Tesupi kho, brāhmaṇa, yaññesu neva gāvo haññiṃsu, na  
ajeḷakā haññiṃsu, na kukkuṭasūkarā haññiṃsu, na vividhā pāṇā**

**saṅghātaṃ āpajjīmsu, na rukkhā chijjīmsu yūpatthāya, na dabbhā lūyīmsu barihisatthāya.**

And brahmin, in that sacrifice too no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice.

**Yepi nesaṃ ahesuṃ dāsāti vā pessāti vā kammakarāti vā, tepi na daṇḍatajjitā na bhayatajjitā na assumukhā rudamānā parikammāni akaṃsu.**

No bondservants, employees, or workers did their jobs under threat of punishment and danger, weeping with tearful faces.

**Atha kho ye icchīmsu, te akaṃsu, ye na icchīmsu, na te akaṃsu;**

Those who wished to work did so, while those who did not wish to did not.

**yaṃ icchīmsu, taṃ akaṃsu, yaṃ na icchīmsu na taṃ akaṃsu.**

They did the work they wanted to, and did not do what they didn't want to.

**Sappitelanavanīta dadhimadhuphāṇitena ceva te yaññā niṭṭhānamagamaṃsu.**

The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

**Iti cattāro ca anumati pakkhā, rājā mahāvijito aṭṭha haṅgehi samannāgato, purohito brāhmaṇo catūhaṅgehi samannāgato;**

And so there were four consenting factions, eight factors possessed by King Mahāvijita, four factors possessed by the high priest,

**tisso ca vidhā.**

and three modes.

**Ayaṃ vuccati, brāhmaṇa, tividhā yaññasampadā soḷasa parikkhārā”ti.**

Brahmin, this is called the sacrifice accomplished with three modes and sixteen accessories.”

**Evaṃ vutte, te brāhmaṇā unnādino uccāsaddamahāsaddā  
ahesuṃ:**

When he said this, those brahmins made an uproar,

**“aho yañño, aho yaññasampadā”ti.**

“Hooray for such sacrifice! Hooray for the accomplishment of such sacrifice!”

**Kūṭadanto pana brāhmaṇo tūṇhībhūtova nisinno hoti.**

But the brahmin Kūṭadanta sat in silence.

**Atha kho te brāhmaṇā kūṭadantaṃ brāhmaṇaṃ etadavocuṃ:**

So those brahmins said to him,

**“kasmā pana bhavaṃ kūṭadanto samaṇassa gotamassa  
subhāsitaṃ subhāsitato nābbhanumodati”ti?**

“How can you not applaud the ascetic Gotama’s fine words?”

**“Nāhaṃ, bho, samaṇassa gotamassa subhāsitaṃ subhāsitato  
nābbhanumodāmi.**

“It’s not that I don’t applaud what he said.

**Muddhāpi tassa vipateyya, yo samaṇassa gotamassa  
subhāsitaṃ subhāsitato nābbhanumodeyya.**

If anyone didn’t applaud such fine words, their head would explode!

**Api ca me, bho, evaṃ hoti—**

But, gentlemen, it occurs to me that

**samaṇo gotamo na evamāha:**

the ascetic Gotama does not say:

**‘evaṃ me sutan’ti vā ‘evaṃ arahati bhavitun’ti vā;**

‘So I have heard’ or ‘It ought to be like this.’

**api ca samaṇo gotamo:**

Rather, he just says:

**‘evaṃ tadā āsi, itthaṃ tadā āsi’ tveva bhāsati.**

‘So it was then, this is how it was then.’

**Tassa mayhaṃ bho evaṃ hoti:**

It occurs to me that

**‘addhā samaṇo gotamo tena samayena rājā vā ahosi mahāvijito  
yaññassāmi purohito vā brāhmaṇo tassa yaññassa yājetā’ti.**

the ascetic Gotama at that time must have been King Mahāvijita, the owner of the sacrifice, or else the brahmin high priest who facilitated the sacrifice for him.

**Abhijānāti pana bhavaṃ gotamo evarūpaṃ yaññaṃ yajitvā vā  
yājetvā vā kāyassa bhedaṃ paraṃ maraṇā sugatiraṃ saggaraṃ  
lokaṃ upapajjitā’ti?**

Does Master Gotama recall having performed such a sacrifice, or having facilitated it, and then, when his body broke up, after death, being reborn in a good place, a heavenly realm?”

**“Abhijānāmaṃ, brāhmaṇa, evarūpaṃ yaññaṃ yajitvā vā  
yājetvā vā kāyassa bhedaṃ paraṃ maraṇā sugatiraṃ saggaraṃ  
lokaṃ upapajjitā, ahaṃ tena samayena purohito brāhmaṇo  
ahosiraṃ tassa yaññassa yājetā’ti.**

“I do recall that, brahmin. For at that time I was the brahmin high priest who facilitated the sacrifice.”

## **5. Niccadānaanukulayañña**

*5. A Regular Gift as an Ongoing Family Sacrifice.*

**“Atthi pana, bho gotama, añño yañño imāya tividhāya  
yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca  
appasamārambhataro ca mahapphalataro ca mahānisaṃsataro  
cā’ti?**

“But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

**“Atthi kho, brāhmaṇa, añño yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.**

“There is, brahmin.”

**“Katamo pana so, bho gotama, yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?**

“But what is it?”

**“Yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite uddissa diyyanti;**

“The regular gifts as ongoing family sacrifice given specially to ethical renunciates;

**ayaṃ kho, brāhmaṇa, yañño imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.**

this sacrifice, brahmin, has fewer requirements and undertakings, yet is more fruitful and beneficial.”

**“Ko nu kho, bho gotama, hetu ko paccayo, yena taṃ niccadānaṃ anukulayaññaṃ imāya tividhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhatareṇa appasamārambhatareṇa mahapphalatareṇa mahānisaṃsatareṇa cā”ti?**

“What is the cause, Master Gotama, what is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and

undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories?”

**“Na kho, brāhmaṇa, evarūpaṃ yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.**

“Because neither perfected ones nor those who have entered the path to perfection will attend such a sacrifice.

**Taṃ kissa hetu?**

Why is that?

**Dissanti hettha, brāhmaṇa, daṇḍappahārāpi galaggahāpi, tasmā evarūpaṃ yaññaṃ na upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.**

Because beatings and throttlings are seen there.

**Yāni kho pana tāni, brāhmaṇa, niccadānāni anukulayaññāni sīlavante pabbajite uddissa diyyanti;**

But the regular gifts as ongoing family sacrifice given specially to ethical renunciates;

**evarūpaṃ kho, brāhmaṇa, yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.**

perfected ones and those who have entered the path to perfection will attend such a sacrifice.

**Taṃ kissa hetu?**

Why is that?

**Na hettha, brāhmaṇa, dissanti daṇḍappahārāpi galaggahāpi, tasmā evarūpaṃ yaññaṃ upasaṅkamanti arahanto vā arahattamaggaṃ vā samāpannā.**

Because no beatings and throttlings are seen there.

**Ayaṃ kho, brāhmaṇa, hetu ayaṃ paccayo, yena taṃ niccadānaṃ anukulayaññaṃ imāya tividdhāya yaññasampadāya soḷasaparikkhārāya appaṭṭhataarañca appasamārambhataarañca mahapphalataarañca mahānisaṃsataarañcā”ti.**

This is the cause, brahmin, this is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories.”

**“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?**

“But Master Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories and those regular gifts as ongoing family sacrifice, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

**“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.**

“There is, brahmin.”

**“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?**

“But what is it?”

**“Yo kho, brāhmaṇa, cātuddisaṃ saṅghaṃ uddissa vihāraṃ karoti, ayaṃ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.**

“When someone gives a dwelling specially for the Saṅgha of the four quarters.”

**“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?**

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

**“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.**

**“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?**

**“Yo kho, brāhmaṇa, pasannacitto buddhaṃ saraṇaṃ gacchati, dhammaṃ saraṇaṃ gacchati, saṅghaṃ saraṇaṃ gacchati;**  
“When someone with confident heart goes for refuge to the Buddha, the teaching, and the Saṅgha.”

**ayaṃ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.**

**“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca**



**saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?**

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

**“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.**

**“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti?**

**“Yo kho, brāhmaṇa, pasannacitto sikkhāpadāni samādiya—**

“When someone with a confident heart undertakes the training rules

**pāṇātipātā veramaṇiṃ, adinnādānā veramaṇiṃ,  
kāmesumicchācārā veramaṇiṃ, musāvādā veramaṇiṃ,  
surāmerayamajjapamādaṭṭhānā veramaṇiṃ.**

to refrain from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.”

**Ayaṃ kho, brāhmaṇa, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṁsataro cā”ti.**

**“Atthi pana, bho gotama, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca**

**appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?**

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

**“Atthi kho, brāhmaṇa, añño yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti.**

“There is, brahmin.

**“Katamo pana so, bho gotama, yañño imāya ca tividhāya yaññasampadāya soḷasaparikkhārāya iminā ca niccadānena anukulayaññaena iminā ca vihāradānena imehi ca saraṇagamanehi imehi ca sikkhāpadehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro cā”ti?**

**“Idha, brāhmaṇa, tathāgato loke uppajjati araham̐ sammāsambuddho ...pe...**

It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ...

**Evaṃ kho, brāhmaṇa, bhikkhu sīlasampanno hoti ...pe...**

That’s how a mendicant is accomplished in ethics. ...

**paṭhamam̐ jhānam̐ upasampajja viharati.**

They enter and remain in the first absorption ...

**Ayam̐ kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro ca appasamārambhataro ca mahapphalataro ca mahānisaṃsataro ca ...pe...**

This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. ...

**Dutiyam̐ jhānaṃ ...**

They enter and remain in the second absorption ...

**tatīyam̐ jhānaṃ ...**

third absorption ...

**catuttham̐ jhānaṃ upasampajja viharati.**

fourth absorption.

**Ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro  
ca appasamārambhataro ca mahapphalataro ca  
mahānisaṃsataro cāti. ...pe...**

This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. ...

**Ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti ...**

They extend and project the mind toward knowledge and vision ...

**ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro  
ca appasamārambhataro ca mahapphalataro ca  
mahānisaṃsataro ca ...pe...**

This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

**nāparaṃ itthattāyāti pajānāti.**

They understand: ‘... there is no return to any state of existence.’

**Ayampi kho, brāhmaṇa, yañño purimehi yaññehi appaṭṭhataro  
ca appasamārambhataro ca mahapphalataro ca  
mahānisaṃsataro ca.**

This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

**Imāya ca, brāhmaṇa, yaññasampadāya aññā yaññasampadā  
uttaritarā vā paṇītatarā vā natthī”ti.**

And, brahmin, there is no other accomplishment of sacrifice which is better and finer than this.”

## 6. Kūṭadantaupāsakattapaṭivedanā

### 6. *Kūṭadanta Declares Himself a Lay Follower*

**Evaṃ vutte, kūṭadanto brāhmaṇo bhagavantaṃ etadavoca:**

When he had spoken, Kūṭadanta said to the Buddha,

**“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.**

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,  
paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya,  
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni  
dakkhanti’ti; evamevaṃ bhotā gotamena anekapariyāyena  
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

**Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca  
bhikkhusaṅghaṃ.**

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ  
saraṇaṃ gataṃ.**

From this day forth, may Master Gotama remember me as a lay follower who has gone for refuge for life.

**Esāhaṃ, bho gotama, satta ca usabhasatāni satta ca  
vacchatarasatāni satta ca vacchatarīsātāni satta ca ajasatāni  
satta ca urabbhasatāni muñcāmi, jīvitaṃ demi, haritāni ceva  
tiṇāni khādantu, sītāni ca pāṇiyāni pivantu, sīto ca nesaṃ vāto  
upavāyatū”ti.**

And these bulls, bullocks, heifers, goats, and rams—seven hundred of each—I release them, I grant them life! Let them eat green grass and drink cool water, and may a cool breeze blow upon them!”

## 7. Sotāpattiphalasacchikiriya

### 7. The Realization of the Fruit of Stream-Entry

**Atha kho bhagavā kūṭadantassa brāhmaṇassa anupubbiṃ  
kathaṃ kathesi,**

Then the Buddha taught Kūṭadanta step by step, with

**seyyathidaṃ—dānakathaṃ sīlakathaṃ sagga-kathaṃ;**  
a talk on giving, ethical conduct, and heaven.

**kāmānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ nekkhamme  
ānisaṃsaṃ pakāsesi.**

He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

**Yadā bhagavā aññāsi kūṭadantaṃ brāhmaṇaṃ kallacittaṃ  
muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha  
yā buddhānaṃ sāmukkaṃsika dhammadesanā, taṃ pakāsesi—**

And when he knew that Kūṭadanta's mind was ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

**dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.**

suffering, its origin, its cessation, and the path.

**Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ  
sammadeva rajanaṃ paṭiggaṇheyya;**

Just as a clean cloth rid of stains would properly absorb dye,

**evameva kūṭadantassa brāhmaṇassa tasmiṃñeva āsane virajaṃ  
vītamalaṃ dhammacakkhuṃ udapādi:**

in that very seat the stainless, immaculate vision of the Dhamma  
arose in the brahmin Kūṭadanta:

**“yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ  
nirodhadhammaṃ”ti.**

“Everything that has a beginning has an end.”

**Atha kho kūṭadanto brāhmaṇo diṭṭhadhammo pattadhammo  
viditadhammo pariyoḡāḥadhammo tiṇṇavicikiccho  
vigatakathaṅkatho vesārajjappatto aparappaccayo  
satthusāsane bhagavantam etadavoca:**

Then Kūṭadanta saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha,

**“adhivāsetu me bhavam gotamo svātanāya bhattam saddhim  
bhikkhusaṅghenā”ti.**

“Would Master Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?”

**Adhivāsesi bhagavā tuṇhībhāvena.**

The Buddha consented in silence.

**Atha kho kūṭadanto brāhmaṇo bhagavato adhivāsanaṃ veditvā  
uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā  
pakkāmi.**

Then, knowing that the Buddha had consented, Kūṭadanta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

**Atha kho kūṭadanto brāhmaṇo tassā rattiyā accayena sake  
yañṇavāṇe paṇītam khādanīyam bhojanīyam paṭiyādāpetvā  
bhagavato kālam ārocāpesi:**

And when the night had passed Kūṭadanta had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

**“kālo, bho gotama; niṭṭhitaṃ bhattan”ti.**

“It's time, Master Gotama, the meal is ready.”

**Atha kho bhagavā pubbaṇhasamayam nivāsetvā  
pattacīvaramādāya saddhim bhikkhusaṅghena yena**

**kūṭadantassa brāhmaṇassa yaññavāṭo tenupasaṅkami;  
upasaṅkamtvā paññatte āsane nisīdi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kūṭadanta together with the mendicant Saṅgha, where he sat on the seat spread out.

**Atha kho kūṭadanto brāhmaṇo buddhappamukhaṃ  
bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā  
santappesi sampavāresi.**

Then Kūṭadanta served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

**Atha kho kūṭadanto brāhmaṇo bhagavantaṃ bhuttāviṃ  
onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ  
nisīdi.**

When the Buddha had eaten and washed his hand and bowl, Kūṭadanta took a low seat and sat to one side.

**Ekamantaṃ nisinnaṃ kho kūṭadantaṃ brāhmaṇaṃ bhagavā  
dhammiyā kathāya sandassetvā samādapetvā samuttejetvā  
sampahaṃsetvā utṭhāyāsanaṃ pakkāmīti.**

Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

**Kūṭadantasuttaṃ niṭṭhitaṃ pañcamaṃ.**

## 6. Mahālisutta

*With Mahāli*

### 1. Brāhmaṇadūtavatthu

#### 1. *On the Brahmin Emissaries*

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane  
kūṭāgārasālāyaṃ.**

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena sambahulā kosalakā ca  
brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā vesāliyaṃ  
paṭivasanti kenacideva karaṇīyena.**

Now at that time several brahmin emissaries from Kosala and Magadha were residing in Vesālī on some business.

**Assosuraṃ kho te kosalakā ca brāhmaṇadūtā māgadhakā ca  
brāhmaṇadūtā:**

They heard:

**“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito  
vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tam kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo  
abbhuggato:**



He has this good reputation:

**‘itipi so bhagavā araham sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānam buddho  
bhagavā’.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**So imam lokam sadevakam samarakam sabrahmakam  
sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā  
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammam deseti ādikalyāṇam majjhekalyāṇam  
pariyosānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam  
parisuddham brahmacariyam pakāseti.**

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

**Sādhu kho pana tathārūpānam arahatam dassanam hoti”ti.**  
It’s good to see such perfected ones.”

**Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca  
brāhmaṇadūtā yena mahāvanam kūṭāgārasālā  
tenupasaṅkamimsu.**

Then they went to the hall with the peaked roof in the Great Wood to see the Buddha.

**Tena kho pana samayena āyasmā nāgito bhagavato upaṭṭhāko  
hoti.**

Now, at that time Venerable Nāgita was the Buddha’s attendant.

**Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca  
brāhmaṇadūtā yenāyasmā nāgito tenupasaṅkamim̐su.  
upasaṅkamtivā āyasmantaṃ nāgitaṃ etadavocuṃ:**

The brahmin emissaries went up to him and said,

**“kahaṃ nu kho, bho nāgita, etarahi so bhavaṃ gotamo viharati?**

“Master Nāgita, where is Master Gotama at present?

**Dassanakāmā hi mayaṃ taṃ bhavantaṃ gotamaṃ”ti.**

For we want to see him.”

**“Akālo kho, āvuso, bhagavantaṃ dassanāya, paṭisallīno  
bhagavā”ti.**

“It’s the wrong time to see the Buddha; he is on retreat.”

**Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca  
brāhmaṇadūtā tattheva ekamantaṃ nisīdim̐su:**

So the brahmin emissaries sat down to one side, thinking,

**“disvāva mayaṃ taṃ bhavantaṃ gotamaṃ gamissāmā”ti.**

“We’ll go only after we’ve seen Master Gotama.”

## **2. Oṭṭhaddhalicchavīvatthu**

### *2. On Oṭṭhaddha the Licchavi*

**Oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṃ yena  
mahāvanaṃ kūṭāgārasālā yenāyasmā nāgito tenupasaṅkami;  
upasaṅkamtivā āyasmantaṃ nāgitaṃ abhivādetvā ekamantaṃ  
aṭṭhāsi. Ekamantaṃ ṭhito kho oṭṭhaddhopi licchavī āyasmantaṃ  
nāgitaṃ etadavoca:**

Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also approached Nāgita at the hall with the peaked roof. He bowed, stood to one side, and said to Nāgita,

**“kahaṃ nu kho, bhante nāgita, etarahi so bhagavā viharati  
arahaṃ sammāsambuddho,**

“Master Nāgita, where is the Blessed One at present, the perfected one, the fully awakened Buddha?

**dassanakāmā hi mayam tam bhagavantam arahantam sammāsambuddhan”ti.**

For we want to see him.”

**“Akālo kho, mahāli, bhagavantam dassanāya, paṭisallīno bhagavā”ti.**

“It’s the wrong time to see the Buddha; he is on retreat.”

**Oṭṭhaddhopi licchavī tattheva ekamantaṃ nisīdi:**

So Oṭṭhaddha also sat down to one side, thinking,

**“disvāva aham tam bhagavantam gamissāmi arahantam sammāsambuddhan”ti.**

“I’ll go only after I’ve seen the Blessed One, the perfected one, the fully awakened Buddha.”

**Atha kho sīho samaṇuddeso yenāyasmā nāgito tenupasaṅkami; upasaṅkamitvā āyasmantaṃ nāgitaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho sīho samaṇuddeso āyasmantaṃ nāgitaṃ etadavoca:**

Then the novice Sīha approached Nāgita. He bowed, stood to one side, and said to Nāgita,

**“ete, bhante kassapa, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantam dassanāya; oṭṭhaddhopi licchavī mahatīyā licchavīparisāya saddhiṃ idhūpasaṅkanto bhagavantam dassanāya, sādhu, bhante kassapa, labhataṃ esā janatā bhagavantam dassanāyā”ti.**

“Sir, Kassapa, these several brahmin emissaries from Kosala and Magadha, and also Oṭṭhaddha the Licchavi together with a large assembly of Licchavis, have come here to see the Buddha. It’d be good if these people got to see the Buddha.”

**“Tena hi, sīha, tvaññeva bhagavato ārocehī”ti.**

“Well then, Sīha, tell the Buddha yourself.”

**“Evaṃ, bhante”ti kho sīho samaṇuddeso āyasmato nāgitassa paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhito kho sīho samaṇuddeso bhagavantam etadavoca:**

“Yes, sir,” replied Sīha. He went to the Buddha, bowed, stood to one side, and told him of the people waiting to see him, adding:

**“ete, bhante, sambahulā kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā idhūpasaṅkantā bhagavantam dassanāya, oṭṭhaddhopi licchavī mahatiyā licchavīparisāya saddhiṃ idhūpasaṅkanto bhagavantam dassanāya.**

**Sādhū, bhante, labhataṃ esā janatā bhagavantam dassanāyā”ti.**

“Sir, it’d be good if these people got to see the Buddha.”

**“Tena hi, sīha, vihārapacchāyāyaṃ āsanaṃ paññapehī”ti.**

“Well then, Sīha, spread out a seat in the shade of the dwelling.”

**“Evaṃ, bhante”ti kho sīho samaṇuddeso bhagavato paṭissutvā vihārapacchāyāyaṃ āsanaṃ paññapesi.**

“Yes, sir,” replied Sīha, and he did so.

**Atha kho bhagavā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi.**

Then the Buddha came out of his dwelling and sat in the shade of the dwelling on the seat spread out.

**Atha kho te kosalakā ca brāhmaṇadūtā māgadhakā ca brāhmaṇadūtā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavatā saddhiṃ sammodimṃsu.**

Then the brahmin emissaries went up to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathāṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu.**

When the greetings and polite conversation were over, they sat down to one side.

**Oṭṭhaddhopi licchavī mahatīyā licchavīparisāya saddhiṃ yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho oṭṭhaddho licchavī bhagavantaṃ etadavoca: “purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamtivā maṃ etadavoca:**

Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also went up to the Buddha, bowed, and sat down to one side.

Oṭṭhaddha said to the Buddha, “Sir, a few days ago Sunakkhatta the Licchavi came to me and said:

**‘yadagge ahaṃ, mahāli, bhagavantaṃ upanissāya viharāmi, na ciraṃ tīṇi vassāni, dibbāni hi kho rūpāni passāmi piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāmi piyarūpāni kāmūpasamhitāni rajanīyānī’ti.**

‘Mahāli, soon I will have been living in dependence on the Buddha for three years. I see heavenly sights that are pleasant, sensual, and arousing, but I don’t hear heavenly sounds that are pleasant, sensual, and arousing.’

**Santāneva nu kho, bhante, sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, udāhu asantānī’ti?**

The heavenly sounds that Sunakkhatta cannot hear: do such sounds really exist or not?”

## **2.1. Ekaṃsabhāvitasamādhī**

### **2.1. One-Sided Immersion**

**“Santāneva kho, mahāli, sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni kāmūpasamhitāni rajanīyāni, no**

**asantānī”ti.**

“Such sounds really do exist, but Sunakkhatta cannot hear them.”

**“Ko nu kho, bhante, hetu, ko paccayo, yena santāneva  
sunakkhatto licchaviputto dibbāni saddāni nāssosi piyarūpāni  
kāṃūpasamhitāni rajanīyāni, no asantānī”ti?**

“What is the cause, sir, what is the reason why Sunakkhatta cannot hear them, even though they really do exist?”

**“Idha, mahāli, bhikkhuno puratthimāya disāya ekaṃsabhāvito  
samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ  
kāṃūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ  
saddānaṃ savanāya piyarūpānaṃ kāṃūpasamhitānaṃ  
rajanīyānaṃ.**

“Mahāli, take a mendicant who has developed one-sided immersion to the eastern quarter so as to see heavenly sights but not to hear heavenly sounds.

**So puratthimāya disāya ekaṃsabhāvite samādhimhi dibbānaṃ  
rūpānaṃ dassanāya piyarūpānaṃ kāṃūpasamhitānaṃ  
rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savanāya  
piyarūpānaṃ kāṃūpasamhitānaṃ rajanīyānaṃ.**

When they have developed immersion for that purpose,

**Puratthimāya disāya dibbāni rūpāni passati piyarūpāni  
kāṃūpasamhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti  
piyarūpāni kāṃūpasamhitāni rajanīyāni.**

they see heavenly sights but don’t hear heavenly sounds.

**Taṃ kissa hetu?**

Why is that?

**Evañhetuṃ, mahāli, hoti bhikkhuno puratthimāya disāya  
ekaṃsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya  
piyarūpānaṃ kāṃūpasamhitānaṃ rajanīyānaṃ, no ca kho  
dibbānaṃ saddānaṃ savanāya piyarūpānaṃ  
kāṃūpasamhitānaṃ rajanīyānaṃ.**

Because that is how it is for a mendicant who develops immersion in that way.

**Puna caparaṃ, mahāli, bhikkhuno dakkhiṇāya disāya ...pe...**

Furthermore, take a mendicant who has developed one-sided immersion to the southern quarter ...

**pacchimāya disāya ...**

western quarter ...

**uttarāya disāya ...**

northern quarter ...

**uddhamadho tiriyaṃ ekaṃsabhāvito samādhi hoti dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

above, below, across ...

**So uddhamadho tiriyaṃ ekaṃsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

**Uddhamadho tiriyaṃ dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni.**

**Taṃ kissa hetu?**

**Evañhetam, mahāli, hoti bhikkhuno uddhamadho tiriyaṃ ekaṃsabhāvite samādhimhi dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

That is how it is for a mendicant who develops immersion in that way.

**Idha, mahāli, bhikkhuno puratthimāya disāya ekaṃsabhāvito samādhi hoti dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

Take a mendicant who has developed one-sided immersion to the eastern quarter so as to hear heavenly sounds but not to see heavenly sights.

**So puratthimāya disāya ekaṃsabhāvite samādhimhi dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

When they have developed immersion for that purpose,

**Puratthimāya disāya dibbāni saddāni suṇāti piyarūpāni kāmūpasamhitāni rajanīyāni, no ca kho dibbāni rūpāni passati piyarūpāni kāmūpasamhitāni rajanīyāni.**

they hear heavenly sounds but don't see heavenly sights.

**Taṃ kissa hetu?**

Why is that?

**Evañhetam, mahāli, hoti bhikkhuno puratthimāya disāya ekaṃsabhāvite samādhimhi dibbānaṃ saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

Because that is how it is for a mendicant who develops immersion in that way.

**Puna caparam, mahāli, bhikkhuno dakkhiṇāya disāya ...pe...**

Furthermore, take a mendicant who has developed one-sided immersion to the southern quarter ...

**pacchimāya disāya ...**

western quarter ...

**uttarāya disāya ...**

northern quarter ...



**uddhamadho tiriyaṃ ekaṃsabhāvito samādhi hoti dibbānaṃ  
saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ  
rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya  
piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

above, below, across ...

**So uddhamadho tiriyaṃ ekaṃsabhāvite samādhimhi dibbānaṃ  
saddānaṃ savanāya piyarūpānaṃ kāmūpasamhitānaṃ  
rajanīyānaṃ, no ca kho dibbānaṃ rūpānaṃ dassanāya  
piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

**Uddhamadho tiriyaṃ dibbāni saddāni suṇāti piyarūpāni  
kāmūpasamhitāni rajanīyāni, no ca kho dibbāni rūpāni passati  
piyarūpāni kāmūpasamhitāni rajanīyāni.**

**Taṃ kissa hetu?**

**Evañhetam, mahāli, hoti bhikkhuno uddhamadho tiriyaṃ  
ekaṃsabhāvite samādhimhi dibbānaṃ saddānaṃ savanāya  
piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ, no ca kho  
dibbānaṃ rūpānaṃ dassanāya piyarūpānaṃ  
kāmūpasamhitānaṃ rajanīyānaṃ.**

That is how it is for a mendicant who develops immersion in that way.

**Idha, mahāli, bhikkhuno puratthimāya disāya  
ubhayaṃsabhāvito samādhi hoti dibbānañca rūpānaṃ  
dassanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ  
dibbānañca saddānaṃ savanāya piyarūpānaṃ  
kāmūpasamhitānaṃ rajanīyānaṃ.**

Take a mendicant who has developed two-sided immersion to the eastern quarter so as to both hear heavenly sounds and see heavenly sights.

**So puratthimāya disāya ubhayaṃsabhāvite samādhimhi  
dibbānañca rūpānaṃ dassanāya piyarūpānaṃ  
kāmūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ  
savanāya piyarūpānaṃ kāmūpasamhitānaṃ rajanīyānaṃ.**

When they have developed immersion for that purpose,

**Puratthimāya disāya dibbāni ca rūpāni passati piyarūpāni  
kāṃūpasamhitāni rajanīyāni, dibbāni ca saddāni suṇāti  
piyarūpāni kāṃūpasamhitāni rajanīyāni.**

they both see heavenly sights and hear heavenly sounds.

**Taṃ kissa hetu?**

Why is that?

**Evañhetam, mahāli, hoti bhikkhuno puratthimāya disāya  
ubhayaṃsabhāvite samādhimhi dibbānañca rūpānaṃ  
dassanāya piyarūpānaṃ kāṃūpasamhitānaṃ rajanīyānaṃ  
dibbānañca saddānaṃ savanāya piyarūpānaṃ  
kāṃūpasamhitānaṃ rajanīyānaṃ.**

Because that is how it is for a mendicant who develops immersion in that way.

**Puna caparaṃ, mahāli, bhikkhuno dakkhiṇāya disāya ...pe...**

Furthermore, take a mendicant who has developed two-sided immersion to the southern quarter ...

**pacchimāya disāya ...**

western quarter ...

**uttarāya disāya ...**

northern quarter ...

**uddhamadho tiriyaṃ ubhayaṃsabhāvito samādhi hoti  
dibbānañca rūpānaṃ dassanāya piyarūpānaṃ  
kāṃūpasamhitānaṃ rajanīyānaṃ, dibbānañca saddānaṃ  
savanāya piyarūpānaṃ kāṃūpasamhitānaṃ rajanīyānaṃ.**  
above, below, across ...

**So uddhamadho tiriyaṃ ubhayaṃsabhāvite samādhimhi  
dibbānañca rūpānaṃ dassanāya piyarūpānaṃ  
kāṃūpasamhitānaṃ rajanīyānaṃ dibbānañca saddānaṃ  
savanāya piyarūpānaṃ kāṃūpasamhitānaṃ rajanīyānaṃ.**

**Uddhamadho tiriyaṃ dībbāni ca rūpāni passati piyarūpāni  
kāmuṇasaṃhitāni raṇāṇīyāni, dībbāni ca saddāni suṇāti  
piyarūpāni kāmuṇasaṃhitāni raṇāṇīyāni.**

**Taṃ kiṣṣa hetu?**

**Evaṇṇetaṃ, mahāli, hoti bhikkhuno uddhamadho tiriyaṃ  
ubhayaṃsabhāvite samādhimhi dībbānaṇca rūpānaṃ  
dassanāya piyarūpānaṃ kāmuṇasaṃhitānaṃ raṇāṇīyānaṃ,  
dībbānaṇca saddānaṃ savanāya piyarūpānaṃ  
kāmuṇasaṃhitānaṃ raṇāṇīyānaṃ.**

That is how it is for a mendicant who develops immersion in that way.

**Ayaṃ kho, mahāli, hetu ayaṃ paccayo, yena santāneva  
sunakkhatto licchaviṇṇutto dībbāni saddāni nāssosi piyarūpāni  
kāmuṇasaṃhitāni raṇāṇīyāni, no asantānī”ti.**

This is the cause, Mahāli, this is the reason why Sunakkhatta cannot hear heavenly sounds that are pleasant, sensual, and arousing, even though they really do exist.”

**“Etāsaṃ nūna, bhante, samādhībhāvanānaṃ sacchikiriyaṇṇetu  
bhikkhū bhagavati brahmacariyaṃ carantī”ti.**

“Surely the mendicants must live the spiritual life under the Buddha for the sake of realizing such a development of immersion?”

**“Na kho, mahāli, etāsaṃ samādhībhāvanānaṃ sacchikiriyaṇṇetu  
bhikkhū mayi brahmacariyaṃ caranti.**

“No, Mahāli, the mendicants don’t live the spiritual life under me for the sake of realizing such a development of immersion.

**Atthi kho, mahāli, añṇeva dhammā uttaritarā ca paṇītatarā ca,  
yesaṃ sacchikiriyaṇṇetu bhikkhū mayi brahmacariyaṃ carantī”ti.**

There are other things that are finer, for the sake of which the mendicants live the spiritual life under me.”

## **2.2. Catuṇariyaphala**

## 2.2. The Four Noble Fruits

**“Katame pana te, bhante, dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyaṃhetu bhikkhū bhagavati brahmacariyaṃ carantī”ti?**

“But sir, what are those finer things?”

**“Idha, mahāli, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.**

“Firstly, Mahāli, with the ending of three fetters a mendicant is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

**Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyaṃhetu bhikkhū mayi brahmacariyaṃ caranti.**

This is one of the finer things for the sake of which the mendicants live the spiritual life under me.

**Puna caparaṃ, mahāli, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.**

Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering.

**Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyaṃhetu bhikkhū mayi brahmacariyaṃ caranti.**

This too is one of the finer things.

**Puna caparaṃ, mahāli, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī, anāvattidhammo tasmā lokā.**

Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world.

**Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyaṃhetu bhikkhū mayi brahmacariyaṃ caranti.**

This too is one of the finer things.

**Puna caparaṃ, mahāli, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.**

Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

**Ayampi kho, mahāli, dhammo uttaritaro ca paṇītataro ca, yassa sacchikiriyaṃhetu bhikkhū mayi brahmacariyaṃ caranti.**

This too is one of the finer things.

**Ime kho te, mahāli, dhammā uttaritarā ca paṇītatarā ca, yesaṃ sacchikiriyaṃhetu bhikkhū mayi brahmacariyaṃ caranti”ti.**

These are the finer things, for the sake of which the mendicants live the spiritual life under me.”

## **2.3. Ariyaatṭhaṅgikamagga**

### **2.3. The Noble Eightfold Path**

**“Atthi pana, bhante, maggo atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyaṃ”ti?**

“But, sir, is there a path and a practice for realizing these things?”

**“Atthi kho, mahāli, maggo atthi paṭipadā etesaṃ dhammānaṃ sacchikiriyaṃ”ti.**

“There is, Mahāli.”

**“Katamo pana, bhante, maggo katamā paṭipadā etesaṃ dhammānaṃ sacchikiriyaṃ”ti?**

“Well, what is it?”

**“Ayameva ariyo aṭṭhaṅgiko maggo.**

“It is simply this noble eightfold path, that is:

**Seyyathidaṃ—sammādiṭṭhi sammāsaṅkappo sammāvācā  
sammākammanto sammāājīvo sammāvāyāmo sammāsati  
sammāsamādhī.**

right view, right thought, right speech, right action, right livelihood,  
right effort, right mindfulness, and right immersion.

**Ayaṃ kho, mahāli, maggo ayaṃ paṭipadā etesaṃ dhammānaṃ  
sacchikiriyāya.**

This is the path and the practice for realizing these things.

## **2.4. Dvepabbajitavatthu**

### *2.4. On the Two Renunciates*

**Ekamidāhaṃ, mahāli, samayaṃ kosambiyaṃ viharāmi  
ghositārāme.**

This one time, Mahāli, I was staying near Kosambi, in Ghosita’s  
Monastery.

**Atha kho dve pabbajitā—**

Then two renunciates—

**muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yenāhaṃ  
tenupasaṅkamim̐su. upasaṅkamtivā mayā saddhim̐  
sammodim̐su.**

the wanderer Muṇḍiya and Jāliya the pupil of Dārupattika—came  
and exchanged greetings with me.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
aṭṭhaṃsu. Ekamantaṃ ʈhitā kho te dve pabbajitā maṃ  
etadavocuṃ:**

When the greetings and polite conversation were over, they stood to  
one side and said to me:

**‘kiṃ nu kho, āvuso gotama, taṃ jīvaṃ taṃ sarīraṃ, udāhu  
aññaṃ jīvaṃ aññaṃ sarīraṇ’ti?**

‘Reverend Gotama, are the soul and the body the same thing, or they are different things?’

**‘Tena hāvuso, suṇātha sādhukaṃ manasi karotha bhāsissāmī’ti.**  
‘Well then, reverends, listen and pay close attention, I will speak.’

**‘Evamāvuso’ti kho te dve pabbajitā mama paccassosum.**  
‘Yes, reverend,’ they replied.

**Ahaṃ etadavocaṃ:**

I said this:

**‘idhāvuso tathāgato loke uppajjati araham sammāsambuddho ...pe...**

‘Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha ...

**Evaṃ kho, āvuso, bhikkhu sīlasampanno hoti.**

That’s how a mendicant is accomplished in ethics. ...

**...pe...**

**Paṭhamam jhānam upasampajja viharati.**

They enter and remain in the first absorption.

**Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya:**

When a mendicant knows and sees like this, would it be appropriate to say of them:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?**

“The soul and the body are the same thing” or “The soul and the body are different things”?’

**Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ tassetam vacanāya:**

‘It would, reverend.’

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.**

**Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.**

‘But reverends, I know and see like this.

**Atha ca panāhaṃ na vadāmi:**

Nevertheless, I do not say:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā ...  
pe...**

“The soul and the body are the same thing” or “The soul and the body are different things”. ...

**dutiyāṃ jhānaṃ ...**

They enter and remain in the second absorption ...

**tatiyāṃ jhānaṃ ...**

third absorption ...

**catutthaṃ jhānaṃ upasampajja viharati.**

fourth absorption.

**Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu  
kho tassetāṃ vacanāya:**

When a mendicant knows and sees like this, would it be appropriate to say of them:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?**

“The soul and the body are the same thing” or “The soul and the body are different things”?’

**Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ  
tassetāṃ vacanāya:**

‘It would, reverend.’

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.**

**Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.**

‘But reverends, I know and see like this.



**Atha ca panāhaṃ na vadāmi:**

Nevertheless, I do not say:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā ...  
pe...**

“The soul and the body are the same thing” or “The soul and the body are different things”. ...

**ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti ...**

They extend and project the mind toward knowledge and vision ...

**yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu  
kho tassetam vacanāya:**

When a mendicant knows and sees like this, would it be appropriate to say of them:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?**

“The soul and the body are the same thing” or “The soul and the body are different things”?’

**...pe...**

**Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ  
tassetam vacanāya:**

‘It would, reverend.’

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.**

**Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.**

‘But reverends, I know and see like this.

**Atha ca panāhaṃ na vadāmi:**

Nevertheless, I do not say:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā. ...  
pe...**

“The soul and the body are the same thing” or “The soul and the body are different things”. ...

**Nāparam itthattāyāti pajānāti.**

They understand: "... there is no return to any state of existence."

**Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya:**

When a mendicant knows and sees like this, would it be appropriate to say of them:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?**

"The soul and the body are the same thing" or "The soul and the body are different things"?

**Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati na kallaṃ tassetam vacanāya:**

'It would not, reverend.'

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.**

**Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.**

'But reverends, I know and see like this.

**Atha ca panāhaṃ na vadāmi:**

Nevertheless, I do not say:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā’ti.**

"The soul and the body are the same thing" or "The soul and the body are different things".

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamano oṭṭhaddho licchavī bhagavato bhāsitaṃ abhinandīti.**

Satisfied, Oṭṭhaddha the Licchavi was happy with what the Buddha said.

**Mahālisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.**

## 7. Jāliyasutta *With Jāliya*

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā kosambiyaṃ viharati ghoṣitārāme.**

At one time the Buddha was staying near Kosambi, in Ghosita's Monastery.

**Tena kho pana samayena dve pabbajitā—**

Now at that time two renunciates—

**muṇḍiyo ca paribbājako jāliyo ca dārupattikantevāsī yena  
bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavatā  
saddhiṃ sammodim̐su.**

the wanderer Muṇḍiya and Jāliya the pupil of Dārupattika—came to the Buddha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
aṭṭhaṃsu. Ekamantaṃ ʈitā kho te dve pabbajitā bhagavantam̐  
etadavocuṃ:**

When the greetings and polite conversation were over, they stood to one side and said to the Buddha,

**“kiṃ nu kho, āvuso gotama, taṃ jīvaṃ taṃ sarīraṃ, udāhu  
aññaṃ jīvaṃ aññaṃ sarīraṃ”ti?**

“Reverend Gotama, are the soul and the body the same thing, or they are different things?”

**“Tena hāvuso, suṇātha sādhukaṃ manasi karoṭha,  
bhāsissāmī”ti.**

“Well then, reverends, listen and pay close attention, I will speak.”

**“Evamāvuso”ti kho te dve pabbajitā bhagavato paccassosum.**

“Yes, reverend,” they replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“idhāvuso, tathāgato loke uppajjati araham, sammāsambuddho  
...pe...**

“Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha ...

**Evaṃ kho, āvuso, bhikkhu sīlasampanno hoti.**

That’s how a mendicant is accomplished in ethics. ...

**...pe...**

**Paṭhamam jhānam upasampajja viharati.**

They enter and remain in the first absorption ...

**Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kalam nu  
kho tassetam vacanāya:**

When a mendicant knows and sees like this, would it be appropriate to say of them:

**‘tam jivam tam sariran’ti vā ‘aññam jivam aññam sariran’ti vāti.**

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

**Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kalam  
tassetam vacanāya:**

“It would, reverend.”

**‘tam jivam tam sariran’ti vā ‘aññam jivam aññam sariran’ti vāti.**

**Aham kho panetam, āvuso, evaṃ jānāmi evaṃ passāmi.**

“But reverends, I know and see like this.

**Atha ca panāham na vadāmi:**

Nevertheless, I do not say:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā ...  
pe...**

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. ...

**dutiyāṃ jhānaṃ ...**

They enter and remain in the second absorption ...

**tatiyāṃ jhānaṃ ...**

third absorption ...

**catutthaṃ jhānaṃ upasampajja viharati.**

fourth absorption.

**Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu  
kho tassetāṃ vacanāya:**

When a mendicant knows and sees like this, would it be appropriate to say of them:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?**

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

**Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati kallaṃ,  
tassetāṃ vacanāya:**

“It would, reverend.”

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.**

**Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.**

“But reverends, I know and see like this.

**Atha ca panāhaṃ na vadāmi:**

Nevertheless, I do not say:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā ...  
pe...**

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. ...

**ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti ...**

They extend and project the mind toward knowledge and vision ...

**yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya:**

When a mendicant knows and sees like this, would it be appropriate to say of them:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.**

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

**Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati kallaṃ tassetam vacanāya:**

“It would, reverend.”

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.**

**Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.**

“But reverends, I know and see like this.

**Atha ca panāhaṃ na vadāmi:**

Nevertheless, I do not say:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā ... pe....**

‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. ...

**...pe... Nāparam itthattāyāti pajānāti.**

They understand: ‘... there is no return to any state of existence.’

**Yo kho, āvuso, bhikkhu evaṃ jānāti evaṃ passati, kallaṃ nu kho tassetam vacanāya:**

When a mendicant knows and sees like this, would it be appropriate to say of them:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti?**  
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

**Yo so, āvuso, bhikkhu evaṃ jānāti evaṃ passati, na kallaṃ tassetam vacanāya:**

“It would not, reverend.”

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vāti.**

**Ahaṃ kho panetaṃ, āvuso, evaṃ jānāmi evaṃ passāmi.**

“But reverends, I know and see like this.

**Atha ca panāhaṃ na vadāmi:**

Nevertheless, I do not say:

**‘taṃ jīvaṃ taṃ sarīraṃ’ti vā ‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti vā’ti.**  
‘The soul and the body are the same thing’ or ‘The soul and the body are different things’.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamanā te dve pabbajitā bhagavato bhāsitaṃ abhinandunti.**

Satisfied, the two renunciates were happy with what the Buddha said.

**Jāliyasuttaṃ niṭṭhitaṃ sattamaṃ.**

## 8. Mahāsīhanādasutta

### *The Longer Discourse on the Lion's Roar*

**Evam me sutam—**

So I have heard.

**ekam samayaṃ bhagavā uruññāyaṃ viharati kaṇṇakatthale migadāye.**

At one time the Buddha was staying near Ujuñña, in the deer park at Kaṇṇakatthala.

**Atha kho acelo kassapo yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavatā saddhiṃ sammodi.**

Then the naked ascetic Kassapa went up to the Buddha and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhito kho acelo kassapo bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he stood to one side, and said to the Buddha:

**“sutam me tam, bho gotama:**

“Master Gotama, I have heard the following:

**‘samaṇo gotamo sabbaṃ tapaṃ garahati, sabbaṃ tapassim lūkhājīvim ekaṃsena upakkosati upavadatī’ti.**

‘The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those self-mortifiers who live rough.’

**Ye te, bho gotama, evamāhaṃsu: ‘samaṇo gotamo sabbaṃ tapaṃ garahati, sabbaṃ tapassim lūkhājīvim ekaṃsena**



**upakkosati upavadatī'ti, kacci te bhoto gotamassa vuttavādino,  
na ca bhavantaṃ gotamaṃ abhūtena abbhācikkhanti,  
dhammassa cānudhammaṃ byākaronti, na ca koci  
sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati?**

Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?

**Anabbhakkhātukāmā hi mayaṃ bhavantaṃ gotaman'ti.**

For we don't want to misrepresent Master Gotama."

**"Ye te, kassapa, evamāhaṃsu: 'samaṇo gotamo sabbaṃ tapaṃ  
garahati, sabbaṃ tapassim lūkhājīvim ekaṃsena upakkosati  
upavadatī'ti, na me te vuttavādino, abbhācikkhanti ca pana maṃ  
te asatā abhūtena.**

"Kassapa, those who say this do not repeat what I have said. They misrepresent me with what is false, baseless, and untrue.

**Idhāhaṃ, kassapa, ekaccaṃ tapassim lūkhājīvim passāmi  
dibbena cakkhunā visuddhena atikkantamānusakena kāyassa  
bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ  
upapannaṃ.**

With clairvoyance that is purified and superhuman, I see some self-mortifier who lives rough reborn in a place of loss, a bad place, the underworld, hell.

**Idha panāhaṃ, kassapa, ekaccaṃ tapassim lūkhājīvim passāmi  
dibbena cakkhunā visuddhena atikkantamānusakena kāyassa  
bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannaṃ.**

But I see another self-mortifier who lives rough reborn in a good place, a heavenly realm.

**Idhāhaṃ, kassapa, ekaccaṃ tapassim appadukkhavīhārim  
passāmi dibbena cakkhunā visuddhena atikkantamānusakena  
kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ  
nirayaṃ upapannaṃ.**

I see some self-mortifier who takes it easy reborn in a place of loss.

**Idha panāhaṃ, kassapa, ekaccaṃ tapassīṃ appadukkhavihāriṃ  
passāmi dibbena cakkhunā visuddhena atikkantamānusakena  
kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ  
upapannaṃ.**

But I see another self-mortifier who takes it easy reborn in a good place, a heavenly realm.

**Yohaṃ, kassapa, imesaṃ tapassīnaṃ evaṃ āgatiṃca gatiṃca  
cutiṃca upapattiṃca yathābhūtaṃ pajānāmi, sohaṃ kiṃ sabbaṃ  
tapaṃ garahissāmi, sabbaṃ vā tapassīṃ lūkhājīviṃ ekaṃsena  
upakkosissāmi upavadissāmi?**

Since I truly understand the coming and going, passing away and rebirth of these self-mortifiers in this way, how could I criticize all forms of mortification, or categorically condemn and denounce those self-mortifiers who live rough?

**Santi, kassapa, eke samaṇabrāhmaṇā paṇḍitā nipuṇā  
kataparappavādā vāavedhirūpā. Te bhindantā maññe caranti  
paññāgatena diṭṭhigatāni.**

There are some clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect.

**Tehipi me saddhiṃ ekaccesu ṭhānesu sameti, ekaccesu ṭhānesu  
na sameti.**

They agree with me in some matters and disagree in others.

**Yaṃ te ekaccaṃ vadanti 'sādhū'ti, mayampi taṃ ekaccaṃ  
vadema 'sādhū'ti.**

Some of the things that they applaud, I also applaud.

**Yaṃ te ekaccaṃ vadanti 'na sādhū'ti, mayampi taṃ ekaccaṃ  
vadema 'na sādhū'ti.**

Some of the things that they don't applaud, I also don't applaud.

**Yaṃ te ekaccaṃ vadanti 'sādhū'ti, mayaṃ taṃ ekaccaṃ vadema  
'na sādhū'ti.**

But some of the things that they applaud, I don't applaud.

**Yaṃ te ekaccaṃ vadanti ‘na sādhu’ti, mayaṃ taṃ ekaccaṃ vadema ‘sādhu’ti.**

And some of the things that they don’t applaud, I do applaud.

**Yaṃ mayaṃ ekaccaṃ vadema ‘sādhu’ti, parepi taṃ ekaccaṃ vadanti ‘sādhu’ti.**

Some of the things that I applaud, others also applaud.

**Yaṃ mayaṃ ekaccaṃ vadema ‘na sādhu’ti, parepi taṃ ekaccaṃ vadanti ‘na sādhu’ti.**

Some of the things that I don’t applaud, they also don’t applaud.

**Yaṃ mayaṃ ekaccaṃ vadema ‘na sādhu’ti, pare taṃ ekaccaṃ vadanti ‘sādhu’ti.**

But some of the things that I don’t applaud, others do applaud.

**Yaṃ mayaṃ ekaccaṃ vadema ‘sādhu’ti, pare taṃ ekaccaṃ vadanti ‘na sādhu’ti.**

And some of the things that I do applaud, others don’t applaud.

## **1. Samanuyuñjāpanakathā**

### **1. Examination**

**Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**

I go up to them and say:

**‘yesu no, āvuso, ṭhānesu na sameti, tiṭṭhantu tāni ṭhānāni.**

‘Let us leave aside those matters on which we disagree.

**Yesu ṭhānesu sameti, tattha viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ saṅghena vā saṅghaṃ:**

But there are some matters on which we agree. Regarding these, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

**“ye imesaṃ bhavataṃ dhammā akusalā akusalasaṅkhātā,  
sāvajjā sāvajjasāṅkhātā, asevitabbā asevitabbasaṅkhātā, na  
alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.**

“There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such.

**Ko ime dhamme anavasesaṃ pahāya vattati, samaṇo vā  
gotamo, pare vā pana bhonto gaṇācariyā”ti?**

Who behaves like they’ve totally given these things up: the ascetic Gotama, or the teachers of other communities?”

**Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū  
samanuyuñjantā samanugāhantā samanubhāsantā evaṃ  
vadeyyuṃ:**

It’s possible that they might say:

**‘ye imesaṃ bhavataṃ dhammā akusalā akusalasaṅkhātā,  
sāvajjā sāvajjasāṅkhātā, asevitabbā asevitabbasaṅkhātā, na  
alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.**

**Samaṇo gotamo ime dhamme anavasesaṃ pahāya vattati, yaṃ  
vā pana bhonto pare gaṇācariyā’ti.**

‘The ascetic Gotama behaves like he’s totally given those unskillful things up, compared with the teachers of other communities.’

**Itiha, kassapa, viññū samanuyuñjantā samanugāhantā  
samanubhāsantā amheva tattha yebhuyyena pasaṃseyyuṃ.**

And that’s how, when sensible people pursue the matter, they will mostly praise us.

**Aparampi no, kassapa, viññū samanuyuñjantaṃ  
samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ  
saṅghena vā saṅghaṃ:**

In addition, sensible people, engaging, pressing, and grilling, would compare teacher with teacher or community with community:

**‘ye imesaṃ bhavataṃ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.**

‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such.

**Ko ime dhamme anavasesaṃ samādāya vattati, samaṇo vā gotamo, pare vā pana bhonto gaṇācariyā’ti?**

Who proceeds having totally undertaken these things: the ascetic Gotama, or the teachers of other communities?’

**Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū samanuyuñjantā samanugāhantā samanubhāsantā evaṃ vadeyyuṃ:**

It’s possible that they might say:

**‘ye imesaṃ bhavataṃ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.**

**Samaṇo gotamo ime dhamme anavasesaṃ samādāya vattati, yaṃ vā pana bhonto pare gaṇācariyā’ti.**

‘The ascetic Gotama proceeds having totally undertaken these things, compared with the teachers of other communities.’

**Itiha, kassapa, viññū samanuyuñjantā samanugāhantā samanubhāsantā amheva tattha yebhuyyena pasaṃseyyuṃ.**

And that’s how, when sensible people pursue the matter, they will mostly praise us.

**Aparampi no, kassapa, viññū samanuyuñjantaṃ samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ saṅghena vā saṅghaṃ:**

In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

**‘ye imesaṃ bhavataṃ dhammā akusalā akusalasaṅkhātā, sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na**

**alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.**

‘There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such.

**Ko ime dhamme anavasesaṃ pahāya vattati,  
gotamasāvakasaṅgho vā, pare vā pana bhonto  
gaṇācariyasāvakasaṅghā’ti?**

Who behaves like they’ve totally given these things up: the ascetic Gotama’s disciples, or the disciples of other teachers?’

**Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū  
samanuyuñjantā samanugāhantā samanubhāsantā evaṃ  
vadeyyuṃ:**

It’s possible that they might say:

**‘ye imesaṃ bhavataṃ dhammā akusalā akusalasaṅkhātā,  
sāvajjā sāvajjasaṅkhātā, asevitabbā asevitabbasaṅkhātā, na  
alamariyā na alamariyasaṅkhātā, kaṇhā kaṇhasaṅkhātā.**

**Gotamasāvakasaṅgho ime dhamme anavasesaṃ pahāya vattati,  
yaṃ vā pana bhonto pare gaṇācariyasāvakasaṅghā’ti.**

‘The ascetic Gotama’s disciples behave like they’ve totally given those unskillful things up, compared with the disciples of other teachers.’

**Itiha, kassapa, viññū samanuyuñjantā samanugāhantā  
samanubhāsantā amheva tattha yebhuyyena pasaṃseyyuṃ.**

And that’s how, when sensible people pursue the matter, they will mostly praise us.

**Aparampi no, kassapa, viññū samanuyuñjantaṃ  
samanugāhantaṃ samanubhāsantaṃ satthārā vā satthāraṃ  
saṅghena vā saṅghaṃ.**

In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

**‘Ye imesaṃ bhavataṃ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.**

‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such.

**Ko ime dhamme anavasesaṃ samādāya vattati,  
gotamasāvakasaṅgho vā, pare vā pana bhonto  
gaṇācariyasāvakasaṅghā’ti?**

Who proceeds having totally undertaken these things: the ascetic Gotama’s disciples, or the disciples of other teachers?’

**Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ viññū  
samanuyuñjantā samanugāhantā samanubhāsantā evaṃ  
vadeyyuṃ:**

It’s possible that they might say:

**‘ye imesaṃ bhavataṃ dhammā kusalā kusalasaṅkhātā, anavajjā anavajjasaṅkhātā, sevitabbā sevitabbasaṅkhātā, alamariyā alamariyasaṅkhātā, sukkā sukkasaṅkhātā.**

**Gotamasāvakasaṅgho ime dhamme anavasesaṃ samādāya  
vattati, yaṃ vā pana bhonto pare gaṇācariyasāvakasaṅghā’ti.**

‘The ascetic Gotama’s disciples proceed having totally undertaken those skillful things, compared with the disciples of other teachers.’

**Itiha, kassapa, viññū samanuyuñjantā samanugāhantā  
samanubhāsantā amheva tattha yebhuyyena pasaṃseyyuṃ.**

And that’s how, when sensible people pursue the matter, they will mostly praise us.

## **2. Ariyaatṭhaṅgikamagga**

### *2. The Noble Eightfold Path*

**Atthi, kassapa, maggo atthi paṭipadā, yathāpaṭipanno  
sāmaññeva ñassati sāmaṃ dakkhati:**

There is, Kassapa, a path, there is a practice, practicing in accordance with which you will know and see for yourself:

**‘samaṇova gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī’**ti.

‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’

**Katamo ca, kassapa, maggo, katamā ca paṭipadā, yathāpaṭipanno sāmaññeva ñassati sāmaṇ dakkhati:**

And what is that path?

**‘samaṇova gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī’**ti?

**Ayameva ariyo aṭṭhaṅgiko maggo.**

It is simply this noble eightfold path, that is:

**Seyyathidaṃ—sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsatī sammāsamādhi.**

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Ayaṃ kho, kassapa, maggo, ayaṃ paṭipadā, yathāpaṭipanno sāmaññeva ñassati sāmaṇ dakkhati ‘samaṇova gotamo kālavādī bhūtavādī atthavādī dhammavādī vinayavādī’**”ti.

This is the path, this is the practice, practicing in accordance with which you will know and see for yourself: ‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’”

### **3. Tapopakkamakathā**

#### **3. *Practicing Self-Mortification***

**Evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca:**

When he had spoken, Kassapa said to the Buddha:



**“imepi kho, āvuso gotama, tapopakkamā etesaṃ  
samaṇabrāhmaṇānaṃ sāmāññaasaṅkhātā ca  
brahmaññaasaṅkhātā ca.**

“Reverend Gotama, those ascetics and brahmins consider these practices of self-mortification to be what makes someone a true ascetic or brahmin.

**Acelako hoti, muttācāro, hatthāpalekhano, naehibhaddantiko,  
natiṭṭhabhaddantiko, nābhihaṭaṃ, na uddissakataṃ, na  
nimantanāṃ sādīyati.**

They go naked, ignoring conventions. They lick their hands, and don't come or wait when asked. They don't consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

**So na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā  
paṭiggaṇhāti, na eḷakamantaraṃ, na daṇḍamantaraṃ, na  
musalamantaraṃ, na dvinnaṃ bhuñjamānānaṃ, na gabbhiniyā,  
na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha  
sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārīnī, na  
maccharaṃ, na maṃsaṃ, na suraṃ, na merayaṃ, na thusodakaṃ  
pivati.**

They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

**So ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko ...  
sattāgāriko vā hoti sattālopiko;**

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls.

**ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti ... sattahipi dattīhi  
yāpeti;**

They feed on one saucer a day, two saucers a day, up to seven saucers a day.

**ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti ...  
sattāhikampi āhāraṃ āhāreti. Iti evarūpaṃ addhamāsikampi  
pariyāyabhattachojanānuyogamanuyutto viharati.**

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

**Imepi kho, āvuso gotama, tapopakkamā etesaṃ  
samaṇabrāhmaṇānaṃ sāmāññaasaṅkhātā ca  
brahmaññaasaṅkhātā ca.**

Those ascetics and brahmins also consider these practices of self-mortification to be what makes someone a true ascetic or brahmin.

**Sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvārabhakkho  
vā hoti, daddulabhakkho vā hoti, haṭabhakkho vā hoti,  
kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piñṇākabhakkho  
vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti,  
vanamūlaphalāhāro yāpeti pavattaphalabhojī.**

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

**Imepi kho, āvuso gotama, tapopakkamā etesaṃ  
samaṇabrāhmaṇānaṃ sāmāññaasaṅkhātā ca  
brahmaññaasaṅkhātā ca.**

Those ascetics and brahmins also consider these practices of mortification to be what makes someone a true ascetic or brahmin.

**Sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti,  
paṃsukūlānipi dhāreti, tirīṭānipi dhāreti, ajinampi dhāreti,  
ajinakkhipampi dhāreti, kusacīrampi dhāreti, vākacīrampi  
dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti,  
vāḷakambalampi dhāreti, ulūkapakkhikampi dhāreti,**

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

**kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,**  
They tear out hair and beard, committed to this practice.

**ubbhaṭṭhakopi hoti āsanapaṭikkhitto,**  
They constantly stand, refusing seats.

**ukkuṭṭikopi hoti ukkuṭṭikappadhānamanuyutto,**  
They squat, committed to persisting in the squatting position.

**kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti,**  
They lie on a mat of thorns, making a mat of thorns their bed.

**phalakaseyyampi kappeti, thaṇḍilaseyyampi kappeti,**  
They make their bed on a plank, or the bare ground.

**ekapassayikopi hoti**  
They lie only on one side.

**rajojalladharo,**  
They wear dust and dirt.

**abbhokāsikopi hoti**  
They stay in the open air.

**yathāsanthatiko,**  
They sleep wherever they lay their mat.

**vekaṭikopi hoti vikaṭabhojanānuyogamanuyutto,**  
They eat unnatural things, committed to the practice of eating unnatural foods.

**apānakopi hoti apānakattamanuyutto,**  
They don't drink, committed to the practice of not drinking liquids.

**sāyatatiyakampi udakorohanānuyogamanuyutto viharatī”ti.**  
They're committed to the practice of immersion in water three times a day, including the evening.”

## 4. Tapopakkamaniratthakathā

### 4. *The Uselessness of Self-Mortification*

**“Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano ...  
pe... iti evarūpaṃ addhamāsikampi  
pariyāyabhattabhojanānuyogamanuyutto viharati.**

“Kassapa, someone may practice all those forms of self-mortification,

**Tassa cāyaṃ sīlasampadā cittasampadā paññāsampadā  
abhāvitā hoti asacchikatā. Atha kho so ārakāva sāmāñña  
ārakāva brahmañña.**

but if they haven’t developed and realized any accomplishment in ethics, mind, and wisdom, they are far from being a true ascetic or brahmin.

**Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ  
bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiñña sacchikatvā  
upasampajja viharati.**

But take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

**Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.**  
When they achieve this, they’re called a mendicant who is a ‘true ascetic’ and also ‘a true brahmin’.

**Sākabhakkho cepi, kassapa, hoti, sāmābhakkho ...pe...  
vanamūlaphalāhāro yāpeti pavattaphalabhojī.**

**Tassa cāyaṃ sīlasampadā cittasampadā paññāsampadā  
abhāvitā hoti asacchikatā.**

**Atha kho so ārakāva sāmāñña ārakāva brahmañña.**

**Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ  
bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ**

**paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā  
upasampajja viharati.**

**Ayam vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.**

**Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti ...pe...**

**sāyatatiyakampi udakorohanānuyogamanuyutto viharati.**

**Tassa cāyam sīlasampadā cittasampadā paññāsampadā  
abhāvitā hoti asacchikatā.**

**Atha kho so ārakāva sāmāñña ārakāva brahmañña.**

**Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ  
bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā sacchikatvā  
upasampajja viharati.**

**Ayam vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī”ti.**

**Evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca:**

When he had spoken, Kassapa said to the Buddha,

**“dukkaraṃ, bho gotama, sāmāññaṃ dukkaraṃ brahmaññaṃ”ti.**

“It’s hard, Master Gotama, to be a true ascetic or a true brahmin.”

**“Pakati kho esā, kassapa, lokasmiṃ ‘dukkaraṃ sāmāññaṃ  
dukkaraṃ brahmaññaṃ’ti.**

“It’s typical, Kassapa, in this world to think that it’s hard to be a true  
ascetic or brahmin.

**Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano ...pe...**

**iti evarūpaṃ addhamāsikampi**

**pariyāyabhattacho janānuyogamanuyutto viharati.**

But someone might practice all those forms of self-mortification.

**Imāya ca, kassapa, mattāya iminā tapopakkamena sāmāññaṃ  
vā abhaviṣṣa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, netaṃ  
abhaviṣṣa kallaṃ vacanāya:**

And if it was only because of just that much, only because of that self-mortification that it was so very hard to be a true ascetic or brahmin, it wouldn't be appropriate to say that

**‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ’ti.**

it's hard to be a true ascetic or brahmin.

**Sakkā ca panetaṃ abhaviṣṣa kātuṃ gahapatinā vā  
gahapatiputtena vā antamaso kumbhadāsiyāpi:**

For it would be quite possible for a householder or a householder's child—or even the bonded maid who carries the water-jar—

**‘handāhaṃ acelako homi, muttācāro, hatthāpalekhano ...pe... iti  
evarūpaṃ addhamāsikampi**

**pariyāyabhattacho janānuyogamanuyutto viharāmi’ti.**

to practice all those forms of self-mortification.

**Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā  
tapopakkamena sāmāññaṃ vā hoti brahmaññaṃ vā dukkaraṃ  
sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya:**

It's because there's something other than just that much, something other than that self-mortification that it's so very hard to be a true ascetic or brahmin. And that's why it is appropriate to say that

**‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ’ti.**

it's hard to be a true ascetic or brahmin.

**Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ  
bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā  
upasampajja viharati.**

Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

**Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.**

When they achieve this, they're called a mendicant who is a 'true ascetic' and also 'a true brahmin'.

**Sākabhakkho cepi, kassapa, hoti, sāmākabhakkho ...pe...  
vanamūlaphalāhāro yāpeti pavattaphalabhojī.**

**Imāya ca, kassapa, mattāya iminā tapopakkamena sāmāññaṃ  
vā abhaviṣṣa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, netaṃ  
abhaviṣṣa kallaṃ vacanāya:**

**‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ’ti.**

**Sakkā ca panetaṃ abhaviṣṣa kātuṃ gahapatinā vā  
gahapatiputtena vā antamaso kumbhadāsiyāpi:**

**‘handāhaṃ sākabhakkho vā homi, sāmākabhakkho vā ...pe...  
vanamūlaphalāhāro yāpemi pavattaphalabhojī’ti.**

**Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā  
tapopakkamena sāmāññaṃ vā hoti brahmaññaṃ vā dukkaraṃ  
sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya:**

**‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ’ti.**

**Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ  
bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā  
upasampajja viharati.**

**Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.**

**Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti ...pe...  
sāyatatiyakampi udakorohanānuyogamanuyutto viharati.**

**Imāya ca, kassapa, mattāya iminā tapopakkamena sāmāññaṃ  
vā abhaviṣṣa brahmaññaṃ vā dukkaraṃ sudukkaraṃ, netaṃ  
abhaviṣṣa kallaṃ vacanāya:**

**‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ’ti.**

**Sakkā ca panetaṃ abhavissa kātuṃ gahapatinā vā  
gahapatiputtana vā antamaso kumbhadāsiyāpi:**

**‘handāhaṃ sāṇānipi dhāremi, masāṇānipi dhāremi ...pe...  
sāyatatiyakampi udakorohanānuyogamanuyutto viharāmī’ti.**

**Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā  
tapopakkamena sāmāññaṃ vā hoti brahmaññaṃ vā dukkaraṃ  
sudukkaraṃ, tasmā etaṃ kallaṃ vacanāya:**

**‘dukkaraṃ sāmāññaṃ dukkaraṃ brahmaññaṃ’ti.**

**Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ  
bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā  
upasampajja viharati.**

**Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī’ti.**

**Evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca:**

When he had spoken, Kassapa said to the Buddha,

**“dujjāno, bho gotama, samaṇo, dujjāno brāhmaṇo”ti.**

“It’s hard, Master Gotama, to know a true ascetic or a true brahmin.”

**“Pakati kho esā, kassapa, lokasmiṃ ‘dujjāno samaṇo dujjāno  
brāhmaṇo’ti.**

“It’s typical in this world to think that it’s hard to know a true ascetic  
or brahmin.

**Acelako cepi, kassapa, hoti, muttācāro, hatthāpalekhano ...pe...  
iti evarūpaṃ addhamāsikampi**

**pariyāyabhattacho janānuyogamanuyutto viharati.**

But someone might practice all those forms of self-mortification.

**Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā  
abhavissa brāhmaṇo vā dujjāno sudujjāno, netaṃ abhavissa  
kallaṃ vacanāya:**



And if it was only by just that much, only by that self-mortification that it was so very hard to know a true ascetic or brahmin, it wouldn't be appropriate to say that

**‘dujjāno samaṇo dujjāno brāhmaṇo’ti.**

it's hard to know a true ascetic or brahmin.

**Sakkā ca paneso abhaviṣṣa ñātuṃ gahapatinā vā  
gahapatiputtena vā antamaso kumbhadāsiyāpi:**

For it would be quite possible for a householder or a householder's child—or even the bonded maid who carries the water-jar—

**‘ayaṃ acelako hoti, muttācāro, hatthāpalekhano ...pe... iti  
evarūpaṃ addhamāsikampi**

**pariyāyabhattacho janānuyogamanuyutto viharatī'ti.**

to know that someone is practicing all those forms of self-mortification.

**Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā  
tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno  
sudujjāno, tasmā etaṃ kallaṃ vacanāya:**

It's because there's something other than just that much, something other than that self-mortification that it's so very hard to know a true ascetic or brahmin. And that's why it is appropriate to say that

**‘dujjāno samaṇo dujjāno brāhmaṇo’ti.**

it's hard to know a true ascetic or brahmin.

**Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ  
bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā  
upasampajja viharati.**

Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

**Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.**

When they achieve this, they're called a mendicant who is a 'true ascetic' and also 'a true brahmin'."

**Sākabhakkho cepi, kassapa, hoti sāmākabhakkho ...pe...  
vanamūlaphalāhāro yāpeti pavattaphalabhojī.**

**Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā  
abhavissa brāhmaṇo vā dujjāno sudujjāno, netaṃ abhavissa  
kallaṃ vacanāya:**

**‘dujjāno samaṇo dujjāno brāhmaṇo’ti.**

**Sakkā ca paneso abhavissa ñātuṃ gahapatinā vā  
gahapatiputtena vā antamaso kumbhadāsiyāpi:**

**‘ayaṃ sākabhakkho vā hoti sāmākabhakkho ...pe...  
vanamūlaphalāhāro yāpeti pavattaphalabhojī’ti.**

**Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā  
tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno  
sudujjāno, tasmā etaṃ kallaṃ vacanāya:**

**‘dujjāno samaṇo dujjāno brāhmaṇo’ti.**

**Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ  
bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā  
upasampajja viharati.**

**Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipi.**

**Sāṇāni cepi, kassapa, dhāreti, masāṇānipi dhāreti ...pe...  
sāyatatiyakampi udakorohanānuyogamanuyutto viharati.**

**Imāya ca, kassapa, mattāya iminā tapopakkamena samaṇo vā  
abhavissa brāhmaṇo vā dujjāno sudujjāno, netaṃ abhavissa  
kallaṃ vacanāya:**

**‘dujjāno samaṇo dujjāno brāhmaṇo’ti.**

**Sakkā ca paneso abhavissa ñātuṃ gahapatinā vā  
gahapatiputtena vā antamaso kumbhadāsiyāpi:**

**‘ayaṃ sāṇānipi dhāreti, masāṇānipi dhāreti ...pe...  
sāyatatiyakampi udakorohanānuyogamanuyutto viharatī’ti.**

**Yasmā ca kho, kassapa, aññatreva imāya mattāya aññatra iminā  
tapopakkamena samaṇo vā hoti brāhmaṇo vā dujjāno  
sudujjāno, tasmā etaṃ kallaṃ vacanāya:**

**‘dujjāno samaṇo dujjāno brāhmaṇo’ti.**

**Yato kho, kassapa, bhikkhu averaṃ abyāpajjaṃ mettacittaṃ  
bhāveti, āsavānañca khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā  
upasampajja viharati.**

**Ayaṃ vuccati, kassapa, bhikkhu samaṇo itipi brāhmaṇo itipī’ti.**

## **5. Sīlasamādhipaññāsampadā**

### *5. The Accomplishment of Ethics, Immersion, and Wisdom*

**Evaṃ vutte, acelo kassapo bhagavantaṃ etadavoca:**

When he had spoken, Kassapa said to the Buddha,

**“katamā pana sā, bho gotama, sīlasampadā, katamā  
cittasampadā, katamā paññāsampadā”ti?**

“But Master Gotama, what is that accomplishment in ethics, in mind,  
and in wisdom?”

**“Idha, kassapa, tathāgato loke uppajjati araham,  
sammāsambuddho ...pe...**

“It’s when a Realized One arises in the world, perfected, a fully  
awakened Buddha ...

**bhayadassāvī samādāya sikkhati sikkhāpadesu,  
kāyakammavacīkammena samannāgato kusalena**

**parisuddhājīvo sīlasampanno indriyesu guttadvāro  
satisampajaññaena samannāgato santuṭṭho.**

Seeing danger in the slightest fault, a mendicant keeps the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

**Kathañca, kassapa, bhikkhu sīlasampanno hoti?**

And how is a mendicant accomplished in ethics?

**Idha, kassapa, bhikkhu pāṇātipātāṃ pahāya pāṇātipātā  
paṭivirato hoti nihitadaṇḍo nihitasattho lajjī dayāpanno,  
sabbapāṇabhūtahitānukampī viharati.**

It's when a mendicant gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

**Idampissa hoti sīlasampadāya ...pe...**

This pertains to their accomplishment in ethics. ...

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya  
micchājīvena jīvitaṃ kappenti.**

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood. ...

**Seyyathidaṃ—santikammaṃ paṇidhikammaṃ ...pe...  
osadhīnaṃ patimokkho**

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**

They refrain from such unworthy branches of knowledge, such wrong livelihood.

**Idampissa hoti sīlasampadāya.**

This pertains to their accomplishment in ethics.

**Sa kho so, kassapa, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato.**

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

**Seyyathāpi, kassapa, rājā khattiyo muddhāvasitto nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ paccatthikato;**

It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

**evameva kho, kassapa, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato.**

In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

**So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.**

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

**Evaṃ kho, kassapa, bhikkhu sīlasampanno hoti.**

That's how a mendicant is accomplished in ethics.

**Ayaṃ kho, kassapa, sīlasampadā ...pe...**

This, Kassapa, is that accomplishment in ethics. ...

**paṭhamaṃ jhānaṃ upasampajja viharati.**

They enter and remain in the first absorption ...

**Idampissa hoti cittasampadāya ...pe...**

This pertains to their accomplishment in mind. ...

**dutiyam jhānam ...**

They enter and remain in the second absorption ...

**tatiyam jhānam ...**

third absorption ...

**catuttham jhānam upasampajja viharati.**

fourth absorption.

**Idampissa hoti cittasampadāya.**

This pertains to their accomplishment in mind.

**Ayaṃ kho, kassapa, cittasampadā.**

This, Kassapa, is that accomplishment in mind.

**So evaṃ samāhite citte ...pe...**

When their mind is immersed like this,

**ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti ...**

they extend and project it toward knowledge and vision ...

**idampissa hoti paññāsampadāya ...pe...**

This pertains to their accomplishment in wisdom. ...

**nāparaṃ itthattāyāti pajānāti.**

They understand: ‘... there is no return to any state of existence.’

**Idampissa hoti paññāsampadāya.**

This pertains to their accomplishment in wisdom.

**Ayaṃ kho, kassapa, paññāsampadā.**

This, Kassapa, is that accomplishment in wisdom.

**Imāya ca, kassapa, sīlasampadāya cittasampadāya**

**paññāsampadāya aññā sīlasampadā cittasampadā**

**paññāsampadā uttaritarā vā paṇītatarā vā natthi.**

And, Kassapa, there is no accomplishment in ethics, mind, and wisdom that is better or finer than this.

## **6. Sīhanādakathā**

### **6. The Lion's Roar**

**Santi, kassapa, eke samaṇabrāhmaṇā sīlavādā.**

There are, Kassapa, some ascetics and brahmins who teach ethics.

**Te anekapariyāyena sīlassa vaṇṇaṃ bhāsanti.**

They praise ethical conduct in many ways.

**Yāvatā, kassapa, ariyaṃ paramaṃ sīlaṃ, nāhaṃ tattha attano samasamaṃ samanupassāmi, kuto bhiyyo.**

But as far as the highest noble ethics goes, I don't see anyone who's my equal, still less my superior.

**Atha kho ahameva tattha bhiyyo, yadidaṃ adhisīlaṃ.**

Rather, I am the one who is superior when it comes to the higher ethics.

**Santi, kassapa, eke samaṇabrāhmaṇā tapojigucchāvādā.**

There are, Kassapa, some ascetics and brahmins who teach mortification in disgust of sin.

**Te anekapariyāyena tapojigucchāya vaṇṇaṃ bhāsanti.**

They praise mortification in disgust of sin in many ways.

**Yāvatā, kassapa, ariyā paramā tapojigucchā, nāhaṃ tattha attano samasamaṃ samanupassāmi, kuto bhiyyo.**

But as far as the highest noble mortification in disgust of sin goes, I don't see anyone who's my equal, still less my superior.

**Atha kho ahameva tattha bhiyyo, yadidaṃ adhijeguccham.**

Rather, I am the one who is superior when it comes to the higher mortification in disgust of sin.

**Santi, kassapa, eke samaṇabrāhmaṇā paññāvādā.**

There are, Kassapa, some ascetics and brahmins who teach wisdom.

**Te anekapariyāyena paññāya vaṇṇaṃ bhāsanti.**

They praise wisdom in many ways.

**Yāvatā, kassapa, ariyā paramā paññā, nāhaṃ tattha attano samasamaṃ samanupassāmi, kuto bhiyyo.**

But as far as the highest noble wisdom goes, I don't see anyone who's my equal, still less my superior.

**Atha kho ahameva tattha bhiyyo, yadidaṃ adhipaññaṃ.**

Rather, I am the one who is superior when it comes to the higher wisdom.

**Santi, kassapa, eke samaṇabrāhmaṇā vimuttivādā.**

There are, Kassapa, some ascetics and brahmins who teach freedom.

**Te anekapariyāyena vimuttiyā vaṇṇaṃ bhāsanti.**

They praise freedom in many ways.

**Yāvatā, kassapa, ariyā paramā vimutti, nāhaṃ tattha attano samasamaṃ samanupassāmi, kuto bhiyyo.**

But as far as the highest noble freedom goes, I don't see anyone who's my equal, still less my superior.

**Atha kho ahameva tattha bhiyyo, yadidaṃ adhivimutti.**

Rather, I am the one who is superior when it comes to the higher freedom.

**Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

It's possible that wanderers who follow other paths might say:

**‘Sīhanādaṃ kho samaṇo gotamo nadati, tañca kho suññāgāre nadati, no parisāsū’ti.**

‘The ascetic Gotama only roars his lion's roar in an empty hut, not in an assembly.’

**Te: ‘mā hevan’tissu vacanīyā.**

They should be told, ‘Not so!’

**‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadatī’ti evamassu, kassapa, vacanīyā.**

What should be said is this: ‘The ascetic Gotama roars his lion's roar, and he roars it in the assemblies.’

**Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**



It's possible that wanderers who follow other paths might say:

**‘sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, no ca kho visārado nadatī’ti.**

‘The ascetic Gotama roars his lion’s roar, and he roars it in the assemblies. But he doesn’t roar it boldly.’

**Te: ‘mā hevan’tissu vacanīyā.**

They should be told, ‘Not so!’

**‘Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadatī’ti evamassu, kassapa, vacanīyā.**

What should be said is this: ‘The ascetic Gotama roars his lion’s roar, he roars it in the assemblies, and he roars it boldly.’

**Ṭhānaṃ kho panetaṃ, kassapa, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

It’s possible that wanderers who follow other paths might say:

**‘sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati, visārado ca nadati, no ca kho naṃ pañhaṃ pucchanti ...pe...**

‘The ascetic Gotama roars his lion’s roar, he roars it in the assemblies, and he roars it boldly. But they don’t question him. ...

**pañhañca naṃ pucchanti; no ca kho nesaṃ pañhaṃ puṭṭho byākaroti ...pe...**

Or he doesn’t answer their questions. ...

**pañhañca nesaṃ puṭṭho byākaroti; no ca kho pañhassa veyyākaraṇena cittaṃ ārādheti ...pe...**

Or his answers are not satisfactory. ...

**pañhassa ca veyyākaraṇena cittaṃ ārādheti; no ca kho sotabbaṃ maññanti ...pe...**

Or they don’t think him worth listening to. ...

**sotabbañcassa maññanti; no ca kho sutvā pasīdanti ...pe...**

Or they’re not confident after listening. ...

**sutvā cassa pasīdanti; no ca kho pasannākāraṃ karonti ...pe...**

Or they don’t show their confidence. ...

**pasannākārañca karonti; no ca kho tathattāya paṭipajjanti ...  
pe...**

Or they don't practice accordingly. ...

**tathattāya ca paṭipajjanti; no ca kho paṭipannā ārādhentī'ti.**

Or they don't succeed in their practice.'

**Te: 'mā hevan'tissu vacanīyā.**

They should be told, 'Not so!'

**'Sīhanādañca samaṇo gotamo nadati, parisāsu ca nadati,  
visārado ca nadati, pañhañca naṃ pucchanti, pañhañca nesaṃ  
puṭṭho byākaroti, pañhassa ca veyyākaraṇena cittaṃ ārādheti,  
sotabbañcassa maññanti, sutvā cassa pasīdanti,  
pasannākārañca karonti, tathattāya ca paṭipajjanti, paṭipannā ca  
ārādhentī'ti evamassu, kassapa, vacanīyā.**

What should be said is this: 'The ascetic Gotama roars his lion's roar; he roars it in the assemblies; he roars it boldly; they question him; he answers their questions; his answers are satisfactory; they think him worth listening to; they're confident after listening; they show their confidence; they practice accordingly; and they succeed in their practice.'

## **7. Titthiyaparivāsakathā**

### ***7. The Probation For One Previously Ordained***

**Ekamidāhaṃ, kassapa, samayaṃ rājagahe viharāmi gijjhakūṭe  
pabbate.**

Kassapa, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain.

**Tatra maṃ aññataro tapabrahmacārī nigrodho nāma  
adhijegucche pañhaṃ apucchi.**

There a certain practitioner of self-mortification named Nigrodha asked me about the higher mortification in disgust of sin.

**Tassāhaṃ adhijegucche pañhaṃ puṭṭho byākāsiṃ.**

I answered his question.

**Byākate ca pana me attamano ahosi param viya mattāyā”ti.**

He was extremely happy with my answer.”

**“Ko hi, bhante, bhagavato dhammaṃ sutvā na attamano assa param viya mattāya?**

“Sir, who wouldn’t be extremely happy after hearing the Buddha’s teaching?

**Ahampi hi, bhante, bhagavato dhammaṃ sutvā attamano param viya mattāya.**

For I too am extremely happy after hearing the Buddha’s teaching!

**Abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

Excellent, sir! Excellent!

**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways.

**Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi, dhammañca bhikkhusaṅghaṃ.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti.**

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

**“Yo kho, kassapa, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse**

**parivasati, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya.**

“Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

**Api ca mettha puggalavemattatā veditā”ti.**

However, I have recognized individual differences in this matter.”

**“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhanti pabbajjaṃ, ākaṅkhanti upasampadaṃ, cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti, upasampādenti bhikkhubhāvāya. Ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu, upasampādentu bhikkhubhāvāyā”ti.**

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

**Alattha kho acelo kassapo bhagavato santike pabbajjaṃ, alattha upasampadaṃ.**

And the naked ascetic Kassapa received the going forth, the ordination in the Buddha’s presence.

**Acirūpasampanno kho panāyasmā kassapo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.**

Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved

with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

**Aññataro kho paṇāyasmā kassapo arahataṃ ahoṣīti.**

And Venerable Kassapa became one of the perfected.

**Mahāsīhanādasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.**

## 9. Poṭṭhapādasutta *With Poṭṭhapāda*

### 1. Poṭṭhapādaparibbājakavatthu

#### 1. *On the Wanderer Poṭṭhapāda*

**Evam me sutam—**

So I have heard.

**ekam samayaṃ bhagavā sāvatthiyaṃ viharati jetavane  
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvatthī in Jeta’s Grove,  
Anāthapiṇḍika’s monastery.

**Tena kho pana samayena poṭṭhapādo paribbājako  
samayappavādake tindukācīre ekasālake mallikāya ārāme  
paṭivasati mahatiyā paribbājakaparisāya saddhiṃ tiṃsamattehi  
paribbājakasatehi.**

Now at that time the wanderer Poṭṭhapāda was residing together  
with three hundred wanderers in Mallikā’s single-halled monastery  
for group debates, set among the flaking pale-moon ebony trees.

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā  
pattacīvaramādāya sāvatthiṃ piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and  
robe, entered Sāvatthī for alms.

**Atha kho bhagavato etadahosi:**

Then it occurred to him,

**“atippago kho tāva sāvatthiyaṃ piṇḍāya caritum.**

“It’s too early to wander for alms in Sāvattthī.

**Yannūnāhaṃ yena samayappavādako tindukācīro ekasālako  
mallikāya ārāmo, yena poṭṭhapādo paribbājako  
tenupasaṅkameyyan”ti.**

Why don’t I go to Mallikā’s monastery to visit the wanderer  
Poṭṭhapāda?”

**Atha kho bhagavā yena samayappavādako tindukācīro  
ekasālako mallikāya ārāmo tenupasaṅkami.**

So that’s what he did.

**Tena kho pana samayena poṭṭhapādo paribbājako mahatiyā  
paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā  
uccāsaddamahāsaddāya anekavihiṭaṃ tiracchānakathaṃ  
kathentiyaṃ.**

Now at that time, Poṭṭhapāda was sitting together with a large  
assembly of wanderers making an uproar, a dreadful racket. They  
engaged in all kinds of unworthy talk, such as

**Seyyathidaṃ—rājakathaṃ corakathaṃ mahāmattakathaṃ  
senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ  
pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ  
gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ  
nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ  
sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ  
pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ  
samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.**

talk about kings, bandits, and ministers; talk about armies, threats,  
and wars; talk about food, drink, clothes, and beds; talk about  
garlands and fragrances; talk about family, vehicles, villages, towns,  
cities, and countries; talk about women and heroes; street talk and  
well talk; talk about the departed; motley talk; tales of land and sea;  
and talk about being reborn in this or that state of existence.

**Addasā kho poṭṭhapādo paribbājako bhagavantaṃ dūratova  
āgacchantaṃ;**

Poṭṭhapāda saw the Buddha coming off in the distance,

**disvāna sakam̐ parisam̐ saṇṭhapesi:**

and hushed his own assembly,

**“appasaddā bhonto hontu, mā bhonto saddamakattha.**

“Be quiet, good sirs, don’t make a sound.

**Ayam samaṇo gotamo āgacchati.**

Here comes the ascetic Gotama.

**Appasaddakāmo kho so āyasmā appasaddassa vaṇṇavādī.**

The venerable likes quiet and praises quiet.

**Appeva nāma appasaddam̐ parisam̐ veditvā upasaṅkamitabbam̐ maññeyyā”ti.**

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

**Evam̐ vutte, te paribbājakā tuṇhī ahesum̐.**

Then those wanderers fell silent.

**Atha kho bhagavā yena poṭṭhapādo paribbājako tenupasaṅkami.**

Then the Buddha approached Poṭṭhapāda,

**Atha kho poṭṭhapādo paribbājako bhagavantam̐ etadavoca:**

who said to him,

**“etu kho, bhante, bhagavā.**

“Come, Blessed One!

**Svāgataṃ, bhante, bhagavato.**

Welcome, Blessed One!

**Cirassam̐ kho, bhante, bhagavā imam̐ pariyāyamakāsi, yadidam̐ idhāgamanāya.**

It’s been a long time since you took the opportunity to come here.

**Nisīdatu, bhante, bhagavā, idam̐ āsanam̐ paññattan”ti.**

Please, sir, sit down, this seat is ready.”



**Nisīdi bhagavā paññatte āsane.**

The Buddha sat on the seat spread out,

**Poṭṭhapādopi kho paribbājako aññataraṃ nīcaṃ āsanaṃ  
gahetvā ekamantaṃ nisīdi.**

while Poṭṭhapāda took a low seat and sat to one side.

**Ekamantaṃ nisinnaṃ kho poṭṭhapādaṃ paribbājakaṃ bhagavā  
etadavoca:**

The Buddha said to him,

**“kāya nuttha, poṭṭhapāda, etarahi kathāya sannisinnā, kā ca  
pana vo antarākathā vippakatā”ti?**

“Poṭṭhapāda, what were you sitting talking about just now? What conversation was unfinished?”

## **1.1. Abhisaññānirodhakathā**

### *1.1. On the Cessation of Perception*

**Evaṃ vutte, poṭṭhapādo paribbājako bhagavantaṃ etadavoca:**

When he said this, the wanderer Poṭṭhapāda said to the Buddha,

**“tiṭṭhatesā, bhante, kathā, yāya mayaṃ etarahi kathāya  
sannisinnā.**

“Sir, leave aside what we were sitting talking about just now.

**Nesā, bhante, kathā bhagavato dullabhā bhavissati pacchāpi  
savanāya.**

It won't be hard for you to hear about that later.

**Purimāni, bhante, divasāni purimatarāni, nānātitthiyānaṃ  
samaṇabrāhmaṇānaṃ kotūhalasālāya sannisinnānaṃ  
sannipatitānaṃ abhisaññānirodhe kathā udapādi:**

Sir, a few days ago several ascetics and brahmins who follow various other paths were sitting together at the debating hall, and this discussion came up among them:

**‘kathaṃ nu kho, bho, abhisaññānirodho hotī’ti?**

‘How does the cessation of perception happen?’

**Tatrekacce evamāhaṃsu:**

Some of them said:

**‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipi.**

‘A person’s perceptions arise and cease without cause or reason.

**Yasmiṃ samaye uppajjanti, saññī tasmīṃ samaye hoti.**

When they arise, you become percipient.

**Yasmiṃ samaye nirujjhanti, asaññī tasmīṃ samaye hotī’ti.**

When they cease, you become non-percipient.’

**Ittheke abhisaññānirodhaṃ paññapenti. (1)**

That’s how some describe the cessation of perception.

**Tamañño evamāha:**

But someone else says:

**‘na kho pana metaṃ, bho, evaṃ bhavissati.**

‘That’s not how it is, gentlemen !

**Saññā hi, bho, purisassa attā.**

Perception is a person’s self,

**Sā ca kho upetipi apetipi.**

**Yasmiṃ samaye upeti, saññī tasmīṃ samaye hoti.**

When it enters, you become percipient.

**Yasmiṃ samaye apeti, asaññī tasmīṃ samaye hotī’ti.**

When it departs, you become non-percipient.’

**Ittheke abhisaññānirodhaṃ paññapenti. (2)**

That’s how some describe the cessation of perception.

**Tamañño evamāha:**

But someone else says:

**‘na kho pana metaṃ, bho, evaṃ bhavissati.**

‘That’s not how it is, gentlemen !

**Santi hi, bho, samaṇabrāhmaṇā mahiddhikā mahānubhāvā.**

There are ascetics and brahmins of great power and might.

**Te imassa purisassa saññaṃ upakaḍḍhantipi apakaḍḍhantipi.**

They insert and extract a person’s perception.

**Yasmiṃ samaye upakaḍḍhanti, saññaṃ tasmīṃ samaye hoti.**

When they insert it, you become percipient.

**Yasmiṃ samaye apakaḍḍhanti, asaññaṃ tasmīṃ samaye hotī’ti.**

When they extract it, you become non-percipient.’

**Ittheke abhisaññaṇirodhaṃ paññaṇenti. (3)**

That’s how some describe the cessation of perception.

**Tamañño evamāha:**

But someone else says:

**‘na kho pana metaṃ, bho, evaṃ bhavissati.**

‘That’s not how it is, gentlemen !

**Santi hi, bho, devatā mahiddhikā mahānubhāvā.**

There are deities of great power and might.

**Tā imassa purisassa saññaṃ upakaḍḍhantipi apakaḍḍhantipi.**

They insert and extract a person’s perception.

**Yasmiṃ samaye upakaḍḍhanti, saññaṃ tasmīṃ samaye hoti.**

When they insert it, you become percipient.

**Yasmiṃ samaye apakaḍḍhanti, asaññaṃ tasmīṃ samaye hotī’ti.**

When they extract it, you become non-percipient.’

**Ittheke abhisaññaṇirodhaṃ paññaṇenti. (4)**

That’s how some describe the cessation of perception.

**Tassa mayhaṃ, bhante, bhagavantamyeva ārabha sati  
udapādi:**

That reminded me of the Buddha:

**‘aho nūna bhagavā, aho nūna sugato, yo imesaṃ dhammānaṃ sukusalo’ti.**

‘Surely it must be the Blessed One, the Holy One who is so skilled in such matters.’

**Bhagavā, bhante, kusalo, bhagavā pakataññū abhisaññānirodhassa.**

The Buddha is skilled and well-versed in the cessation of perception.

**Kathaṃ nu kho, bhante, abhisaññānirodho hotī”ti?**

How does the cessation of perception happen?”

## **1.2. Sahetukasaññuppādanirodhakathā**

### *1.2. Perception Arises With a Cause*

**“Tatra, poṭṭhapāda, ye te samaṇabrāhmaṇā evamāhaṃsu:**

“Regarding this, Poṭṭhapāda, those ascetics and brahmins who say that

**‘ahetū appaccayā purisassa saññā uppajjantipi nirujjhantipī’ti, āditova tesāṃ aparaddhaṃ.**

a person’s perceptions arise and cease without cause or reason are wrong from the start.

**Taṃ kissa hetu?**

Why is that?

**Sahetū hi, poṭṭhapāda, sappaccayā purisassa saññā uppajjantipi nirujjhantipī.**

Because a person’s perceptions arise and cease with cause and reason.

**Sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.**

With training, certain perceptions arise and certain perceptions cease.

**Kā ca sikkhā”ti? Bhagavā avoca.**

And what is that training?” said the Buddha.

**“Idha, poṭṭhapāda, tathāgato loke uppajjati araham̐,  
sammāsambuddho ...pe...**

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ...

**Evaṃ kho, poṭṭhapāda, bhikkhu sīlasampanno hoti ...pe...**

That’s how a mendicant is accomplished in ethics. ...

**tassime pañcanīvaraṇe pahīne attani samanupassato pāmojjaṃ  
jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati,  
passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.**

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

**So vivicceva kāmehi, vivicca akusalehi dhammehi, savitakkaṃ  
savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ  
upasampajja viharati.**

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Tassa yā purimā kāmasaññā, sā nirujjhati.**

The sensual perception that they had previously ceases.

**Vivekajapītisukhasukhumasaccasaññā tasmim̐ samaye hoti,  
vivekajapītisukhasukhumasaccasaññīyeva tasmim̐ samaye hoti.**

At that time they have a subtle and true perception of the rapture and bliss born of seclusion.

**Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.**

That’s how, with training, certain perceptions arise and certain perceptions cease.

**Ayaṃ sikkhā”ti bhagavā avoca.**

And this is that training,” said the Buddha.

**“Puna caparaṃ, poṭṭhapāda, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.**

“Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Tassa yā purimā vivekajapītisukhasukhumasaccasaññā, sā nirujjhati.**

The subtle and true perception of the rapture and bliss born of seclusion that they had previously ceases.

**Samādhijapītisukhasukhumasaccasaññā tasmim̐ samaye hoti, samādhijapītisukhasukhumasaccasaññīyeva tasmim̐ samaye hoti.**

At that time they have a subtle and true perception of the rapture and bliss born of immersion.

**Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.**

That’s how, with training, certain perceptions arise and certain perceptions cease.

**Ayampi sikkhā”ti bhagavā avoca.**

And this is that training,” said the Buddha.

**“Puna caparaṃ, poṭṭhapāda, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti, tatiyaṃ jhānaṃ upasampajja viharati.**

“Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

**Tassa yā purimā samādhijapītisukhasukhumasaccasaññā, sā nirujjhati.**

The subtle and true perception of the rapture and bliss born of immersion that they had previously ceases.

**Upekkhāsukhasukhumasaccasaññā tasmim samaye hoti, upekkhāsukhasukhumasaccasaññīyeva tasmim samaye hoti.**

At that time they have a subtle and true perception of equanimous bliss.

**Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.**

That's how, with training, certain perceptions arise and certain perceptions cease.

**Ayampi sikkhā”ti bhagavā avoca.**

And this is that training,” said the Buddha.

**“Puna caparaṃ, poṭṭhapāda, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.**

“Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Tassa yā purimā upekkhāsukhasukhumasaccasaññā, sā nirujjhati.**

The subtle and true perception of equanimous bliss that they had previously ceases.

**Adukkhamasukhasukhumasaccasaññā tasmim samaye hoti, adukkhamasukhasukhumasaccasaññīyeva tasmim samaye hoti.**

At that time they have a subtle and true perception of neutral feeling.

**Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.**

That's how, with training, certain perceptions arise and certain perceptions cease.

**Ayampi sikkhā”ti bhagavā avoca.**

And this is that training,” said the Buddha.

**“Puna caparaṃ, poṭṭhapāda, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsānañcāyatanaṃ upasampajja viharati.**

“Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

**Tassa yā purimā rūpasaññā, sā nirujjhati.**

The perception of luminous form that they had previously ceases.

**Ākāsānañcāyatanasukhumasaccasaññā tasmim samaye hoti, ākāsānañcāyatanasukhumasaccasaññīyeva tasmim samaye hoti.**

At that time they have a subtle and true perception of the dimension of infinite space.

**Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.**

That’s how, with training, certain perceptions arise and certain perceptions cease.

**Ayampi sikkhā”ti bhagavā avoca.**

And this is that training,” said the Buddha.

**“Puna caparaṃ, poṭṭhapāda, bhikkhu sabbaso ākāsānañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanaṃ upasampajja viharati.**

“Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

**Tassa yā purimā ākāsānañcāyatanasukhumasaccasaññā, sā nirujjhati.**



The subtle and true perception of the dimension of infinite space that they had previously ceases.

**Viññāṇaṇcāyatanaśukhumasaccasaññā tasmim samaye hoti, viññāṇaṇcāyatanaśukhumasaccasaññīyeva tasmim samaye hoti.**

At that time they have a subtle and true perception of the dimension of infinite consciousness.

**Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.**

That's how, with training, certain perceptions arise and certain perceptions cease.

**Ayampi sikkhā”ti bhagavā avoca.**

And this is that training,” said the Buddha.

**“Puna caparaṃ, poṭṭhapāda, bhikkhu sabbaso viññāṇaṇcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati.**

“Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness.

**Tassa yā purimā viññāṇaṇcāyatanaśukhumasaccasaññā, sā nirujjhati.**

The subtle and true perception of the dimension of infinite consciousness that they had previously ceases.

**Ākiñcaññāyatanaśukhumasaccasaññā tasmim samaye hoti, ākiñcaññāyatanaśukhumasaccasaññīyeva tasmim samaye hoti.**

At that time they have a subtle and true perception of the dimension of nothingness.

**Evampi sikkhā ekā saññā uppajjati, sikkhā ekā saññā nirujjhati.**

That's how, with training, certain perceptions arise and certain perceptions cease.

**Ayampi sikkhā”ti bhagavā avoca.**

And this is that training,” said the Buddha.

**“Yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, so tato amutra tato amutra anupubbena saññaggaṃ phusati.**

“Poṭṭhapāda, from the time a mendicant here takes responsibility for their own perception, they proceed from one stage to the next, gradually reaching the peak of perception.

**Tassa saññagge t̥hitassa evaṃ hoti:**

Standing on the peak of perception they think,

**‘cetayamānassa me pāpiyo, acetayamānassa me seyyo.**

‘Intentionality is bad for me, it’s better to be free of it.

**Ahañceva kho pana ceteyyaṃ, abhisaṅkhareyyaṃ, imā ca me saññā nirujjheyyaṃ, aññā ca oḷārikā saññā uppajjeyyaṃ;**

For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise.

**yannūnāhaṃ na ceva ceteyyaṃ na ca abhisaṅkhareyyan’ti.**

Why don’t I neither make a choice nor form an intention?’

**So na ceva ceteti, na ca abhisaṅkharoti.**

They neither make a choice nor form an intention.

**Tassa acetayato anabhisaṅkharoto tā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti.**

Those perceptions cease in them, and other coarser perceptions don’t arise.

**So nirodhaṃ phusati.**

They touch cessation.

**Evaṃ kho, poṭṭhapāda, anupubbābhisaññānirodhasampajānasamāpatti hoti.**

And that, Poṭṭhapāda, is how the gradual cessation of perception is attained with awareness.

**Taṃ kiṃ maññasi, poṭṭhapāda,**

What do you think, Poṭṭhapāda?

**api nu te ito pubbe evarūpā**

**anupubbābhisaññānirodhasampajānasamāpatti sutapubbā”ti?**

Have you ever heard of this before?”

**“No hetam, bhante.**

“No, sir.

**Evaṃ kho ahaṃ, bhante, bhagavato bhāsitaṃ ājānāmi:**

This is how I understand what the Buddha said:

**‘yato kho, poṭṭhapāda, bhikkhu idha sakasaññī hoti, so tato amutra tato amutra anupubbena saññaggaṃ phusati,**

‘From the time a mendicant here takes responsibility for their own perception, they proceed from one stage to the next, gradually reaching the peak of perception.

**tassa saññagge ṭhitassa evaṃ hoti:**

Standing on the peak of perception they think,

**“cetayamānassa me pāpiyo, acetayamānassa me seyyo.**

“Intentionality is bad for me, it’s better to be free of it.

**Ahañceva kho pana ceteyyaṃ abhisaṅkhareyyaṃ, imā ca me saññā nirujjheyyaṃ, aññā ca oḷārikā saññā uppajjeyyaṃ;**

For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise.

**yannūnāhaṃ na ceva ceteyyaṃ, na ca abhisaṅkhareyyaṃ”ti.**

Why don’t I neither make a choice nor form an intention?”

**So na ceva ceteti, na cābhisaṅkharoti, tassa acetayato anabhisaṅkharoto ṭā ceva saññā nirujjhanti, aññā ca oḷārikā saññā na uppajjanti.**

Those perceptions cease in them, and other coarser perceptions don’t arise.

**So nirodhaṃ phusati.**

They touch cessation.

**Evaṃ kho, poṭṭhapāda,**

**anupubbābhisaññānirodhasampajānasamāpatti hotī”ti.**

And that is how the gradual cessation of perception is attained with awareness.”

**“Evaṃ, poṭṭhapādā”ti.**

“That’s right, Poṭṭhapāda.”

**“Ekaññeva nu kho, bhante, bhagavā saññaggaṃ paññapeti,  
udāhu puthūpi saññagge paññapetī”ti?**

“Does the Buddha describe just one peak of perception, or many?”

**“Ekampi kho ahaṃ, poṭṭhapāda, saññaggaṃ paññapemi,  
puthūpi saññagge paññapemī”ti.**

“I describe the peak of perception as both one and many.”

**“Yathā kathaṃ pana, bhante, bhagavā ekampi saññaggaṃ  
paññapeti, puthūpi saññagge paññapetī”ti?**

“But sir, how do you describe it as one peak and as many?”

**“Yathā yathā kho, poṭṭhapāda, nirodhaṃ phusati tathā tathāhaṃ  
saññaggaṃ paññapemi.**

“I describe the peak of perception according to the specific manner in which one touches cessation.

**Evaṃ kho ahaṃ, poṭṭhapāda, ekampi saññaggaṃ paññapemi,  
puthūpi saññagge paññapemī”ti.**

That’s how I describe the peak of perception as both one and many.”

**“Saññā nu kho, bhante, paṭhamāṃ uppajjati, pacchā ñāṇaṃ,  
udāhu ñāṇaṃ paṭhamāṃ uppajjati, pacchā saññā, udāhu saññā  
ca ñāṇaṃ apubbaṃ acarimaṃ uppajjantī”ti?**

“But sir, does perception arise first and knowledge afterwards? Or does knowledge arise first and perception afterwards? Or do they both arise at the same time?”

**“Saññā kho, poṭṭhapāda, paṭhamāṃ uppajjati, pacchā ñāṇaṃ,  
saññuppādā ca pana ñāṇuppādo hoti.**

“Perception arises first and knowledge afterwards. The arising of perception leads to the arising of knowledge.

**So evaṃ pajānāti:**

They understand,

**‘idappaccayā kira me ñāṇaṃ udapādī’ti.**

‘My knowledge arose from a specific condition.’

**Iminā kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ—**

That is a way to understand how

**yathā saññā paṭhamam uppajjati, pacchā ñāṇaṃ, saññuppadā ca pana ñāṇuppadō hotī’ti.**

perception arises first and knowledge afterwards; that the arising of perception leads to the arising of knowledge.”

### **1.3. Saññāattakathā**

#### *1.3. Perception and the Self*

**“Saññā nu kho, bhante, purisassa attā, udāhu aññā saññā añño attā”ti?**

“Sir, is perception a person’s self, or are perception and self different things?”

**“Kaṃ pana tvaṃ, poṭṭhapāda, attānaṃ paccesi”ti?**

“But Poṭṭhapāda, do you believe in a self?”

**“Oḷārikaṃ kho ahaṃ, bhante, attānaṃ paccemi rūpiṃ cātumahābhūtikaṃ kabalīkārāhārabhakkhaṃ”ti.**

“I believe in a substantial self, sir, which is physical, made up of the four primary elements, and consumes solid food.”

**“Oḷāriko ca hi te, poṭṭhapāda, attā abhavissa rūpī cātumahābhūtiko kabalīkārāhārabhakkho. Evaṃ santaṃ kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.**

“Suppose there were such a substantial self, Poṭṭhapāda. In that case, perception would be one thing, the self another.

**Tadamināpetam, poṭṭhapāda, pariyāyena veditabbam yathā aññāva saññā bhavissati añño attā.**

Here is another way to understand how perception and self are different things.

**Tiṭṭhateva sāyaṃ, poṭṭhapāda, oḷāriko attā rūpī cātumahābhūtika kabalīkārāhārabhakkho, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.**

So long as that substantial self remains, still some perceptions arise in a person and others cease.

**Iminā kho etaṃ, poṭṭhapāda, pariyāyena veditabbam yathā aññāva saññā bhavissati añño attā”ti.**

That is a way to understand how perception and self are different things.”

**“Manomayaṃ kho ahaṃ, bhante, attānaṃ paccemi sabbaṅgapaccaṅgiṃ ahīnindriyaṃ”ti.**

“Sir, I believe in a mind-made self which is complete in all its various parts, not deficient in any faculty.”

**“Manomayo ca hi te, poṭṭhapāda, attā abhavissa sabbaṅgapaccaṅgī ahīnindriyo, evaṃ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.**

“Suppose there were such a mind-made self, Poṭṭhapāda. In that case, perception would be one thing, the self another.

**Tadamināpetam, poṭṭhapāda, pariyāyena veditabbam yathā aññāva saññā bhavissati añño attā.**

Here is another way to understand how perception and self are different things.

**Tiṭṭhateva sāyaṃ, poṭṭhapāda, manomayo attā sabbaṅgapaccaṅgī ahīnindriyo, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjhanti.**

So long as that mind-made self remains, still some perceptions arise in a person and others cease.

**Imināpi kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.**

That too is a way to understand how perception and self are different things.”

**“Arūpiṃ kho ahaṃ, bhante, attānaṃ paccemi saññāmayan”ti.**

“Sir, I believe in a non-physical self which is made of perception.”

**“Arūpī ca hi te, poṭṭhapāda, attā abhaviṣsa saññāmayo, evaṃ santampi kho te, poṭṭhapāda, aññāva saññā bhavissati añño attā.**

“Suppose there were such a non-physical self, Poṭṭhapāda. In that case, perception would be one thing, the self another.

**Tadamināpetam, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā.**

Here is another way to understand how perception and self are different things.

**Tiṭṭhateva sāyaṃ, poṭṭhapāda, arūpī attā saññāmayo, atha imassa purisassa aññā ca saññā uppajjanti, aññā ca saññā nirujjanti.**

So long as that non-physical self remains, still some perceptions arise in a person and others cease.

**Imināpi kho etaṃ, poṭṭhapāda, pariyāyena veditabbaṃ yathā aññāva saññā bhavissati añño attā”ti.**

That too is a way to understand how perception and self are different things.”

**“Sakkā panetaṃ, bhante, mayā ñātuṃ:**

“But, sir, am I able to know whether

**‘saññā purisassa attā’ti vā ‘aññāva saññā añño attā’ti vā”ti?**

perception is a person's self, or whether perception and self are different things?"

**“Dujjānaṃ kho etaṃ, poṭṭhapāda, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:**

“It's hard for you to understand this, since you have a different view, creed, preference, practice, and tradition.”

**‘saññā purisassa attā’ti vā, ‘aññāva saññā añño attāti’ vā”ti.**

**“Sacetaṃ, bhante, mayā dujjānaṃ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena:**

“Well, if that's the case, sir,

**‘saññā purisassa attā’ti vā, ‘aññāva saññā añño attā’ti vā;**

**kiṃ pana, bhante, ‘sassato loko, idameva saccaṃ moghamaññaṃ”’ti?**

then is this right: ‘The cosmos is eternal. This is the only truth, anything else is wrong’?”

**“Abyākataṃ kho etaṃ, poṭṭhapāda, mayā:**

“This has not been declared by me, Poṭṭhapāda.”

**‘sassato loko, idameva saccaṃ moghamaññaṃ”’ti.**

**“Kiṃ pana, bhante, ‘asassato loko, idameva saccaṃ moghamaññaṃ”’ti?**

“Then is this right: ‘The cosmos is not eternal. This is the only truth, anything else is wrong’?”

**“Etampi kho, poṭṭhapāda, mayā abyākataṃ:**

“This too has not been declared by me.”

**‘asassato loko, idameva saccaṃ moghamaññaṃ”’ti.**



**“Kiṃ pana, bhante, ‘antavā loko ...pe...**

**“Then is this right: ‘The cosmos is finite ...’ ...**

**‘anantavā loko ...**

**‘The cosmos is infinite ...’ ...**

**‘taṃ jīvaṃ taṃ sarīraṃ ...**

**‘The soul and the body are the same thing ...’ ...**

**‘aññaṃ jīvaṃ aññaṃ sarīraṃ ...**

**‘The soul and the body are different things ...’ ...**

**‘hoti tathāgato paraṃ maraṇā ...**

**‘A Realized One exists after death ...’ ...**

**‘na hoti tathāgato paraṃ maraṇā ...**

**‘A Realized One doesn’t exist after death ...’ ...**

**‘hoti ca na ca hoti tathāgato paraṃ maraṇā ...**

**‘A Realized One both exists and doesn’t exist after death ...’ ...**

**‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’”ti?**

**‘A Realized One neither exists nor doesn’t exist after death. This is the only truth, anything else is wrong’?”**

**“Etampi kho, poṭṭhapāda, mayā abyākataṃ:**

**“This too has not been declared by me.”**

**‘neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’”ti.**

**“Kasmā panetaṃ, bhante, bhagavatā abyākatan”ti?**

**“Why haven’t these things been declared by the Buddha?”**

**“Na hetam, poṭṭhapāda, atthasaṃhitam na dhammasaṃhitam  
nādi brahmacariyakam, na nibbidāya na virāgāya na nirodhāya  
na upasamāya na abhiññāya na sambodhāya na nibbānāya  
saṃvattati,**

“Because they’re not beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**tasmā etaṃ mayā abyākatan”ti.**

That’s why I haven’t declared them.”

**“Kiṃ pana, bhante, bhagavatā byākatan”ti?**

“Then what has been declared by the Buddha?”

**“Idaṃ dukkhanti kho, poṭṭhapāda, mayā byākataṃ. Ayaṃ dukkhasamudayoti kho, poṭṭhapāda, mayā byākataṃ. Ayaṃ dukkhanirodhoti kho, poṭṭhapāda, mayā byākataṃ. Ayaṃ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā byākatan”ti.**

“I have declared this: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

**“Kasmā panetaṃ, bhante, bhagavatā byākatan”ti?**

“Why have these things been declared by the Buddha?”

**“Etañhi, poṭṭhapāda, atthasaṃhitā, etaṃ dhammasaṃhitā, etaṃ ādibrahmacariyakā, etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati;**

“Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**tasmā etaṃ mayā byākatan”ti.**

That’s why I have declared them.”

**“Evametaṃ, bhagavā, evametaṃ, sugata.**

“That’s so true, Blessed One! That’s so true, Holy One!

**Yassadāni, bhante, bhagavā kālaṃ maññatī”ti.**

Please, sir, go at your convenience.”

**Atha kho bhagavā ut̐thāyāsanā pakkāmi.**

Then the Buddha got up from his seat and left.

**Atha kho te paribbājakā acirapakkantassa bhagavato  
poṭṭhapādaṃ paribbājakaṃ samantato vācā sannitodakena  
sañjhabbharimakāṃsu:**

Soon after the Buddha left, those wanderers gave Poṭṭhapāda a comprehensive tongue-lashing,

**“evameva panāyaṃ bhavaṃ poṭṭhapādo yaññadeva samaṇo  
gotamo bhāsatī, taṃ tadevassa abbhanumodati:**

“No matter what the ascetic Gotama says, Poṭṭhapāda agrees with him:

**‘evametaṃ, bhagavā, evametaṃ, sugatā’ti.**

‘That’s so true, Blessed One! That’s so true, Holy One!’

**Na kho pana mayaṃ kiñci samaṇassa gotamassa ekaṃsikaṃ  
dhammaṃ desitaṃ ājānāma:**

We understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether the cosmos is eternal and so on.”

**‘sassato loko’ti vā, ‘asassato loko’ti vā, ‘antavā loko’ti vā,  
‘anantavā loko’ti vā, ‘taṃ jīvaṃ taṃ sarīraṃ’ti vā, ‘aññaṃ jīvaṃ  
aññaṃ sarīraṃ’ti vā, ‘hoti tathāgato paraṃ maraṇā’ti vā, ‘na hoti  
tathāgato paraṃ maraṇā’ti vā, ‘hoti ca na ca hoti tathāgato  
paraṃ maraṇā’ti vā, ‘neva hoti na na hoti tathāgato paraṃ  
maraṇā’ti vā”ti.**

**Evaṃ vutte, poṭṭhapādo paribbājako te paribbājake etadavoca:**

When they said this, Poṭṭhapāda said to them,

**“ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṃsikaṃ  
dhammaṃ desitaṃ ājānāmi:**

“I too understand that the ascetic Gotama didn’t make any definitive statement at all regarding whether the cosmos is eternal and so on.

**‘sassato loko’ti vā, ‘asassato loko’ti vā ...pe...**

**‘neva hoti na na hoti tathāgato param̐ maraṇā’ti vā;**

**api ca samaṇo gotamo bhūtaṁ tacchaṁ tathaṁ paṭipadaṁ  
paññapeti dhammaṭṭhitataṁ dhammaniyāmataṁ.**

Nevertheless, the practice that he describes is true, real, and accurate. It is the regularity of natural principles, the invariance of natural principles.

**Bhūtaṁ kho pana tacchaṁ tathaṁ paṭipadaṁ paññapentassa  
dhammaṭṭhitataṁ dhammaniyāmataṁ, kathañhi nāma mādiso  
viññū samaṇassa gotamassa subhāsitaṁ subhāsitato  
nābbhanumodeyyā”ti?**

So how could a sensible person such as I not agree that what was well spoken by the ascetic Gotama was in fact well spoken?”

## **2. Cittahatthisāriputtapoṭṭhapādavatthu**

### **2. On Citta Hatthisāriputta**

**Atha kho dvīhatīhassa accayena citto ca hatthisāriputto  
poṭṭhapādo ca paribbājako yena bhagavā tenupasaṅkamim̐su;  
upasaṅkamtivā citto hatthisāriputto bhagavantaṁ abhivādetvā  
ekamantaṁ nisīdi.**

Then after two or three days had passed, Citta Hatthisāriputta and Poṭṭhapāda went to see the Buddha. Citta Hatthisāriputta bowed and sat down to one side.

**Poṭṭhapādo pana paribbājako bhagavatā saddhiṁ sammodi.  
Sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekamantaṁ  
nisīdi.**

But the wanderer Poṭṭhapāda exchanged greetings with the Buddha, and when the greetings and polite conversation were over, he sat down to one side.

**Ekamantaṁ nisinno kho poṭṭhapādo paribbājako bhagavantaṁ  
etadavoca:**

Poṭṭhapāda told the Buddha what had happened after he left. The Buddha said:

**“tadā maṃ, bhante, te paribbājakā acirapakkantassa bhagavato samantato vācāsannitodakena sañjhabbharimakāṃsu:**

**‘evameva panāyaṃ bhavaṃ poṭṭhapādo yaññadeva samaṇo gotamo bhāsatī, taṃ tadevassa abbhanumodati:**

**“evametaṃ, bhagavā, evametaṃ, sugatā”ti.**

**Na kho pana mayaṃ kiñci samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāma:**

**“sassato loko”ti vā, “asassato loko”ti vā, “antavā loko”ti vā, “anantavā loko”ti vā, “taṃ jīvaṃ taṃ sarīraṃ”ti vā, “aññaṃ jīvaṃ aññaṃ sarīraṃ”ti vā, “hoti tathāgato paraṃ maraṇā”ti vā, “na hoti tathāgato paraṃ maraṇā”ti vā, “hoti ca na ca hoti tathāgato paraṃ maraṇā”ti vā, “neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā’ti.**

**Evaṃ vuttāhaṃ, bhante, te paribbājake etadavocaṃ:**

**‘ahampi kho, bho, na kiñci samaṇassa gotamassa ekaṃsikaṃ dhammaṃ desitaṃ ājānāmi:**

**“sassato loko”ti vā, “asassato loko”ti vā ...pe...**

**“neva hoti na na hoti tathāgato paraṃ maraṇā”ti vā;**

**api ca samaṇo gotamo bhūtaṃ tacchaṃ tathaṃ paṭipadaṃ paññapeti dhammaṭṭhitataṃ dhammaniyāmataṃ.**

**Bhūtaṃ kho pana tacchaṃ tathaṃ paṭipadaṃ paññapentassa dhammaṭṭhitataṃ dhammaniyāmataṃ, kathañhi nāma mādiso viññū samaṇassa gotamassa subhāsitaṃ subhāsitato nābbhanumodeyyā”ti?**

**“Sabbeva kho ete, poṭṭhapāda, paribbājakā andhā acakkhukā;**

**“All those wanderers, Poṭṭhapāda, are blind and sightless.**

**tvaṃyeva nesaṃ eko cakkhumā.**

You are the only one who sees.

**Ekamsikāpi hi kho, poṭṭhapāda, mayā dhammā desitā paññattā;**

For I have taught and pointed out both things that are definitive

**anekamsikāpi hi kho, poṭṭhapāda, mayā dhammā desitā  
paññattā.**

and things that are not definitive.

**Katame ca te, poṭṭhapāda, mayā anekamsikā dhammā desitā  
paññattā?**

And what things have I taught and pointed out that are not definitive?

**‘Sassato loko’ti kho, poṭṭhapāda, mayā anekamsiko dhammo  
desito paññatto;**

‘The cosmos is eternal’ ...

**‘asassato loko’ti kho, poṭṭhapāda, mayā anekamsiko dhammo  
desito paññatto;**

‘The cosmos is not eternal’ ...

**‘antavā loko’ti kho, poṭṭhapāda ...pe...**

‘The cosmos is finite’ ...

**‘anantavā loko’ti kho, poṭṭhapāda ...**

‘The cosmos is infinite’ ...

**‘taṃ jīvaṃ taṃ sarīraṃ’ti kho, poṭṭhapāda ...**

‘The soul is the same thing as the body’ ...

**‘aññaṃ jīvaṃ aññaṃ sarīraṃ’ti kho, poṭṭhapāda ...**

‘The soul and the body are different things’ ...

**‘hoti tathāgato paramā maraṇā’ti kho, poṭṭhapāda ...**

‘A Realized One exists after death’ ...

**na hoti tathāgato paramā maraṇā’ti kho, poṭṭhapāda ...**

‘A Realized One doesn’t exist after death’ ...

**‘hoti ca na ca hoti tathāgato paramā maraṇā’ti kho, poṭṭhapāda ...**

‘A Realized One both exists and doesn’t exist after death’ ...

**‘neva hoti na na hoti tathāgato param̐ maraṇā’ti kho,  
poṭṭhapāda, mayā anekaṃsiko dhammo desito paññatto.**  
‘A Realized One neither exists nor doesn’t exist after death.’

**Kasmā ca te, poṭṭhapāda, mayā anekaṃsikā dhammā desitā  
paññattā?**

And why haven’t I taught and pointed out such things that are not definitive?

**Na hete, poṭṭhapāda, atthasaṃhitā na dhammasaṃhitā na  
āḍibrahmacariyakā na nibbidāya na virāgāya na nirodhāya na  
upasaṃyāya na abhiññāya na sambodhāya na nibbānāya  
saṃvattanti.**

Because those things aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Tasmā te mayā anekaṃsikā dhammā desitā paññattā.**  
That’s why I haven’t taught and pointed them out.

## **2.1. Ekaṃsikadhammā**

### *2.1. Things That Are Definitive*

**Katame ca te, poṭṭhapāda, mayā ekaṃsikā dhammā desitā  
paññattā?**

And what things have I taught and pointed out that are definitive?

**Idaṃ dukkhanti kho, poṭṭhapāda, mayā ekaṃsiko dhammo  
desito paññatto.**

‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.”

**Ayaṃ dukkhasamudayoti kho, poṭṭhapāda, mayā ekaṃsiko  
dhammo desito paññatto.**

**Ayaṃ dukkhanirodhoti kho, poṭṭhapāda, mayā ekaṃsiko dhammo desito paññatto.**

**Ayaṃ dukkhanirodhagāminī paṭipadāti kho, poṭṭhapāda, mayā ekaṃsiko dhammo desito paññatto.**

**Kasmā ca te, poṭṭhapāda, mayā ekaṃsikā dhammā desitā paññattā?**

And why have I taught and pointed out such things that are definitive?

**Ete hi, poṭṭhapāda, atthasaṃhitā, ete dhammasaṃhitā, ete ādibrahmacariyakā ete nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.**

Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Tasmā te mayā ekaṃsikā dhammā desitā paññattā.**

That's why I have taught and pointed them out.

**Santi, poṭṭhapāda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

**‘ekantasukhī attā hoti arogo paraṃ maraṇā’ti.**

‘The self is exclusively happy and is sound after death.’

**Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**

I go up to them and say,

**‘saccaṃ kira tumhe āyasmanto evaṃvādino evaṃdiṭṭhino:**

‘Is it really true that this is the venerables’ view?’

**“ekantasukhī attā hoti arogo paraṃ maraṇā””ti?**

**Te ce me evaṃ puṭṭhā ‘āmā’ti paṭijānanti.**

And they answer, ‘Yes’.



**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ  
passaṃ viharathā’ti?**

‘But do you meditate knowing and seeing an exclusively happy world?’

**Iti puṭṭhā ‘no’ti vadanti.**

Asked this, they say, ‘No.’

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘api pana tumhe āyasmanto ekaṃ vā rattiṃ ekaṃ vā divasaṃ  
upaḍḍhaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekantasukhiṃ  
attānaṃ sañjānātha’ti?**

‘But have you perceived an exclusively happy self for a single day or night, or even half a day or night?’

**Iti puṭṭhā ‘no’ti vadanti.**

Asked this, they say, ‘No.’

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘api pana tumhe āyasmanto jānātha:**

‘But do you know

**“ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa  
sacchikiriyāyā”’ti?**

a path and a practice to realize an exclusively happy world?’

**Iti puṭṭhā ‘no’ti vadanti.**

Asked this, they say, ‘No.’

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ upapannā, tāsaṃ bhāsamānānaṃ saddaṃ suṇātha:**

‘But have you ever heard the voice of the deities reborn in an exclusively happy world saying,

**“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā, ekantasukhassa lokassa sacchikiriyāya;**

“Practice well, dear sirs, practice directly so as to realize an exclusively happy world.

**mayampi hi, mārisā, evaṃpaṭipannā ekantasukhaṃ lokaṃ upapannā”’ti?**

For this is how we practiced, and we were reborn in an exclusively happy world”?’

**Iti puṭṭhā ‘no’ti vadanti.**

Asked this, they say, ‘No.’

**Taṃ kiṃ maññasi, poṭṭhapāda,**

What do you think, Poṭṭhapāda?

**nanu evaṃ sante tesaṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatī”’ti?**

This being so, doesn’t what they say turn out to have no demonstrable basis?”

**“Addhā kho, bhante, evaṃ sante tesaṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatī”’ti.**

“Clearly that’s the case, sir.”

**“Seyyathāpi, poṭṭhapāda, puriso evaṃ vadeyya:**

“Suppose, Poṭṭhapāda, a man were to say:

**‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi taṃ kāmeme’ti.**

‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

**Tamenam evam vadeyyum:**

They'd say to him,

**'ambho purisa, yam tvaṃ janapadakalyāṇiṃ icchasi kāmesi,  
jānāsi taṃ janapadakalyāṇiṃ khattiyī vā brāhmaṇī vā vessī vā  
suddī vā'ti?**

'Mister, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a merchant, or a worker?'

**Iti puṭṭho 'no'ti vadeyya.**

Asked this, he'd say, 'No.'

**Tamenam evam vadeyyum:**

They'd say to him,

**'ambho purisa, yam tvaṃ janapadakalyāṇiṃ icchasi kāmesi,  
jānāsi taṃ janapadakalyāṇiṃ evaṃnāmā evaṃgottāti vā, dīghā  
vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti,  
amukasmim gāme vā nigame vā nagare vā'ti?**

'Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?'

**Iti puṭṭho 'no'ti vadeyya.**

Asked this, he'd say, 'No.'

**Tamenam evam vadeyyum:**

They'd say to him,

**'ambho purisa, yam tvaṃ na jānāsi na passasi, taṃ tvaṃ  
icchasi kāmesi'ti?**

'Mister, do you desire someone who you've never even known or seen?'

**Iti puṭṭho 'āmā'ti vadeyya.**

Asked this, he'd say, 'Yes.'

**Taṃ kiṃ maññasi, poṭṭhapāda,**

What do you think, Poṭṭhapāda?

**nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?**

This being so, doesn't that man's statement turn out to have no demonstrable basis?"

**“Addhā kho, bhante, evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.**

“Clearly that's the case, sir.”

**“Evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

“In the same way, the ascetics and brahmins who have those various doctrines and views ...

**‘ekantasukhī attā hoti arogo paraṃ maraṇā’ti.**

**Tyāhaṃ upasaṅkamtivā evaṃ vadāmi:**

**‘saccaṃ kira tumhe āyasmanto evaṃvādinō evaṃdiṭṭhino:**

**“ekantasukhī attā hoti arogo paraṃ maraṇā””ti?**

**Te ce me evaṃ puṭṭhā ‘āma’ti paṭijānanti.**

**Tyāhaṃ evaṃ vadāmi:**

**‘api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ passaṃ viharathā’ti?**

**Iti puṭṭhā ‘no’ti vadanti.**

**Tyāhaṃ evaṃ vadāmi:**

**‘api pana tumhe āyasmanto ekaṃ vā rattiṃ ekaṃ vā divasaṃ upaḍḍhaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekantasukhiṃ attānaṃ sañjānāthā’ti?**

**Iti puṭṭhā ‘no’ti vadanti.**

**Tyāhaṃ evaṃ vadāmi:**

**‘api pana tumhe āyasmanto jānātha:**

**“ayaṃ maggo ayaṃ paṭipadā ekantasukhassa lokassa  
sacchikiriyāyā”’ti?**

**Iti puṭṭhā ‘no’ti vadanti.**

**Tyāhaṃ evaṃ vadāmi:**

**‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ  
upapannā, tāsaṃ bhāsamānānaṃ saddaṃ suṇātha:**

**“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā,  
ekantasukhassa lokassa sacchikiriyāya;**

**mayampi hi, mārisā, evaṃpaṭipannā ekantasukhaṃ lokaṃ  
upapannā”’ti?**

**Iti puṭṭhā ‘no’ti vadanti.**

**Taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tesaṃ  
samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjatī”’ti?**  
Doesn’t what they say turn out to have no demonstrable basis?”

**“Addhā kho, bhante, evaṃ sante tesaṃ samaṇabrāhmaṇānaṃ  
appāṭihīrakataṃ bhāsitaṃ sampajjatī”’ti.**  
“Clearly that’s the case, sir.”

**“Seyyathāpi, poṭṭhapāda, puriso cātumahāpathe nisseṇiṃ  
kareyya pāsādassa ārohaṇāya.**

“Suppose a man was to build a ladder at the crossroads for climbing  
up to a stilt longhouse.

**Tamenaṃ evaṃ vadeyyuṃ:**

They’d say to him,

**‘ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ  
karosi, jānāsi taṃ pāsādaṃ puratthimāya vā disāya dakkhiṇāya**

**vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā  
nīco vā majjhimo vā’ti?**

‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

**Iti puṭṭho ‘no’ti vadeyya.**

Asked this, he’d say, ‘No.’

**Tamenam evam vadeyyum:**

They’d say to him,

**‘ambho purisa, yam tvaṃ na jānāsi na passasi, tassa tvaṃ  
pāsādassa ārohaṇāya nissenim karosī’ti?**

‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’

**Iti puṭṭho ‘āmā’ti vadeyya.**

Asked this, he’d say, ‘Yes.’

**Tam kim maññasi, poṭṭhapāda,**

What do you think, Poṭṭhapāda?

**nanu evam sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ  
sampajjati”ti?**

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

**“Addhā kho, bhante, evam sante tassa purisassa  
appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.**

“Clearly that’s the case, sir.”

**“Evameva kho, poṭṭhapāda, ye te samaṇabrāhmaṇā evaṃvādinō  
evaṃdiṭṭhino:**

“In the same way, the ascetics and brahmins who have those various doctrines and views ...

**‘ekantasukhī attā hoti arogo param maraṇā’ti.**

**Tyāhaṃ upasaṅkamtivā evaṃ vadāmi:**

**‘saccaṃ kira tumhe āyasmanto evaṃvādinō evaṃdiṭṭhino:**

**“ekantasukhī attā hoti arogo paraṃ maraṇā”’ti?**

**Te ce me evaṃ puṭṭhā ‘āmā’ti paṭijānanti.**

**Tyāhaṃ evaṃ vadāmi:**

**‘api pana tumhe āyasmanto ekantasukhaṃ lokaṃ jānaṃ  
passaṃ viharathā’ti?**

**Iti puṭṭhā ‘no’ti vadanti.**

**Tyāhaṃ evaṃ vadāmi:**

**‘api pana tumhe āyasmanto ekaṃ vā rattiṃ ekaṃ vā divasaṃ  
upaḍḍhaṃ vā rattiṃ upaḍḍhaṃ vā divasaṃ ekantasukhiṃ  
attānaṃ sañjānātha’ti?**

**Iti puṭṭhā ‘no’ti vadanti.**

**Tyāhaṃ evaṃ vadāmi:**

**‘api pana tumhe āyasmanto jānātha ayaṃ maggo ayaṃ paṭipadā  
ekantasukhassa lokassa sacchikiriyāyā’ti?**

**Iti puṭṭhā ‘no’ti vadanti.**

**Tyāhaṃ evaṃ vadāmi:**

**‘api pana tumhe āyasmanto yā tā devatā ekantasukhaṃ lokaṃ  
upapannā tāsāṃ devatānaṃ bhāsamānānaṃ saddaṃ suṇātha:**

**“suppaṭipannāttha, mārisā, ujuppaṭipannāttha, mārisā,  
ekantasukhassa lokassa sacchikiriyāya;**

**mayampi hi, mārisā, evaṃ paṭipannā ekantasukhaṃ lokaṃ  
upapannā”’ti?**

**Iti puṭṭhā ‘no’ti vadanti.**

**Taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante tesaṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti?**  
Doesn’t what they say turn out to have no demonstrable basis?”

**“Addhā kho, bhante, evaṃ sante tesaṃ samaṇabrāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati”ti.**  
“Clearly that’s the case, sir.”

## **2.2. Tayoattapaṭilābha**

### *2.2. Three Kinds of Reincarnation*

**“Tayo kho me, poṭṭhapāda, attapaṭilābhā—**

“Poṭṭhapāda, there are these three kinds of reincarnation:

**oḷāriko attapaṭilābho, manomayo attapaṭilābho, arūpo attapaṭilābho.**

a substantial reincarnation, a mind-made reincarnation, and a non-physical reincarnation.

**Katamo ca, poṭṭhapāda, oḷāriko attapaṭilābho?**

And what is a substantial reincarnation?

**Rūpī cātumahābhūtiko kabalīkārāhārabhakkho, ayaṃ oḷāriko attapaṭilābho.**

It is physical, made up of the four primary elements, and consumes solid food.

**Katamo manomayo attapaṭilābho?**

What is a mind-made reincarnation?

**Rūpī manomayo sabbaṅgapaccaṅgī ahīnindriyo, ayaṃ manomayo attapaṭilābho.**

It is physical, mind-made, complete in all its various parts, not deficient in any faculty.

**Katamo arūpo attapaṭilābho?**

What is a non-physical reincarnation?

**Arūpī saññāmayo, ayaṃ arūpo attapaṭilābho.**



It is non-physical, made of perception.

**Oḷārikassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi:**

I teach the Dhamma for the giving up of these three kinds of reincarnation:

**‘yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.**

‘When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.’

**Siyā kho pana te, poṭṭhapāda, evamassa:**

Poṭṭhapāda, you might think:

**‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti.**

‘Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. But such a life is suffering.’

**Na kho panetaṃ, poṭṭhapāda, evaṃ daṭṭhabbaṃ.**

But you should not see it like this.

**Saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissati, pāmujañceva bhavissati pīti ca passaddhi ca sati ca sampajaññaṇca sukho ca vihāro.**

Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom,

having realized it with one's own insight in this very life. And there will be only joy and happiness, tranquility, mindfulness and awareness. Such a life is blissful.

**Manomayassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi:**

**‘yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.**

**Siyā kho pana te, poṭṭhapāda, evamassa:**

**‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissati, dukkho ca kho vihāro’ti.**

**Na kho panetaṃ, poṭṭhapāda, evaṃ daṭṭhabbaṃ.**

**Saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissati, pāmujañceva bhavissati pīti ca passaddhi ca sati ca sampajaññaṇca sukho ca vihāro.**

**Arūpassapi kho ahaṃ, poṭṭhapāda, attapaṭilābhassa pahānāya dhammaṃ desemi:**

**‘yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.**

**Siyā kho pana te, poṭṭhapāda, evamassa:**

**‘saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṇca diṭṭheva**

**dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati,  
dukkho ca kho vihāro'ti.**

**Na kho panetaṃ, poṭṭhapāda, evaṃ daṭṭhabbaṃ.**

**Saṅkilesikā ceva dhammā pahīyissanti, vodāniyā ca dhammā  
abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva  
dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissati,  
pāmujañceva bhavissati pīti ca passaddhi ca sati ca  
sampajaññañca sukho ca vihāro.**

**Pare ce, poṭṭhapāda, amhe evaṃ puccheyyuṃ:**

If others should ask us,

**‘katamo pana so, āvuso, oḷāriko attapaṭilābho, yassa tumhe  
pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo  
saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā  
abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva  
dhamme sayaṃ abhiññā sacchikatvā upasampajja  
viharissathā'ti, tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:  
‘But reverends, what is that substantial reincarnation?’ We’d answer  
like this,**

**‘ayaṃ vā so, āvuso, oḷāriko attapaṭilābho, yassa mayaṃ  
pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo  
saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā  
abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva  
dhamme sayaṃ abhiññā sacchikatvā upasampajja  
viharissathā'ti.**

**‘This is that substantial reincarnation.’**

**Pare ce, poṭṭhapāda, amhe evaṃ puccheyyuṃ:**

If others should ask us,

**‘katamo pana so, āvuso, manomayo attapaṭilābho, yassa tumhe  
pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo  
saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā  
abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva**

**dhamme sayaṃ abhiññā sacchikatvā upasampajja  
viharissathā'ti?**

‘But reverends, what is that mind-made reincarnation?’ We’d answer like this,

**Tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:**

**‘ayaṃ vā so, āvuso, manomayo attapaṭilābho yassa mayaṃ  
pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo  
saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā  
abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva  
dhamme sayaṃ abhiññā sacchikatvā upasampajja  
viharissathā'ti.**

‘This is that mind-made reincarnation.’

**Pare ce, poṭṭhapāda, amhe evaṃ puccheyyuṃ:**

If others should ask us,

**‘katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe  
pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo  
saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā  
abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva  
dhamme sayaṃ abhiññā sacchikatvā upasampajja  
viharissathā'ti?**

‘But reverends, what is that non-physical reincarnation?’ We’d answer like this,

**Tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:**

**‘ayaṃ vā so, āvuso, arūpo attapaṭilābho yassa mayaṃ  
pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo  
saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā  
abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva  
dhamme sayaṃ abhiññā sacchikatvā upasampajja  
viharissathā'ti.**

‘This is that non-physical reincarnation.’

**Taṃ kiṃ maññasi, poṭṭhapāda,**

What do you think, Poṭṭhapāda?

**nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti?**

This being so, doesn’t that statement turn out to have a demonstrable basis?”

**“Addhā kho, bhante, evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti.**

“Clearly that’s the case, sir.”

**“Seyyathāpi, poṭṭhapāda, puriso nisseṇiṃ kareyya pāsādassa ārohaṇāya tasseva pāsādassa heṭṭhā.**

“Suppose a man were to build a ladder for climbing up to a stilt longhouse right underneath that longhouse.

**Tamenāṃ evaṃ vadeyyuṃ:**

They’d say to him,

**‘ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ karosi, jānāsi taṃ pāsādaṃ, puratthimāya vā disāya dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya ucco vā nīco vā majjhimo vā’ti?**

‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

**So evaṃ vadeyya:**

He’d say,

**‘ayaṃ vā so, āvuso, pāsādo, yassāhaṃ ārohaṇāya nisseṇiṃ karomi, tasseva pāsādassa heṭṭhā’ti.**

‘This is that stilt longhouse for which I’m building a ladder, right underneath it.’

**Taṃ kiṃ maññasi, poṭṭhapāda,**

What do you think, Poṭṭhapāda?

**nanu evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti?**

This being so, doesn't that man's statement turn out to have a demonstrable basis?"

**“Addhā kho, bhante, evaṃ sante tassa purisassa sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti.**

“Clearly that's the case, sir.”

**“Evameva kho, poṭṭhapāda, pare ce amhe evaṃ puccheyyuṃ:**

**‘katamo pana so, āvuso, oḷāriko attapaṭilābho ...pe...**

**katamo pana so, āvuso, manomayo attapaṭilābho ...pe...**

**katamo pana so, āvuso, arūpo attapaṭilābho, yassa tumhe pahānāya dhammaṃ desetha, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti?**

**Tesaṃ mayaṃ evaṃ puṭṭhā evaṃ byākareyyāma:**

**‘ayaṃ vā so, āvuso, arūpo attapaṭilābho, yassa mayaṃ pahānāya dhammaṃ desema, yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodāniyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattañca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā’ti.**

**Taṃ kiṃ maññasi, poṭṭhapāda, nanu evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti?**

**“Addhā kho, bhante, evaṃ sante sappāṭihīrakataṃ bhāsitaṃ sampajjati”ti.**

**Evaṃ vutte, citto hatthisāriputto bhagavantaṃ etadavoca:**

When the Buddha had spoken, Citta Hatthisāriputta said,

**“yasmim, bhante, samaye oḷāriko attapaṭilābho hoti, moghassa tasmim samaye manomayo attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti;**

“Sir, while in a substantial reincarnation, are the mind-made and non-physical reincarnations fictitious,

**oḷāriko vāssa attapaṭilābho tasmim samaye sacco hoti.**

and only the substantial reincarnation real?

**Yasmim, bhante, samaye manomayo attapaṭilābho hoti, moghassa tasmim samaye oḷāriko attapaṭilābho hoti, mogho arūpo attapaṭilābho hoti;**

While in a mind-made reincarnation, are the substantial and non-physical reincarnations fictitious,

**manomayo vāssa attapaṭilābho tasmim samaye sacco hoti.**

and only the mind-made reincarnation real?

**Yasmim, bhante, samaye arūpo attapaṭilābho hoti, moghassa tasmim samaye oḷāriko attapaṭilābho hoti, mogho manomayo attapaṭilābho hoti;**

While in a non-physical reincarnation, are the substantial and mind-made reincarnations fictitious,

**arūpo vāssa attapaṭilābho tasmim samaye sacco hoti”ti.**

and only the non-physical reincarnation real?”

**“Yasmim, citta, samaye oḷāriko attapaṭilābho hoti, neva tasmim samaye manomayo attapaṭilābhoti saṅkhaṃ gacchati, na arūpo attapaṭilābhoti saṅkhaṃ gacchati;**

“While in a substantial reincarnation, it’s not referred to as a mind-made or non-physical reincarnation,

**oḷāriko attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.**

only as a substantial reincarnation.

**Yasmim, citta, samaye manomayo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na**

**arūpo attapaṭilābhoti saṅkhaṃ gacchati;**

While in a mind-made reincarnation, it's not referred to as a substantial or non-physical reincarnation,

**manomayo attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.**

only as a mind-made reincarnation.

**Yasmim, citta, samaye arūpo attapaṭilābho hoti, neva tasmim samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na manomayo attapaṭilābhoti saṅkhaṃ gacchati;**

While in a non-physical reincarnation, it's not referred to as a substantial or mind-made reincarnation,

**arūpo attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.**

only as a non-physical reincarnation.

**Sace taṃ, citta, evaṃ puccheyyūṃ:**

Citta, suppose they were to ask you,

**‘ahosi tvaṃ atītamaddhānaṃ, na tvaṃ nāhosi;**

‘Did you exist in the past?

**bhavissasi tvaṃ anāgatamaddhānaṃ, na tvaṃ na bhavissasi;**

Will you exist in the future?

**atthi tvaṃ etarahi, na tvaṃ natthī’ti.**

Do you exist now?’

**Evaṃ puṭṭho tvaṃ, citta, kinti byākareyyāsī’ti?**

How would you answer?”

**“Sace maṃ, bhante, evaṃ puccheyyūṃ:**

“Sir, if they were to ask me this,

**‘ahosi tvaṃ atītamaddhānaṃ, na tvaṃ na ahosi;**

**bhavissasi tvaṃ anāgatamaddhānaṃ, na tvaṃ na bhavissasi;**

**atthi tvaṃ etarahi, na tvaṃ natthī’ti.**



**Evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyaṃ:**

I'd answer like this,

**‘ahosāhaṃ atītamaddhānaṃ, nāhaṃ na ahosiṃ;**

‘I existed in the past.

**bhavissāmahaṃ anāgatamaddhānaṃ, nāhaṃ na bhavissāmi;**

I will exist in the future.

**atthāhaṃ etarahi, nāhaṃ natthī’ti.**

I exist now.’

**Evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyan’ti.**

That’s how I’d answer.”

**“Sace pana taṃ, citta, evaṃ puccheyyūṃ:**

“But Citta, suppose they were to ask you,

**‘yo te ahosi atīto attapaṭilābho, sova te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno?’**

‘Is the reincarnation you had in the past your only real one, and those of the future and present fictitious?

**Yo te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno?’**

Is the reincarnation you will have in the future your only real one, and those of the past and present fictitious?

**Yo te etarahi paccuppanno attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho anāgato’ti.**

Is the reincarnation you have now your only real one, and those of the past and future fictitious?’

**Evaṃ puṭṭho tvaṃ, citta, kinti byākareyyāsī’ti?**

How would you answer?”

**“Sace pana maṃ, bhante, evaṃ puccheyyūṃ:**

“Sir, if they were to ask me this,

**‘yo te ahosi atīto attapaṭilābho, sova te attapaṭilābho sacco, mogho anāgato, mogho paccuppanno.**

**Yo te bhavissati anāgato attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho paccuppanno.**

**Yo te etarahi paccuppanno attapaṭilābho, sova te attapaṭilābho sacco, mogho atīto, mogho anāgato’ti.**

**Evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyaṃ:**

I’d answer like this,

**‘yo me ahosi atīto attapaṭilābho, sova me attapaṭilābho tasmim samaye sacco ahosi, mogho anāgato, mogho paccuppanno.**

‘The reincarnation I had in the past was real at that time, and those of the future and present fictitious.

**Yo me bhavissati anāgato attapaṭilābho, sova me attapaṭilābho tasmim samaye sacco bhavissati, mogho atīto, mogho paccuppanno.**

The reincarnation I will have in the future will be real at the time, and those of the past and present fictitious.

**Yo me etarahi paccuppanno attapaṭilābho, sova me attapaṭilābho sacco, mogho atīto, mogho anāgato’ti.**

The reincarnation I have now is real at this time, and those of the past and future fictitious.’

**Evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyan’ti.**

That’s how I’d answer.”

**“Evameva kho, citta, yasmim samaye oḷāriko attapaṭilābho hoti, neva tasmim samaye manomayo attapaṭilābhoti saṅkhaṃ gacchati, na arūpo attapaṭilābhoti saṅkhaṃ gacchati.**

“In the same way, while in any one of the three reincarnations, it’s not referred to as the other two, only under its own name.

**Oḷāriko attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.**

**Yasmim, citta, samaye manomayo attapaṭilābho hoti ...pe...**

**yasmiṃ, citta, samaye arūpo attapaṭilābho hoti, neva tasmim  
samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na  
manomayo attapaṭilābhoti saṅkhaṃ gacchati;**

**arūpo attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.**

**Seyyathāpi, citta, gavā khīraṃ, khīramhā dadhi, dadhimhā  
navanītaṃ, navanītamhā sappi, sappimhā sappimaṇḍo.**

From a cow comes milk, from milk comes curds, from curds come  
butter, from butter comes ghee, and from ghee comes cream of  
ghee. And the cream of ghee is said to be the best of these.

**Yasmiṃ samaye khīraṃ hoti, neva tasmim samaye dadhīti  
saṅkhaṃ gacchati, na navanītanti saṅkhaṃ gacchati, na sappīti  
saṅkhaṃ gacchati, na sappimaṇḍoti saṅkhaṃ gacchati;**

While it's milk, it's not referred to as curds, butter, ghee, or cream of  
ghee.

**khīrantveva tasmim samaye saṅkhaṃ gacchati.**

It's only referred to as milk.

**Yasmiṃ samaye dadhi hoti ...pe...**

While it's curd

**navanītaṃ hoti ...**

or butter

**sappi hoti ...**

or ghee

**sappimaṇḍo hoti, neva tasmim samaye khīranti saṅkhaṃ  
gacchati, na dadhīti saṅkhaṃ gacchati, na navanītanti saṅkhaṃ  
gacchati, na sappīti saṅkhaṃ gacchati;**

or cream of ghee, it's not referred to as anything else,

**sappimaṇḍotveva tasmim samaye saṅkhaṃ gacchati.**

only under its own name.

**Evameva kho, citta, yasmiṃ samaye oḷāriko attapaṭilābho hoti  
...pe...**

In the same way, while in any one of the three reincarnations, it's not referred to as the other two, only under its own name.

**yasmim, citta, samaye manomayo attapaṭilābho hoti ...pe...**

**yasmim, citta, samaye arūpo attapaṭilābho hoti, neva tasmim  
samaye oḷāriko attapaṭilābhoti saṅkhaṃ gacchati, na  
manomayo attapaṭilābhoti saṅkhaṃ gacchati;**

**arūpo attapaṭilābhotveva tasmim samaye saṅkhaṃ gacchati.**

**Imā kho, citta, lokasamaññā lokaniruttiyo lokavohārā  
lokapaññattiyo, yāhi tathāgato voharati aparāmasan”ti.**

These are the world's usages, terms, expressions, and descriptions, which the Realized One uses without misapprehending them.”

**Evaṃ vutte, poṭṭhapādo paribbājako bhagavantam etadavoca:**

When he had spoken, the wanderer Poṭṭhapāda said to the Buddha,

**“abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

“Excellent, sir! Excellent!

**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā  
vivareyya, mūḷhasa vā maggaṃ ācikkheyya, andhakāre vā  
telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti;  
evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, so too the Buddha has made the teaching clear in many ways.

**Esāhaṃ, bhante, bhagavantam saraṇam gacchāmi dhammañca  
bhikkhusaṅghañca.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam  
gatan”ti.**

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

## 2.3. Cittahatthisāriputtaupasampadā

### 2.3. *The Ordination of Citta Hatthisāriputta*

**Citto pana hatthisāriputto bhagavantaṃ etadavoca:**

But Citta Hatthisāriputta said to the Buddha,

**“abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

“Excellent, sir! Excellent!

**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, so too the Buddha has made the teaching clear in many ways.

**Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃ.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.**

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

**Alattha kho citto hatthisāriputto bhagavato santike pabbajjaṃ, alattha upasampadaṃ.**

And Citta Hatthisāriputta received the going forth, the ordination in the Buddha’s presence.

**Acirūpasampanno kho panāyasmā citto hatthisāriputto eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto na cirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.**

Not long after his ordination, Venerable Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthAttāyā”ti abbhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

**Aññataro kho panāyasmā citto hatthisāriputto arahataṃ ahoṣīti.**  
And Venerable Citta Hatthisāriputta became one of the perfected.

**Poṭṭhapādasuttaṃ niṭṭhitaṃ navamaṃ.**

## 10. Subhasutta

*With Subha*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ āyasmā ānando sāvatthiyaṃ viharati jetavane  
anāthapiṇḍikassa ārāme aciraparinibbute bhagavati.**

At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. It was not long after the Buddha had become fully extinguished.

**Tena kho pana samayena subho māṇavo todeyyaputto  
sāvatthiyaṃ paṭivasati kenacideva karaṇīyena.**

Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvatthī on some business.

**Atha kho subho māṇavo todeyyaputto aññataraṃ māṇavakaṃ  
āmantesi:**

Then he addressed a certain student,

**“ehi tvaṃ, māṇavaka, yena samaṇo ānando tenupasaṅkama;  
upasaṅkamitvā mama vacanena samaṇaṃ ānandaṃ  
appābādhamaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ  
puccha:**

“Here, student, go to the ascetic Ānanda and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

**‘subho māṇavo todeyyaputto bhavantaṃ ānandaṃ  
appābādhamaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ  
pucchati’**ti.

**Evañca vadehi:**

And then say:

**‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā’”ti.**

‘Sir, please visit the student Subha, Todeyya’s son, at his home out of compassion.’”

**“Evaṃ, bho”ti kho so māṇavako subhassa māṇavassa todeyyaputtassa paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamtvā āyasmatā ānandena saddhiṃ sammodi.**

“Yes, sir,” replied the student, and did as he was asked.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so māṇavako āyasmantaṃ ānandaṃ etadavoca:**

**“subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhāṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati;**

**evañca vadeti:**

**‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā’”ti.**

**Evaṃ vutte, āyasmā ānando taṃ māṇavakaṃ etadavoca:**

When he had spoken, Venerable Ānanda said to him,

**“akālo kho, māṇavaka.**

“It’s not the right time, student.

**Atthi me ajja bhesajjamattā pītā.**

I’ve drunk sufficient refreshments for today.

**Appewanāma svepi upasaṅkameyyāma kālañca samayañca upādāyā’”ti.**

But hopefully tomorrow I’ll get a chance to visit him.”



**“Evaṃ, bho”ti kho so māṇavako āyasmato ānandassa paṭissutvā uṭṭhāyāsanaṃ yena subho māṇavo todeyyaputto tenupasaṅkami; upasaṅkamtivā subhaṃ māṇavaṃ todeyyaputtaṃ etadavoca:**

“Yes, sir,” replied the student. He went back to Subha, and told him what had happened, adding,

**“avocumhā kho mayaṃ bhoṭo vacanena taṃ bhavantaṃ ānandaṃ:**

**‘subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhamaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, evaṃca vadeti:**

**“sādhū kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkamatū anukampaṃ upādāyā”ti.**

**Evaṃ vutte, bho, samaṇo ānando maṃ etadavoca:**

**‘akālo kho, māṇavaka.**

**Atthi me ajja bhesajjamattā pītā.**

**Appevanāma svepi upasaṅkameyyāma kālaṃca samayaṃca upādāyā’ti.**

**Ettāvatāpi kho, bho, katameva etaṃ, yato kho so bhavaṃ ānando okāsamakāsi svātanāyapi upasaṅkamanāyā”ti.**

“This much, sir, I managed to do. At least Master Ānanda will take the opportunity to visit tomorrow.”

**Atha kho āyasmā ānando tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya cetakena bhikkhunaṃ pacchāsamaṇena yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi. Atha kho subho māṇavo todeyyaputto yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmatā ānandena saddhiṃ sammodi.**

Then when the night had passed, Ānanda robed up in the morning and, taking his bowl and robe, went with Venerable Cetaka as his second monk to Subha's home, where he sat on the seat spread out. Then Subha went up to Ānanda, and exchanged greetings with him.

**Sammodanīyaṃ kathāṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subho māṇavo todeyyaputto āyasmantaṃ ānandaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

**“bhavañhi ānando tassa bhoto gotamassa dīgharattaṃ upaṭṭhāko santikāvacaro samīpacārī.**

“Master Ānanda, you were Master Gotama's attendant. You were close to him, living in his presence.

**Bhavametaṃ ānando jāneyya, yesaṃ so bhavaṃ gotamo dhammānaṃ vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi.**

You ought to know what things Master Gotama praised, and in which he encouraged, settled, and grounded all these people.

**Katamesānaṃ kho, bho ānanda, dhammānaṃ so bhavaṃ gotamo vaṇṇavādī ahosi; kattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesī”ti?**

What were those things?”

**“Tiṇṇaṃ kho, māṇava, khandhānaṃ so bhagavā vaṇṇavādī ahosi; ettha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi.**

“Student, the Buddha praised three sets of things, and that's what he encouraged, settled, and grounded all these people in.

**Katamesaṃ tiṇṇaṃ?**

What three?

**Ariyassa sīlakkhandhassa, ariyassa samādhikkhandhassa, ariyassa paññākkhandhassa.**

The entire spectrum of noble ethics, immersion, and wisdom.

**Imesaṃ kho, māṇava, tiṇṇaṃ khandhānaṃ so bhagavā  
vaṇṇavādī ahosi; ettha ca imaṃ janataṃ samādapesi nivesesi  
patiṭṭhāpesī”ti.**

These are the three sets of things that the Buddha praised.”

## **1. Sīlakkhandha**

### *1. The Entire Spectrum of Ethics*

**“Katamo pana so, bho ānanda, ariyo sīlakkhandho, yassa so  
bhavaṃ gotamo vaṇṇavādī ahosi, yattha ca imaṃ janataṃ  
samādapesi nivesesi patiṭṭhāpesī”ti?**

“But what was that noble spectrum of ethics that the Buddha  
praised?”

**“Idha, māṇava, tathāgato loka uppajjati araham  
sammāsambuddho vijjācaraṇasampanno sugato lokavidū  
anuttaro purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā.**

“Student, it’s when a Realized One arises in the world, perfected, a  
fully awakened Buddha, accomplished in knowledge and conduct,  
holy, knower of the world, supreme guide for those who wish to train,  
teacher of gods and humans, awakened, blessed.

**So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakam  
sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā  
sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras  
and Brahmās, this population with its ascetics and brahmins, gods  
and humans—and he makes it known to others.

**So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti.**

He teaches Dhamma that’s good in the beginning, good in the  
middle, and good in the end, meaningful and well-phrased. And he

reveals a spiritual practice that's entirely full and pure.

**Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā  
aññatarasmiṃ vā kule paccājāto.**

A householder hears that teaching, or a householder's child, or someone reborn in some clan.

**So taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.**

They gain faith in the Realized One,

**So tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:**  
and reflect:

**‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā,**

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

**nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ  
ekantaparisuddhaṃ saṅkhalikhitāṃ brahmacariyaṃ caritum.**

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

**Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni  
acchādetvā agārasmā anagāriyaṃ pabbajeyyan'ti.**

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

**So aparena samayena appaṃ vā bhogakkhandhaṃ pahāya  
mahantaṃ vā bhogakkhandhaṃ pahāya appaṃ vā  
ñātiparivaṭṭaṃ pahāya mahantaṃ vā ñātiparivaṭṭaṃ pahāya  
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā  
anagāriyaṃ pabbajati.**

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**So evaṃ pabbajito samāno pātimokkhasaṃvarasaṃvuto  
viharati, ācāragocarasaṃpanno, anumattesu vajjesu  
bhayadassāvī, samādāya sikkhati sikkhāpadesu,  
kāyakammavacīkammena samannāgato kusalena,**

**parisuddhājīvo, sīlasampanno, indriyesu guttadvāro,  
satisampajaññaena samannāgato, santuṭṭho.**

Once they've gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They act skillfully by body and speech. They're purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

**Kathañca, māṇava, bhikkhu sīlasampanno hoti?**

And how is a mendicant accomplished in ethics?

**Idha, māṇava, bhikkhu pāṇātipātāṃ pahāya pāṇātipātā  
paṭivirato hoti, nihitadaṇḍo nihtasattho lajjī dayāpanno,  
sabbapāṇabhūtahitānukampī viharati.**

It's when a mendicant gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. ...

**Yampi, māṇava, bhikkhu pāṇātipātāṃ pahāya pāṇātipātā  
paṭivirato hoti, nihitadaṇḍo nihtasattho lajjī dayāpanno,  
sabbapāṇabhūtahitānukampī viharati;**

**idampissa hoti sīlasmim̐.**

This pertains to their ethics.

**Yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni  
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya  
micchājīvena jīvitaṃ kappenti,**

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by unworthy branches of knowledge, by wrong livelihood.

**seyyathidaṃ—santikammaṃ paṇidhikammaṃ bhūtakammaṃ  
bhūrikammaṃ vassakammaṃ vossakammaṃ vatthukammaṃ  
vatthuparikammaṃ ācamanaṃ nhāpanaṃ juhanaṃ vamaṇaṃ**

**virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ sīsavirecanaṃ  
kaṇṇatelaṃ nettatappaṇaṃ natthukammaṃ añjanaṃ  
paccañjanaṃ sālākiyaṃ sallakattiyaṃ dāraḱatikicchā  
mūlabhesajjānaṃ anuppadānaṃ osadhīnaṃ paṭimokkha**

This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs.

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**

They refrain from such unworthy branches of knowledge, such wrong livelihood. ...

**Yampi, māṇava, bhikkhu yathā vā paneke bhonto  
samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te  
evarūpāya tiracchānavijjāya micchājīvena jīvitaṃ kappenti,  
seyyathidaṃ—santikammaṃ paṇidhikammaṃ ...pe...  
osadhīnaṃ paṭimokkha**

**iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.**

**Idampissa hoti sīlasmiṃ.**

This pertains to their ethics.

**Sa kho so, māṇava, bhikkhu evaṃ sīlasampanno na kutoci  
bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato.**

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

**Seyyathāpi, māṇava, rājā khattiyo muddhāvasitto  
nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ  
paccatthikato;**

It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

**evameva kho, māṇava, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasaṃvarato.**

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

**So iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.**

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

**Evaṃ kho, māṇava, bhikkhu sīlasampanno hoti.**

That's how a mendicant is accomplished in ethics.

**Ayaṃ kho so, māṇava, ariyo sīlakkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi paṭiṭṭhāpesi.**

This is that noble spectrum of ethics that the Buddha praised.

**Atthi cevetha uttarikaraṇīyaṃ”ti.**

But there is still more to be done.”

**“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.**

“It's incredible, Master Ānanda, it's amazing,

**So cāyaṃ, bho ānanda, ariyo sīlakkhandho paripuṇṇo, no aparipuṇṇo.**

This noble spectrum of ethics is complete, not lacking anything!

**Evaṃ paripuṇṇañcāhaṃ, bho ānanda, ariyaṃ sīlakkhandhaṃ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.**

Such a complete spectrum of ethics cannot be seen among the other ascetics and brahmins.

**Evaṃ paripuṇṇañca, bho ānanda, ariyaṃ sīlakkhandhaṃ ito bahiddhā aññe samaṇabrāhmaṇā attani samanupasseyyuṃ, te tāvatakeneva attamaṇā assu:**

Were other ascetics and brahmins to see such a complete spectrum of noble ethics in themselves, they'd be delighted with just that

much:

**‘alamettāvatā, katamettāvatā, anuppatto no sāmāññattho, natthi no kiñci uttarikaraṇīyan’ti.**

‘At this point it’s enough; at this point our work is done. We’ve reached the goal of our ascetic life. There is nothing more to be done.’

**Atha ca pana bhavaṃ ānando evamāha:**

And yet you say:

**‘atthi cevettha uttarikaraṇīyan’”ti.**

‘But there is still more to be done.’

## **2. Samādhikkhandha**

### *2. The Spectrum of Immersion*

**“Katamo pana so, bho ānanda, ariyo samādhikkhandho, yassa so bhavaṃ gotamo vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi paṭiṭṭhāpesī”ti?**

But what, Master Ānanda, was that noble spectrum of immersion that the Buddha praised?”

**“Kathañca, māṇava, bhikkhu indriyesu guttadvāro hoti?**

“And how, student, does a mendicant guard the sense doors?

**Idha, māṇava, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānubyañjanaggāhī;**

When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details.

**yatvādhikaraṇamenam cakkhundriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum; tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyam, cakkhundriye saṃvaram āpajjati.**

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason,



they practice restraint, protecting the faculty of sight, and achieving its restraint.

**Sotena saddaṃ sutvā ...pe...**

When they hear a sound with their ears ...

**ghānena gandhaṃ ghāyitvā ...**

When they smell an odor with their nose ...

**jivhāya rasaṃ sāyitvā ...**

When they taste a flavor with their tongue ...

**kāyena phoṭṭhabbaṃ phusitvā ...**

When they feel a touch with their body ...

**manasā dhammaṃ viññāya na nimittaggāhī hoti**

**nānubyañjanaggāhī;**

When they know a thought with their mind, they don't get caught up in the features and details.

**yatvādhikaraṇaṃ manindriyaṃ asaṃvutaṃ viharantaṃ  
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ;  
tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye  
saṃvaraṃ āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

**So iminā ariyena indriyaṃvarena samannāgato ajjhattaṃ  
abyāsekasukhaṃ paṭisaṃvedeti.**

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

**Evaṃ kho, māṇava, bhikkhu indriyesu guttadvāro hoti.**

That's how a mendicant guards the sense doors.

**Kathaṃca, māṇava, bhikkhu satisampajaññaṃ samannāgato  
hoti?**

And how does a mendicant have mindfulness and situational awareness?

**Idha, māṇava, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsite tuṇhībhāve sampajānakārī hoti.**

It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

**Evaṃ kho, māṇava, bhikkhu satisampajaññaena samannāgato hoti.**

That's how a mendicant has mindfulness and situational awareness.

**Kathaṇca, māṇava, bhikkhu santuṭṭho hoti?**

And how is a mendicant content?

**Idha, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.**

It's when a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

**Seyyathāpi, māṇava, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;**

They're like a bird: wherever it flies, wings are its only burden.

**evameva kho, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena. So yena yeneva pakkamati, samādāyeva pakkamati.**

In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

**Evaṃ kho, māṇava, bhikkhu santuṭṭho hoti.**

That's how a mendicant is content.

**So iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaena samannāgato, imāya ca ariyāya santuṭṭhiyā samannāgato**

When they have this noble spectrum of ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment,

**vivittaṃ senāsanam bhajati araṇṇaṃ rukkhamūlaṃ pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ abbhokāsaṃ palālapuñjaṃ.**

they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**So pacchābhattaṃ piṇḍapātaṭikkanto nisīdati pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.**

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

**So abhijjhaṃ loke pahāya vigatābhijjhena cetasā viharati abhijjhāya cittaṃ parisodheti.**

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

**Byāpādapadosaṃ pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī byāpādapadosā cittaṃ parisodheti.**

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

**Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno, thinamiddhā cittaṃ parisodheti.**

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

**Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ vūpasantacitto uddhaccakukkuccā cittaṃ parisodheti.**

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

**Vicikicchaṃ pahāya tiṇṇavicikiccho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.**

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

**Seyyathāpi, māṇava, puriso iṇaṃ ādāya kammante payojeyya.**

Suppose a man who has gotten into debt were to apply himself to work,

**Tassa te kammantā samijjheyym.**

and his efforts proved successful.

**So yāni ca porāṇāni iṇamūlāni tāni ca byantiṃ kareyya, siyā cassa uttarim avasiṭṭhaṃ dārabharaṇāya.**

He would pay off the original loan and have enough left over to support his partner.

**Tassa evamassa:**

Thinking about this,

**‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ.**

**Tassa me te kammantā samijjhiṃsu.**

**Sohaṃ yāni ca porāṇāni iṇamūlāni tāni ca byantiṃ akāsiṃ, atthi ca me uttariṃ avasiṭṭhaṃ dārabharaṇāyā'ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.**

he'd be filled with joy and happiness.

**Seyyathāpi, māṇava, puriso ābādhiko assa dukkhito bāl̥hagilāno; bhattaṇcassa nacchādeyya, na cassa kāye balamattā.**

Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and get physically weak.

**So aparena samayena tamhā ābādhā mucceyya, bhattaṇcassa chādeyya, siyā cassa kāye balamattā.**

But after some time they'd recover from that illness, and regain their appetite and their strength.

**Tassa evamassa:**

Thinking about this,

**'ahaṃ kho pubbe ābādhiko ahosiṃ dukkhito bāl̥hagilāno, bhattaṇca me nacchādesi, na ca me āsi kāye balamattā.**

**Somhi etarahi tamhā ābādhā mutto bhattaṇca me chādeti, atthi ca me kāye balamattā'ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.**

they'd be filled with joy and happiness.

**Seyyathāpi, māṇava, puriso bandhanāgāre baddho assa.**

Suppose a person was imprisoned in a jail.

**So aparena samayena tamhā bandhanāgārā mucceyya sotthinā abbhayena, na cassa kiñci bhogānaṃ vayo.**

But after some time they were released from jail, safe and sound, with no loss of wealth.

**Tassa evamassa:**

Thinking about this,

**‘ahaṃ kho pubbe bandhanāgāre baddho ahoṣiṃ.**

**Somhi etarahi tamhā bandhanāgārā mutto sotthinā abbhayena,  
natthi ca me kiñci bhogānaṃ vayo’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya  
somanassaṃ.**

they’d be filled with joy and happiness.

**Seyyathāpi, māṇava, puriso dāso assa anattādhīno parādhīno  
na yena kāmaṅgamo.**

Suppose a person was a bondservant. They belonged to someone else and were unable to go where they wish.

**So aparena samayena tamhā dāsabyā mucceyya, attādhīno  
aparādhīno bhujisso yena kāmaṅgamo.**

But after some time they’d be freed from servitude and become their own master, an emancipated individual able to go where they wish.

**Tassa evamassa:**

Thinking about this,

**‘ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na  
yena kāmaṅgamo.**

**Somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno  
bhujisso yena kāmaṅgamo’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya  
somanassaṃ.**

they’d be filled with joy and happiness.

**Seyyathāpi, māṇava, puriso sadhano sabhogo  
kantāraddhānamaggaṃ paṭipajjeyya dubbhikkhaṃ  
sappaṭibhayaṃ.**

Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat.

**So aparena samayena taṃ kantāraṃ nitthareyya, sotthinā gāmantarṃ anupāpuṇeyya khemaṃ appaṭibhayaṃ.**

But after some time they crossed over the desert safely, reaching the neighborhood of a village, a sanctuary free of peril.

**Tassa evamassa:**

Thinking about this,

**‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjīṃ dubbhikkhaṃ sappaṭibhayaṃ.**

**Somhi etarahi taṃ kantāraṃ nitthiṇṇo, sotthinā gāmantarṃ anupatto khemaṃ appaṭibhayaṃ’ti.**

**So tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.**

they’d be filled with joy and happiness.

**Evameva kho, māṇava, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, evaṃ ime pañca nīvaraṇe appahīne attani samanupassati.**

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

**Seyyathāpi, māṇava, yathā āṇaṇyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ.**

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

**Evameva kho bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.**

**Tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo**

**passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.**

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

**So vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.**

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**So imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

**Seyyathāpi, māṇava, dakkho nhāpako vā nhāpakantevāsī vā kaṃsathāle nhāṇiyacuṇṇāni ākiritvā udakena paripphosakaṃ paripphosakaṃ sanneyya. Sāyaṃ nhāṇiyapiṇḍi snehānugatā snehaparetā santarabāhirā phuṭā snehena, na ca paggharaṇī.**

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

**Evameva kho, māṇava, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati,**



**nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena  
apphuṭaṃ hoti.**

In the same way, a mendicant drenches, steepes, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

**Yampi, māṇava, bhikkhu vivicceva kāmehi vivicca akusalehi  
dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ  
paṭhamañ jhānaṃ upasampajja viharati.**

**So imameva kāyaṃ vivekajena pītisukhena abhisandeti  
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato  
kāyassa vivekajena pītisukhena apphuṭaṃ hoti.**

**Idampissa hoti samādhismim̐.**

This pertains to their immersion.

**Puna caparaṃ, māṇava, bhikkhu vitakkavicārānaṃ vūpasamā  
ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ  
avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja  
viharati.**

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**So imameva kāyaṃ samādhijena pītisukhena abhisandeti  
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato  
kāyassa samādhijena pītisukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

**Seyyathāpi, māṇava, udakarahado gambhīro ubbhidodako.  
Tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na  
dakkhiṇāya disāya udakassa āyamukhaṃ, na pacchimāya**

**disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa  
āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ  
anupaveccheyya. Atha kho tamhāva udakarahadā sītā vāridhārā  
ubbhijjivā tameva udakarahadaṃ sītena vārinā abhisandeyya  
parisandeyya paripūreyya paripphareyya, nāssa kiñci  
sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.**

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steepes, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

**Evameva kho, māṇava, bhikkhu ...pe...**

In the same way, a mendicant drenches, steepes, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

**yampi, māṇava, bhikkhu vitakkavicārānaṃ vūpasamā ...pe...  
dutiyaṃ jhānaṃ upasampajja viharati.**

**So imameva kāyaṃ samādhijena pītisukhena abhisandeti  
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato  
kāyassa samādhijena pītisukhena apphuṭaṃ hoti.**

**Idampissa hoti samādhismim̐.**

This pertains to their immersion.

**Puna caparaṃ, māṇava, bhikkhu pītiyā ca virāgā upekkhako ca  
viharati sato sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ  
taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti, tatiyaṃ  
jhānaṃ upasampajja viharati.**

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

**So imameva kāyaṃ nippītikaṇa sukhena abhisandeti  
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato  
kāyassa nippītikaṇa sukhena apphuṭaṃ hoti.**

They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

**Seyyathāpi, māṇava, uppalinīyaṃ vā padumīniyaṃ vā  
puṇḍarīkīniyaṃ vā appekaccāni uppālāni vā padumāni vā  
puṇḍarīkāni vā uḍake jātāni uḍake saṃvaḍḍhāni  
uḍakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca  
mūlā sītena vārinā abhisannāni parisannāni paripūrāni  
parippphuṭāni, nāssa kiñci sabbāvataṃ uppālānaṃ vā  
padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ assa.**  
It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

**Evameva kho, māṇava, bhikkhu ...pe...**

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

**yampi, māṇava, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ  
upasampajja viharati.**

**So imameva kāyaṃ nippītikaṇa sukhena abhisandeti  
parisandeti paripūreti parippharati, nāssa kiñci sabbāvato  
kāyassa nippītikaṇa sukhena apphuṭaṃ hoti.**

**Idampissa hoti samādhismiṃ.**

This pertains to their immersion.

**Puna caparaṃ, māṇava, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.**

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti;**

They sit spreading their body through with pure bright mind.

**nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.**

There's no part of the body that's not spread with pure bright mind.

**Seyyathāpi, māṇava, puriso odātena vatthena sasīsaṃ pārūpitvā nisinno assa, nāssa kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa.**

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

**Evameva kho, māṇava, bhikkhu ...pe...**

In the same way, a mendicant sits spreading their body through with pure bright mind. There's no part of their body that's not spread with pure bright mind.

**yampi, māṇava, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.**

**So imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.**

**Idampissa hoti samādhismiṃ.**

This pertains to their immersion.

**Ayaṃ kho so, māṇava, ariyo samādhikkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi.**

This is that noble spectrum of immersion that the Buddha praised.

**Atthi cevetha uttarikaraṇīyaṃ”ti.**

But there is still more to be done.”

**“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.**

“It’s incredible, Master Ānanda, it’s amazing!

**So cāyaṃ, bho ānanda, ariyo samādhikkhandho paripuṇṇo, no aparipuṇṇo.**

This noble spectrum of immersion is complete, not lacking anything!

**Evaṃ paripuṇṇañcāhaṃ, bho ānanda, ariyaṃ samādhikkhandhaṃ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.**

Such a complete spectrum of immersion cannot be seen among the other ascetics and brahmins.

**Evaṃ paripuṇṇañca, bho ānanda, ariyaṃ samādhikkhandhaṃ ito bahiddhā aññe samaṇabrāhmaṇā attani samanupasseyyuṃ, te tāvatakeneva attamanā assu:**

Were other ascetics and brahmins to see such a complete spectrum of noble immersion in themselves, they’d be delighted with just that much:

**‘alamettāvatā, katamettāvatā, anuppatto no sāmāññattho, natthi no kiñci uttarikaraṇīyaṃ’ti.**

‘At this point it’s enough; at this point our work is done. We’ve reached the goal of our ascetic life. There is nothing more to be done.’

**Atha ca pana bhavaṃ ānando evamāha:**

And yet you say:

**‘atthi cevetha uttarikaraṇīyan’ti.**

‘But there is still more to be done.’

### **3. Paññākkhandha**

#### **3. *The Spectrum of Wisdom***

**Katamo pana so, bho ānanda, ariyo paññākkhandho, yassa bho bhavaṃ gotamo vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesī”ti?**

But what, Master Ānanda, was that noble spectrum of wisdom that the Buddha praised?”

**“So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti.**

“When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

**So evaṃ pajānāti:**

They understand:

**‘ayaṃ kho me kāyo rūpī cātumahābhūtiko māṭāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanavidhamśanadhammo; idaṃca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ’ti.**

‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.’

**Seyyathāpi, māṇava, maṇi velūriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno anāvilo**

**sabbākārasampanno. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā  
lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.**

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.

**Tameṇaṃ cakkhumā puriso hatthe karitvā paccavekkheyya:  
'ayaṃ kho maṇi veḷuriyo subho jātimā aṭṭhaṃso  
suparikammakato accho vippasanno anāvilo  
sabbākārasampanno. Tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ  
vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā'ti.**

And someone with good eyesight were to take it in their hand and examine it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

**Evameva kho, māṇava, bhikkhu evaṃ samāhite citte parisuddhe  
pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye  
ṭhite āneñjappatte ñāṇadassanāya cittaṃ abhinīharati  
abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

**So evaṃ pajānāti:**

**'ayaṃ kho me kāyo rūpī cātumahābhūtiko  
mātāpettikasambhavo odanakummāsūpacayo  
aniccucchādanaparimaddanabhedanaviddhaṃsanadhammo.  
Idaṅca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ'ti.**

**Yampi, māṇava, bhikkhu evaṃ samāhite citte ...pe...**

**āneñjappatte ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti.**

**So evaṃ pajānāti ...pe...**

**ettha paṭibaddhanti.**

**Idampissa hoti paññāya.**

This pertains to their wisdom.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe  
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte  
manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati  
abhininnāmeti.**

When their mind has become immersed in samādhi like this—  
purified, bright, flawless, rid of corruptions, pliable, workable, steady,  
and imperturbable—they extend it and project it toward the creation  
of a mind-made body.

**So imamhā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ  
manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.**

From this body they create another body, physical, mind-made,  
complete in all its various parts, not deficient in any faculty.

**Seyyathāpi, māṇava, puriso muñjamhā īsikaṃ pavāheyya.**

Suppose a person was to draw a reed out from its sheath.

**Tassa evamassa:**

They'd think:

**‘ayaṃ muñjo ayaṃ īsikā; añño muñjo aññā īsikā; muñjamhā  
tveva īsikā pavāḷhā’ti.**

‘This is the reed, this is the sheath. The reed and the sheath are  
different things. The reed has been drawn out from the sheath.’

**Seyyathā vā pana, māṇava, puriso asiṃ kosiyaṃ pavāheyya.**

Or suppose a person was to draw a sword out from its scabbard.

**Tassa evamassa:**

They'd think:

**‘ayaṃ asi, ayaṃ kosi; añño asi, aññā kosi; kosiyaṃ tveva asi  
pavāḷho’ti.**



‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’

**Seyyathā vā pana, māṇava, puriso ahiṃ karaṇḍā uddhareyya.**  
Or suppose a person was to draw a snake out from its slough.

**Tassa evamassa:**

They’d think:

**‘ayaṃ ahi, ayaṃ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍā tveva ahi ubbhato’ti.**

‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

**Evameva kho, māṇava, bhikkhu ...pe...**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

**yampi, māṇava, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmānāya cittaṃ abhinīharati abhininnāmeti ...pe....**

**Idampissa hoti paññāya.**

This pertains to their wisdom.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

**So anekavihitaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ**

**tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchatī  
seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti  
seyyathāpi uḍaḍḍhe; uḍaḍḍhepi abhiḍḍamāne gacchatī seyyathāpi  
pathaviyaṃ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī  
sakuṇo; imepi candimasūriye evaṃ mahiddhike evaṃ  
mahānubhāve paṇinā parāmasati parimajjati; yāva  
brahmalokāpi kāyena vasaṃ vatteti.**

They wield the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

**Seyyathāpi, māṇava, dakkho kumbhakāro vā  
kumbhakārantevāsī vā suparikammakatāya mattikāya  
yaññadeva bhājanavikatiṃ ākaṅkheyya, taṃ tadeva kareyya  
abhinipphādeyya.**

Suppose an expert potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like.

**Seyyathā vā pana, māṇava, dakkho dantakāro vā  
dantakārantevāsī vā suparikammakatasmiṃ dantasmiṃ  
yaññadeva dantavikatiṃ ākaṅkheyya, taṃ tadeva kareyya  
abhinipphādeyya.**

Or suppose an expert ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

**Seyyathā vā pana, māṇava, dakkho suvaṇṇakāro vā  
suvaṇṇakārantevāsī vā suparikammakatasmiṃ suvaṇṇasmiṃ  
yaññadeva suvaṇṇavikatiṃ ākaṅkheyya, taṃ tadeva kareyya  
abhinipphādeyya.**

Or suppose an expert goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they

like.

**Evameva kho, māṇava, bhikkhu ...pe... yampi māṇava bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

**So anekavihitaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti ...pe... yāva brahmalokāpi kāyena vasaṃ vatteti.**

**Idampissa hoti paññāya.**

This pertains to their wisdom.

**So evaṃ samāhite citte ...pe... āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati abhininnāmeti**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairsaudience.

**So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.**

With clairsaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

**Seyyathāpi, māṇava, puriso addhānamaggappaṭipanno. So suṇeyya bherisaddampi mudiṅgasaddampi saṅkhapaṇavadindimasaddampi. Tassa evamassa—bherisaddo itipi mudiṅgasaddo itipi saṅkhapaṇavadindimasaddo itipi.**

Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of

clay-drums,’ and ‘that’s the sound of horns, kettledrums, and tom-toms.’

**Evameva kho, māṇava, bhikkhu ...pe...**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

**yampi, māṇava, bhikkhu evaṃ samāhite citte ...pe...  
āneñjappatte dibbāya sotadhātuyā cittaṃ abhinīharati  
abhininnāmeti.**

**So dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho  
sadde suṇāti dibbe ca mānuse ca ye dūre santike ca.**

**Idampissa hoti paññāya.**

This pertains to their wisdom.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe  
vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte  
cetopariyaññāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

**So parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti,  
sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti, vītarāgaṃ vā  
cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānāti, sadosaṃ vā cittaṃ ‘sadosaṃ  
cittaṃ’ti pajānāti, vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti  
pajānāti, samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti,  
vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti, saṅkhittaṃ  
vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti, vikkhittaṃ vā cittaṃ  
‘vikkhittaṃ cittaṃ’ti pajānāti, mahaggataṃ vā cittaṃ  
‘mahaggataṃ cittaṃ’ti pajānāti, amahaggataṃ vā cittaṃ  
‘amahaggataṃ cittaṃ’ti pajānāti, sauttaraṃ vā cittaṃ ‘sauttaraṃ**

**cittan'ti pajānāti, anuttaram vā cittaṃ 'anuttaram cittan'ti pajānāti, samāhitaṃ vā cittaṃ 'samāhitaṃ cittan'ti pajānāti, asamāhitaṃ vā cittaṃ 'asamāhitaṃ cittan'ti pajānāti, vimuttaṃ vā cittaṃ 'vimuttaṃ cittan'ti pajānāti, avimuttaṃ vā cittaṃ 'avimuttaṃ cittan'ti pajānāti.**

They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... immersed mind ... unimmersed mind ... freed mind ... They understand unfreed mind as 'unfreed mind'.

**Seyyathāpi, māṇava, itthī vā puriso vā daharo yuvā maṇḍanaajātika ādāse vā parisuddhe pariyodāte acche vā udakapatte sakaṃ mukhanimittaṃ paccavekkhamāno sakaṇikaṃ vā sakaṇikanti jāneyya, akaṇikaṃ vā akaṇikanti jāneyya.**

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot,' and if they had no spots they'd know 'I have no spots.'

**Evameva kho, māṇava, bhikkhu ...pe...**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

**yampi, māṇava, bhikkhu evaṃ samāhite ...pe... āneñjappatte cetopariyaññāya cittaṃ abhinīharati abhininnāmeti.**

**So parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti, sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti ...pe... avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti.**

**Idampissa hoti paññāya.**

This pertains to their wisdom.

**So evaṃ samāhite citte ...pe... āneñjappatte**

**pubbenivāsānussatiñāṇāya cittaṃ abhinīharati abhininnāmeti**

When their mind has become immersed in samādhi like this—  
purified, bright, flawless, rid of corruptions, pliable, workable, steady,  
and imperturbable—they extend it and project it toward recollection  
of past lives.

**So anekavihiṭṭaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ—**

**ekampi jātiṃ dvepi jātiyo tissoopi jātiyo catassoopi jātiyo pañcapi**

**jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi**

**jātiyo paññāsampi jātiyo jātisatampi jātisahassampi**

**jātisatasahassampi anekepi saṃvaṭṭakappe anekepi**

**vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe: ‘amutrāsiṃ**

**evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro**

**evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto. So tato**

**cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto**

**evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī**

**evamāyupariyanto; so tato cuto idhūpapanno’ti. Iti sākāraṃ**

**sauddesaṃ anekavihiṭṭaṃ pubbenivāsaṃ anussarati.**

They recollect many kinds of past lives, that is, one, two, three, four,  
five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred  
thousand rebirths; many eons of the world contracting, many eons of  
the world expanding, many eons of the world contracting and  
expanding. They remember: ‘There, I was named this, my clan was  
that, I looked like this, and that was my food. This was how I felt  
pleasure and pain, and that was how my life ended. When I passed  
away from that place I was reborn somewhere else. Passing away  
from there, I was reborn elsewhere, and there I had such a name,  
such a family, such appearance, such food, such experience of  
happiness and suffering, and such a life-span. Passing away from  
there, I was reborn here.’ And so they recollect their many kinds of  
past lives, with features and details.

**Seyyathāpi, māṇava, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya; tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakamyeva gāmaṃ paccāgaccheyya. Tassa evamassa: ‘ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchiṃ, tatra evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ. So tamhāpi gāmā amuṃ gāmaṃ gacchiṃ, tatrāpi evaṃ aṭṭhāsiṃ evaṃ nisīdiṃ evaṃ abhāsiṃ evaṃ tuṇhī ahoṣiṃ. Somhi tamhā gāmā sakamyeva gāmaṃ paccāgato’ti.**

Suppose a person was to leave their home village and go to another village. From that village they’d go to yet another village. And from that village they’d return to their home village. They’d think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’

**Evameva kho, māṇava, bhikkhu ...pe... yampi, māṇava, bhikkhu evaṃ samāhite citte ...pe... āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhinīharati abhininnāmeti.**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

**So anekavihitaṃ pubbenivāsaṃ anussarati. Seyyathidaṃ—ekampi jātiṃ ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**

**Idampissa hoti paññāya.**

This pertains to their wisdom.

**So evaṃ samāhite citte ...pe... āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady,

and imperturbable—they extend it and project it toward knowledge of the death and rebirth of sentient beings.

**So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.**

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.



**Seyyathāpi, māṇava, majjhesiṅghāṭake pāsādo, tattha cakkhumā puriso ṭhito passeyya manusse gehaṃ pavisantepi nikkhamantepi rathikāyapi vīthiṃ sañcarante majjhesiṅghāṭake nisinnepi. Tassa evamassa: ‘ete manussā gehaṃ pavisanti, ete nikkhamanti, ete rathikāya vīthiṃ sañcaranti, ete majjhesiṅghāṭake nisinnā’ti.**

Suppose there was a stilt longhouse at the central square. A person with good eyesight standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They’d think: ‘These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.’

**Evameva kho, māṇava, bhikkhu ...pe...**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend and project it toward knowledge of the death and rebirth of sentient beings.

**yampi, māṇava, bhikkhu evaṃ samāhite citte ...pe... āneñjappatte sattānaṃ cutūpapātaññāya cittaṃ abhinīharati abhininnāmeti.**

**So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.**

**Idampissa hoti paññāya.**

This pertains to their wisdom.

**So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayaññāya cittaṃ abhinīharati abhininnāmeti.**

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

**So idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti;**

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

**ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavasamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti.**

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

**Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati,**  
Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

**vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.**

When they’re freed, they know they’re freed.

**‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.**

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

**Seyyathāpi, māṇava, pabbatasāṅkhepe udakarahado accho vippasanno anāvalo. Tattha cakkhumā puriso tīre ṭhito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. Tassa evamassa: ‘ayaṃ kho udakarahado accho vippasanno anāvalo. Tatthime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipī’ti.**

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.'

**Evameva kho, māṇava, bhikkhu ...pe...**

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

**yampi, māṇava, bhikkhu evaṃ samāhite citte ...pe...**

**āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhinīharati abhininnāmeti.**

**So idaṃ dukkhanti yathābhūtaṃ pajānāti ...pe...**

**āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti.**

**Tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.**

**Idampissa hoti paññāya.**

This pertains to their wisdom.

**Ayaṃ kho so, māṇava, ariyo paññākkhandho yassa so bhagavā vaṇṇavādī ahosi, yattha ca imaṃ janataṃ samādapesi nivesesi paṭiṭṭhāpesi.**

This is that noble spectrum of wisdom that the Buddha praised.

**Natthi cevettha uttarikaraṇīyaṃ'ti.**

And there is nothing more to be done."

**“Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.**

“It’s incredible, Master Ānanda, it’s amazing!

**So cāyaṃ, bho ānanda, ariyo paññākkhandho paripuṇṇo, no aparipuṇṇo.**

This noble spectrum of wisdom is complete, not lacking anything!

**Evaṃ paripuṇṇañcāhaṃ, bho ānanda, ariyaṃ paññākkhandhaṃ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.**

Such a complete spectrum of wisdom cannot be seen among the other ascetics and brahmins.

**Natthi cevettha uttarikaraṇīyaṃ.**

And there is nothing more to be done.

**Abhikkantaṃ, bho ānanda, abhikkantaṃ, bho ānanda.**

Excellent, Master Ānanda! Excellent!

**Seyyathāpi, bho ānanda, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā ānandena anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Ānanda has made the teaching clear in many ways.

**Esāhaṃ, bho ānanda, taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.**

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhavaṃ ānando dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.**

From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life.”

**Subhasuttaṃ niṭṭhitaṃ dasamaṃ.**

## 11. Kevaṭṭasutta *With Kevaddha*

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā nāḷandāyaṃ viharati  
pāvārikambavane.**

At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

**Atha kho kevaṭṭo gahapatiputto yena bhagavā tenupasaṅkami;  
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho kevaṭṭo gahapatiputto bhagavantam  
etadavoca:**

Then the householder Kevaddha went up to the Buddha, bowed, sat down to one side, and said to him,

**“ayaṃ, bhante, nāḷandā iddhā ceva phītā ca bahunā  
ākiṇṇamanussā bhagavati abhippasannā.**

“Sir, this Nāḷandā is successful and prosperous and full of people.

**Sādhū, bhante, bhagavā ekaṃ bhikkhum samādisatu, yo uttari  
manussadhammā iddhipāṭihāriyaṃ karissati;**

Sir, please direct a mendicant to perform a demonstration of superhuman psychic power.

**evāyaṃ nāḷandā bhiyyoso mattāya bhagavati  
abhippasīdissatī”ti.**

Then Nāḷandā will become even more devoted to the Buddha!”

**Evaṃ vutte, bhagavā kevaṭṭam gahapatiputtam etadavoca:**

When he said this, The Buddha said,

**“na kho ahaṃ, kevaṭṭa, bhikkhūnaṃ evaṃ dhammaṃ desemi:**  
“Kevaddha, I do not teach the mendicants like this:

**‘etha tumhe, bhikkhave, gihīnaṃ odātavaśānānaṃ uttari  
manussadhammā iddhipāṭihāriyaṃ karoṭhā’”ti.**

‘Come now, mendicants, perform a demonstration of superhuman  
psychic power for the white-clothed laypeople.’”

**Dutiyampi kho kevaṭṭo gaḥapatiputto bhagavantaṃ etadavoca:**  
For a second time, Kevaddha made the same request,

**“nāhaṃ, bhante, bhagavantaṃ dhamṃsemi;**  
**api ca evaṃ vadāmi:**

**‘ayaṃ, bhante, nāḷandā iddhā ceva phītā ca bahujanā  
ākiṇṇamanussā bhagavati abhippasannā.**

**Sādhu, bhante, bhagavā ekaṃ bhikkhuṃ samādisatu, yo uttari  
manussadhammā iddhipāṭihāriyaṃ karissati;**

**evāyaṃ nāḷandā bhiyyoso mattāya bhagavati  
abhippasīdissatī’”ti.**

**Dutiyampi kho bhagavā kevaṭṭaṃ gaḥapatiputtaṃ etadavoca:**  
and the Buddha gave the same answer.

**“na kho ahaṃ, kevaṭṭa, bhikkhūnaṃ evaṃ dhammaṃ desemi:**  
**‘etha tumhe, bhikkhave, gihīnaṃ odātavaśānānaṃ uttari  
manussadhammā iddhipāṭihāriyaṃ karoṭhā’”ti.**

**Tatiyampi kho kevaṭṭo gaḥapatiputto bhagavantaṃ etadavoca:**  
For a third time, Kevaddha made the same request,

**“nāhaṃ, bhante, bhagavantaṃ dhamṃsemi;**  
**api ca evaṃ vadāmi:**

**‘ayaṃ, bhante, nāḷandā iddhā ceva phītā ca bahujanā  
ākiṇṇamanussā bhagavati abhippasannā.**

**Sādhu, bhante, bhagavā ekaṃ bhikkhuṃ samādisatu, yo uttari manussadhammā iddhipāṭihāriyaṃ karissati.**

**Evāyaṃ nāḷandā bhiyyoso mattāya bhagavati abhippasīdissatī”ti.**

and the Buddha said the following.

## **1. Iddhipāṭihāriya**

### **1. *The Demonstration of Psychic Power***

**“Tīṇi kho imāni, kevaṭṭa, pāṭihāriyāni mayā sayāṃ abhiññā sacchikatvā paveditāni.**

“Kevaddha, there are three kinds of demonstration, which I declare having realized them with my own insight.

**Katamāni tīṇi?**

What three?

**Iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanīpāṭihāriyaṃ.**

The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.

**Katamañca, kevaṭṭa, iddhipāṭihāriyaṃ?**

And what is the demonstration of psychic power?

**Idha, kevaṭṭa, bhikkhu anekavihitaṃ iddhividhaṃ paccanubhoti —ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti seyyathāpi udaye; udaye abhiijamāne gacchati seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti.**

It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

**Tamenam aññataro saddho pasanno passati tam bhikkhum  
anekavihitam iddhipidham paccanubhontam—ekopi hutvā  
bahudhā hontam, bahudhāpi hutvā eko hontam; āvibhāvaṃ  
tirobhāvaṃ; tirokuṭṭam tiropākāraṃ tiropabbataṃ asajjamānaṃ  
gacchantam seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ  
karontam seyyathāpi udake; udakepi abhijjamāne gacchantam  
seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamantaṃ  
seyyathāpi pakkhī saṇṇo; imepi candimasūriye evaṃ  
mahiddhike evaṃ mahānubhāve paṇinā parāmasantaṃ  
parimajjantaṃ yāva brahmalokāpi kāyena vasaṃ vattentaṃ.**  
Then someone with faith and confidence sees that mendicant  
performing those superhuman feats.

**Tamenam so saddho pasanno aññatarassa assaddhassa  
appasannassa āroceti:**

They tell someone else who lacks faith and confidence:

**‘acchariyaṃ vata bho, abbhutaṃ vata bho, samaṇassa  
mahiddhikatā mahānubhāvatā.**

‘It's incredible, it's amazing! The ascetic has such psychic power and  
might!

**Amāhaṃ bhikkhum addasaṃ anekavihitam iddhipidham  
paccanubhontam—ekopi hutvā bahudhā hontam, bahudhāpi  
hutvā eko hontam ...pe... yāva brahmalokāpi kāyena vasaṃ  
vattentaṃ'ti.**

I saw him myself, performing all these superhuman feats!



**Tamenam so assaddho appasanno tam saddham pasannam evam vadeyya:**

But the one lacking faith and confidence would say to them:

**‘atthi kho, bho, gandhārī nāma vijjā.**

‘There’s a spell named Gandhārī.

**Tāya so bhikkhu anekavihitam iddhividham paccanubhoti—  
ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti ...pe...  
yāva brahmalokāpi kāyena vasaṃ vattetī’ti.**

Using that a mendicant can perform such superhuman feats.’

**Tam kim maññasi, kevaṭṭa,**

What do you think, Kevaddha?

**api nu so assaddho appasanno tam saddham pasannam evam  
vadeyyā”ti?**

Wouldn’t someone lacking faith speak like that?”

**“Vadeyya, bhante”ti.**

“They would, sir.”

**“Imam kho aham, kevaṭṭa, iddhipāṭihāriye ādīnavam  
sampassamāno iddhipāṭihāriyena aṭṭiyāmi harāyāmi  
jigucchāmi.**

“Seeing this drawback in psychic power, I’m horrified, repelled, and disgusted by demonstrations of psychic power.

## **2. Ādesanāpāṭihāriya**

### **2. The Demonstration of Revealing**

**Katamañca, kevaṭṭa, ādesanāpāṭihāriyam?**

And what is the demonstration of revealing?

**Idha, kevaṭṭa, bhikkhu parasattānam parapuggalānam cittampi  
ādisati, cetasikampi ādisati, vitakkitampi ādisati, vicāritampi**

**ādisati:**

In one case, someone reveals the mind, mentality, thoughts, and reflections of other beings and individuals:

**‘evampi te mano, itthampi te mano, itipi te cittan’ti.**

‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

**Tamenam aññataro saddho pasanno passati tam bhikkhum parasattānam parapuggalānam cittampi ādisantaṃ, cetasikampi ādisantaṃ, vitakkitampi ādisantaṃ, vicāritampi ādisantaṃ:**

Then someone with faith and confidence sees that mendicant revealing another person’s thoughts.

**‘evampi te mano, itthampi te mano, itipi te cittan’ti.**

**Tamenam so saddho pasanno aññatarassa assaddhassa appasannassa āroceti:**

They tell someone else who lacks faith and confidence:

**‘acchariyam vata bho, abbhutam vata bho, samaṇassa mahiddhikatā mahānubhāvatā.**

‘It’s incredible, it’s amazing! The ascetic has such psychic power and might!

**Amāham bhikkhum addasaṃ parasattānam parapuggalānam cittampi ādisantaṃ, cetasikampi ādisantaṃ, vitakkitampi ādisantaṃ, vicāritampi ādisantaṃ:**

I saw him myself, revealing the thoughts of another person!’

**“evampi te mano, itthampi te mano, itipi te cittan”’ti.**

**Tamenam so assaddho appasanno tam saddham pasannaṃ evaṃ vadeyya:**

But the one lacking faith and confidence would say to them:

**‘atthi kho, bho, maṇikā nāma vijjā;**

‘There’s a spell named Māṇikā.

**tāya so bhikkhu parasattānaṃ parapuggalānaṃ cittampi ādisati,  
cetasikampi ādisati, vitakkitampi ādisati, vicāritampi ādisati:**

Using that a mendicant can reveal another person's thoughts.'

**“evampi te mano, itthampi te mano, itipi te cittan”’ti.**

**Taṃ kiṃ maññasi, kevaṭṭa,**

What do you think, Kevaddha?

**api nu so assaddho appasanno taṃ saddhaṃ pasannaṃ evaṃ  
vadeyyā”’ti?**

Wouldn't someone lacking faith speak like that?"

**“Vadeyya, bhante”’ti.**

“They would, sir.”

**“Imaṃ kho ahaṃ, kevaṭṭa, ādesanāpāṭihāriye ādīnavaṃ  
samppassamāno ādesanāpāṭihāriyena aṭṭiyāmi harāyāmi  
jigucchāmi.**

“Seeing this drawback in psychic power, I'm horrified, repelled, and disgusted by demonstrations of psychic power.

### **3. Anusāsanīpāṭihāriya**

#### **3. The Demonstration of Instruction**

**Katamañca, kevaṭṭa, anusāsanīpāṭihāriyaṃ?**

And what is the demonstration of instruction?

**Idha, kevaṭṭa, bhikkhu evamanusāsati:**

It's when a mendicant instructs others like this:

**‘evaṃ vitakketha, mā evaṃ vitakkayittha, evaṃ manasikarotha,  
mā evaṃ manasākattha, idaṃ pajahatha, idaṃ upasampajja  
viharathā’’ti.**

‘Think like this, not like that. Focus your mind like this, not like that.  
Give up this, and live having achieved that.’

**Idaṃ vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṃ.**

This is called the demonstration of instruction.

**Puna caparaṃ, kevaṭṭa, idha tathāgato loka uppajjati araham  
sammāsambuddho ...pe...**

Furthermore, a Realized One arises in the world ...

**Evaṃ kho, kevaṭṭa, bhikkhu sīlasampanno hoti ...pe...**

That's how a mendicant is accomplished in ethics. ...

**paṭhamaṃ jhānaṃ upasampajja viharati.**

They enter and remain in the first absorption ...

**Idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṃ ...pe...**

This is called the demonstration of instruction.

**dutiyam jhānaṃ ...pe...**

They enter and remain in the second absorption ...

**tatiyam jhānaṃ ...pe...**

third absorption ...

**catuttham jhānaṃ upasampajja viharati.**

fourth absorption.

**Idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṃ ...pe...**

This too is called the demonstration of instruction.

**ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti ...pe...**

They extend and project the mind toward knowledge and vision ...

**idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṃ ...pe...**

This too is called the demonstration of instruction.

**nāparaṃ itthattāyāti pajānāti ...pe...**

They understand: '... there is no return to any state of existence.'

**idampi vuccati, kevaṭṭa, anusāsanīpāṭihāriyaṃ.**

This too is called the demonstration of instruction.

**Imāni kho, kevaṭṭa, tīṇi pāṭihāriyāni mayā sayam abhiññā  
sacchikatvā paveditāni.**

These, Kevaddha, are the three kinds of demonstration, which I declare having realized them with my own insight.

#### **4. Bhūtanirodhesakabhikkhuvatthu**

##### *4. On the Mendicant In Search of the Cessation of Being*

**Bhūtapubbaṃ, kevaṭṭa, imasmiññeva bhikkhusaṅghe  
aññatarassa bhikkhuno evaṃ cetaso parivitakko udapādi:**

Once it so happened, Kevaddha, that a mendicant in this very Saṅgha had the following thought,

**‘kattha nu kho ime cattāro mahābhūtā aparisesā nirujjhanti,  
seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?**

‘Where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

**Atha kho so, kevaṭṭa, bhikkhu tathārūpaṃ samādhim samāpajji,  
yathāsamāhite citte devayāniyo maggo pāturahosi.**

Then that mendicant attained a state of immersion such that a path to the gods appeared.

**Atha kho so, kevaṭṭa, bhikkhu yena cātumahārājikā devā  
tenupasaṅkami; upasaṅkamitvā cātumahārājike deve  
etadavoca:**

Then he approached the Gods of the Four Great Kings and said,

**‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā  
nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu  
vāyodhātū’ti?**

‘Reverends, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

**Evaṃ vutte, kevaṭṭa, cātumahārājikā devā taṃ bhikkhuṃ etadavocuṃ:**

When he said this, those gods said to him,

**‘mayampi kho, bhikkhu, na jānāma:**

‘Mendicant, we too do not know this.

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ —pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.**

**Atthi kho, bhikkhu, cattāro mahārājāno amhehi abhikkantatarā ca paṇītatarā ca.**

But the Four Great Kings are our superiors.

**Te kho etaṃ jāneyyumuṃ:**

They might know.’

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ —pathavīdhātu āpodhātu tejodhātu vāyodhātū””ti.**

**Atha kho so, kevaṭṭa, bhikkhu yena cattāro mahārājāno tenupasaṅkami; upasaṅkamtivā cattāro mahārāje etadavoca:**

Then he approached the Four Great Kings and asked the same question.

**‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?**

**Evaṃ vutte, kevaṭṭa, cattāro mahārājāno taṃ bhikkhuṃ etadavocuṃ:**

But they also said to him,

**‘mayampi kho, bhikkhu, na jānāma:**

‘Mendicant, we too do not know this.

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ —pathavīdhātu, āpodhātu tejodhātu vāyodhātū”ti.**

**Atthi kho, bhikkhu, tāvatimsā nāma devā amhehi abhikkantatarā ca paṇītatarā ca.**

But the gods of the Thirty-Three ...

**Te kho etaṃ jāneyyumaṃ:**

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ  
—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.**

**Atha kho so, kevaṭṭa, bhikkhu yena tāvatimsā devā  
tenupasaṅkami; upasaṅkamitvā tāvatimsa deve etadavoca:**

**‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā  
nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu  
vāyodhātū’ti?**

**Evaṃ vutte, kevaṭṭa, tāvatimsā devā taṃ bhikkhumaṃ  
etadavocumaṃ:**

**‘mayampi kho, bhikkhu, na jānāma:**

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ  
—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.**

**Atthi kho, bhikkhu, sakko nāma devānamindo amhehi  
abhikkantataro ca paṇītataro ca.**

Sakka, lord of gods ...

**So kho etaṃ jāneyya:**

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ  
—pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.**

**Atha kho so, kevaṭṭa, bhikkhu yena sakko devānamindo  
tenupasaṅkami; upasaṅkamitvā sakkaṃ devānamindaṃ  
etadavoca:**

**‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā  
nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu  
vāyodhātū’ti?**

**Evaṃ vutte, kevaṭṭa, sakko devānamindo taṃ bhikkhumaṃ  
etadavoca:**

**‘ahampi kho, bhikkhu, na jānāmi:**

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ  
—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.**

**Atthi kho, bhikkhu, yāmā nāma devā ...pe...**  
the gods of Yāmā ...

**suyāmo nāma devaputto ...**  
the god named Suyāma ...

**tusitā nāma devā ...**  
the Joyful gods ...

**santussito nāma devaputto ...**  
the god named Santussita ...

**nimmānaratī nāma devā ...**  
the gods who delight in creation ...

**sunimmito nāma devaputto ...**  
the god named Sunimmita ...

**paranimmitavasavattī nāma devā ...**  
the gods who control the creation of others ...

**vasavattī nāma devaputto amhehi abhikkantataro ca paṇītataro  
ca.**  
the god named Vasavattī ...

**So kho etaṃ jāneyya:**

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ  
—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.**

**Atha kho so, kevaṭṭa, bhikkhu yena vasavattī devaputto  
tenupasaṅkami; upasaṅkamitvā vasavattīṃ devaputtaṃ  
etadavoca:**

**‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā  
nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu  
vāyodhātū’ti?**

**Evam vutte, kevaṭṭa, vasavattī devaputto taṃ bhikkhuṃ  
etadavoca:**



**‘ahampi kho, bhikkhu, na jānāmi:**

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ  
—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.**

**Atthi kho, bhikkhu, brahmakāyikā nāma devā amhehi  
abhikkantatarā ca pañītatarā ca.**  
the gods of Brahmā’s Host.

**Te kho etaṃ jāneyyumaḥ:**  
They might know.’

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ  
—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.**

**Atha kho so, kevaṭṭa, bhikkhu tathārūpaṃ samādhiṃ samāpajji,  
yathāsamāhite citte brahmayāniyo maggo pāturahosi.**  
Then that mendicant attained a state of immersion such that a path  
to Brahmā appeared.

**Atha kho so, kevaṭṭa, bhikkhu yena brahmakāyikā devā  
tenupasaṅkami; upasaṅkamitvā brahmakāyike deve etadavoca:**  
Then he approached those gods and said,

**‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā  
nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu  
vāyodhātū’ti?**

‘Reverends, where do these four primary elements cease without  
anything left over, namely, the elements of earth, water, fire, and air?’

**Evaṃ vutte, kevaṭṭa, brahmakāyikā devā taṃ bhikkhumaṃ  
etadavocumaḥ:**  
But they also said to him,

**‘mayampi kho, bhikkhu, na jānāma:**  
‘Mendicant, we too do not know this.

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ  
—pathavīdhātu āpodhātu tejodhātu vāyodhātū”ti.**

**Atthi kho, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudasō vasavattī issaro kattā nimmātā seṭṭho sajitā vasī pitā bhūtabhabyānaṃ amhehi abhikkantataro ca paṇītataro ca.**

But there is Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born. He is our superior.

**So kho etaṃ jāneyya:**

He might know.'

**“yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ —pathavīdhātu āpodhātu tejodhātu vāyodhātū”’ti.**

**‘Kahaṃ panāvuso, etarahi so mahābrahmā’ti?**

‘But reverends, where is that Brahmā now?’

**‘Mayampi kho, bhikkhu, na jānāma, yattha vā brahmā yena vā brahmā yaṃ vā brahmā;**

‘We also don’t know where he is or what way he lies.

**api ca, bhikkhu, yathā nimittā dissanti, āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati, brahmuno hetāṃ pubbanimittaṃ pātubhāvāya, yadidaṃ āloko sañjāyati, obhāso pātubhavatī’ti.**

But by the signs that are seen—light arising and radiance appearing—we know that Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.’

**Atha kho so, kevaṭṭa, mahābrahmā nacirasseva pāturahosi.**

Not long afterwards, the Great Brahmā appeared.

**Atha kho so, kevaṭṭa, bhikkhu yena so mahābrahmā tenupasaṅkami; upasaṅkamitvā taṃ mahābrahmānaṃ etadavoca:**

Then that mendicant approached the Great Brahmā and said to him,

**‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?**

‘Reverend, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

**Evaṃ vutte, kevaṭṭa, so mahābrahmā taṃ bhikkhuṃ etadavoca:**  
The Great Brahmā said to him,

**‘ahamasmi, bhikkhu, brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajītā vasī pitā bhūtabhabyānan’ti.**

‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’

**Dutiyampi kho so, kevaṭṭa, bhikkhu taṃ mahābrahmānaṃ etadavoca:**

For a second time, that mendicant said to the Great Brahmā,

**‘na kho haṃ taṃ, āvuso, evaṃ pucchāmi:**

‘Reverend, I am not asking you whether you are

**“tvamasi brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajītā vasī pitā bhūtabhabyānan”ti.**

Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

**Evañca kho ahaṃ taṃ, āvuso, pucchāmi:**

I am asking

**“kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu**

**vāyodhātū””ti?**

where these four primary elements cease without anything left over.’

**Dutiyampi kho so, kevaṭṭa, mahābrahmā taṃ bhikkhuṃ  
etadavoca:**

For a second time, the Great Brahmā said to him,

**‘ahamasmi, bhikkhu, brahmā mahābrahmā abhibhū  
anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā  
seṭṭho sajītā vasī pitā bhūtabhabyānan’ti.**

‘I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’

**Tatiyampi kho so, kevaṭṭa, bhikkhu taṃ mahābrahmānaṃ  
etadavoca:**

For a third time, that mendicant said to the Great Brahmā,

**‘na kho haṃ taṃ, āvuso, evaṃ pucchāmi:**

‘Reverend, I am not asking you whether you are

**“tvamasi brahmā mahābrahmā abhibhū anabhibhūto  
aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajītā  
vasī pitā bhūtabhabyānan”ti.**

Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

**Evañca kho ahaṃ taṃ, āvuso, pucchāmi:**

I am asking

**“kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā  
nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu  
vāyodhātū””ti?**

where these four primary elements cease without anything left over.’

**Atha kho so, kevaṭṭa, mahābrahmā taṃ bhikkhuṃ bāhāyaṃ  
gahetvā ekamantaṃ apanetvā taṃ bhikkhuṃ etadavoca:**

Then the Great Brahmā took that mendicant by the arm, led him off to one side, and said to him,

**‘ime kho maṃ, bhikkhu, brahmakāyikā devā evaṃ jānanti,  
“natthi kiñci brahmuno aññātaṃ, natthi kiñci brahmuno  
adiṭṭhaṃ, natthi kiñci brahmuno aviditaṃ, natthi kiñci brahmuno  
asacchikatan”ti.**

‘Mendicant, these gods think that there is nothing at all that I don’t know and see and understand and realize.

**Tasmāhaṃ tesaṃ sammukhā na byākāsiṃ.**

That’s why I didn’t answer in front of them.

**Ahampi kho, bhikkhu, na jānāmi yatthime cattāro mahābhūtā  
aparisesā nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu  
tejodhātu vāyodhātūti.**

But I too do not know where these four primary elements cease with nothing left over.

**Tasmātiha, bhikkhu, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ  
aparaddhaṃ, yaṃ tvaṃ taṃ bhagavantaṃ atidhāvitvā bahiddhā  
pariyetṭhiṃ āpajjasi imassa pañhassa veyyākaraṇāya.**

Therefore, mendicant, the misdeed is yours alone, the mistake is yours alone, in that you passed over the Buddha and searched elsewhere for an answer to this question.

**Gaccha tvaṃ, bhikkhu, tameva bhagavantaṃ upasaṅkamitvā  
imaṃ pañhaṃ puccha, yathā ca te bhagavā byākaroti, tathā  
naṃ dhāreyyāsi”ti.**

Mendicant, go to the Buddha and ask him this question. You should remember it in line with his answer.’

**Atha kho so, kevaṭṭa, bhikkhu—seyyathāpi nāma balavā puriso  
samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ  
samiñjeyya; evameva brahmaloke antarahito mama purato  
pāturahosi.**

Then that mendicant, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me.

**Atha kho so, kevaṭṭa, bhikkhu maṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho, kevaṭṭa, so bhikkhu maṃ etadavoca:**

Then he bowed, sat down to one side, and said to me,

**‘kattha nu kho, bhante, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?**

‘Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

#### **4.1. Tīradassisakuṇupamā**

##### *4.1. The Simile of the Land-Spotting Bird*

**Evaṃ vutte, ahaṃ, kevaṭṭa, taṃ bhikkhuṃ etadavocaṃ—**

When he said this, I said to him:

**bhūtapubbaṃ, bhikkhu, sāmuddikā vāṇijā tīradassim̐ sakuṇaṃ gahetvā nāvāya samuddaṃ ajjhogāhanti.**

‘Once upon a time, mendicant, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird.

**Te atīradakkhiniyā nāvāya tīradassim̐ sakuṇaṃ muñcanti.**

When their ship was out of sight of land, they released the bird.

**So gacchateva puratthimaṃ disaṃ, gacchati dakkhiṇaṃ disaṃ, gacchati pacchimaṃ disaṃ, gacchati uttaraṃ disaṃ, gacchati uddhaṃ disaṃ, gacchati anudisaṃ.**

It flew right away to the east, the west, the north, the south, upwards, and in-between.

**Sace so samantā tīraṃ passati, tathāgatakova hoti.**

If it saw land on any side, it went there and stayed.

**Sace pana so samantā tīraṃ na passati, tameva nāvaṃ paccāgacchati.**

But if it saw no land on any side it returned to the ship.

**Evameva kho tvaṃ, bhikkhu, yato yāva brahmalokā pariyesamāno imassa pañhassa veyyākaraṇaṃ nājjhagā, atha mamaññeva santike paccāgato.**

In the same way, after failing to get an answer to this question even after searching as far as the Brahmā realm, you’ve returned to me.

**Na kho eso, bhikkhu, pañho evaṃ pucchitabbo:**

Mendicant, this is not how the question should be asked:

**‘kattha nu kho, bhante, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṃ—pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti?**

“Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?”

**Evañca kho eso, bhikkhu, pañho pucchitabbo:**

This is how the question should be asked:

**‘Kattha āpo ca pathavī,**

“Where do water and earth,

**tejo vāyo na gādhati;**

fire and air find no footing;

**Kattha dīghañca rassañca,**

where do long and short,

**aṇuṃ thūlaṃ subhāsubhaṃ;**

fine and coarse, beautiful and ugly;

**Kattha nāmañca rūpañca,**

where do name and form

**asesaṃ uparujjhatī’ti.**

cease with nothing left over?”

**Tatra veyyākaraṇaṃ bhavati:**

And the answer to that is:

**‘Viññāṇaṃ anidassanaṃ,**

“Consciousness that’s invisible,

**anantaṃ sabbatopabhaṃ;**

infinite, entirely given up:

**Ettha āpo ca pathavī,**

that’s where water and earth,

**tejo vāyo na gādhati.**

fire and air find no footing;

**Ettha dīghañca rassañca,**

and that’s where long and short,

**aṇuṃ thūlaṃ subhāsubhaṃ;**

fine and coarse, beautiful and ugly,

**Ettha nāmañca rūpañca,**

that’s where name and form

**asesaṃ uparujjhati;**

cease with nothing left over—

**Viññāṇassa nirodhena,**

with the cessation of consciousness,

**etthetaṃ uparujjhatī””ti.**

that’s where this ceases.”””

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamano kevaṭṭo gahapatiputto bhagavato bhāsitaṃ  
abhinandīti.**



Satisfied, the householder Kevaddha was happy with what the Buddha said.

**Kevattasuttaṃ niṭṭhitaṃ ekādasamaṃ.**

## 12. Lohiccasutta

*With Lohicca*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena sālavatikā tadavasari.**

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at Sālavatikā.

**Tena kho pana samayena lohicca brāhmaṇo sālavatikaṃ ajjhāvasati sattussadaṃ satīṇakattṭhodakaṃ sadhaññaṃ rājabhoggaṃ rañña pasenadinā kosalena dinnāṃ rājadāyaṃ brahmadeyyaṃ.**

Now at that time the brahmin Lohicca was living in Sālavatikā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

**Tena kho pana samayena lohiccassa brāhmaṇassa evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti:**

Now at that time Lohicca had the following harmful misconception:

**“idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.**

“Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another?

**Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya;**

Suppose someone cut off an old bond, only to create another new bond.

**evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi, kiñhi paro parassa karissatī”ti.**

That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?”

**Assosi kho lohicco brāhmaṇo:**

Lohicca heard:

**“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi sālavatikaṃ anuppatto.**

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Sālavatikā, together with a large Saṅgha of five hundred mendicants.

**Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:**

He has this good reputation:

**‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā’.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**So imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmaṇaṃ sassamaṇabrāhmaṇiṃ pajaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti.**

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

**So dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāseti.**

He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

**Sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī'ti.**  
It's good to see such perfected ones."

**Atha kho lohicca brāhmaṇo rosikaṃ nhāpitaṃ āmantesi:**  
Then Lohicca addressed his barber Rosika,

**“ehi tvaṃ, samma rosike, yena samaṇo gotamo  
tenupasaṅkama; upasaṅkamtivā mama vacanena samaṇaṃ  
gotamaṃ appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ  
phāsuvihāraṃ puccha:**

“Here, dear Rosika, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

**‘lohicca, bho gotama, brāhmaṇo bhavantaṃ gotamaṃ  
appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ  
pucchatī'ti;**

**evañca vadehi—**

And then ask him whether he,

**adhivāsetu kira bhavaṃ gotamo lohiccassa brāhmaṇassa  
svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.**

together with the mendicant Saṅgha, might accept tomorrow's meal from the brahmin Lohicca."

**“Evaṃ, bho”ti kho rosikā nhāpito lohiccassa brāhmaṇassa  
paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā**

**bhagavantam̐ abhivādetvā ekamantam̐ nisīdi. Ekamantam̐  
nisinno kho rosikā nhāpito bhagavantam̐ etadavoca:**

“Yes, sir,” Rosika replied. He did as he was asked, and

**“lohicco, bhante, brāhmaṇo bhagavantam̐ appābādham̐  
appātaṅkam̐ lahuṭṭhānam̐ balaṃ phāsuvihāram̐ pucchati;  
evañca vadeti—**

**adhivāsetu kira, bhante, bhagavā lohiccassa brāhmaṇassa  
svātanāya bhattam̐ saddhim̐ bhikkhusaṅghenā”ti.**

**Adhivāsesi bhagavā tuṇhībhāvena.**  
the Buddha consented in silence.

**Atha kho rosikā nhāpito bhagavato adhivāsanam̐ veditvā  
uṭṭhāyāsanā bhagavantam̐ abhivādetvā padakkhiṇam̐ katvā  
yena lohicco brāhmaṇo tenupasaṅkami; upasaṅkamtvā  
lohiccam̐ brāhmaṇam̐ etadavoca:**

Then, knowing that the Buddha had consented, Rosika got up from  
his seat, went to Lohicca, and said to him,

**“avocumhā kho mayam̐ bhoto vacanena tam̐ bhagavantam̐:**  
“I gave the Buddha your message,

**‘lohicco, bhante, brāhmaṇo bhagavantam̐ appābādham̐  
appātaṅkam̐ lahuṭṭhānam̐ balaṃ phāsuvihāram̐ pucchati;  
evañca vadeti—**

**adhivāsetu kira, bhante, bhagavā lohiccassa brāhmaṇassa  
svātanāya bhattam̐ saddhim̐ bhikkhusaṅghenā’ti.**

**Adhivutthañca pana tena bhagavatā”ti.**  
and he accepted.”

**Atha kho lohicco brāhmaṇo tassā rattiyā accayena sake  
nivesane paṇītam̐ khādanīyam̐ bhojanīyam̐ paṭiyādāpetvā  
rosikam̐ nhāpitam̐ āmantesi:**

And when the night had passed Lohicca had a variety of delicious foods prepared in his own home. Then he had the Buddha informed of the time, saying,

**“ehi tvaṃ, samma rosike, yena samaṇo gotamo  
tenupasaṅkama; upasaṅkamtivā samaṇassa gotamassa kālaṃ  
ārocehi—**

“Here, dear Rosika, go to the ascetic Gotama and announce the time, saying:

**kālo, bho gotama, niṭṭhitaṃ bhattan”ti.**

‘It’s time, Master Gotama, the meal is ready.’”

**“Evaṃ, bho”ti kho rosikā nhāpito lohiccassa brāhmaṇassa  
paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamtivā  
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.**

“Yes, sir,” Rosika replied. He did as he was asked.

**Ekamantaṃ ṭhito kho rosikā nhāpito bhagavato kālaṃ ārocesi:**

**“kālo, bhante, niṭṭhitaṃ bhattan”ti.**

**Atha kho bhagavā pubbaṇhasamayam nivāsetvā  
pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena sālavatikā  
tenupasaṅkami.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sālavatikā together with the Saṅgha of mendicants.

**Tena kho pana samayena rosikā nhāpito bhagavantaṃ piṭṭhito  
piṭṭhito anubandho hoti.**

Now, Rosika was following behind the Buddha,

**Atha kho rosikā nhāpito bhagavantaṃ etadavoca:**

and told him of Lohicca’s views, adding,

**“lohiccassa, bhante, brāhmaṇassa evarūpaṃ pāpakaṃ  
diṭṭhigataṃ uppannaṃ:**

**‘idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ  
adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa**

**āroceyya—**

**kiñhi paro parassa karissati.**

**Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ  
bandhanaṃ kareyya;**

**evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi—**

**kiñhi paro parassa karissatī'ti.**

**Sādhu, bhante, bhagavā lohiccaṃ brāhmaṇaṃ etasmā pāpakā  
diṭṭhigatā vivecetū'ti.**

“Sir, please dissuade him from that harmful misconception.”

**“Appeva nāma siyā, rosike, appeva nāma siyā, rosike”ti.**

“Hopefully that'll happen, Rosika, hopefully that'll happen.”

**Atha kho bhagavā yena lohiccassa brāhmaṇassa nivesanaṃ  
tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.**

Then the Buddha approached Lohicca's home, where he sat on the seat spread out.

**Atha kho lohicco brāhmaṇo buddhappamukhaṃ  
bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā  
santappesi sampavāresi.**

Then Lohicca served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a variety of delicious foods.

## **1. Lohiccabrāhmaṇānuyoga**

### **1. Questioning Lohicca**

**Atha kho lohicco brāhmaṇo bhagavantaṃ bhuttāviṃ  
onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ  
nisīdi.**

When the Buddha had eaten and washed his hand and bowl,  
Lohicca took a low seat and sat to one side.

**Ekamantaṃ nisinnaṃ kho lohiccaṃ brāhmaṇaṃ bhagavā  
etadavoca:**

The Buddha said to him,

**“saccaṃ kira te, lohicca, evarūpaṃ pāpakaṃ diṭṭhigataṃ  
uppannaṃ:**

“Is it really true, Lohicca, that you have such a harmful  
misconception:

**‘idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ  
adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa  
āroceyya, kiñhi paro parassa karissati.**

‘Should an ascetic or brahmin achieve some skillful quality, they  
ought not inform anyone else. For what can one person do for  
another?

**Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ  
bandhanaṃ kareyya;**

Suppose someone cut off an old bond, only to create another new  
bond.

**evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi, kiñhi  
paro parassa karissatī””ti?**

That’s the consequence of such a wicked, greedy deed, I say. For  
what can one person do for another?”

**“Evaṃ, bho gotama”.**

“Yes, Master Gotama.”

**“Taṃ kiṃ maññasi, lohicca,**

“What do you think, Lohicca?

**nanu tvaṃ sālavatikaṃ ajjhāvasasī”ti?**

Do you reside in Sālavatikā?”

**“Evaṃ, bho gotama”.**

“Yes, Master Gotama.”



**“Yo nu kho, lohicca, evaṃ vadeyya:**

“Lohicca, suppose someone were to say:

**‘lohicco brāhmaṇo sālavatikaṃ ajjhāvasati.**

‘The brahmin Lohicca reigns over Sālavatikā.

**Yā sālavatikāya samudayasañjāti lohiccova taṃ brāhmaṇo  
ekako paribhuñjeyya, na aññesaṃ dadeyyā’ti.**

He alone should enjoy the revenues produced in Sālavatikā and not share them with anyone else.’

**Evaṃ vādī so ye taṃ upajīvanti, tesaṃ antarāyakaro vā hoti, no  
vā’ti?**

Would the person who spoke like that make it difficult for those whose living depends on you or not?”

**“Antarāyakaro, bho gotama”.**

“They would, Master Gotama.”

**“Antarāyakaro samāno hitānukampī vā tesaṃ hoti ahitānukampī  
vā’ti?**

“But is someone who creates difficulties for others acting kindly or unkindly?”

**“Ahitānukampī, bho gotama”.**

“Unkindly, sir.”

**“Ahitānukampissa mettaṃ vā tesu cittaṃ paccupaṭṭhitaṃ hoti  
sapattakaṃ vā’ti?**

“But does an unkind person have love in their heart or hostility?”

**“Sapattakaṃ, bho gotama”.**

“Hostility, sir.”

**“Sapattake citte paccupaṭṭhite micchādiṭṭhi vā hoti sammādiṭṭhi  
vā’ti?**

“And when the heart is full of hostility, is there right view or wrong view?”

**“Micchādiṭṭhi, bho gotama”.**

“Wrong view, Master Gotama.”

**“Micchādiṭṭhissa kho ahaṃ, lohicca, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi—**

“An individual with wrong view is reborn in one of two places, I say:

**nirayaṃ vā tiracchānayaṇiṃ vā.**

hell or the animal realm.

**Taṃ kiṃ maññasi, lohicca,**

What do you think, Lohicca?

**nanu rājā pasenadi kosalo kāsikosalaṃ ajjhāvasatī”ti?**

Does King Pasenadi reign over Kāsī and Kosala?”

**“Evaṃ, bho gotama”.**

“Yes, Master Gotama.”

**“Yo nu kho, lohicca, evaṃ vadeyya:**

“Lohicca, suppose someone were to say:

**‘rājā pasenadi kosalo kāsikosalaṃ ajjhāvasati;**

‘King Pasenadi reigns over Kāsī and Kosala.

**yā kāsikosale samudayasañjāti, rājāva taṃ pasenadi kosalo ekako paribhuñjeyya, na aññesaṃ dadeyyā’ti.**

He alone should enjoy the revenues produced in Kāsī and Kosala and not share them with anyone else.’

**Evaṃ vādī so ye rājānaṃ pasenadiṃ kosalaṃ upajīvanti tumhe ceva aññe ca, tesaṃ antarāyakaro vā hoti, no vā”ti?**

Would the person who spoke like that make it difficult for yourself and others whose living depends on King Pasenadi or not?”

**“Antarāyakaro, bho gotama”.**

“They would, Master Gotama.”

**“Antarāyakaro samāno hitānukampī vā tesaṃ hoti ahitānukampī vā”ti?**

“But is someone who creates difficulties for others acting kindly or unkindly?”

**“Ahitānukampī, bho gotama”.**

“Unkindly, sir.”

**“Ahitānukampissa mettāṃ vā tesu cittaṃ paccupaṭṭhitaṃ hoti sapattakaṃ vā”ti?**

“But does an unkind person have love in their heart or hostility?”

**“Sapattakaṃ, bho gotama”.**

“Hostility, sir.”

**“Sapattake citte paccupaṭṭhite micchādiṭṭhi vā hoti sammādiṭṭhi vā”ti?**

“And when the heart is full of hostility, is there right view or wrong view?”

**“Micchādiṭṭhi, bho gotama”.**

“Wrong view, Master Gotama.”

**“Micchādiṭṭhissa kho ahaṃ, lohicca, dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi—**

“An individual with wrong view is reborn in one of two places, I say:

**nirayaṃ vā tiracchānayaṇiṃ vā.**

hell or the animal realm.

**Iti kira, lohicca, yo evaṃ vadeyya:**

So it seems, Lohicca, that should someone say such a thing either of Lohicca or of King Pasenadi,

**‘lohicco brāhmaṇo sālavatikaṃ ajjhāvasati;**

**yā sālavatikāya samudayasañjāti, lohiccova taṃ brāhmaṇo ekako paribhuñjeyya, na aññesaṃ dadeyyā’ti.**

**Evaṃvādī so ye taṃ upajīvanti, tesaṃ antarāyakaro hoti.**

**Antarāyakaro samāno ahitānukampī hoti, ahitānukampissa sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake citte paccupaṭṭhite micchādiṭṭhi hoti.**

that is wrong view.

**Evameva kho, lohicca, yo evaṃ vadeyya:**

In the same way, suppose someone were to say:

**‘idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa āroceyya, kiñhi paro parassa karissati.**

‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another?’

**Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya ...pe...**

Suppose someone cut off an old bond, only to create another new bond.

**karissatī’ti.**

That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’

**Evaṃvādī so ye te kulaputtā tathāgatappaveditaṃ dhammavinayaṃ āgamma evarūpaṃ ulāraṃ visesaṃ adhigacchanti, sotāpattiphalampi sacchikaronti, sakadāgāmiphalampi sacchikaronti, anāgāmiphalampi sacchikaronti, arahattampi sacchikaronti, ye cime dibbā gabbhā**

**paripācenti dibbānaṃ bhavānaṃ abhinibbattiyā, tesaṃ  
antarāyakaro hoti, antarāyakaro samāno ahitānukampī hoti,  
ahitānukampissa sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti,  
sapattake citte paccupaṭṭhite micchādiṭṭhi hoti.**

Now, there are gentlemen who, relying on the teaching and training proclaimed by the Realized One, achieve a high distinction such as the following: they realize the fruit of stream-entry, the fruit of once-return, the fruit of non-return, or the fruit of perfection. And in addition, there are those who ripen the seeds for rebirth in a heavenly state. The person who spoke like that makes it difficult for them. They're acting unkindly, their heart is full of hostility, and they have wrong view.

**Micchādiṭṭhissa kho ahaṃ, lohicca, dvinnaṃ gatīnaṃ  
aññataraṃ gatiṃ vadāmi—**

An individual with wrong view is reborn in one of two places, I say:

**nirayaṃ vā tiracchānayaṇiṃ vā.**  
hell or the animal realm.

**Iti kira, lohicca, yo evaṃ vadeyya:**

**‘rājā pasenadi kosalo kāsikosalaṃ ajjhāvasati;**

**yā kāsikosale samudayasañjāti, rājāva taṃ pasenadi kosalo  
ekako paribhuñjeyya, na aññesaṃ dadeyyā’ti.**

**Evaṃvādī so ye rājānaṃ pasenadiṃ kosalaṃ upajīvanti tumhe  
ceva aññe ca, tesaṃ antarāyakaro hoti.**

**Antarāyakaro samāno ahitānukampī hoti, ahitānukampissa  
sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake citte  
paccupaṭṭhite micchādiṭṭhi hoti.**

**Evameva kho, lohicca, yo evaṃ vadeyya:**

**‘idha samaṇo vā brāhmaṇo vā kusalaṃ dhammaṃ  
adhigaccheyya, kusalaṃ dhammaṃ adhigantvā na parassa  
āroceyya, kiñhi paro parassa karissati.**

**Seyyathāpi nāma ...pe...**

**kiñhi paro parassa karissatī'ti.**

**Evamvādī so ye te kulaputtā tathāgatappaveditaṃ  
dhammavinayaṃ āgamma evarūpaṃ ulāraṃ visesaṃ  
adhigacchanti, sotāpattiphalampi sacchikaronti,  
sakadāgāmiphalampi sacchikaronti, anāgāmiphalampi  
sacchikaronti, arahattampi sacchikaronti.**

**Ye cime dibbā gabbhā paripācenti dibbānaṃ bhavānaṃ  
abhinibbattiyā, tesaṃ antarāyakaro hoti,**

**antarāyakaro samāno ahitānukampī hoti, ahitānukampissa  
sapattakaṃ cittaṃ paccupaṭṭhitaṃ hoti, sapattake citte  
paccupaṭṭhite micchādiṭṭhi hoti.**

**Micchādiṭṭhissa kho ahaṃ, lohicca, dvinnaṃ gatīnaṃ  
aññataraṃ gatiṃ vadāmi—**

**nirayaṃ vā tiracchānayaṇiṃ vā.**

## **2. Tayocodanārahā**

### ***2. Three Teachers Who Deserve to Be Reprimanded***

**Tayo khome, lohicca, satthāro, ye loke codanārahā;**

Lohicca, there are three kinds of teachers in the world who deserve to be reprimanded.

**yo ca panevarūpe satthāro codeti, sā codanā bhūtā tacchā  
dhammikā anavajjā.**

When someone reprimands such teachers, the reprimand is true, substantive, legitimate, and blameless.

**Katame tayo?**

What three?

**Idha, lohicca, ekacco satthā yassatthāya agārasmā anagāriyaṃ  
pabbajito hoti, svāssa sāmāññattho ananupatto hoti.**

Firstly, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness.

**So taṃ sāmaññatthaṃ ananupāpuṇitvā sāvakānaṃ dhammaṃ deseti:**

They teach their disciples:

**‘idaṃ vo hitāya idaṃ vo sukhāyā’ti.**

‘This is for your welfare. This is for your happiness.’

**Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.**

But their disciples don’t want to listen. They don’t pay attention or apply their minds to understand. They proceed having turned away from the teacher’s instruction.

**So evamassa codetabbo:**

That teacher deserves to be reprimanded:

**‘āyasmā kho yassatthāya agārasmā anagāriyaṃ pabbajito, so te sāmaññattho ananupatto, taṃ tvaṃ sāmaññatthaṃ ananupāpuṇitvā sāvakānaṃ dhammaṃ desesi:**

‘Venerable, you haven’t reached the goal of the ascetic life; and when you teach disciples

**“idaṃ vo hitāya idaṃ vo sukhāyā”ti.**

**Tassa te sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vokkamma ca satthusāsanā vattanti.**

they proceed having turned away from the teacher’s instruction.

**Seyyathāpi nāma osakkantiyā vā ussakkeyya, parammukhiṃ vā āliṅgeyya;**

It’s like a man who makes advances on a woman though she pulls away, or embraces her though she turns her back.

**evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi—**

That’s the consequence of such a wicked, greedy deed, I say. For what can one do for another?’

**kiñhi paro parassa karissatī’ti.**

**Ayaṃ kho, lohicca, paṭhamo satthā, yo loke codanāraho;**  
This is the first kind of teacher who deserves to be reprimanded.

**yo ca panevarūpaṃ satthāraṃ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.**

**Puna caparaṃ, lohicca, idhekacco satthā yassatthāya agārasmā anagāriyaṃ pabbajito hoti, svāssa sāmaññaṭṭho ananuppatto hoti.**

Furthermore, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness.

**So taṃ sāmaññaṭṭhaṃ ananupāpuṇitvā sāvakānaṃ dhammaṃ deseti:**

They teach their disciples:

**‘idaṃ vo hitāya, idaṃ vo sukhāyā’ti.**

‘This is for your welfare. This is for your happiness.’

**Tassa sāvakā sussūsanti, sotaṃ odahanti, añña cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti.**

Their disciples do want to listen. They pay attention and apply their minds to understand. They don’t proceed having turned away from the teacher’s instruction.

**So evamassa codetabbo:**

That teacher deserves to be reprimanded:

**‘āyasmā kho yassatthāya agārasmā anagāriyaṃ pabbajito, so te sāmaññaṭṭho ananuppatto. Taṃ tvaṃ sāmaññaṭṭhaṃ ananupāpuṇitvā sāvakānaṃ dhammaṃ desesi:**

‘Venerable, you haven’t reached the goal of the ascetic life; and when you teach disciples

**“idaṃ vo hitāya, idaṃ vo sukhāyā”ti.**

**Tassa te sāvakā sussūsanti, sotaṃ odahanti, añña cittaṃ upaṭṭhapenti, na ca vokkamma satthusāsanā vattanti.**



they don't proceed having turned away from the teacher's instruction.

**Seyyathāpi nāma sakam khettaṃ ohāya param khettaṃ niddāyitabbaṃ maññeyya, evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi—kiñhi paro parassa karissatī'ti.**

It's like someone who abandons their own field and presumes to weed someone else's field. That's the consequence of such a wicked, greedy deed, I say. For what can one do for another?'

**Ayaṃ kho, lohicca, dutiyo satthā, yo, loke codanāraho;**

This is the second kind of teacher who deserves to be reprimanded.

**yo ca panevarūpaṃ satthāraṃ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.**

**Puna caparaṃ, lohicca, idhekacco satthā yassatthāya agārasmā anagāriyaṃ pabbajito hoti, svāssa sāmāññattho anuppatto hoti.**

Furthermore, take a teacher who has reached the goal of the ascetic life for which they went forth from the lay life to homelessness.

**So taṃ sāmāññatthaṃ anupāpuṇitvā sāvakānaṃ dhammaṃ deseti:**

They teach their disciples:

**'idaṃ vo hitāya, idaṃ vo sukhāyā'ti.**

'This is for your welfare. This is for your happiness.'

**Tassa sāvakā na sussūsanti, na sotaṃ odahanti, na aññā cittaṃ upaṭṭhapenti, vakkamma ca satthusāsanā vattanti.**

But their disciples don't want to listen. They don't pay attention or apply their minds to understand. They proceed having turned away from the teacher's instruction.

**So evamassa codetabbo:**

That teacher deserves to be reprimanded:

**'āyasmā kho yassatthāya agārasmā anagāriyaṃ pabbajito, so te sāmāññattho anuppatto.**

‘Venerable, you have reached the goal of the ascetic life; yet when you teach disciples

**Taṃ tvaṃ sāmaññaṭṭhaṃ anupāpuṇitvā sāvakaṇaṃ dhammaṃ desesi:**

**“idaṃ vo hitāya, idaṃ vo sukhāyā”ti.**

**Tassa te sāvaka na sussūsanti, na soṭaṃ odahanti, na añña cittaṃ upaṭṭhapenti, vakkamma ca satthusāsanā vattanti.**

they proceed having turned away from the teacher’s instruction.

**Seyyathāpi nāma purāṇaṃ bandhanaṃ chinditvā aññaṃ navaṃ bandhanaṃ kareyya;**

Suppose someone cut off an old bond, only to create another new bond.

**evaṃ sampadamidaṃ pāpakaṃ lobhadhammaṃ vadāmi, kiñhi paro parassa karissatī’ti.**

That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’

**Ayaṃ kho, lohicca, tatiyo satthā, yo loke codanāraho;**

This is the third kind of teacher who deserves to be reprimanded.

**yo ca panevarūpaṃ satthāraṃ codeti, sā codanā bhūtā tacchā dhammikā anavajjā.**

**Ime kho, lohicca, tayo satthāro, ye loke codanārahā,**

These are the three kinds of teachers in the world who deserve to be reprimanded.

**yo ca panevarūpe satthāro codeti, sā codanā bhūtā tacchā dhammikā anavajjā”ti.**

When someone reprimands such teachers, the reprimand is true, substantive, legitimate, and blameless.”

### **3. Nacodanārahasatthu**

### *3. A Teacher Who Does Not Deserve to Be Reprimanded*

**Evaṃ vutte, lohicco brāhmaṇo bhagavantam etadavoca:**

When he had spoken, Lohicca said to the Buddha,

**“atthi pana, bho gotama, koci satthā, yo loke nacodanāraho”ti?**

“But Master Gotama, is there a teacher in the world who does not deserve to be reprimanded?”

**“Atthi kho, lohicca, satthā, yo loke nacodanāraho”ti.**

“There is, Lohicca.”

**“Katamo pana so, bho gotama, satthā, yo loke nacodanāraho”ti?**

“But who is that teacher?”

**“Idha, lohicca, tathāgato loke uppajjati araham,  
sammāsambuddho ...pe...**

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ...

**Evaṃ kho, lohicca, bhikkhu sīlasampanno hoti ...pe...**

That’s how a mendicant is accomplished in ethics. ...

**paṭhamam jhānam upasampajja viharati ...**

They enter and remain in the first absorption ...

**yasmim kho, lohicca, satthari sāvako evarūpaṃ uḷāraṃ visesaṃ  
adhigacchati, ayampi kho, lohicca, satthā, yo loke  
nacodanāraho.**

A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded.

**Yo ca panevarūpaṃ satthāraṃ codeti, sā codanā abhūtā  
atacchā adhammikā sāvajjā.**

When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.

...pe...

**Dutiyam̐ jhānam̐ ...pe...**

They enter and remain in the second absorption ...

**tatiyam̐ jhānam̐ ...pe...**

third absorption ...

**catuttham̐ jhānam̐ upasampajja viharati.**

fourth absorption.

**Yasmiṃ kho, lohicca, satthari sāvako evarūpaṃ uḷāraṃ visesaṃ  
adhigacchati, ayampi kho, lohicca, satthā, yo loke  
nacodanāraho, yo ca panevarūpaṃ satthāraṃ codeti, sā codanā  
abhūtā atacchā adhammikā sāvajjā.**

A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. ...

...pe...

**Ñāṇadassanāya cittaṃ abhinīharati abhininnāmeti ...**

They extend and project the mind toward knowledge and vision ...

**yasmiṃ kho, lohicca, satthari sāvako evarūpaṃ uḷāraṃ visesaṃ  
adhigacchati, ayampi kho, lohicca, satthā, yo loke  
nacodanāraho, yo ca panevarūpaṃ satthāraṃ codeti, sā codanā  
abhūtā atacchā adhammikā sāvajjā.**

A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. ...

...pe...

**Nāparaṃ itthattāyāti pajānāti.**

They understand: ‘... there is no return to any state of existence.’

**Yasmiṃ kho, lohicca, satthari sāvako evarūpaṃ uḷāraṃ visesaṃ  
adhigacchati, ayampi kho, lohicca, satthā, yo loke  
nacodanāraho, yo ca panevarūpaṃ satthāraṃ codeti, sā codanā  
abhūtā atacchā adhammikā sāvajjā”ti.**

A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.”

**Evam vutte, lohicco brāhmaṇo bhagavantam etadavoca:**

When he had spoken, Lohicca said to the Buddha:

**“seyyathāpi, bho gotama, puriso purisaṃ narakapapātaṃ patantaṃ kesesu gahetvā uddharitvā thale patiṭṭhapeyya;**

“Suppose, Master Gotama, a person was on the verge of falling off a cliff, and another person were to grab them by the hair, pull them up, and place them on firm ground.

**evamevāhaṃ bhotā gotamena narakapapātaṃ papatanto uddharitvā thale patiṭṭhāpito.**

In the same way, when I was falling off a cliff Master Gotama pulled me up and placed me on safe ground.

**Abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.**

Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Gotama has made the Teaching clear in many ways.

**Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.**

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ  
saraṇaṃ gataṃ”ti.**

From this day forth, may Master Gotama remember me as a lay  
follower who has gone for refuge for life.”

**Lohiccaṣuttaṃ niṭṭhitaṃ dvādasamaṃ.**

### 13. Tevijjasutta *The Three Knowledges*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā  
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena  
manasākaṭaṃ nāma kosalānaṃ brāhmaṇagāmo tadavasari.**

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Manasākaṭa.

**Tatra sudam̐ bhagavā manasākaṭe viharati uttarena  
manasākaṭassa aciravatiyā nadiyā tīre ambavane.**

He stayed in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

**Tena kho pana samayena sambahulā abhiññātā abhiññātā  
brāhmaṇamahāsālā manasākaṭe paṭivasanti, seyyathidaṃ—**

Now at that time several very well-known well-to-do brahmins were residing in Manasākaṭa. They included

**caṅkī brāhmaṇo tārukkho brāhmaṇo pokkharasāti brāhmaṇo  
jāṇussoṇi brāhmaṇo todeyyo brāhmaṇo aññe ca abhiññātā  
abhiññātā brāhmaṇamahāsālā.**

the brahmins Caṅkī, Tārukkha, Pokkharasāti, Jāṇussoṇi, Todeyya, and others.

**Atha kho vāseṭṭhabhāradvājānaṃ māṇavānaṃ jaṅghavihāraṃ  
anucaṅkamantānaṃ anuvicarantānaṃ maggāmagge kathā  
udapādi.**

Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began a discussion regarding the variety of paths.

**Atha kho vāseṭṭho māṇavo evamāha:**

Vāseṭṭha said this:

**“ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena pokkharasātinā”ti.**

“This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā; namely, that explained by the brahmin Pokkharasāti.”

**Bhāradvājopi māṇavo evamāha:**

Bhāradvāja said this:

**“ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena tārukkenā”ti.**

“This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā; namely, that explained by the brahmin Tārukha.”

**Neva kho asakkhi vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi bhāradvājo māṇavo vāseṭṭhaṃ māṇavaṃ saññāpetuṃ.**

But neither was able to persuade the other.

**Atha kho vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi:**

So Vāseṭṭha said to Bhāradvāja,

**“ayaṃ kho, bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito manasākaṭe viharati uttarena manasākaṭassa aciravatiyā nadiyā tīre ambavane.**

“Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.



**Taṃ kho pana bhavaṇṇaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:**

He has this good reputation:

**‘itipi so bhagavā aṛaṃaṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussāṇaṃ buddho  
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Āyāma, bho bhāradvāja, yena samaṇo gotamo  
tenupasaṅkamissāma; upasaṅkamitvā etamatthaṃ samaṇaṃ  
gotamaṃ pucchissāma.**

Come, let’s go to see him and ask him about this matter.

**Yathā no samaṇo gotamo byākarissati, tathā naṃ  
dhāressāmā’ti.**

As he answers, so we’ll remember it.”

**“Evaṃ, bho”ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa  
paccassosi.**

“Yes, sir,” replied Bhāradvāja.

## **1. Maggāmaggakathā**

### **1. The Variety of Paths**

**Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā  
tenupasaṅkamiṃsu; upasaṅkamitvā bhagavatā saddhiṃ  
sammodiṃsu.**

So they went to the Buddha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdiṃsu. Ekamantaṃ nisinno kho vāseṭṭho māṇavo**

**bhagavantam etadavoca:**

When the greetings and polite conversation were over, they sat down to one side and Vāseṭṭha told him of their conversation, adding:

**“idha, bho gotama, amhākaṃ jaṅghavihāraṃ  
anucaṅkamantānaṃ anuvicarantānaṃ maggāmagge kathā  
udapādi.**

**Ahaṃ evaṃ vadāmi:**

**‘ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti  
takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena  
pokkharasātinā’ti.**

**Bhāradvājo māṇavo evamāha:**

**‘ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti  
takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena  
tārukkhenā’ti.**

**Ettha, bho gotama, attheva viggaho, atthi vivādo, atthi  
nānāvādo”ti.**

“In this matter we have a dispute, a disagreement, a difference of opinion.”

**“Iti kira, vāseṭṭha, tvaṃ evaṃ vadesi:**

“So, Vāseṭṭha, it seems that you say that

**‘ayameva ujumaggo, ayamañjasāyano niyyāniko niyyāti  
takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena  
pokkharasātinā’ti.**

the straight path is that explained by Pokkharasāti,

**Bhāradvājo māṇavo evamāha:**

while Bhāradvāja says that

**‘ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti  
takkarassa brahmasahabyatāya, yvāyaṃ akkhāto brāhmaṇena  
tārukkhenā’ti.**

the straight path is that explained by Tārukkha.

**Atha kismiṃ pana vo, vāseṭṭha, viggaho, kismiṃ vivādo, kismiṃ nānāvādo”ti?**

But what exactly is your disagreement about?”

**“Maggāmagge, bho gotama.**

“About the variety of paths, Master Gotama.

**Kiñcāpi, bho gotama, brāhmaṇā nānāmagge paññāpentī,  
addharyā brāhmaṇā tittiriyā brāhmaṇā chandokā brāhmaṇā  
bavhārijjhā brāhmaṇā, atha kho sabbāni tāni niyyānikā niyyanti  
takkarassa brahmasahabyatāya.**

Even though brahmins describe different paths—the Addharia brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them lead someone who practices them to the company of Brahmā.

**Seyyathāpi, bho gotama, gāmassa vā nigamassa vā avidūre  
bahūni cepi nānāmaggāni bhavanti, atha kho sabbāni tāni  
gāmasamosaraṇāni bhavanti;**

It’s like a village or town that has many different roads nearby, yet all of them meet at that village.

**evameva kho, bho gotama, kiñcāpi brāhmaṇā nānāmagge  
paññāpentī, addharyā brāhmaṇā tittiriyā brāhmaṇā chandokā  
brāhmaṇā bavhārijjhā brāhmaṇā, atha kho sabbāni tāni  
niyyānikā niyyanti takkarassa brahmasahabyatāyā”ti.**

In the same way, even though brahmins describe different paths—the Addharia brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them lead someone who practices them to the company of Brahmā.”

## **2. Vāseṭṭhamāṇavānuyoga**

### **2. Questioning Vāseṭṭha**

**“Niyyantīti, vāseṭṭha vadesi”?**

“Do you say, ‘they lead someone’, Vāseṭṭha?”

**“Niyyantīti, bho gotama, vadāmi”.**

“I do, Master Gotama.”

**“Niyyantīti, vāseṭṭha, vadesi”?**

“Do you say, ‘they lead someone’, Vāseṭṭha?”

**“Niyyantīti, bho gotama, vadāmi”.**

“I do, Master Gotama.”

**“Niyyantīti, vāseṭṭha, vadesi”?**

“Do you say, ‘they lead someone’, Vāseṭṭha?”

**“Niyyantīti, bho gotama, vadāmi”.**

“I do, Master Gotama.”

**“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ  
ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho”ti?**

“Well, of the brahmins who are proficient in the three Vedas, Vāseṭṭha, is there even a single one who has seen Brahmā with their own eyes?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ  
ekācariyopi, yena brahmā sakkhidiṭṭho”ti?**

“Well, has even a single one of their teachers seen Brahmā with their own eyes?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho”ti?**

“Well, has even a single one of their teachers’ teachers seen Brahmā with their own eyes?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Kiṃ pana, vāseṭṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho”ti?**

“Well, has anyone back to the seventh generation of teachers seen Brahmā with their own eyes?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Kiṃ pana, vāseṭṭha, yepi tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṃ— aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu.**

“Well, what of the ancient hermits of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught.

**Tepi evamāhaṃsu:**

Did they say:

**‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yahiṃ vā brahmā’”ti?**

‘We know and see where Brahmā is or what way he lies’?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Iti kira, vāseṭṭha, natthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇopi, yena brahmā sakkhidiṭṭho.**

“So it seems that none of the brahmins have seen Brahmā with their own eyes,

**Natthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyopi, yena brahmā sakkhidiṭṭho.**

**Natthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyapācariyopi, yena brahmā sakkhidiṭṭho.**

**Natthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugā yena brahmā sakkhidiṭṭho.**

**Yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitanamanuvācenti, seyyathidaṃ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu:**

and not even the ancient hermits

**‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yahiṃ vā brahmā’ti.**

claimed to know where he is.

**Teva tevijjā brāhmaṇā evamāhaṃsu:**

Yet the brahmins proficient in the three Vedas say:

**‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema.**

‘We teach the path to the company of that which we neither know nor see.

**Ayameva ujumaggo ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāyā’ti.**

This is the only straight path, the direct route that leads someone who practices it to the company of Brahmā.’

**Taṃ kiṃ maññasi, vāseṭṭha,**

What do you think, Vāseṭṭha?

**nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?**

This being so, doesn’t their statement turn out to have no demonstrable basis?”

**“Addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.**

“Clearly that’s the case, Master Gotama.”

**“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa sahabyatāya maggaṃ desessanti. ‘Ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasahabyatāyā’ti, netaṃ ṭhānaṃ vijjati.**

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

**Seyyathāpi, vāseṭṭha, andhaveṇi paramparaśamsattā purimopi na passati, majjhimopi na passati, pacchimopi na passati;**

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see.

**evameva kho, vāseṭṭha, andhaveṇūpamaṃ maññe tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ, purimopi na passati, majjhimopi na passati, pacchimopi na passati.**

In the same way, it seems to me that the brahmins' statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see.

**Tesamidaṃ tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ hassakaññeva sampajjati, nāmakaññeva sampajjati, rittakaññeva sampajjati, tucchakaññeva sampajjati.**

Their statement turns out to be a joke—mere words, void and hollow.

**Taṃ kiṃ maññasi, vāseṭṭha,**

What do you think, Vāseṭṭha?

**passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujaṇā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti”ti?**

Do the brahmins proficient in the three Vedas see the sun and moon just as other folk do? And do they pray to them and beseech them, following their course from where they rise to where they set with joined palms held in worship?”

**“Evaṃ, bho gotama, passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujaṇā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti”ti.**

“Yes, Master Gotama.”

**“Taṃ kiṃ maññasi, vāseṭṭha,**

“What do you think, Vāseṭṭha?

**yaṃ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujaṇā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti, pahonti tevijjā brāhmaṇā candimasūriyānaṃ saḥabyatāya maggaṃ desetum:**

Though this is so, are the brahmins proficient in the three Vedas able to teach the path to the company of the sun and moon, saying:



**‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṃ saḥabyatāyā’”ti?**

‘This is the only straight path, the direct route that leads someone who practices it to the company of the sun and moon’?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Iti kira, vāseṭṭha, yaṃ passanti tevijjā brāhmaṇā candimasūriye, aññe cāpi bahujaṇā, yato ca candimasūriyā uggacchanti, yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti, tesampi nappahonti candimasūriyānaṃ saḥabyatāya maggaṃ deseturaṃ:**

“So it seems that even though the brahmins proficient in the three Vedas see the sun and moon, they are not able to teach the path to the company of the sun and moon.

**‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa candimasūriyānaṃ saḥabyatāyā’ti.**

**Iti pana na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho.**

But it seems that even though they have not seen Brahmā with their own eyes,

**Napi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi brahmā sakkhidiṭṭho.**

**Napi kira tevijjānaṃ brāhmaṇānaṃ ācariyapācariyehi brahmā sakkhidiṭṭho.**

**Napi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.**

**Yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti, vācitamanuvācenti, seyyathidaṃ—aṭṭhako vāmako vāmadevo**

**vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu:**

**‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yahim vā brahmā’ti.**

**Teva tevijjā brāhmaṇā evamāhaṃsu:**  
they still claim

**‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyā’ti.**

to teach the path to the company of that which they neither know nor see.

**Taṃ kiṃ maññasi, vāseṭṭha,**  
What do you think, Vāseṭṭha?

**nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?**

This being so, doesn’t their statement turn out to have no demonstrable basis?”

**“Addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.**

“Clearly that’s the case, Master Gotama.”

**“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti: ‘ayameva ujumaggo, ayamañjasāyano niyyāniko, niyyāti takkarassa brahmasaḥabyatāyā’ti, netam ṭhānaṃ vijjati.**

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

## **2.1. Janapadakalyāṇīupamā**

### **2.1. The Simile of the Finest Lady in the Land**

**Seyyathāpi, vāseṭṭha, puriso evaṃ vadeyya:**

Suppose a man were to say,

**‘ahaṃ yā imasmiṃ janapade janapadakalyāṇī, taṃ icchāmi, taṃ kāmemī’ti.**

‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

**Tamenāṃ evaṃ vadeyyum:**

They’d say to him,

**‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—**

‘Mister, that finest lady in the land who you desire—do you know whether

**khattiyī vā brāhmaṇī vā vessī vā suddī vā’ti?**

she’s an aristocrat, a brahmin, a merchant, or a worker?’

**Iti puṭṭho ‘no’ti vadeyya.**

Asked this, he’d say, ‘No.’

**Tamenāṃ evaṃ vadeyyum:**

They’d say to him,

**‘ambho purisa, yaṃ tvaṃ janapadakalyāṇiṃ icchasi kāmesi, jānāsi taṃ janapadakalyāṇiṃ—evaṃnāmā evaṃgottāti vā, dīghā vā rassā vā majjhimā vā kālī vā sāmā vā maṅguracchavī vāti, amukasmīṃ gāme vā nigame vā nagare vā’ti?**

‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

**Iti puṭṭho ‘no’ti vadeyya.**

Asked this, he’d say, ‘No.’

**Tamenam evam vadeyyum:**

They'd say to him,

**'ambho purisa, yam tvaṃ na jānāsi na passasi, taṃ tvaṃ  
icchasi kāmesī'ti?**

'Mister, do you desire someone who you've never even known or  
seen?'

**Iti puṭṭho 'āmā'ti vadeyya.**

Asked this, he'd say, 'Yes.'

**Taṃ kiṃ maññasi, vāseṭṭha,**

What do you think, Vāseṭṭha?

**nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ  
sampajjati'ti?**

This being so, doesn't that man's statement turn out to have no  
demonstrable basis?"

**"Addhā kho, bho gotama, evaṃ sante tassa purisassa  
appāṭihīrakataṃ bhāsitaṃ sampajjati'ti.**

"Clearly that's the case, sir."

**"Evameva kho, vāseṭṭha, na kira tevijjehi brāhmaṇehi brahmā  
sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi  
brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ  
ācariyapācariyehi brahmā sakkhidiṭṭho.**

"In the same way,

**Napi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamā  
ācariyāmahayugehi brahmā sakkhidiṭṭho.**

**Yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ  
kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā  
brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ,  
tadanugāyanti, tadanubhāsanti, bhāsitamanubhāsanti,  
vācitamanuvācenti, seyyathidaṃ—aṭṭhako vāmake vāmadevo**

**vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu:**

**‘mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yahim vā brahmā’ti.**

**Teva tevijjā brāhmaṇā evamāhaṃsu:**

**‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyā’ti.**

**Taṃ kiṃ maññasi, vāseṭṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti?**

doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

**“Addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati’ti.**

“Clearly that’s the case, Master Gotama.”

**“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti—ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyāti netaṃ ṭhānaṃ vijjati.**

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

## **2.2. Nissenīupamā**

### **2.2. *The Simile of the Ladder***

**Seyyathāpi, vāseṭṭha, puriso cātumahāpathe nissenim kareyya pāsādassa ārohaṇāya.**

Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

**Tamenam evam vadeyyum:**

They'd say to him,

**‘ambho purisa, yassa tvaṃ pāsādassa ārohaṇāya nisseṇiṃ  
karosi, jānāsi taṃ pāsādaṃ—puratthimāya vā disāya  
dakkhiṇāya vā disāya pacchimāya vā disāya uttarāya vā disāya  
ucco vā nīco vā majjhimo vā’ti?**

‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

**Iti puṭṭho ‘no’ti vadeyya.**

Asked this, he’d say, ‘No.’

**Tamenāṃ evaṃ vadeyyuṃ:**

They’d say to him,

**‘ambho purisa, yaṃ tvaṃ na jānāsi, na passasi, tassa tvaṃ  
pāsādassa ārohaṇāya nisseṇiṃ karosī’ti?**

‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’

**Iti puṭṭho ‘āmā’ti vadeyya.**

Asked this, he’d say, ‘Yes.’

**Taṃ kiṃ maññasi, vāseṭṭha,**

What do you think, Vāseṭṭha?

**nanu evaṃ sante tassa purisassa appāṭihīrakataṃ bhāsitaṃ  
sampajjatī’ti?**

This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

**“Addhā kho, bho gotama, evaṃ sante tassa purisassa  
appāṭihīrakataṃ bhāsitaṃ sampajjatī’ti.**

“Clearly that’s the case, sir.”

**“Evameva kho, vāseṭṭha, na kira tevijjehi brāhmaṇehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ ācariyapācariyehi brahmā sakkhidiṭṭho, napi kira tevijjānaṃ brāhmaṇānaṃ yāva sattamā ācariyāmahayugehi brahmā sakkhidiṭṭho.**

“In the same way,

**Yepi kira tevijjānaṃ brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro, yesamidaṃ etarahi tevijjā brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ, tadanugāyanti, tadanubhā santi, bhāsitamanubhā santi, vācitamanuvā centi, seyyathidaṃ—aṭṭhako vāmako vāmadevo vessāmitto yamataggi aṅgīraso bhāradvājo vāseṭṭho kassapo bhagu, tepi na evamāhaṃsu—**

**mayametaṃ jānāma, mayametaṃ passāma, yattha vā brahmā, yena vā brahmā, yahiṃ vā brahmāti.**

**Teva tevijjā brāhmaṇā evamāhaṃsu:**

**‘yaṃ na jānāma, yaṃ na passāma, tassa saḥabyatāya maggaṃ desema, ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyā’ti.**

**Taṃ kiṃ maññasi, vāseṭṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitāṃ sampajjati’ti?**  
doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

**“Addhā kho, bho gotama, evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitāṃ sampajjati’ti.**

“Clearly that’s the case, Master Gotama.”

**“Sādhu, vāseṭṭha, te vata, vāseṭṭha, tevijjā brāhmaṇā yaṃ na jānanti, yaṃ na passanti, tassa saḥabyatāya maggaṃ desessanti. Ayameva ujumaggo ayamañjasāyano niyyāniko niyyāti takkarassa brahmasaḥabyatāyāti, netāṃ ṭhānaṃ vijjati.**

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

## **2.3. Aciravatīnadīupamā**

### *2.3. The Simile of the River Aciravatī*

**Seyyathāpi, vāseṭṭha, ayaṃ aciravatī nadī pūrā udakassa samatittikā kākapeyyā.**

Suppose the river Aciravatī was full to the brim so a crow could drink from it.

**Atha puriso āgaccheyya pārattiko pāragavesī pāragāmī pāraṃ taritukāmo.**

Then along comes a person who wants to cross over to the far shore.

**So orime tīre ʈhito pārimaṃ tīraṃ avheyya:**

Standing on the near shore, they’d call out to the far shore,

**‘ehi pārāpāraṃ, ehi pārāpāraṇ’ti.**

‘Come here, far shore! Come here, far shore!’

**Taṃ kiṃ maññasi, vāseṭṭha,**

What do you think, Vāseṭṭha?

**api nu tassa purisassa avhāyanahetu vā āyācanahetu vā patthanahetu vā abhinandanahetu vā aciravatiyā nadiyā pārimaṃ tīraṃ orimaṃ tīraṃ āgaccheyyā”ti?**

Would the far shore of the Aciravatī river come over to the near shore because of that man’s call, request, desire, or expectation?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Evameva kho, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakāraṇā te dhamme pahāya vattamānā, ye dhammā**



**abrāhmaṇakāraḱā te dhamme samādāya vattamānā  
evamāhaṃsu:**

“In the same way, Vāseṭṭha, the brahmins proficient in the three Vedas proceed having given up those things that make one a true brahmin, and having undertaken those things that make one not a true brahmin. Yet they say:

**‘indamavhayāma, somamavhayāma, varuṇamavhayāma,  
īsānamavhayāma, pajāpatimavhayāma, brahmamavhayāma,  
mahiddhimavhayāma, yamamavhayāmā’ti.**

‘We call upon Inda! We call upon Soma! We call upon Īsāna! We call upon Pajāpati! We call upon Brahmā! We call upon Mahiddhi! We call upon Yama!’

**Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakāraḱā  
te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakāraḱā te  
dhamme samādāya vattamānā avhāyanahetu vā āyācanahetu vā  
patthanahetu vā abhinandanahetu vā kāyassa bhedaḱā paraṃ  
maraṇā brahmānaṃ saḱabyūpagā bhavissantīti, netaṃ ṭhānaṃ  
vijjati.**

So long as they proceed in this way it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

**Seyyathāpi, vāseṭṭha, ayaṃ aciravatī nadī pūrā udakassa  
samatittikā kākapeyyā.**

Suppose the river Aciravatī was full to the brim so a crow could drink from it.

**Atha puriso āgaccheyya pārattḱiko pārāgavesī pārāgāmī paraṃ  
taritukāmo.**

Then along comes a person who wants to cross over to the far shore.

**So orime tīre daḱhāya anduyā pacchābāhaṃ gāḱhabandhanaṃ  
baddho.**

But while still on the near shore, their arms are tied tightly behind their back with a strong chain.

**Taṃ kiṃ maññasi, vāseṭṭha,**

What do you think, Vāseṭṭha?

**api nu so puriso aciravatiyā nadiyā orimā tīrā pārīmaṃ tīraṃ gaccheyyā”ti?**

Could that person cross over to the far shore?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Evameva kho, vāseṭṭha, pañcime kāmāguṇā ariyassa vinaye andūtipi vuccanti, bandhanantipi vuccanti.**

“In the same way, the five kinds of sensual stimulation are called ‘chains’ and ‘fetters’ in the training of the noble one.

**Katame pañca?**

What five?

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā**

**kāmūpasamhitā rajanīyā.**

Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

**Sotaviññeyyā saddā ...pe...**

Sounds known by the ear ...

**ghānaviññeyyā gandhā ...**

Smells known by the nose ...

**jivhāviññeyyā rasā ...**

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā**

**kāmūpasamhitā rajanīyā.**

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

**Ime kho, vāseṭṭha, pañca kāmagaṇā ariyassa vinaye andūtipi vuccanti, bandhanantipi vuccanti.**

These are the five kinds of sensual stimulation that are called ‘chains’ and ‘fetters’ in the training of the noble one.

**Ime kho, vāseṭṭha, pañca kāmagaṇe tevijjā brāhmaṇā gadhitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti.**

The brahmins proficient in the three Vedas enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

**Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakārakā, te dhamme pahāya vattamānā, ye dhammā abrāhmaṇakārakā, te dhamme samādāya vattamānā pañca kāmagaṇe gadhitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjantā kāmandubandhanabaddhā kāyassa bhedaṃ paraṃ maraṇā brahmānaṃ saḥabyūpagā bhavissantīti, netaṃ tṭhānaṃ vijjati.**

So long as they enjoy them it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

**Seyyathāpi, vāseṭṭha, ayaṃ aciravatī nadī pūrā udakassa samatittikā kākapeyyā.**

Suppose the river Aciravatī was full to the brim so a crow could drink from it.

**Atha puriso āgaccheyya pārattthiko pārāgavesī pārāgāmī paraṃ taritukāmo.**

Then along comes a person who wants to cross over to the far shore.

**So orime tīre sasīsaṃ pārupitvā nipajjeyya.**

But they’d lie down wrapped in cloth from head to foot.

**Taṃ kiṃ maññasi, vāseṭṭha,**

What do you think, Vāseṭṭha?

**api nu so puriso aciravatiyā nadiyā orimā tīrā pārīmaṃ tīraṃ gaccheyyā”ti?**

Could that person cross over to the far shore?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Evameva kho, vāseṭṭha, pañcime nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyaṇāhanātipi vuccanti.**

“In the same way, the five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘coverings’ and ‘shrouds’ in the training of the noble one.

**Katame pañca?**

What five?

**Kāmacchandaṇīvaraṇaṃ, byāpādaṇīvaraṇaṃ, thinamiddhaṇīvaraṇaṃ, uddhaccakukkuccaṇīvaraṇaṃ, vicikicchāṇīvaraṇaṃ.**

The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

**Ime kho, vāseṭṭha, pañca nīvaraṇā ariyassa vinaye āvaraṇātipi vuccanti, nīvaraṇātipi vuccanti, onāhanātipi vuccanti, pariyaṇāhanātipi vuccanti.**

These five hindrances are called ‘obstacles’ and ‘hindrances’ and ‘coverings’ and ‘shrouds’ in the training of the noble one.

**Imehi kho, vāseṭṭha, pañcahi nīvaraṇehi tevijjā brāhmaṇā āvuṭṭā nivutā onaddhā pariyaṇādhā.**

The brahmins proficient in the three Vedas are hindered, obstructed, covered, and shrouded by these five hindrances.

**Te vata, vāseṭṭha, tevijjā brāhmaṇā ye dhammā brāhmaṇakāraṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakāraṇā te**

**dhamme samādāya vattamānā pañcahi nīvaraṇehi āvuṭṭā nivutā  
onaddhā pariyonaddhā kāyassa bheda param maraṇā  
brahmānaṃ saḥabyūpagā bhavissantīti, netaṃ ṭhānaṃ vijjati.**

So long as they are so obstructed it's impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

### **3. Saṃsandanakathā**

#### **3. Converging**

**Taṃ kiṃ maññasi, vāseṭṭha,**

What do you think, Vāseṭṭha?

**kinti te sutaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ  
ācariyapācariyānaṃ bhāsamānānaṃ, sapariggaho vā brahmā  
apariggaho vā”ti?**

Have you heard that the brahmins who are elderly and senior, the teachers of teachers, say whether Brahmā is possessive or not?”

**“Apariggaho, bho gotama”.**

“That he is not, Master Gotama.”

**“Saveracitto vā averacitto vā”ti?**

“Is his heart full of enmity or not?”

**“Averacitto, bho gotama”.**

“It is not.”

**“Sabyāpajjacitto vā abyāpajjacitto vā”ti?**

“Is his heart full of ill will or not?”

**“Abyāpajjacitto, bho gotama”.**

“It is not.”

**“Saṅkiliṭṭhacitto vā asaṅkiliṭṭhacitto vā”ti?**

“Is his heart corrupted or not?”

**“Asaṅkiliṭṭhacitto, bho gotama”.**

“It is not.”

**“Vasavattī vā avasavattī vā”ti?**

“Does he wield power or not?”

**“Vasavattī, bho gotama”.**

“He does.”

**“Taṃ kiṃ maññasi, vāseṭṭha,**

“What do you think, Vāseṭṭha?

**sapariggahā vā tevijjā brāhmaṇā apariggahā vā”ti?**

Are the brahmins proficient in the three Vedas possessive or not?”

**“Sapariggahā, bho gotama”.**

“They are.”

**“Saveracittā vā averacittā vā”ti?**

“Are their hearts full of enmity or not?”

**“Saveracittā, bho gotama”.**

“They are.”

**“Sabyāpajjacittā vā abyāpajjacittā vā”ti?**

“Are their hearts full of ill will or not?”

**“Sabyāpajjacittā, bho gotama”.**

“They are.”

**“Saṅkiliṭṭhacittā vā asaṅkiliṭṭhacittā vā”ti?**

“Are their hearts corrupted or not?”

“**Saṅkiliṭṭhacittā, bho gotama**”.

“They are.”

“**Vasavattī vā avasavattī vā**”ti?

“Do they wield power or not?”

“**Avasavattī, bho gotama**”.

“They do not.”

“**Iti kira, vāseṭṭha, sapariggahā tevijjā brāhmaṇā apariggaho brahmā**.”

“So it seems that the brahmins proficient in the three Vedas are possessive, but Brahmā is not.

**Api nu kho sapariggahānaṃ tevijjānaṃ brāhmaṇānaṃ apariggahena brahmunā saddhiṃ saṃsandati sametī**”ti?

But would brahmins who are possessive come together and converge with Brahmā, who isn't possessive?”

“**No hidaṃ, bho gotama**”.

“No, Master Gotama.”

“**Sādhu, vāseṭṭha, te vata, vāseṭṭha, sapariggahā tevijjā brāhmaṇā kāyassa bhedaṃ paraṃ maraṇā apariggahassa brahmuno saḥabyūpagā bhavissantīti, netaṃ ṭhānaṃ vijjati**.”

“Good, Vāseṭṭha! It's impossible that the brahmins who are possessive will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn't possessive.

**Iti kira, vāseṭṭha, saveracittā tevijjā brāhmaṇā, averacitto brahmā ...pe...**

And it seems that the brahmins have enmity,

**sabyāpajjacittā tevijjā brāhmaṇā abyāpajjacitto brahmā ...**  
ill will,

**saṅkiliṭṭhacittā tevijjā brāhmaṇā asaṅkiliṭṭhacitto brahmā ...**  
corruption,

**avasavattī tevijjā brāhmaṇā vasavattī brahmā, api nu kho  
avasavattīnaṃ tevijjānaṃ brāhmaṇānaṃ vasavattinā brahmunā  
saddhiṃ saṃsandati sametī”ti?**

and do not wield power, while Brahmā is the opposite in all these things. But would brahmins who are opposite to Brahmā in all things come together and converge with him?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.”

**“Sādhu, vāseṭṭha, te vata, vāseṭṭha, avasavattī tevijjā brāhmaṇā  
kāyassa bhedā paraṃ maraṇā vasavattissa brahmuno  
sahabyūpagā bhavissantīti, netaṃ ṭhānaṃ vijjati.**

“Good, Vāseṭṭha! It’s impossible that such brahmins will, when the body breaks up, after death, be reborn in the company of Brahmā.

**Idha kho pana te, vāseṭṭha, tevijjā brāhmaṇā āsīditvā  
saṃsīdanti, saṃsīditvā visāraṃ pāpuṇanti, sukkhataraṃ maññe  
taranti.**

But here the brahmins proficient in the three Vedas sink down where they have sat, only to be torn apart; all the while imagining that they’re crossing over to drier ground.

**Tasmā idaṃ tevijjānaṃ brāhmaṇānaṃ tevijjāiriṇantipi vuccati,  
tevijjāvivanantipi vuccati, tevijjābyasanantipi vuccatī”ti.**

That’s why the three Vedas of the brahmins are called a ‘salted land’ and a ‘barren land’ and a ‘disaster’.”

**Evaṃ vutte, vāseṭṭho māṇavo bhagavantaṃ etadavoca:**

When he said this, Vāseṭṭha said to the Buddha,



**“sutaṃ metaṃ, bho gotama, samaṇo gotamo brahmānaṃ  
sahabyatāya maggaṃ jānātī”ti.**

“I have heard, Master Gotama, that you know the path to company  
with Brahmā.”

**“Taṃ kiṃ maññasi, vāseṭṭha.**

“What do you think, Vāseṭṭha?

**Āsanne ito manasākaṭaṃ, na ito dūre manasākaṭaṇ”ti?**

Is the village of Manasākaṭa nearby?”

**“Evaṃ, bho gotama, āsanne ito manasākaṭaṃ, na ito dūre  
manasākaṭaṇ”ti.**

“Yes it is.”

**“Taṃ kiṃ maññasi, vāseṭṭha,**

“What do you think, Vāseṭṭha?

**idhassa puriso manasākaṭe jātasaṃvaddho.**

Suppose a person was born and raised in Manasākaṭa.

**Tamenāṃ manasākaṭato tāvadeva avasaṭaṃ manasākaṭassa  
maggāṃ puccheyyūṃ.**

And as soon as they left the town some people asked them for the  
road to Manasākaṭa.

**Siyā nu kho, vāseṭṭha, tassa purisassa manasākaṭe  
jātasaṃvaddhassa manasākaṭassa maggaṃ puṭṭhassa  
dandhāyitattaṃ vā vitthāyitattaṃ vā”ti?**

Would they be slow or hesitant to answer?”

**“No hidaṃ, bho gotama”.**

“No, Master Gotama.

**“Taṃ kissa hetu”?**

Why is that?

**“Amu hi, bho gotama, puriso manasākaṭe jātasaṃvaddho, tassa sabbāneva manasākaṭassa maggāni suviditānī”ti.**

Because they were born and raised in Manasākaṭa. They’re well acquainted with all the roads to the village.”

**“Siyā kho, vāseṭṭha, tassa purisassa manasākaṭe jātasaṃvaddhassa manasākaṭassa maggaṃ puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā, na tveva tathāgatassa brahmaloke vā brahmalokagāminiyā vā paṭipadāya puṭṭhassa dandhāyitattaṃ vā vitthāyitattaṃ vā.**

“Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the Brahmā realm.

**Brahmānañcāhaṃ, vāseṭṭha, pajānāmi brahmalokañca brahmalokagāminiñca paṭipadaṃ, yathā paṭipanno ca brahmalokaṃ upapanno, tañca pajānāmī”ti.**

I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm.”

**Evaṃ vutte, vāseṭṭho māṇavo bhagavantaṃ etadavoca:**

When he said this, Vāseṭṭha said to the Buddha,

**“sutaṃ metaṃ, bho gotama, samaṇo gotamo brahmānaṃ saḥabyatāya maggaṃ desetī”ti.**

“I have heard, Master Gotama, that you teach the path to company with Brahmā.

**“Sādhū no bhavaṃ gotamo brahmānaṃ saḥabyatāya maggaṃ desetū ullumpatu bhavaṃ gotamo brāhmaṇiṃ pajaṃ”ti.**

Please teach us that path and elevate this generation of brahmins.”

**“Tena hi, vāseṭṭha, suṇāhi; sādhukaṃ manasi karohi; bhāsissāmī”ti.**

“Well then, Vāseṭṭha, listen and pay close attention, I will speak.”

**“Evaṃ, bho”ti kho vāseṭṭho māṇavo bhagavato paccassosi.**  
“Yes, sir,” replied Vāseṭṭha.

#### **4. Brahmālokaṃaggadesanā** *4. Teaching the Path to Brahmā*

**Bhagavā etadavoca:**  
The Buddha said this:

**“idha, vāseṭṭha, tathāgato loka uppajjati araham,  
sammāsambuddho ...pe...**

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha ...

**Evaṃ kho, vāseṭṭha, bhikkhu sīlasampanno hoti ...pe...**  
That’s how a mendicant is accomplished in ethics. ...

**tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ  
jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati,  
passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.**

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

**So mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā  
dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ  
sabbadhi sabbattatāya sabbāvantam lokam mettāsahagatena  
cetasā vipulena mahaggatena appamāṇena averena  
abyāpajjena pharitvā viharati.**

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;**

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

**evameva kho, vāseṭṭha, evaṃ bhāvitāya mettāya cetovimuttiyā yaṃ pamāṇakatam kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.**

In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

**Ayampi kho, vāseṭṭha, brahmānaṃ saḥabyatāya maggo.**

This is a path to companionship with Brahmā.

**Puna caparaṃ, vāseṭṭha, bhikkhu karuṇāsaḥagatena cetasā ... pe...**

Furthermore, a mendicant meditates spreading a heart full of compassion ...

**muditāsaḥagatena cetasā ...pe...**

They meditate spreading a heart full of rejoicing ...

**upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantarṃ lokaṃ upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.**

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Seyyathāpi, vāseṭṭha, balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya;**

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four directions.

**evameva kho, vāseṭṭha, evaṃ bhāvitāya upekkhāya cetovimuttiyā yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatitṭhati.**

In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

**Ayampi kho, vāseṭṭha, brahmānaṃ saḥabyatāya maggo.**

This too is a path to companionship with Brahmā.

**Taṃ kiṃ maññasi, vāseṭṭha,**

What do you think, Vāseṭṭha?

**evaṃvihārī bhikkhu sapaṇṇiggaḥ vā apaṇṇiggaḥ vā"ti?**

When a mendicant meditates like this, are they possessive or not?"

**"Apariggaho, bho gotama".**

"They are not."

**"Saveracitto vā averacitto vā"ti?**

"Is their heart full of enmity or not?"

**"Averacitto, bho gotama".**

"It is not."

**"Sabyāpajjacitto vā abyāpajjacitto vā"ti?**

"Is their heart full of ill will or not?"

**"Abyāpajjacitto, bho gotama".**

"It is not."

**“Saṅkiliṭṭhacitto vā asaṅkiliṭṭhacitto vā”ti?**

“Is their heart corrupted or not?”

**“Asaṅkiliṭṭhacitto, bho gotama”.**

“It is not.”

**“Vasavattī vā avasavattī vā”ti?**

“Do they wield power or not?”

**“Vasavattī, bho gotama”.**

“They do.”

**“Iti kira, vāseṭṭha, apariggaho bhikkhu, apariggaho brahmā.**

“So it seems that that mendicant is not possessive, and neither is Brahmā.

**Api nu kho apariggahassa bhikkhuno apariggahena brahmunā saddhiṃ saṃsandati sametī”ti?**

Would a mendicant who is not possessive come together and converge with Brahmā, who isn’t possessive?”

**“Evaṃ, bho gotama”.**

“Yes, Master Gotama.”

**“Sādhu, vāseṭṭha, so vata vāseṭṭha apariggaho bhikkhu kāyassa bhedaṃ paraṃ maraṇā apariggahassa brahmuno saḥabyūpago bhavissatīti, tṭhānametaṃ vijjati.**

“Good, Vāseṭṭha! It’s possible that a mendicant who is not possessive will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn’t possessive.

**Iti kira, vāseṭṭha, averacitto bhikkhu, averacitto brahmā ...pe...**

And it seems that that mendicant has no enmity,

**abyāpajjacitto bhikkhu, abyāpajjacitto brahmā ...**

ill will,

**asaṅkiliṭṭhacitto bhikkhu, asaṅkiliṭṭhacitto brahmā ...**

corruption,

**vasavattī bhikkhu, vasavattī brahmā, api nu kho vasavattissa  
bhikkhuno vasavattinā brahmunā saddhiṃ saṃsandati  
sametī”ti?**

and does wield power, while Brahmā is the same in all these things.  
Would a mendicant who is the same as Brahmā in all things come  
together and converge with him?”

**“Evaṃ, bho gotama”.**

“Yes, Master Gotama.”

**“Sādhū, vāseṭṭha, so vata, vāseṭṭha, vasavattī bhikkhu kāyassa  
bhedā param̐ maraṇā vasavattissa brahmuno saḥabyūpago  
bhavissatīti, tṭhānametaṃ vijjatī”ti.**

“Good, Vāseṭṭha! It’s possible that that mendicant will, when the  
body breaks up, after death, be reborn in the company of Brahmā.”

**Evaṃ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṃ  
etaḍavocuṃ:**

When he had spoken, Vāseṭṭha and Bhāradvāja said to him,

**“abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.**

“Excellent, Master Gotama! Excellent!

**Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya,  
paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya,  
andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni  
dakkhantī’ti; evamevaṃ bhotā gotamena anekapariyāyena  
dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or  
pointing out the path to the lost, or lighting a lamp in the dark so  
people with good eyes can see what’s there, Master Gotama has  
made the teaching clear in many ways.

**Ete mayaṃ bhavaṃ gotamaṃ saraṇaṃ gacchāma,  
dhammaṃca bhikkhusaṅghaṃca.**

We go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupete  
saraṇaṃ gate”ti.**

From this day forth, may Master Gotama remember us as lay followers who have gone for refuge for life.”

**Tevijjasuttaṃ niṭṭhitaṃ terasamaṃ.**

**Sīlakkhandhavaggo niṭṭhito.**

**Tassuddānaṃ**

**Brahmāsāmaññaambaṭṭha,  
Soṇakūṭamahālijālinī;  
Sīhapoṭṭhapādasubho kevaṭṭo,  
Lohiccatevijjā terasāti.**

**Sīlakkhandhavaggapāḷi niṭṭhitā.**



The Great Section:  
*Mahā Vagga*

## 14. Mahāpadānasutta

### *The Great Discourse on the Harvest of Deeds*

#### 1. Pubbenivāsaṇṇisaṃyuttakathā

##### 1. On Past Lives

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane  
anāthapiṇḍikassa ārāme karerikuṭṭikāyaṃ.**

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery, in the hut by the kari tree.

**Atha kho sambahulānaṃ bhikkhūnaṃ pacchābhattaṃ  
piṇḍapātapaṭikkantānaṃ karerimaṇḍalamāle sannisinnānaṃ  
sannipatitānaṃ pubbenivāsaṇṇisaṃyuttā dhammī kathā  
udapādi:**

Then after the meal, on return from alms-round, several senior mendicants sat together in the pavilion by the kari tree and this Dhamma talk on the subject of past lives came up among them,

**“itipi pubbenivāso, itipi pubbenivāso”ti.**

“So it was in a past life; such it was in a past life.”

**Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya  
atikkantamānusikāya tesaṃ bhikkhūnaṃ imaṃ kathāsallāpaṃ.**

With clairaudience that is purified and superhuman, the Buddha heard that discussion among the mendicants.

**Atha kho bhagavā uṭṭhāyāsanā yena karerimaṇḍalamālo  
tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi, nisajja  
kho bhagavā bhikkhū āmantesi:**

So he got up from his seat and went to the pavilion, where he sat on the seat spread out and addressed the mendicants,

**“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā; kā ca  
pana vo antarākathā vippakatā”ti?**

“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

**Evam vutte, te bhikkhū bhagavantam etadavocum:**

The mendicants told him what had happened, adding,

**“idha, bhante, amhākaṃ pacchābhattam  
piṇḍapātapaṭikkantānaṃ karerimaṇḍalamāle sannisinnānaṃ  
sannipatitānaṃ pubbenivāsapaṭisaṃyuttā dhammī kathā  
udapādi:**

**‘itipi pubbenivāso itipi pubbenivāso’ti.**

**Ayaṃ kho no, bhante, antarākathā vippakatā. Atha bhagavā  
anuppatto”ti.**

“This is the conversation that was unfinished when the Buddha arrived.”

**“lccheyyātha no tumhe, bhikkhave, pubbenivāsapaṭisaṃyuttam  
dhammiṃ katham sotun”ti?**

“Would you like to hear a Dhamma talk on the subject of past lives?”

**“Etassa, bhagavā, kālo; etassa, sugata, kālo;**

“Now is the time, Blessed One! Now is the time, Holy One!

**yaṃ bhagavā pubbenivāsapaṭisaṃyuttam dhammiṃ katham  
kareyya, bhagavato sutvā bhikkhū dhāressantī”ti.**

Let the Buddha give a Dhamma talk on the subject of past lives. The mendicants will listen and remember it.”

**“Tena hi, bhikkhave, suṇātha sādhukaṃ manasi karoṭha bhāsissāmī”ti.**

“Well then, mendicants, listen and pay close attention, I will speak.”

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.**

“Yes, sir,” they replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“Ito so, bhikkhave, ekanavutikappe yaṃ vipassī bhagavā arahaṃ sammāsambuddho loke udapādi.**

“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened.

**Ito so, bhikkhave, ekatiṃse kappe yaṃ sikhī bhagavā arahaṃ sammāsambuddho loke udapādi.**

Thirty-one eons ago, the Buddha Sikhī arose in the world, perfected and fully awakened.

**Tasmiññeva kho, bhikkhave, ekatiṃse kappe vessabhū bhagavā arahaṃ sammāsambuddho loke udapādi.**

In the same thirty-first eon, the Buddha Vessabhū arose in the world, perfected and fully awakened.

**Imasmiññeva kho, bhikkhave, bhaddakappe kakusandho bhagavā arahaṃ sammāsambuddho loke udapādi.**

In the present fortunate eon, the Buddhas Kakusandha,

**Imasmiññeva kho, bhikkhave, bhaddakappe koṇāgamano bhagavā arahaṃ sammāsambuddho loke udapādi.**

Koṇāgamana,

**Imasmiññeva kho, bhikkhave, bhaddakappe kassapo bhagavā arahaṃ sammāsambuddho loke udapādi.**

and Kassapa arose in the world, perfected and fully awakened.

**Imasmiññeva kho, bhikkhave, bhaddakappe ahaṃ etarahi arahaṃ sammāsambuddho loke uppanno.**

And in the present fortunate eon, I have arisen in the world,  
perfected and fully awakened.

**Vipassī, bhikkhave, bhagavā araham̐ sammāsambuddho  
khattiyo jātiyā ahosi, khattiyakule udapādi.**

The Buddhas Vipassī,

**Sikhī, bhikkhave, bhagavā araham̐ sammāsambuddho khattiyo  
jātiyā ahosi, khattiyakule udapādi.**

Sikhī,

**Vessabhū, bhikkhave, bhagavā araham̐ sammāsambuddho  
khattiyo jātiyā ahosi, khattiyakule udapādi.**

and Vessabhū were born as aristocrats into aristocrat families.

**Kakusandho, bhikkhave, bhagavā araham̐ sammāsambuddho  
brāhmaṇo jātiyā ahosi, brāhmaṇakule udapādi.**

The Buddhas Kakusandha,

**Koṇāgamano, bhikkhave, bhagavā araham̐ sammāsambuddho  
brāhmaṇo jātiyā ahosi, brāhmaṇakule udapādi.**

Koṇāgamana,

**Kassapo, bhikkhave, bhagavā araham̐ sammāsambuddho  
brāhmaṇo jātiyā ahosi, brāhmaṇakule udapādi.**

and Kassapa were born as brahmins into brahmin families.

**Aham̐, bhikkhave, etarahi araham̐ sammāsambuddho khattiyo  
jātiyā ahoṣim̐, khattiyakule uppanno.**

I was born as an aristocrat into an aristocrat family.

**Vipassī, bhikkhave, bhagavā araham̐ sammāsambuddho  
koṇḍañño gottena ahosi.**

Koṇḍañña was the clan of Vipassī,

**Sikhī, bhikkhave, bhagavā araham̐ sammāsambuddho  
koṇḍañño gottena ahosi.**

Sikhī,

**Vessabhū, bhikkhave, bhagavā araham sammāsambuddho  
koṇḍañño gottena ahosi.**  
and Vessabhū.

**Kakusandho, bhikkhave, bhagavā araham sammāsambuddho  
kassapo gottena ahosi.**  
Kassapa was the clan of Kakusandha,

**Koṇāgamano, bhikkhave, bhagavā araham sammāsambuddho  
kassapo gottena ahosi.**  
Koṇāgamana,

**Kassapo, bhikkhave, bhagavā araham sammāsambuddho  
kassapo gottena ahosi.**  
and Kassapa.

**Aham, bhikkhave, etarahi araham sammāsambuddho gotamo  
gottena ahosiṃ.**  
Gotama is my clan.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa asītivassasahassāni āyuppamāṇam  
ahosi.**  
Vipassī lived for 80,000 years.

**Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa  
sattativassasahassāni āyuppamāṇam ahosi.**  
Sikhī lived for 70,000 years.

**Vessabhussa, bhikkhave, bhagavato arahato  
sammāsambuddhassa saṭṭhivassasahassāni āyuppamāṇam  
ahosi.**  
Vessabhū lived for 60,000 years.

**Kakusandhassa, bhikkhave, bhagavato arahato  
sammāsambuddhassa cattālīsavassasahassāni āyuppamāṇam  
ahosi.**  
Kakusandha lived for 40,000 years.

**Koṇāgamanassa, bhikkhave, bhagavato arahato  
sammāsambuddhassa tiṃsavassasahassāni āyuppamāṇaṃ  
ahosi.**

Koṇāgamana lived for 30,000 years.

**Kassapassa, bhikkhave, bhagavato arahato  
sammāsambuddhassa vīsativassasahassāni āyuppamāṇaṃ  
ahosi.**

Kassapa lived for 20,000 years.

**Mayhaṃ, bhikkhave, etarahi appakaṃ āyuppamāṇaṃ parittaṃ  
lahukaṃ; yo ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo.**

For me these days the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.

**Vipassī, bhikkhave, bhagavā araham̐ sammāsambuddho  
pāṭaliyā mūle abhisambuddho.**

Vipassī was awakened at the root of a trumpet flower tree.

**Sikhī, bhikkhave, bhagavā araham̐ sammāsambuddho  
puṇḍarīkassa mūle abhisambuddho.**

Sikhī was awakened at the root of a white-mango tree.

**Vessabhū, bhikkhave, bhagavā araham̐ sammāsambuddho  
sālassa mūle abhisambuddho.**

Vessabhū was awakened at the root of a sal tree.

**Kakusandho, bhikkhave, bhagavā araham̐ sammāsambuddho  
sirīsassa mūle abhisambuddho.**

Kakusandha was awakened at the root of an acacia tree.

**Koṇāgamano, bhikkhave, bhagavā araham̐ sammāsambuddho  
udumbarassa mūle abhisambuddho.**

Koṇāgamana was awakened at the root of a cluster fig tree.

**Kassapo, bhikkhave, bhagavā araham̐ sammāsambuddho  
nigrodhassa mūle abhisambuddho.**

Kassapa was awakened at the root of a banyan tree.

**Ahaṃ, bhikkhave, etarahi araham̐ sammāsambuddho  
assatthassa mūle abhisambuddho.**

I was awakened at the root of a peepul tree.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa khaṇḍatissam̐ nāma sāvakayugam̐ ahosi  
aggam̐ bhaddayugam̐.**

Vipassī had a fine pair of chief disciples named Khaṇḍa and Tissa.

**Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa  
abhibhūsambhavam̐ nāma sāvakayugam̐ ahosi aggam̐  
bhaddayugam̐.**

Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava.

**Vessabhussa, bhikkhave, bhagavato arahato  
sammāsambuddhassa soṇuttaram̐ nāma sāvakayugam̐ ahosi  
aggam̐ bhaddayugam̐.**

Vessabhū had a fine pair of chief disciples named Soṇa and Uttara.

**Kakusandhassa, bhikkhave, bhagavato arahato  
sammāsambuddhassa vidhurasañjīvam̐ nāma sāvakayugam̐  
ahosi aggam̐ bhaddayugam̐.**

Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva.

**Koṇāgamanassa, bhikkhave, bhagavato arahato  
sammāsambuddhassa bhiyyosuttaram̐ nāma sāvakayugam̐  
ahosi aggam̐ bhaddayugam̐.**

Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara.

**Kassapassa, bhikkhave, bhagavato arahato  
sammāsambuddhassa tissabhāradvājam̐ nāma sāvakayugam̐  
ahosi aggam̐ bhaddayugam̐.**

Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja.



**Mayhaṃ, bhikkhave, etarahi sāriputtamoggallānaṃ nāma  
sāvakayugaṃ ahosi aggāṃ bhaddayugaṃ.**

I have a fine pair of chief disciples named Sāriputta and Moggallāna.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa tayo sāvakānaṃ sannipātā ahesuṃ. Eko  
sāvakānaṃ sannipāto ahosi aṭṭhasaṭṭhibhikkhusatasahassaṃ,  
eko sāvakānaṃ sannipāto ahosi bhikkhusatasahassaṃ, eko  
sāvakānaṃ sannipāto ahosi asītibhikkhusahassāni. Vipassissa,  
bhikkhave, bhagavato arahato sammāsambuddhassa ime tayo  
sāvakānaṃ sannipātā ahesuṃ sabbesaṃyeva khīṇāsavānaṃ.**

Vipassī had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.

**Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa  
tayo sāvakānaṃ sannipātā ahesuṃ. Eko sāvakānaṃ sannipāto  
ahosi bhikkhusatasahassaṃ, eko sāvakānaṃ sannipāto ahosi  
asītibhikkhusahassāni, eko sāvakānaṃ sannipāto ahosi  
sattatibhikkhusahassāni. Sikhissa, bhikkhave, bhagavato  
arahato sammāsambuddhassa ime tayo sāvakānaṃ sannipātā  
ahesuṃ sabbesaṃyeva khīṇāsavānaṃ.**

Sikhī had three gatherings of disciples—one of 100,000, one of 80,000, and one of 70,000—all of them mendicants who had ended their defilements.

**Vessabhussa, bhikkhave, bhagavato arahato  
sammāsambuddhassa tayo sāvakānaṃ sannipātā ahesuṃ. Eko  
sāvakānaṃ sannipāto ahosi asītibhikkhusahassāni, eko  
sāvakānaṃ sannipāto ahosi sattatibhikkhusahassāni, eko  
sāvakānaṃ sannipāto ahosi saṭṭhibhikkhusahassāni.**

**Vessabhussa, bhikkhave, bhagavato arahato  
sammāsambuddhassa ime tayo sāvakānaṃ sannipātā ahesuṃ  
sabbesaṃyeva khīṇāsavānaṃ.**

Vessabhū had three gatherings of disciples—one of 80,000, one of 70,000, and one of 60,000—all of them mendicants who had ended their defilements.

**Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṃ sannipāto ahosi cattālīsabhikkhusahassāni. Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṃ eko sāvakānaṃ sannipāto ahosi sabbesaṃyeva khīṇāsavānaṃ.**

Kakusandha had one gathering of disciples—40,000 mendicants who had ended their defilements.

**Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṃ sannipāto ahosi tiṃsabhikkhusahassāni. Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṃ eko sāvakānaṃ sannipāto ahosi sabbesaṃyeva khīṇāsavānaṃ.**

Koṇāgamana had one gathering of disciples—30,000 mendicants who had ended their defilements.

**Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa eko sāvakānaṃ sannipāto ahosi vīsatibhikkhusahassāni. Kassapassa, bhikkhave, bhagavato arahato sammāsambuddhassa ayaṃ eko sāvakānaṃ sannipāto ahosi sabbesaṃyeva khīṇāsavānaṃ.**

Kassapa had one gathering of disciples—20,000 mendicants who had ended their defilements.

**Mayhaṃ, bhikkhave, etarahi eko sāvakānaṃ sannipāto ahosi aḍḍhateḷasāni bhikkhusatāni. Mayhaṃ, bhikkhave, ayaṃ eko sāvakānaṃ sannipāto ahosi sabbesaṃyeva khīṇāsavānaṃ.**

I have had one gathering of disciples—1,250 mendicants who had ended their defilements.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi  
aggupaṭṭhāko.**

Vipassī had as chief attendant a mendicant named Asoka.

**Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa  
khemaṅkaro nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.**

Sikhī had as chief attendant a mendicant named Khemaṅkara.

**Vessabhussa, bhikkhave, bhagavato arahato  
sammāsambuddhassa upasanto nāma bhikkhu upaṭṭhāko ahosi  
aggupaṭṭhāko.**

Vessabhū had as chief attendant a mendicant named Upasanta.

**Kakusandhassa, bhikkhave, bhagavato arahato  
sammāsambuddhassa buddhijo nāma bhikkhu upaṭṭhāko ahosi  
aggupaṭṭhāko.**

Kakusandha had as chief attendant a mendicant named Buddhija.

**Koṇāgamanassa, bhikkhave, bhagavato arahato  
sammāsambuddhassa sotthijo nāma bhikkhu upaṭṭhāko ahosi  
aggupaṭṭhāko.**

Koṇāgamana had as chief attendant a mendicant named Sotthija.

**Kassapassa, bhikkhave, bhagavato arahato  
sammāsambuddhassa sabbamitto nāma bhikkhu upaṭṭhāko  
ahosi aggupaṭṭhāko.**

Kassapa had as chief attendant a mendicant named Sabbamitta.

**Mayhaṁ, bhikkhave, etarahi ānando nāma bhikkhu upaṭṭhāko  
ahosi aggupaṭṭhāko.**

I have as chief attendant a mendicant named Ānanda.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa bandhumā nāma rājā pitā ahosi.**

Vipassī's father was King Bandhuma,

**Bandhumatī nāma devī mātā ahosi janetti.**

his birth mother was Queen Bandhumatī,

**Bandhumassa rañño bandhumatī nāma nagaraṃ rājadhānī ahosi.**

and their capital city was named Bandhumatī.

**Sikhissa, bhikkhave, bhagavato arahato sammāsambuddhassa aruṇo nāma rājā pitā ahosi.**

Sikhī's father was King Aruṇa,

**Pabhāvatī nāma devī mātā ahosi janetti.**

his birth mother was Queen Pabhāvatī,

**Aruṇassa rañño aruṇavatī nāma nagaraṃ rājadhānī ahosi.**

and their capital city was named Aruṇavatī.

**Vessabhussa, bhikkhave, bhagavato arahato sammāsambuddhassa suppatito nāma rājā pitā ahosi.**

Vessabhū's father was King Suppatīta,

**Vassavatī nāma devī mātā ahosi janetti.**

his birth mother was Queen Vassavatī,

**Suppatitassa rañño anomaṃ nāma nagaraṃ rājadhānī ahosi.**

and their capital city was named Anoma.

**Kakusandhassa, bhikkhave, bhagavato arahato sammāsambuddhassa aggidatto nāma brāhmaṇo pitā ahosi.**

Kakusandha's father was the brahmin Aggidatta,

**Visākhā nāma brāhmaṇī mātā ahosi janetti.**

and his birth mother was the brahmin lady Visākhā.

**Tena kho pana, bhikkhave, samayena khemo nāma rājā ahosi.**

At that time the king was Khema,

**Khemassa rañño khemavatī nāma nagaraṃ rājadhānī ahosi.**

whose capital city was named Khemavatī.

**Koṇāgamanassa, bhikkhave, bhagavato arahato sammāsambuddhassa yaññadatto nāma brāhmaṇo pitā ahosi.**

Koṇāgamana's father was the brahmin Yaññadatta,

**Uttarā nāma brāhmaṇī mātā ahosi janetti.**

and his birth mother was the brahmin lady Uttarā.

**Tena kho pana, bhikkhave, samayena sobho nāma rājā ahosi.**

At that time the king was Sobha,

**Sobhassa rañño sobhavatī nāma nagaraṃ rājadhānī ahosi.**

whose capital city was named Sobhavatī.

**Kassapassa, bhikkhave, bhagavato arahato**

**sammāsambuddhassa brahmadatto nāma brāhmaṇo pitā ahosi.**

Kassapa's father was the brahmin Brahmadatta,

**Dhanavatī nāma brāhmaṇī mātā ahosi janetti.**

and his birth mother was the brahmin lady Dhanavatī.

**Tena kho pana, bhikkhave, samayena kikī nāma rājā ahosi.**

At that time the king was Kikī,

**Kikissa rañño bārāṇasī nāma nagaraṃ rājadhānī ahosi.**

whose capital city was named Benares.

**Mayhaṃ, bhikkhave, etarahi suddhodano nāma rājā pitā ahosi.**

My father was King Suddhodana,

**Māyā nāma devī mātā ahosi janetti.**

my birth mother was Queen Māyā,

**Kapilavatthu nāma nagaraṃ rājadhānī ahosī”ti.**

and our capital city was Kapilavatthu.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato utthāyāsanā vihāraṃ pāvisi.**

When he had spoken, the Holy One got up from his seat and entered his dwelling.

**Atha kho tesaṃ bhikkhūnaṃ acirapakkantassa bhagavato  
ayamantarākathā udapādi:**

Soon after the Buddha left, those mendicants discussed among themselves:

**“acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa  
mahiddhikatā mahānubhāvatā.**

“It’s incredible, reverends, it’s amazing, the power and might of a Realized One!

**Yatra hi nāma tathāgato atīte buddhe parinibbute  
chinnapapañce chinnavaṭume pariyādinnavatṭe  
sabbadukkhavītivatte jātītopi anussarissati, nāmatopi  
anussarissati, gottatopi anussarissati, āyuppamāṇatopi  
anussarissati, sāvakayugatopi anussarissati,  
sāvakasannipātatopi anussarissati:**

For he is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering.

**‘evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṅgottā  
evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te  
bhagavanto ahesuṃ itipī’”ti.**

He knows the caste they were born in, and also their names, clans, conduct, qualities, wisdom, meditation, and freedom.

**“Kiṃ nu kho, āvuso, tathāgatasseva nu kho esā dhammadhātu  
suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā  
tathāgato atīte buddhe parinibbute chinnapapañce  
chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatte jātītopi  
anussarati, nāmatopi anussarati, gottatopi anussarati,  
āyuppamāṇatopi anussarati, sāvakayugatopi anussarati,  
sāvakasannipātatopi anussarati: ‘evaṃjaccā te bhagavanto  
ahesuṃ itipi, evaṃnāmā evaṅgottā evaṃsīlā evaṃdhammā**

**evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī’ti,**

Is it because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things?

**udāhu devatā tathāgatassa etamatthaṃ ārocesuṃ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭṭume pariyādinnavatṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati: ‘evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṃgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī’”ti.**

Or did deities tell him?”

**Ayañca hidaṃ tesaṃ bhikkhūnaṃ antarākathā vippakatā hoti.**

But this conversation among those mendicants was left unfinished.

**Atha kho bhagavā sāyanhasamayam paṭisallānā vuṭṭhito yena karerimaṇḍalamāḷo tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.**

Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the kari tree, where he sat on the seat spread out

**Nisajja kho bhagavā bhikkhū āmantesi:**

and addressed the mendicants,

**“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā; kā ca pana vo antarākathā vippakatā”ti?**

“Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

**Evaṃ vutte, te bhikkhū bhagavantaṃ etadavocuṃ:**

The mendicants told him what had happened, adding,

**“idha, bhante, amhākaṃ acirapakkantassa bhagavato ayaṃ antarākathā udapādi:**

**‘acchariyaṃ, āvuso, abbhutaṃ, āvuso, tathāgatassa mahiddhikatā mahānubhāvatā.**

**Yatra hi nāma tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatte jātītopi anussarissati, nāmatopi anussarissati, gottatopi anussarissati, āyuppamāṇatopi anussarissati, sāvakayugatopi anussarissati, sāvakasannipātatopi anussarissati:**

**“evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṃgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti.**

**Kiṃ nu kho, āvuso, tathāgatasseva nu kho esā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:**

**“evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṃgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti.**

**Udāhu devatā tathāgatassa etamatthaṃ ārocesuṃ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavaṭume pariyādinnavatṭe sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:**

**“evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṃgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti?**

**Ayaṃ kho no, bhante, antarākathā vipakatā, atha bhagavā anuppatto”ti.**



“This was our conversation that was unfinished when the Buddha arrived.”

**“Tathāgatassevesā, bhikkhave, dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnapapañce chinnavatume pariyādinnavatṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:**

“It is because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things.

**‘evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṃgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī’ti.**

**Devatāpi tathāgatassa etamatthaṃ ārocesuṃ, yena tathāgato atīte buddhe parinibbute chinnapapañce chinnavatume pariyādinnavatṭe sabbadukkhavītivatte jātitopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppamāṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati:**

And the deities also told me.

**‘evaṃjaccā te bhagavanto ahesuṃ itipi, evaṃnāmā evaṃgottā evaṃsīlā evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī’ti.**

**lccheyyātha no tumhe, bhikkhave, bhiyyoso mattāya pubbenivāsaapaṭisaṃyuttaṃ dhammiṃ kathaṃ sotuṃ”ti?**

Would you like to hear a further Dhamma talk on the subject of past lives?”

**“Etassa, bhagavā, kālo; etassa, sugata, kālo;**

“Now is the time, Blessed One! Now is the time, Holy One!

**yaṃ bhagavā bhiyyoso mattāya pubbenivāsapaṭisaṃyuttaṃ  
dhammiṃ kathaṃ kareyya, bhagavato sutvā bhikkhū  
dhāressantī”ti.**

Let the Buddha give a further Dhamma talk on the subject of past lives. The mendicants will listen and remember it.”

**“Tena hi, bhikkhave, suṇātha, sādhukaṃ manasi karotha,  
bhāssissāmi”ti.**

“Well then, mendicants, listen and pay close attention, I will speak.”

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosun.**

“Yes, sir,” they replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“Ito so, bhikkhave, ekanavutikappe yaṃ vipassī bhagavā  
arahaṃ sammāsambuddho loke udapādi.**

“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened.

**Vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho  
khattiyo jātiyā ahosi, khattiyakule udapādi.**

He was born as an aristocrat into an aristocrat family.

**Vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho  
koṇḍañño gottena ahosi.**

His clan was Koṇḍañña.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa asītivassasahassāni āyuppamāṇaṃ  
ahosi.**

He lived for 80,000 years.

**Vipassī, bhikkhave, bhagavā arahaṃ sammāsambuddho  
pāṭaliyā mūle abhisambuddho.**

He was awakened at the root of a trumpet flower tree.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa khaṇḍatissaṃ nāma sāvakayugaṃ ahosi  
aggam bhaddayugaṃ.**

He had a fine pair of chief disciples named Khaṇḍa and Tissa.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa tayo sāvakānaṃ sannipātā ahesuṃ.**

He had three gatherings of disciples—

**Eko sāvakānaṃ sannipāto ahosi  
aṭṭhasaṭṭhibhikkhusatasahassaṃ, eko sāvakānaṃ sannipāto  
ahosi bhikkhusatasahassaṃ, eko sāvakānaṃ sannipāto ahosi  
asītibhikkhusahassāni.**

one of 6,800,000, one of 100,000, and one of 80,000—

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa ime tayo sāvakānaṃ sannipātā ahesuṃ  
sabbesaṃyeva khīṇāsavānaṃ.**

all of them mendicants who had ended their defilements.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa asoko nāma bhikkhu upaṭṭhāko ahosi  
aggupaṭṭhāko.**

He had as chief attendant a mendicant named Asoka.

**Vipassissa, bhikkhave, bhagavato arahato  
sammāsambuddhassa bandhumā nāma rājā pitā ahosi.**

His father was King Bandhuma,

**Bandhumatī nāma devī mātā ahosi janetti.**

his birth mother was Queen Bandhumatī,

**Bandhumassa rañño bandhumatī nāma nagaraṃ rājadhānī  
ahosi.**

and their capital city was named Bandhumatī.

## **2. Bodhisattadhammatā**

### *2. What's Normal For One Intent on Awakening*

**Atha kho, bhikkhave, vipassī bodhisatto tusitā kāyā cavitvā sato sampajāno mātukucchiṃ okkami.**

When Vipassī, the being intent on awakening, passed away from the host of Joyful Gods, he was conceived in his mother's womb, mindful and aware.

**Ayamettha dhammatā. (1)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto tusitā kāyā cavitvā mātukucchiṃ okkamati.**

It's normal that, when the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother's womb.

**Atha sadevake loke samārake sabrahmake  
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya appamāṇo  
ulāro obhāso pātubhavati atikkammeva devānaṃ  
devānubhāvaṃ.**

And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

**Yāpi tā lokantarikā aghā asaṃvutā andhakārā andhakāratimisā,  
yatthapime candimasūriyā evaṃmahiddhikā evaṃmahānubhāvā  
ābhāya nānubhonti, tatthapi appamāṇo ulāro obhāso  
pātubhavati atikkammeva devānaṃ devānubhāvaṃ.**

Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

**Yepi tattha sattā upapannā, tepi tenobhāsenā aññamaññaṃ  
sañjānanti: ‘aññepi kira, bho, santi sattā idhūpapannā’ti.**

And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’

**Ayañca dasasahassī lokadhātu saṅkampati sampakampati  
sompavedhati. Appamāṇo ca uḷāro obhāso loke pātubhavati  
atikkammeva devānaṃ devānubhāvaṃ.**

And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.

**Ayamettha dhammatā. (2)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṃ  
okkanto hoti, cattāro naṃ devaputtā catuddisaṃ rakkhāya  
upagacchanti: ‘mā naṃ bodhisattaṃ vā bodhisattamātaraṃ vā  
manusso vā amanusso vā koci vā viheṭhesī’ti.**

It’s normal that, when the being intent on awakening is conceived in his mother’s belly, four gods approach to guard the four directions, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.

**Ayamettha dhammatā. (3)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṃ  
okkanto hoti, pakatiyā sīlavatī bodhisattamātā hoti, viratā  
pāṇātipātā, viratā adinnādānā, viratā kāmesumicchācārā, viratā  
musāvādā, viratā surāmerayamajjappamādaṭṭhānā.**

It’s normal that, when the being intent on awakening is conceived in his mother’s belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.

**Ayamettha dhammatā. (4)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṃ  
okkanto hoti, na bodhisattamātu purisesu mānasaṃ uppajjati**

**kāmaguṇūpasamhitaṃ, anatikkamanīyā ca bodhisattamātā hoti kenaci purisena rattacittena.**

It's normal that, when the being intent on awakening is conceived in his mother's belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.

**Ayamettha dhammatā. (5)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṃ okkanto hoti, lābhinī bodhisattamātā hoti pañcannaṃ kāmaguṇānaṃ. Sā pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricāreti.**

It's normal that, when the being intent on awakening is conceived in his mother's belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.

**Ayamettha dhammatā. (6)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchiṃ okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati. Sukhinī bodhisattamātā hoti akilantakāyā, bodhisattañca bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.**

It's normal that, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.

**Seyyathāpi, bhikkhave, maṇi veḷuriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno anāvilo sabbākārasampanno. Tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.**

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed

with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.

**Tamenam cakkhumā puriso hatthe karitvā paccavekkheyya:  
'ayam kho maṇi veḷuriyo subho jātimā aṭṭhaṃso  
suparikammakato accho vippasanno anāvilo  
sabbākārasampanno. Tatridam suttam āvutam nīlam vā pītam  
vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā'ti.**

And someone with good eyesight were to take it in their hand and examine it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

**Evameva kho, bhikkhave, yadā bodhisatto mātukucchiṃ  
okkanto hoti, na bodhisattamātu kocideva ābādho uppajjati,  
sukhinī bodhisattamātā hoti akilantakāyā, bodhisattañca  
bodhisattamātā tirokucchigataṃ passati sabbaṅgapaccaṅgiṃ  
ahīnindriyaṃ.**

In the same way, when the being intent on awakening is conceived in his mother's belly, no afflictions beset her. She's happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.

**Ayamettha dhammatā. (7)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, sattāhajāte bodhisatte  
bodhisattamātā kālam karoti tusitaṃ kāyaṃ upapajjati.**

It's normal that, seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.

**Ayamettha dhammatā. (8)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yathā aññā itthikā nava vā dasa vā māse gabbhaṃ kucchinā pariharitvā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Daseva māsāni bodhisattaṃ bodhisattamātā kucchinā pariharitvā vijāyati.**

It's normal that, while other women carry the infant in the womb for nine or ten months before giving birth, not so the mother of the being intent on awakening. She gives birth after exactly ten months.

**Ayamettha dhammatā. (9)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yathā aññā itthikā nisinnā vā nipannā vā vijāyanti, na hevaṃ bodhisattaṃ bodhisattamātā vijāyati. Ṭhitāva bodhisattaṃ bodhisattamātā vijāyati.**

It's normal that, while other women give birth while sitting or lying down, not so the mother of the being intent on awakening. She only gives birth standing up.

**Ayamettha dhammatā. (10)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, devā paṭhamaṃ paṭiggaṇhanti, pacchā manussā.**

It's normal that, when the being intent on awakening emerges from his mother's womb, gods receive him first, then humans.

**Ayamettha dhammatā. (11)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, appattova bodhisatto pathaviṃ hoti, cattāro naṃ devaputtā paṭiggahetvā mātu purato ṭhapenti: 'attamanā, devi, hohi; mahesakkho te putto uppanno'ti.**

It's normal that, when the being intent on awakening emerges from his mother's womb, before he reaches the ground, four gods receive him and place him before his mother, saying: 'Rejoice, O Queen! An illustrious child is born to you.'



### **Ayamettha dhammatā. (12)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado.**

It's normal that, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.

**Seyyathāpi, bhikkhave, maṇiratanam kāsike vatthe nikkhittam neva maṇiratanam kāsikam vattham makkheti, nāpi kāsikam vattham maṇiratanam makkheti.**

Suppose a jewel-treasure was placed on a cloth from Kāsī. The jewel would not soil the cloth, nor would the cloth soil the jewel.

**Tam kissa hetu?**

Why is that?

**Ubhinnaṃ suddhattā.**

Because of the cleanliness of them both.

**Evameva kho, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, visadova nikkhamati amakkhito, udena amakkhito semhena amakkhito ruhirena amakkhito kenaci asucinā suddho visado.**

In the same way, when the being intent on awakening emerges from his mother's womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.

### **Ayamettha dhammatā. (13)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, dve udakassa dhārā antalikkhā pātubhavanti—ekā**

**sītassa ekā uñhassa yena bodhisattassa udakakiccaṃ karonti mātu ca.**

It's normal that, when the being intent on awakening emerges from his mother's womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.

**Ayamettha dhammatā. (14)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, sampatijāto bodhisatto samehi pādehi patitṭhahitvā uttarābhimukho sattapadavītiḥārena gacchati setamhi chatte anudhāriyamāne, sabbā ca disā anuviloketi, āsabhiṃ vācaṃ bhāsati 'aggohamasmi lokassa, jeṭṭhohamasmi lokassa, seṭṭhohamasmi lokassa, ayamantimā jāti, natthi dāni punabbhavo'ti.**

It's normal that, as soon as he's born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic statement: 'I am the foremost in the world! I am the eldest in the world! I am the best in the world! This is my last rebirth. Now there are no more future lives.'

**Ayamettha dhammatā. (15)**

This is normal in such a case.

**Dhammatā esā, bhikkhave, yadā bodhisatto mātukucchimhā nikkhamati, atha sadevake loke samāraḥ sabrahmake sassamaṇabrāhmaṇiṇi pajāya sadevamanussāya appamāṇo uḷāro obhāso pātubhavati, atikkammeva devānaṃ devānubhāvaṃ.**

It's normal that, when the being intent on awakening emerges from his mother's womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods.

**Yāpi tā lokantarikā aghā asaṁvutā andhakārā andhakāratimisā,  
yatthapime candimasūriyā evaṁmahiddhikā evaṁmahānubhāvā  
ābhāya nānubhonti, tatthapi appamāṇo uḷāro obhāso  
pātubhavati atikkammeva devānaṁ devānubhāvaṁ.**

Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods.

**Yepi tattha sattā upapannā, tepi tenobhāsenā aññamaññaṁ  
sañjānanti: ‘aññepi kira, bho, santi sattā idhūpapannā’ti.**

And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’

**Ayañca dasasahassī lokadhātu saṅkampati sampakampati  
sampavedhati appamāṇo ca uḷāro obhāso loke pātubhavati  
atikkammeva devānaṁ devānubhāvaṁ.**

And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.

**Ayamettha dhammatā. (16)**

This is normal in such a case.

### **3. Dvattiṁsamahāpurisalakkhaṇā**

#### **3. The Thirty-Two Marks of a Great Man**

**Jāte kho pana, bhikkhave, vipassimhi kumāre bandhumato  
rañño paṭivedeṣuṁ:**

When Prince Vipassī was born, they announced it to King Bandhumata,

**‘putto te, deva, jāto, taṁ devo passatū’ti.**

‘Sire, your son is born! Let your majesty examine him!’

**Addasā kho, bhikkhave, bandhumā rājā vipassim kumāraṁ,  
disvā nemitte brāhmaṇe āmantāpetvā etadavoca:**

When the king had examined the prince, he had the brahmin soothsayers summoned and said to them,

**‘passantu bhonto nemittā brāhmaṇā kumāraṇ’ti.**

‘Gentlemen, please examine the prince.’

**Addasaṃsu kho, bhikkhave, nemittā brāhmaṇā vipassim kumāraṃ, disvā bandhumantaṃ rājānaṃ etadavocuṃ:**

When they had examined him they said to the king,

**‘attamano, deva, hohi, mahesakkho te putto uppanno, lābhā te, mahārāja, suladdhaṃ te, mahārāja, yassa te kule evarūpo putto uppanno.**

‘Rejoice, O King! An illustrious son is born to you. You are fortunate, so very fortunate, to have a son such as this born in this family!’

**Ayañhi, deva, kumāro dvattiṃsamahāpurisalakkhaṇehi samannāgato, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.**

For the prince has the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

**Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ appatto sattaratanasamannāgato.**

If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

**Tassimāni sattaratanāni bhavanti.**

He has the following seven treasures:

**Seyyathidaṃ—cakkaratanaṃ hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ.**

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

**Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā  
parasenappamaddanā.**

He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

**So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena  
dhammena abhivijīya ajjhāvasati.**

After conquering this land girt by sea, he reigns by principle, without rod or sword.

**Sace kho pana agāraśmā anagāriyaṃ pabbajati, araham hoti  
sammāsambuddho loka vivaṭacchado.**

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

**Katamehi cāyaṃ, deva, kumāro  
dvattiṃsamahāpurisalakkhaṇehi samannāgato, yehi  
samannāgatassa mahāpurisassa dveva gatiyo bhavanti anaññā.**  
And what are the marks which he possesses?

**Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko  
dhammarājā cāturato vijitāvī janapadatthāvariyaṃ appatto  
sattaratanasamannāgato.**

**Tassimāni sattaratanāni bhavanti.**

**Seyyathidaṃ—cakkaratanam hatthiratanam assaratanam  
maṇiratanam itthiratanam gahapatiratanam  
pariṇāyakaratanameva sattamaṃ.**

**Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā  
parasenappamaddanā.**

**So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena  
dhammena abhivijīya ajjhāvasati.**

After conquering this land girt by sea, he reigns by principle, without rod or sword.

**Sace kho pana agārasmā anagāriyaṃ pabbajati, araham̐ hoti sammāsambuddho loke vivaṭacchado. Ayañhi, deva, kumāro suppatiṭṭhitapādo. Yaṃ pāyaṃ, deva, kumāro suppatiṭṭhitapādo. Idampissa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (1)**

He has well-planted feet.

**Imassa, deva, kumārassa heṭṭhā pādatalesu cakkāni jātāni saḥassārāni sanemikāni sanābhikāni sabbākāraparipūrāni. Yampi imassa, deva, kumārassa heṭṭhā pādatalesu cakkāni jātāni saḥassārāni sanemikāni sanābhikāni sabbākāraparipūrāni, idampissa mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (2)**

On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

**Ayañhi, deva, kumāro āyatapaṇhī ...pe... (3)**

He has projecting heels.

**Ayañhi, deva, kumāro dīghaṅgulī ...pe... (4)**

He has long fingers.

**Ayañhi, deva, kumāro mudutalunahatthapādo ...pe... (5)**

His hands and feet are tender.

**Ayañhi, deva kumāro jālahatthapādo ...pe... (6)**

His hands and feet cling gracefully.

**Ayañhi, deva, kumāro ussaṅkhapādo ...pe... (7)**

His feet are arched.

**Ayañhi, deva, kumāro eṇijaṅgho ...pe... (8)**

His calves are like those of an antelope.

**Ayañhi, deva, kumāro ʘhitakova anonamanto ubhohi pāṇitalehi  
jaṇṇukāni parimasati parimajjati ...pe... (9)**

When standing upright and not bending over, the palms of both hands touch the knees.

**Ayañhi, deva, kumāro kosohitavatthaguyho ...pe... (10)**

His private parts are retracted.

**Ayañhi, deva, kumāro suvaṇṇavaṇṇo kañcanasannibhattaco ...  
pe... (11)**

He is gold colored; his skin has a golden sheen.

**Ayañhi, deva, kumāro sukhumacchavī; sukhumattā chaviyā  
rajojallaṃ kāye na upalimpati ...pe... (12)**

He has delicate skin, so delicate that dust and dirt don't stick to his body.

**Ayañhi, deva, kumāro ekekalomo; ekekāni lomāni lomakūpesu  
jātāni ...pe... (13)**

His hairs grow one per pore.

**Ayañhi, deva, kumāro uddhaggalomo; uddhaggāni lomāni jātāni  
nīlāni añjanavaṇṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni ...  
pe... (14)**

His hairs stand up; they're blue-black and curl clockwise.

**Ayañhi, deva, kumāro brahmujugatto ...pe... (15)**

His body is as straight as Brahmā's.

**Ayañhi, deva, kumāro sattussado ...pe... (16)**

He has bulging muscles in seven places.

**Ayañhi, deva, kumāro sīhapubbaddhakāyo ...pe... (17)**

His chest is like that of a lion.

**Ayañhi, deva, kumāro citantaraṁso ...pe... (18)**

The gap between the shoulder-blades is filled in.

**Ayañhi, deva, kumāro nigrodhaparimaṇḍalo yāvatakvassa kāyo  
tāvatakvassa byāmo, yāvatakvassa byāmo, tāvatakvassa kāyo  
...pe... (19)**

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

**Ayañhi, deva, kumāro samavaṭṭakkhandho ...pe... (20)**

His torso is cylindrical.

**Ayañhi, deva, kumāro rasaggasaggī ...pe... (21)**

He has an excellent sense of taste.

**Ayañhi, deva, kumāro sīhahanu ...pe... (22)**

His jaw is like that of a lion.

**Ayañhi, deva, kumāro cattālīsadanto ...pe... (23)**

He has forty teeth.

**Ayañhi, deva, kumāro samadanto ...pe... (24)**

His teeth are even.

**Ayañhi, deva, kumāro aviraḷadanto ...pe... (25)**

His teeth have no gaps.

**Ayañhi, deva, kumāro susukkadāṭho ...pe... (26)**

His teeth are perfectly white.

**Ayañhi, deva, kumāro pahūtajivho ...pe... (27)**

He has a large tongue.



**Ayañhi, deva, kumāro brahmassaro karavīkabhāṇī ...pe... (28)**  
He has the voice of Brahmā, like a cuckoo's call.

**Ayañhi, deva, kumāro abhinīlanetto ...pe... (29)**  
His eyes are deep blue.

**Ayañhi, deva, kumāro gopakhumo ...pe... (30)**  
He has eyelashes like a cow's.

**Imassa, deva, kumārassa uṇṇā bhamukantare jātā odātā  
mudutūlasannibhā. Yampi imassa, deva, kumārassa uṇṇā  
bhamukantare jātā odātā mudutūlasannibhā, idampimassa  
mahāpurisassa mahāpurisalakkhaṇaṃ bhavati. (31)**  
Between his eyebrows there grows a tuft, soft and white like cotton-  
wool.

**Ayañhi, deva, kumāro uṇhīsasīso. Yaṃ pāyaṃ, deva, kumāro  
uṇhīsasīso, idampissa mahāpurisassa mahāpurisalakkhaṇaṃ  
bhavati. (32)**  
His head is shaped like a turban.

**Imehi kho ayaṃ, deva, kumāro dvattiṃsamahāpurisalakkhaṇehi  
samannāgato, yehi samannāgatassa mahāpurisassa dveva  
gatiyo bhavanti anañña.**  
These are the thirty-two marks of a great man that the prince has. A  
great man who possesses these has only two possible destinies, no  
other.

**Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko  
dhammarājā cāturato vijitāvī janapadatthāvariyaṃ appatto  
sattaratanasamannāgato.**  
If he stays at home he becomes a king, a wheel-turning monarch.  
**Tassimāni sattaratanāni bhavanti.**

**Seyyathidaṃ—cakkaratanam̐ hatthiratanam̐ assaratanam̐  
maṇiratanam̐ itthiratanam̐ gahapatiratanam̐  
pariṇāyakaratanameva sattamam̐.**

**Parosahassam̐ kho panassa puttā bhavanti sūrā vīraṅgarūpā  
parasenappamaddanā.**

**So imam̐ pathaviṃ sāgarapariyantam̐ adaṇḍena asatthena  
dhammena abhivijjiya ajjhāvasati.**

**Sace kho pana agāasmā anagāriyam̐ pabbajati, araham̐ hoti  
sammāsambuddho loke vivaṭacchado'ti.**

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.'

#### **4. Vipassīsamaññā**

##### *4. How He Came to be Known as Vipassī*

**Atha kho, bhikkhave, bandhumā rājā nemitte brāhmaṇe ahatehi  
vatthehi acchādāpetvā sabbakāmehi santappesi.**

Then King Bandhuma had the brahmin soothsayers dressed in fresh clothes and satisfied all their needs.

**Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa  
dhātiyo upaṭṭhāpesi.**

Then the king appointed nurses for Prince Vipassī.

**Aññā khīram̐ pāyenti, aññā nhāpenti, aññā dhārenti, aññā  
aṅkena pariharanti.**

Some suckled him, some bathed him, some held him, and some carried him on their hip.

**Jātassa kho pana, bhikkhave, vipassissa kumārassa  
setacchattam̐ dhārayittha divā ceva rattiñca:**

From when he was born, a white parasol was held over him night and day, with the thought,

**‘mā naṃ sītaṃ vā uṇhaṃ vā tiṇaṃ vā rajo vā ussāvo vā  
bādhayitthā’ti.**

‘Don’t let cold, heat, grass, dust, or damp bother him.’

**Jāto kho pana, bhikkhave, vipassī kumāro bahunō janassa piyo  
ahosi manāpo.**

He was dear and beloved by many people,

**Seyyathāpi, bhikkhave, uppalaṃ vā padumaṃ vā puṇḍarīkaṃ vā  
bahunō janassa piyaṃ manāpaṃ;**

like a blue water lily, or a pink or white lotus.

**evameva kho, bhikkhave, vipassī kumāro bahunō janassa piyo  
ahosi manāpo.**

**Svāssudaṃ aṅkeneva aṅkaṃ parihariyati.**

He was always passed from hip to hip.

**Jāto kho pana, bhikkhave, vipassī kumāro mañjussaro ca ahosi  
vaggussaro ca madhurassaro ca pemaṇiyassaro ca.**

From when he was born, his voice was charming, graceful, sweet,  
and lovely.

**Seyyathāpi, bhikkhave, himavante pabbate karavīkā nāma  
sakuṇajāti mañjussarā ca vaggussarā ca madhurassarā ca  
pemaṇiyassarā ca;**

It was as sweet as the song of a cuckoo-bird found in the Himalayas.

**evameva kho, bhikkhave, vipassī kumāro mañjussaro ca ahosi  
vaggussaro ca madhurassaro ca pemaṇiyassaro ca.**

**Jātassa kho pana, bhikkhave, vipassissa kumārassa  
kammavipākajaṃ dibbacakkhu pāturahosi yena sudaṃ samantā  
yojanaṃ passati divā ceva rattiṇca.**

From when he was born, Prince Vipassī had the power of  
clairvoyance which manifested as a result of past deeds. He could  
see for a league all around both by day and by night.

**Jāto kho pana, bhikkhave, vipassī kumāro animisanto pekkhati seyyathāpi devā tāvatimsā.**

And he was unblinkingly watchful, like the gods of the Thirty-Three.

**‘Animisanto kumāro pekkhatī’ti kho, bhikkhave, vipassissa kumārassa ‘vipassī vipassī’ tveva samaññā udapādi.**

And because it was said that he was unblinkingly watchful, he came to be known as ‘Vipassī’.

**Atha kho, bhikkhave, bandhumā rājā atthakaraṇe nisinno vipassim kumāram aṅke nisīdāpetvā atthe anusāsati.**

Then while King Bandhuma was sitting in judgment, he’d sit Prince Vipassī in his lap and explain the case to him.

**Tatra sudam, bhikkhave, vipassī kumāro pituaṅke nisinno viceyya viceyya atthe panāyati ñāyena.**

And sitting there in his father’s lap, Vipassī would thoroughly consider the case and draw a conclusion using a logical procedure.

**Viceyya viceyya kumāro atthe panāyati ñāyenāti kho, bhikkhave, vipassissa kumārassa bhiyyoso mattāya ‘vipassī vipassī’ tveva samaññā udapādi.**

So this was all the more reason for him to be known as ‘Vipassī’.

**Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa tayo pāsāde kārāpesi, ekaṃ vassikaṃ ekaṃ hemantikaṃ ekaṃ gimhikaṃ;**

Then King Bandhuma had three stilt longhouses built for him—one for the winter, one for the summer, and one for the rainy season,

**pañca kāmagaṇāni upaṭṭhāpesi.**

and provided him with the five kinds of sensual stimulation.

**Tatra sudam, bhikkhave, vipassī kumāro vassike pāsāde cattāro māse nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādam orohaṭṭi.**

Prince Vipassī stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where he was entertained by

musicians—none of them men.

**Paṭhamabhāṇavāro.**

## **5. Jiṇṇapurisa**

### *5. The Old Man*

**Atha kho, bhikkhave, vipassī kumāro bahūnaṃ vassānaṃ  
bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena  
sārathin āmantesi:**

Then, after many thousand years had passed, Prince Vipassī  
addressed his charioteer,

**‘yojehi, samma sārathi, bhaddāni bhaddāni yānāni  
uyyānabhūmiṃ gacchāma subhūmidassanāyā’ti.**

‘My dear charioteer, harness the finest chariots. We will go to a park  
and see the scenery.’

**‘Evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa  
paṭissutvā bhaddāni bhaddāni yānāni yojetvā vipassissa  
kumārassa paṭivedesi:**

‘Yes, sir,’ replied the charioteer. He harnessed the chariots and  
informed the prince,

**‘yuttāni kho te, deva, bhaddāni bhaddāni yānāni,**

‘Sire, the finest chariots are harnessed.

**yassadāni kālaṃ maññasī’ti.**

Please go at your convenience.’

**Atha kho, bhikkhave, vipassī kumāro bhaddaṃ bhaddaṃ yānaṃ  
abhiruhitvā bhaddehi bhaddehi yānehi uyyānabhūmiṃ niyyāsi.**

Then Prince Vipassī mounted a fine carriage and, along with other  
fine carriages, set out for the park.

**Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṃ  
niyyanto purisaṃ jiṇṇaṃ gopānasivaṅkaṃ bhoggaṃ  
daṇḍaparāyanaṃ pavedhamānaṃ gacchantaṃ āturaṃ  
gatayobbanam.**

Along the way he saw an elderly man, bent double, crooked, leaning on a staff, trembling as he walked, ailing, past his prime.

**Disvā sārathiṃ āmantesi:**

He addressed his charioteer,

**‘ayaṃ pana, samma sārathi, puriso kiṅkato?’**

‘My dear charioteer, what has that man done?’

**Kesāpissa na yathā aññesaṃ, kāyopissa na yathā aññesan’ti.**

For his hair and his body are unlike those of other men.’

**‘Eso kho, deva, jiṇṇo nāmā’ti.**

‘That, Your Majesty, is called an old man.’

**‘Kiṃ paneso, samma sārathi, jiṇṇo nāmā’ti?’**

‘But why is he called an old man?’

**‘Eso kho, deva, jiṇṇo nāma. Na dāni tena ciraṃ jīvitabbaṃ  
bhavissatī’ti.**

‘He’s called an old man because now he has not long to live.’

**‘Kiṃ pana, samma sārathi, ahampi jarādhammo, jaraṃ  
anatīto’ti?’**

‘But my dear charioteer, am I liable to grow old? Am I not exempt from old age?’

**‘Tvañca, deva, mayañcamha sabbe jarādhammā, jaraṃ  
anatītā’ti.**

‘Everyone is liable to grow old, Your Majesty, including you. No-one is exempt from old age.’

**‘Tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā. Itova antepuraṃ paccaṇiyyāhī’ti.**

‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

**‘Evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṃ paccaṇiyyāsi.**

‘Yes, Your Majesty,’ replied the charioteer and did so.

**Tatra sudamṃ, bhikkhave, vipassī kumāro antepuraṃ gato dukkhī dummano pajjhāyati:**

Back at the royal compound, the prince brooded, miserable and sad:

**‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissatī’ti.**

‘Damn this thing called rebirth, since old age will come to anyone who’s born.’

**Atha kho, bhikkhave, bandhumā rājā sārathim āmantāpetvā etadavoca:**

Then King Bandhuma summoned the charioteer and said,

**‘kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha? Kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahoṣī’ti?**

‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

**‘Na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahoṣī’ti.**

‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

**‘Kiṃ pana, samma sārathi, addasa kumāro uyyānabhūmim niyyanto’ti?**

‘But what did he see on the way to the park?’

**‘Addasā kho, deva, kumāro uyyānabhūmiṃ niyyanto purisaṃ  
jiṇṇaṃ gopānasivaṅkaṃ bhoggaṃ daṇḍaparāyanaṃ  
pavedhamānaṃ gacchantaṃ āturaṃ gatayobbanam.**

And the charioteer told the king about seeing the old man and the prince’s reaction.

**Disvā maṃ etadavoca:**

**“ayaṃ pana, samma sārathi, puriso kiṅkato, kesāpissa na yathā  
aññesaṃ, kāyopissa na yathā aññesan”ti?**

**“Eso kho, deva, jiṇṇo nāmā”ti.**

**“Kiṃ paneso, samma sārathi, jiṇṇo nāmā”ti?**

**“Eso kho, deva, jiṇṇo nāma na dāni tena ciraṃ jīvitaḥ  
bhavissatī”ti.**

**“Kiṃ pana, samma sārathi, ahampi jarādhammo, jaraṃ  
anatīto”ti?**

**“Tvañca, deva, mayañcamha sabbe jarādhammā, jaraṃ  
anatītā”ti.**

**“Tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova  
antepuraṃ paccaniyyāhī”ti.**

**“Evaṃ, devā”ti kho ahaṃ, deva, vipassissa kumārassa  
paṭissutvā tatova antepuraṃ paccaniyyāsiṃ.**

**So kho, deva, kumāro antepuraṃ gato dukkhī dummano  
pajjhāyati:**

**“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā  
paññāyissatī”ti.**

## **6. Byādhitapurisa**

### **6. The Sick Man**

**Atha kho, bhikkhave, bandhumassa rañño etadahosi:**



Then King Bandhuma thought,

**‘Mā heva kho vipassī kumāro na rajjaṃ kāresi, mā heva vipassī kumāro agāasmā anagāriyaṃ pabbajī, mā heva nemittānaṃ brāhmaṇānaṃ saccaṃ assa vacanan’ti.**

‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’

**Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmaguṇāni upaṭṭhāpesi:**

To this end he provided the prince with even more of the five kinds of sensual stimulation,

**‘yathā vipassī kumāro rajjaṃ kareyya, yathā vipassī kumāro na agāasmā anagāriyaṃ pabbajeyya, yathā nemittānaṃ brāhmaṇānaṃ micchā assa vacanan’ti.**

**Tatra sudam, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.**

with which the prince amused himself.

**Atha kho, bhikkhave, vipassī kumāro bahūnaṃ vassānaṃ ... pe...**

Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

**Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṃ niyyanto purisaṃ ābādhikaṃ dukkhiṭaṃ bālhaḡilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ.**

Along the way he saw a man who was ill, suffering, gravely ill, collapsed in his own urine and feces, being picked up by some and put down by others.

**Disvā sārathiṃ āmantesi:**

He addressed his charioteer,

**‘ayaṃ pana, samma sārathi, puriso kiṅkato?’**

‘My dear charioteer, what has that man done?’

**Akkhīnipissa na yathā aññesaṃ, saropissa na yathā aññesaṃ’ti?**

For his eyes and his voice are unlike those of other men.’

**‘Eso kho, deva, byādhito nāmā’ti.**

‘That, Your Majesty, is called a sick man.’

**‘Kiṃ paneso, samma sārathi, byādhito nāmā’ti?**

‘But why is he called a sick man?’

**‘Eso kho, deva, byādhito nāma appeva nāma tamhā ābādhā  
vuṭṭhaheyyā’ti.**

‘He’s called an sick man; hopefully he will recover from that illness.’

**‘Kiṃ pana, samma sārathi, ahampi byādhidhammo, byādhim  
anatīto’ti?**

‘But my dear charioteer, am I liable to fall sick? Am I not exempt from sickness?’

**‘Tvañca, deva, mayañcamha sabbe byādhidhammā, byādhim  
anatītā’ti.**

‘Everyone is liable to fall sick, Your Majesty, including you. No-one is exempt from sickness.’

**‘Tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova  
antepuraṃ paccaniyyāhī’ti.**

‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

**‘Evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa  
paṭissutvā tatova antepuraṃ paccaniyyāsi.**

‘Yes, Your Majesty,’ replied the charioteer and did so.

**Tatra sudam̃, bhikkhave, vipassī kumāro antepuraṃ gato dukkhī dummano pajjhāyati:**

Back at the royal compound, the prince brooded, miserable and sad:

**‘dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissatī’ti.**

‘Damn this thing called rebirth, since old age and sickness will come to anyone who’s born.’

**Atha kho, bhikkhave, bandhumā rājā sārathim āmantāpetvā etadavoca:**

Then King Bandhuma summoned the charioteer and said,

**‘kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha, kacci, samma sārathi, kumāro uyyānabhūmiyā attamano ahoṣī’ti?**

‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

**‘Na kho, deva, kumāro uyyānabhūmiyā abhiramittha, na kho, deva, kumāro uyyānabhūmiyā attamano ahoṣī’ti.**

‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

**‘Kiṃ pana, samma sārathi, addasa kumāro uyyānabhūmim niyyanto’ti?**

‘But what did he see on the way to the park?’

**‘Addasā kho, deva, kumāro uyyānabhūmim niyyanto purisaṃ ābādhikaṃ dukkhitaṃ bāl̥hagilānaṃ sake muttakarīse palipannaṃ semānaṃ aññehi vuṭṭhāpiyamānaṃ aññehi saṃvesiyamānaṃ.**

And the charioteer told the king about seeing the sick man and the prince’s reaction.

**Disvā maṃ etadavoca:**

**“ayaṃ pana, samma sārathi, puriso kiṅkato, akkhīnipissa na yathā aññesaṃ, saropissa na yathā aññesan”ti?**

**“Eso kho, deva, byādhito nāmā”ti.**

**“Kiṃ paneso, samma sārathi, byādhito nāmā”ti?**

**“Eso kho, deva, byādhito nāma appeva nāma tamhā ābādhā vuṭṭhaheyyā”ti.**

**“Kiṃ pana, samma sārathi, ahampi byādhidhammo, byādhiṃ anatīto”ti?**

**“Tvañca, deva, mayañcamha sabbe byādhidhammā, byādhiṃ anatītā”ti.**

**“Tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova antepuraṃ paccaniyyāhī”ti.**

**“Evaṃ, devā”ti kho ahaṃ, deva, vipassissa kumārassa paṭissutvā tatova antepuraṃ paccaniyyāsiṃ.**

**So kho, deva, kumāro antepuraṃ gato dukkhī dummano pajjhāyati:**

**“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissati””ti.**

## **7. Kālaṅkatapurisa**

### **7. *The Dead Man***

**Atha kho, bhikkhave, bandhumassa rañño etadahosi:**

Then King Bandhuma thought,

**‘mā heva kho vipassī kumāro na rajjaṃ kāresi, mā heva vipassī kumāro agāasmā anagāriyaṃ pabbaji, mā heva nemittānaṃ brāhmaṇānaṃ saccaṃ assa vacanan’ti.**

‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’

**Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa bhiyyoso mattāya pañca kāmagaṇāni upaṭṭhāpesi:**

To this end he provided the prince with even more of the five kinds of sensual stimulation,

**‘yathā vipassī kumāro rajjaṃ kareyya, yathā vipassī kumāro na agārasmā anagāriyaṃ pabbajeyya, yathā nemittānaṃ brāhmaṇānaṃ micchā assa vacanan’ti.**

**Tatra sudamṃ, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi samappito samaṅgībhūto paricāreti.**  
with which the prince amused himself.

**Atha kho, bhikkhave, vipassī kumāro bahūnaṃ vassānaṃ ... pe...**

Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

**Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṃ niyyanto mahājanakāyaṃ sannipatitaṃ nānārattānañca dussānaṃ vilātaṃ kayiramānaṃ.**

Along the way he saw a large crowd gathered making a bier out of garments of different colors.

**Disvā sārathiṃ āmantesi:**

He addressed his charioteer,

**‘kiṃ nu kho so, samma sārathi, mahājanakāyo sannipatito nānārattānañca dussānaṃ vilātaṃ kayiratī’ti?**

‘My dear charioteer, why is that crowd making a bier?’

**‘Eso kho, deva, kālaṅkato nāmā’ti.**

‘That, Your Majesty, is for someone who’s departed.’

**‘Tena hi, samma sārathi, yena so kālaṅkato tena rathaṃ pesehī’ti.**

‘Well then, drive the chariot up to the departed.’

**‘Evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā yena so kālaṅkato tena rathaṃ pesesi.**

‘Yes, Your Majesty,’ replied the charioteer, and did so.

**Addasā kho, bhikkhave, vipassī kumāro petaṃ kālaṅkataṃ, disvā sārathiṃ āmantesi:**

When the prince saw the corpse of the departed, he addressed the charioteer,

**‘kiṃ panāyaṃ, samma sārathi, kālaṅkato nāmā’ti?**

‘But why is he called departed?’

**‘Eso kho, deva, kālaṅkato nāma. Na dāni taṃ dakkhanti mātā vā pitā vā aññe vā ñātisālohitā, sopi na dakkhissati mātaraṃ vā pitaraṃ vā aññe vā ñātisālohite’ti.**

‘He’s called departed because now his mother and father, his relatives and kin shall see him no more, and he shall never again see them.’

**‘Kiṃ pana, samma sārathi, ahampi maraṇadhammo maraṇaṃ anatīto;**

‘But my dear charioteer, am I liable to die? Am I not exempt from death?

**mampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;**

Will the king and queen and my other relatives and kin see me no more?

**ahampi na dakkhissāmi devaṃ vā devīṃ vā aññe vā ñātisālohite’ti?**

And shall I never again see them?’

**‘Tvañca, deva, mayañcamha sabbe maraṇadhammā maraṇaṃ anatītā;**

‘Everyone is liable to die, Your Majesty, including you. No-one is exempt from death.

**tampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;**

The king and queen and your other relatives and kin shall see you no more,

**tvampi na dakkhissasi devaṃ vā devīm vā aññe vā ñātisālohite'ti.**

and you shall never again see them.'

**'Tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova antepuraṃ paccaniyyāhī'ti.**

'Well then, my dear charioteer, that's enough of the park for today. Let's return to the royal compound.'

**'Evaṃ, devā'ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā tatova antepuraṃ paccaniyyāsi.**

'Yes, Your Majesty,' replied the charioteer and did so.

**Tatra sudamṃ, bhikkhave, vipassī kumāro antepuraṃ gato dukkhī dummano pajjhāyati:**

Back at the royal compound, the prince brooded, miserable and sad:

**'dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā paññāyissati, byādhi paññāyissati, maraṇaṃ paññāyissatī'ti.**

'Damn this thing called rebirth, since old age, sickness, and death will come to anyone who's born.'

**Atha kho, bhikkhave, bandhumā rājā sārathim āmantāpetvā etadavoca:**

Then King Bandhuma summoned the charioteer and said,

**'kacci, samma sārathi, kumāro uyyānabhūmiyā abhiramittha, kacci, samma sārathi, kumāro uyyānabhūmiyā attamano aho'sī'ti?**

'My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?'

**‘Na kho, deva, kumāro uyyānabhūmiyā abhiraṃittha, na kho, deva, kumāro uyyānabhūmiyā attamaṇo ahoṣī’ti.**

‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

**‘Kiṃ pana, samma sārathi, addasa kumāro uyyānabhūmiṃ niyyanto’ti?**

‘But what did he see on the way to the park?’

**‘Addasā kho, deva, kumāro uyyānabhūmiṃ niyyanto mahājanakāyaṃ sannipatitaṃ nānārattānañca dussānaṃ vilātaṃ kayiraṃaṇaṃ.**

And the charioteer told the king about seeing the dead man and the prince’s reaction.

**Disvā maṃ etadavoca:**

**“kiṃ nu kho so, samma sārathi, mahājanakāyo sannipatito nānārattānañca dussānaṃ vilātaṃ kayiraṃi”ti?**

**“Eso kho, deva, kālaṅkato nāma”ti.**

**“Tena hi, samma sārathi, yena so kālaṅkato tena rathaṃ pesehi”ti.**

**“Evaṃ, devā”ti kho ahaṃ, deva, vipassissa kumārassa paṭissutvā yena so kālaṅkato tena rathaṃ pesesiṃ.**

**Addasā kho, deva, kumāro petaṃ kālaṅkataṃ, disvā maṃ etadavoca:**

**“kiṃ paṇāyaṃ, samma sārathi, kālaṅkato nāma”ti?**

**“Eso kho, deva, kālaṅkato nāma.**

**Na dāni taṃ dakkhanti mātā vā pitā vā aññe vā ñātisālohitā, sopi na dakkhissati mātaraṃ vā pitaraṃ vā aññe vā ñātisālohite”ti.**

**“Kiṃ pana, samma sārathi, ahampi maraṇadhammo maraṇaṃ anatīto;**

**mampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā;**



**ahampi na dakkhissāmi devaṃ vā devīṃ vā aññe vā  
ñātisālohite”ti?**

**“Tvañca, deva, mayañcamha sabbe maraṇadhammā maraṇaṃ  
anatītā;**

**tampi na dakkhanti devo vā devī vā aññe vā ñātisālohitā, tvampi  
na dakkhissasi devaṃ vā devīṃ vā aññe vā ñātisālohite”ti.**

**“Tena hi, samma sārathi, alaṃ dānajja uyyānabhūmiyā, itova  
antepuraṃ paccaṇiyyāhī”ti.**

**“Evaṃ, devā”ti kho ahaṃ, deva, vipassissa kumārassa  
paṭissutvā tatova antepuraṃ paccaṇiyyāsiṃ.**

**So kho, deva, kumāro antepuraṃ gato dukkhī dummano  
pajjhāyati:**

**“dhiratthu kira, bho, jāti nāma, yatra hi nāma jātassa jarā  
paññāyissati, byādhi paññāyissati, maraṇaṃ paññāyissatī”ti.**

## **8. Pabbajita**

### **8. *The Renunciate***

**Atha kho, bhikkhave, bandhumassa rañño etadahosi:**

Then King Bandhuma thought,

**‘mā heva kho vipassī kumāro na rajjaṃ kāresi, mā heva vipassī  
kumāro agārasmā anagāriyaṃ pabbaji, mā heva nemittānaṃ  
brāhmaṇānaṃ saccaṃ assa vacanan’ti.**

‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’

**Atha kho, bhikkhave, bandhumā rājā vipassissa kumārassa  
bhiyyoso mattāya pañca kāmagaṇāni upaṭṭhāpesi:**

To this end he provided the prince with even more of the five kinds of sensual stimulation,

**‘yathā vipassī kumāro rajjaṃ kareyya, yathā vipassī kumāro na  
agārasmā anagāriyaṃ pabbajeyya, yathā nemittānaṃ  
brāhmaṇānaṃ micchā assa vacanan’ti.**

**Tatra sudam, bhikkhave, vipassī kumāro pañcahi kāmaguṇehi  
samappito samaṅgībhūto paricāreti.**  
with which the prince amused himself.

**Atha kho, bhikkhave, vipassī kumāro bahūnaṃ vassānaṃ  
bahūnaṃ vassasatānaṃ bahūnaṃ vassasahassānaṃ accayena  
sārathim āmantesi:**

Then, after many thousand years had passed, Prince Vipassī had  
his charioteer drive him to the park once more.

**‘yojehi, samma sārathi, bhaddāni bhaddāni yānāni,  
uyyānabhūmiṃ gacchāma subhūmidassanāyā’ti.**

**‘Evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa  
paṭissutvā bhaddāni bhaddāni yānāni yojetvā vipassissa  
kumārassa paṭivedesi:**

**‘yuttāni kho te, deva, bhaddāni bhaddāni yānāni,  
yassadāni kālaṃ maññasī’ti.**

**Atha kho, bhikkhave, vipassī kumāro bhaddaṃ bhaddaṃ yānaṃ  
abhiruhitvā bhaddehi bhaddehi yānehi uyyānabhūmiṃ niyyāsi.**

**Addasā kho, bhikkhave, vipassī kumāro uyyānabhūmiṃ  
niyyanto purisaṃ bhaṇḍuṃ pabbajitaṃ kāsāyavasaṇaṃ.**

Along the way he saw a man, a renunciate with shaven head,  
wearing an ocher robe.

**Disvā sārathim āmantesi:**

He addressed his charioteer,

**‘ayaṃ pana, samma sārathi, puriso kiṅkato?**

‘My dear charioteer, what has that man done?

**Sīsampissa na yathā aññesaṃ, vatthānipissa na yathā aññesaṃ’ti?**

For his head and his clothes are unlike those of other men.’

**‘Eso kho, deva, pabbajito nāmā’ti.**

‘That, Your Majesty, is called a renunciate.’

**‘Kiṃ paneso, samma sārathi, pabbajito nāmā’ti?**

‘But why is he called a renunciate?’

**‘Eso kho, deva, pabbajito nāma sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihimsā sādhu bhūtānukampā’ti.**

‘He is called a renunciate because he celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.’

**‘Sādhu kho so, samma sārathi, pabbajito nāma, sādhu dhammacariyā sādhu samacariyā sādhu kusalakiriyā sādhu puññakiriyā sādhu avihimsā sādhu bhūtānukampā.**

‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures!

**Tena hi, samma sārathi, yena so pabbajito tena rathaṃ pesehī’ti.**

Well then, drive the chariot up to that renunciate.’

**‘Evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā yena so pabbajito tena rathaṃ pesesi.**

‘Yes, Your Majesty,’ replied the charioteer, and did so.

**Atha kho, bhikkhave, vipassī kumāro taṃ pabbajitaṃ etadavoca:**

Then Prince Vipassī said to that renunciate,

**‘tvaṃ pana, samma, kiṅkato,**

‘My good man, what have you done?’

**sīsampi te na yathā aññesaṃ, vatthānipi te na yathā aññesaṃ’ti?**

For your head and your clothes are unlike those of other men.’

**‘Ahaṃ kho, deva, pabbajito nāmā’ti.**

‘Sire, I am what is called a renunciate.’

**‘Kiṃ pana tvaṃ, samma, pabbajito nāmā’ti?**

‘But why are you called a renunciate?’

**‘Ahaṃ kho, deva, pabbajito nāma, sādhu dhammacariyā sādhu  
samacariyā sādhu kusalakiriyā sādhu puñṇakiriyā sādhu  
avihiṃsā sādhu bhūtānukampā’ti.**

‘I am called a renunciate because I celebrate principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.’

**‘Sādhu kho tvaṃ, samma, pabbajito nāma sādhu dhammacariyā  
sādhu samacariyā sādhu kusalakiriyā sādhu puñṇakiriyā sādhu  
avihiṃsā sādhu bhūtānukampā’ti.**

‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures!’

## **9. Bodhisattapabbajjā**

### *9. The Going Forth*

**Atha kho, bhikkhave, vipassī kumāro sārathim āmantesi:**

Then the prince addressed the charioteer,

**‘tena hi, samma sārathi, rathaṃ ādāya itova antepuraṃ  
paccaniyyāhi.**

‘Well then, my dear charioteer, take the chariot and return to the royal compound.

**Ahaṃ pana idheva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraśmā anagāriyaṃ pabbajissāmi’ti.**

I shall shave off my hair and beard right here, dress in ocher robes, and go forth from the lay life to homelessness.’

**‘Evaṃ, devā’ti kho, bhikkhave, sārathi vipassissa kumārassa paṭissutvā rathaṃ ādāya tatova antepuraṃ paccaniyyāsi.**

‘Yes, Your Majesty,’ replied the charioteer and did so.

**Vipassī pana kumāro tattheva kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraśmā anagāriyaṃ pabbaji.**

Then Prince Vipassī shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

## **10. Mahājanakāyaanupabbajjā**

### *10. A Great Crowd Goes Forth*

**Assosi kho, bhikkhave, bandhumatiyā rājadhāniyā mahājanakāyo caturāsītipāṇasahassāni:**

A large crowd of 84,000 people in the capital of Bandhumatī heard

**‘vipassī kira kumāro kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraśmā anagāriyaṃ pabbajito’ti.**

that Vipassī had gone forth.

**Sutvāna tesam etadahosi:**

It occurred to them,

**‘na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha vipassī kumāro kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraśmā anagāriyaṃ pabbajito.**

‘This must be no ordinary teaching and training, no ordinary going forth in which Prince Vipassī has gone forth.

**Vipassīpi nāma kumāro kesamassuṃ ohāretvā kāsāyāni  
vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissati,  
kimaṅgaṃ pana mayan'ti.**

If even the prince goes forth, why don't we do the same?'

**Atha kho, so bhikkhave, mahājanakāyo caturāsītipāṇasahassāni  
kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā vipassīṃ  
bodhisattaṃ agārasmā anagāriyaṃ pabbajitaṃ anupabbajim'su.**

Then that great crowd of 84,000 people shaved off their hair and beard, dressed in ocher robes, and followed the one intent on awakening, Vipassī, by going forth from the lay life to homelessness.

**Tāya sudam, bhikkhave, parisāya parivuto vipassī bodhisatto  
gāmanigamajanapadarājadhānīsu cārikaṃ carati.**

Escorted by that assembly, Vipassī wandered on tour among the villages, towns, and capital cities.

**Atha kho, bhikkhave, vipassissa bodhisattassa rahogatassa  
paṭisallīnassa evaṃ cetaso parivitakko udapādi:**

Then as he was in private retreat this thought came to his mind,

**'na kho metaṃ patirūpaṃ yohaṃ ākiṇṇo viharāmi, yannūnāhaṃ  
eko gaṇamhā vūpakaṭṭho vihareyyan'ti.**

'It's not appropriate for me to live in a crowd. Why don't I live alone, withdrawn from the group?'

**Atha kho, bhikkhave, vipassī bodhisatto aparena samayena eko  
gaṇamhā vūpakaṭṭho vihāsi, aññeneva tāni  
caturāsītipabbajitasahassāni agamaṃsu, aññena maggena  
vipassī bodhisatto.**

After some time he withdrew from the group to live alone. The 84,000 went one way, but Vipassī went another.

## **11. Bodhisattaabhinivesa**

### *11. Vipassī's Reflections*

**Atha kho, bhikkhave, vipassissa bodhisattassa vāsūpagatassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:**

Then as Vipassī, the one intent on awakening, was in private retreat this thought came to his mind,

**‘kicchaṃ vatāyaṃ loka āpanno, jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca, atha ca paṇimassa dukkhassa nissaraṇaṃ nappajānāti jarāmaraṇassa,**

‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death.

**kudāssu nāma imassa dukkhassa nissaraṇaṃ paññāyissati jarāmaraṇassā’ti?**

Oh, when will an escape be found from this suffering, from old age and death?’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho sati jarāmaraṇaṃ hoti, kiṃpaccayā jarāmaraṇaṃ’ti?**

‘When what exists is there old age and death? What is a condition for old age and death?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘jātiyā kho sati jarāmaraṇaṃ hoti, jātippaccayā jarāmaraṇaṃ’ti.**

‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho sati jāti hoti, kiṃpaccayā jātī’ti?**

‘When what exists is there rebirth? What is a condition for rebirth?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘bhava kho sati jāti hoti, bhavapaccayā jāti’ti.**

‘When continued existence exists there’s rebirth. Continued existence is a condition for rebirth.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho sati bhavo hoti, kiṃpaccayā bhavo’ti?**

‘When what exists is there continued existence? What is a condition for continued existence?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘upādāne kho sati bhavo hoti, upādānapaccayā bhavo’ti.**

‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho sati upādānaṃ hoti, kiṃpaccayā upādānan’ti?**

‘When what exists is there grasping? What is a condition for grasping?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘taṇhāya kho sati upādānaṃ hoti, taṇhāpaccayā upādānan’ti.**

‘When craving exists there’s grasping. Craving is a condition for grasping.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**



Then Vipassī thought,

**‘kimhi nu kho sati taṇhā hoti, kiṃpaccayā taṇhā’ti?**

‘When what exists is there craving? What is a condition for craving?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘vedanāya kho sati taṇhā hoti, vedanāpaccayā taṇhā’ti.**

‘When feeling exists there’s craving. Feeling is a condition for craving.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho sati vedanā hoti, kiṃpaccayā vedanā’ti?**

‘When what exists is there feeling? What is a condition for feeling?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘phasse kho sati vedanā hoti, phassapaccayā vedanā’ti.**

‘When contact exists there’s feeling. Contact is a condition for feeling.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho sati phasso hoti, kiṃpaccayā phasso’ti?**

‘When what exists is there contact? What is a condition for contact?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘saḷāyatane kho sati phasso hoti, saḷāyatanapaccayā phasso’ti.**

‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho sati saḷāyatanaṃ hoti, kiṃpaccayā saḷāyatanan’ti?**

‘When what exists are there the six sense fields? What is a condition for the six sense fields?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘nāmarūpe kho sati saḷāyatanaṃ hoti, nāmarūpapaccayā saḷāyatanan’ti.**

‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho sati nāmarūpaṃ hoti, kiṃpaccayā nāmarūpan’ti?**

‘When what exists are there name and form? What is a condition for name and form?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘viññāṇe kho sati nāmarūpaṃ hoti, viññāṇapaccayā nāmarūpan’ti.**

‘When consciousness exists there are name and form.

Consciousness is a condition for name and form.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho sati viññāṇaṃ hoti, kiṃpaccayā viññāṇan’ti?**

‘When what exists is there consciousness? What is a condition for consciousness?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘nāmarūpe kho sati viññāṇaṃ hoti, nāmarūpapaccayā viññāṇaṃ’ti.**

‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘paccudāvattati kho idaṃ viññāṇaṃ nāmarūpamhā, nāparaṃ gacchati.**

‘This consciousness turns back from name and form, and doesn’t go beyond that.’

**Ettāvatā jāyetha vā jiyyetha vā miyyetha vā cavetha vā upapajjetha vā, yadidaṃ**

It is to this extent that one may be reborn, grow old, die, pass away, or reappear. That is:

**nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ,  
nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso,  
phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā  
upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti,  
jātipaccayā jarāmaraṇaṃ  
sokaparidevadukkhadomanassupāyāsā sambhavanti.**

Name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

**Evametassa kevalassa dukkhakkhandhassa samudayo hoti’.**

That is how this entire mass of suffering originates.'

**'Samudayo samudayo'ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

'Origination, origination.' Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**'kimhi nu kho asati jarāmaṇaṃ na hoti, kissa nirodhā jarāmaṇanirodho'ti?**

'When what doesn't exist is there no old age and death? When what ceases do old age and death cease?'

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**'jātiyā kho asati jarāmaṇaṃ na hoti, jātinirodhā jarāmaṇanirodho'ti.**

'When rebirth doesn't exist there's no old age and death. When rebirth ceases, old age and death cease.'

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**'kimhi nu kho asati jāti na hoti, kissa nirodhā jātinirodho'ti?**

'When what doesn't exist is there no rebirth? When what ceases does rebirth cease?'

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘bhava kho asati jāti na hoti, bhavanirodhā jātinirodho’ti.**

‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho asati bhavo na hoti, kissa nirodhā bhavanirodho’ti?**

‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘upādāne kho asati bhavo na hoti, upādānanirodhā bhavanirodho’ti.**

‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho asati upādānaṃ na hoti, kissa nirodhā upādānanirodho’ti?**

‘When what doesn’t exist is there no grasping? When what ceases does grasping cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘taṇhāya kho asati upādānaṃ na hoti, taṇhānirodhā upādānanirodho’ti.**

‘When craving doesn’t exist there’s no grasping. When craving ceases, grasping ceases.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho asati taṇhā na hoti, kissa nirodhā  
taṇhānirodho’ti?**

‘When what doesn’t exist is there no craving? When what ceases  
does craving cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso  
manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘vedanāya kho asati taṇhā na hoti, vedanānirodhā  
taṇhānirodho’ti.**

‘When feeling doesn’t exist there’s no craving. When feeling ceases,  
craving ceases.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho asati vedanā na hoti, kissa nirodhā  
vedanānirodho’ti?**

‘When what doesn’t exist is there no feeling? When what ceases  
does feeling cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso  
manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘phasse kho asati vedanā na hoti, phassanirodhā  
vedanānirodho’ti.**

‘When contact doesn’t exist there’s no feeling. When contact ceases,  
feeling ceases.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho asati phasso na hoti, kissa nirodhā  
phassanirodho’ti?**

‘When what doesn’t exist is there no contact? When what ceases does contact cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘saḷāyatane kho asati phasso na hoti, saḷāyatananirodhā phassanirodho’ti.**

‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho asati saḷāyatanaṃ na hoti, kissa nirodhā saḷāyatananirodho’ti?**

‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘nāmarūpe kho asati saḷāyatanaṃ na hoti, nāmarūpanirodhā saḷāyatananirodho’ti.**

‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho asati nāmarūpaṃ na hoti, kissa nirodhā nāmarūpanirodho’ti?**

‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘viññāṇe kho asati nāmarūpaṃ na hoti, viññāṇanirodhā nāmarūpanirodho’ti.**

‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘kimhi nu kho asati viññāṇaṃ na hoti, kissa nirodhā viññāṇanirodho’ti?**

‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’

**Atha kho, bhikkhave, vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo:**

Then, through proper attention, Vipassī comprehended with wisdom,

**‘nāmarūpe kho asati viññāṇaṃ na hoti, nāmarūpanirodhā viññāṇanirodho’ti.**

‘When name and form don’t exist there’s no consciousness. When name and form cease, consciousness ceases.’

**Atha kho, bhikkhave, vipassissa bodhisattassa etadahosi:**

Then Vipassī thought,

**‘adhigato kho myāyaṃ maggo sambodhāya yadidaṃ—**

‘I have discovered the path to awakening. That is:

**nāmarūpanirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatanaṇirodho, saḷāyatanaṇirodhā phassaṇirodho, phassaṇirodhā vedanāṇirodho, vedanāṇirodhā taṇhāṇirodho, taṇhāṇirodhā upādāṇanirodho, upādāṇanirodhā bhavaṇirodho, bhavaṇirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti.**

When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form



cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease.

**Evametassa kevalassa dukkhakkhandhassa nirodho hoti’.**

That is how this entire mass of suffering ceases.’

**‘Nirodho nirodho’ti kho, bhikkhave, vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.**

‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

**Atha kho, bhikkhave, vipassī bodhisatto aparena samayena pañcasu upādānakkhandhesu udayabbayānupassī viḥāsi:**

Some time later Vipassī meditated observing rise and fall in the five grasping aggregates.

**‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;**

‘Such is form, such is the origin of form, such is the ending of form.

**iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;**

Such is feeling, such is the origin of feeling, such is the ending of feeling.

**iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;**

Such is perception, such is the origin of perception, such is the ending of perception.

**iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;**

Such are choices, such is the origin of choices, such is the ending of choices.

**iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa  
atthaṅgamo'ti,**

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

**tassa pañcasu upādānakkhandhesu udayabbayānupassino  
vihārato na cirasseva anupādāya āsavehi cittaṃ vimuccīti.**

Meditating like this his mind was soon freed from defilements by not grasping.

**Dutiyabhāṇavāro.**

## **12. Brahmayācanakathā**

### *12. The Appeal of Brahmā*

**Atha kho, bhikkhave, vipassissa bhagavato arahato  
sammāsambuddhassa etadahosi:**

Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought,

**‘yannūnāhaṃ dhammaṃ deseyyan’ti.**

‘Why don’t I teach the Dhamma?’

**Atha kho, bhikkhave, vipassissa bhagavato arahato  
sammāsambuddhassa etadahosi:**

Then he thought,

**‘adhigato kho myāyaṃ dhammo gambhīro duddaso  
duranubodho santo paṇīto atakkāvacaro nipuṇo  
paṇḍitavedanīyo.**

‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of reason, subtle, comprehensible to the astute.

**Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.**

But people like attachment, they love it and enjoy it.

**Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya  
duddasaṃ idaṃ ṭhānaṃ yadidaṃ  
idappaccayatāpaṭiccasamuppādo.**

It's hard for them to see this thing; that is, specific conditionality,  
dependent origination.

**Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho  
nibbānaṃ.**

It's also hard for them to see this thing; that is, the stilling of all  
activities, the letting go of all attachments, the ending of craving,  
fading away, cessation, extinguishment.

**Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na  
ājāneyyumaṃ; so mamassa kilamatho, sā mamassa vihesā'ti.**

And if I were to teach the Dhamma, others might not understand me,  
which would be wearying and troublesome for me.'

**Apissu, bhikkhave, vipassimā bhagavantaṃ arahantaṃ  
sammāsambuddhaṃ imā anacchariyā gāthāyo paṭibhaṃsu  
pubbe assutapubbā:**

And then these verses, which were neither supernaturally inspired,  
nor learned before in the past, occurred to him:

**'Kicchena me adhigataṃ,**

I've struggled hard to realize this,

**halaṃ dāni pakāsitum;**

enough with trying to explain it!

**Rāgadosaparetehi,**

This teaching is not easily understood

**nāyaṃ dhammo susambudho.**

by those mired in greed and hate.

**Paṭisotagāmiṃ nipunaṃ,**

Those caught up in greed can't see

**gambhīraṃ duddasaṃ aṇuṃ;**  
what's subtle, going against the stream,

**Rāgarattā na dakkhanti,**  
deep, hard to see, and very fine,

**tamokhandhena āvuṭṭā'ti.**  
for they're shrouded in a mass of darkness.'

**Itiha, bhikkhave, vipassissa bhagavato arahato  
sammāsambuddhassa paṭisañcikkhato appossukkatāya cittaṃ  
nami, no dhammadesanāya.**

So, as the Buddha Vipassī reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

**Atha kho, bhikkhave, aññatarassa mahābrahmuno vipassissa  
bhagavato arahato sammāsambuddhassa cetasā  
cetoparivitakkamaññāya etadahosi:**

Then a certain Great Brahmā, knowing what the Buddha Vipassī was thinking, thought,

**'nassati vata bho loko, vinassati vata bho loko, yatra hi nāma  
vipassissa bhagavato arahato sammāsambuddhassa  
appossukkatāya cittaṃ namati, no dhammadesanāyā'ti.**

'Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One Vipassī, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.'

**Atha kho so, bhikkhave, mahābrahmā seyyathāpi nāma balavā  
puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ  
samiñjeyya; evameva—brahmaloke antarahito vipassissa  
bhagavato arahato sammāsambuddhassa purato pāturahosi.**

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī.

**Atha kho so, bhikkhave, mahābrahmā ekaṃsaṃ uttarāsaṅgaṃ  
karitvā dakkhiṇaṃ jāṇumaṇḍalaṃ pathaviyaṃ nihantvā yena  
vipassī bhagavā arahaṃ sammāsambuddho tenañjalim  
paṇāmetvā vipassim bhagavantam arahantaṃ  
sammāsambuddhaṃ etadavoca:**

He arranged his robe over one shoulder, knelt on his right knee,  
raised his joined palms toward the Buddha Vipassī, and said,

**‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ,**  
‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach  
the Dhamma!

**santi sattā apparajakkhajātikā; assavanatā dhammassa  
parihāyanti,**

There are beings with little dust in their eyes. They’re in decline  
because they haven’t heard the teaching.

**bhavissanti dhammassa aññātāro’ti.**

There will be those who understand the teaching!’

**Evaṃ vutte, bhikkhave, vipassī bhagavā arahaṃ  
sammāsambuddho taṃ mahābrahmānaṃ etadavoca:**

When he said this, the Buddha Vipassī said to him,

**‘mayhampi kho, brahme, etadahosi:**

‘I too thought this, Brahmā,

**“yannūnāhaṃ dhammaṃ deseyyan”ti.**

“Why don’t I teach the Dhamma?”

**Tassa mayhaṃ, brahme, etadahosi:**

Then it occurred to me,

**“adhigato kho myāyaṃ dhammo gambhīro duddaso  
duranubodho santo paṇīto atakkāvacaro nipuṇo  
paṇḍitavedanīyo.**

**Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā.**

**Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya  
duddasaṃ idaṃ ṭhānaṃ yadidaṃ**

**idappaccayatāpaṭiccasamuppādo.**

**Idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho  
sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho  
nibbānaṃ.**

**Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na  
ājāneyyumaṃ; so mamassa kilamatho, sā mamassa vihesā”ti.**  
“If I were to teach the Dhamma, others might not understand me,  
which would be wearying and troublesome for me.”

**Apissu maṃ, brahme, imā anacchariyā gāthāyo paṭibhaṃsu  
pubbe assutapubbā:**

**“Kicchena me adhigataṃ,  
halaṃ dāni pakāsitumaṃ;  
Rāgadosaparetehi,  
nāyaṃ dhammo susambudho.**

**Paṭisotagāmiṃ nipuṇaṃ,  
gambhīraṃ duddasaṃ aṇumaṃ;  
Rāgarattā na dakkhanti,  
tamokhandhena āvuṭṭā”ti.**

**Itiha me, brahme, paṭisañcikkhato appossukkatāya cittaṃ nami,  
no dhammadesanāyā”ti.**

So, as I reflected like this, my mind inclined to remaining passive, not  
to teaching the Dhamma.’

**Dutiyampi kho, bhikkhave, so mahābrahmā ...pe...**  
For a second time,

**tatīyampi kho, bhikkhave, so mahābrahmā vipassīmaṃ  
bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavoca:**

and a third time that Great Brahmā begged the Buddha to teach.

**‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro’ti.**

**Atha kho, bhikkhave, vipassī bhagavā arahamṃ sammāsambuddho brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesi.**

Then, understanding Brahmā’s invitation, the Buddha Vipassī surveyed the world with the eye of a Buddha, because of his compassion for sentient beings.

**Addasā kho, bhikkhave, vipassī bhagavā arahamṃ sammāsambuddho buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.**

And he saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

**Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni udakānuggatāni anto nimuggaposīni. Appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni samodakaṃ tthitāni. Appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni udakā accuggamma tthitāni anupalittāni udakena.**

It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the

water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

**Evameva kho, bhikkhave, vipassī bhagavā araham  
sammāsambuddho buddhacakkhunā lokam volokento addasa  
satte apparajakkhe mahārajakkhe tikkhindriye mudindriye  
svākāre dvākāre suviññāpaye duviññāpaye appekacce  
paralokavajjabhayadassāvine viharante, appekacce na  
paralokavajjabhayadassāvine viharante.**

In the same way, the Buddha Vipassī saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

**Atha kho so, bhikkhave, mahābrahmā vipassissa bhagavato  
arahato sammāsambuddhassa cetasā cetoparivitakkamaññāya  
vipassim bhagavantam arahantam sammāsambuddham gāthāhi  
ajjhabhāsi:**

Then that Great Brahmā, knowing what the Buddha Vipassī was thinking, addressed him in verse:

**‘Sele yathā pabbatamuddhaniṭṭhito,**

‘Standing high on a rocky mountain,

**Yathāpi passe janatam samantato;**

you can see the people all around.

**Tathūpamam dhammamayaṃ sumedha,**

In just the same way, all-seer, wise one,

**Pāsādamāruyha samantacakkhu;**

having ascended the Temple of Truth,

**Sokāvatiṇṇam janatamapetasoko,**

rid of sorrow, look upon the people

**Avekkhassu jātijarābhibhūtam.**

swamped with sorrow, oppressed by rebirth and old age.



**Uṭṭhehi vīra vijītasāṅgāma,**  
Rise, hero! Victor in battle, leader of the caravan,

**Satthavāha aṇaṇa vicara loke;**  
wander the world without obligation.

**Desassu bhagavā dhammaṃ,**  
Let the Blessed One teach the Dhamma!

**Aññātāro bhavissanti'ti.**  
There will be those who understand!'

**Atha kho, bhikkhave, vipassī bhagavā araham̐  
sammāsambuddho taṃ mahābrahmānam̐ gāthāya ajjhabhāsi:**  
Then the Buddha Vipassī addressed that Great Brahmā in verse:

**‘Apārutā tesam̐ amatassa dvārā,**  
‘Flung open are the doors to the deathless!

**Ye sotavanto pamuñcantu saddham̐;**  
Let those with ears to hear decide their faith.

**Vihimsasāññī paguṇam̐ na bhāsim̐,**  
Thinking it would be troublesome, Brahmā, I did not teach

**Dhammam̐ paṇītaṃ manujesu brahme'ti.**  
the sophisticated, sublime Dhamma among humans.'

**Atha kho so, bhikkhave, mahābrahmā: ‘katāvakāso khomhi  
vipassinā bhagavatā arahatā sammāsambuddhena  
dhammadesanāyā'ti vipassim̐ bhagavantam̐ arahantam̐  
sammāsambuddham̐ abhivādetvā padakkhiṇam̐ katvā tattheva  
antaradhāyi.**

Then the Great Brahmā, knowing that his request for the Buddha Vipassī to teach the Dhamma had been granted, bowed and respectfully circled him, keeping him on his right, before vanishing right there.

### 13. Aggasāvakayuga

#### 13. The Chief Disciples

**Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:**

Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought,

**‘kassa nu kho ahaṃ paṭhamāṃ dhammāṃ deseyyaṃ,**  
‘Who should I teach first of all?

**ko imaṃ dhammāṃ khippameva ājānissatī’ti?**

Who will quickly understand this teaching?’

**Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa etadahosi:**

Then he thought,

**‘ayaṃ kho khaṇḍo ca rājaputto tisso ca purohitaputto bandhumatiyā rājadhāniyā paṭivasanti paṇḍitā viyattā medhāvino dīgharattaṃ apparajakkhajātikā.**

‘That Khaṇḍa, the king’s son, and Tissa, the high priest’s son, are astute, competent, clever, and have long had little dust in their eyes.

**Yannūnāhaṃ khaṇḍassa ca rājaputtassa, tissassa ca purohitaputtassa paṭhamāṃ dhammāṃ deseyyaṃ, te imaṃ dhammāṃ khippameva ājānissantī’ti.**

Why don’t I teach them first of all? They will quickly understand this teaching.’

**Atha kho, bhikkhave, vipassī bhagavā ahaṃ sammāsambuddho seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva —bodhirukkhamūle antarahito bandhumatiyā rājadhāniyā kheme migadāye pāturahosi.**

Then, as easily as a strong person would extend or contract their arm, he vanished from the tree of awakening and reappeared near the capital city of Bandhumatī, in the deer park named Sanctuary.

**Atha kho, bhikkhave, vipassī bhagavā araham  
sammāsambuddho dāyapālam āmantesi:**

Then the Buddha Vipassī addressed the park keeper,

**‘ehi tvam, samma dāyapāla, bandhumatim rājadhānim pavisitvā  
khaṇḍaṇca rājaputtam tissaṇca purohitaputtam evam vadehi—**

‘My dear park keeper, please enter the city and say this to the king’s son Khaṇḍa and the high priest’s son Tissa:

**vipassī, bhante, bhagavā araham sammāsambuddho  
bandhumatim rājadhānim anuppatto kheme migadāye viharati,  
so tumhākaṁ dassanakāmo’ti.**

“Sirs, the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. He wishes to see you.”

**‘Evam, bhante’ti kho, bhikkhave, dāyapālo vipassissa  
bhagavato arahato sammāsambuddhassa paṭissutvā  
bandhumatim rājadhānim pavisitvā khaṇḍaṇca rājaputtam  
tissaṇca purohitaputtam etadavoca:**

‘Yes, sir,’ replied the park keeper, and did as he was asked.

**‘vipassī, bhante, bhagavā araham sammāsambuddho  
bandhumatim rājadhānim anuppatto kheme migadāye viharati;  
so tumhākaṁ dassanakāmo’ti.**

**Atha kho, bhikkhave, khaṇḍo ca rājaputto tisso ca  
purohitaputto bhaddāni bhaddāni yānāni yojāpetvā bhaddam  
bhaddam yānam abhiruhitvā bhaddehi bhaddehi yānehi  
bandhumatiyā rājadhāniyā niyyimsu. Yena khemo migadāyo  
tena pāyimsu.**

Then the king’s son Khaṇḍa and the high priest’s son Tissa had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Bandhumatī for the Sanctuary.

**Yāvatikā yānassa bhūmi, yānena gantvā yānā paccorohitvā  
pattikāva yena vipassī bhagavā araham̐ sammāsambuddho  
tenupasaṅkamim̐su. upasaṅkamtivā vipassim̐ bhagavantam̐  
arahantam̐ sammāsambuddham̐ abhivādetvā ekamantam̐  
nisīdim̐su.**

They went by carriage as far as the terrain allowed, then descended and approached the Buddha Vipassī on foot. They bowed and sat down to one side.

**Tesam̐ vipassī bhagavā araham̐ sammāsambuddho anupubbim̐  
katham̐ kathesi, seyyathidam̐—**

The Buddha Vipassī taught them step by step, with

**dānakatham̐ sīlakatham̐ saggakatham̐ kāmānam̐ ādīnavam̐  
okāram̐ saṅkilesam̐ nekkhamme ānisaṁsam̐ pakāsesi.**

a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

**Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte  
udaggacitte pasannacitte, atha yā buddhānam̐ sāmukkaṁsikā  
dhammadesanā, tam̐ pakāsesi—**

And when he knew that their minds were ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

**dukkham̐ samudayam̐ nirodham̐ maggam̐.**

suffering, its origin, its cessation, and the path.

**Seyyathāpi nāma suddham̐ vattham̐ apagatakāḷakam̐  
sammadeva rajanam̐ paṭiggaṇheyya;**

Just as a clean cloth rid of stains would properly absorb dye,

**evameva khaṇḍassa ca rājaputtassa tissassa ca  
purohitaputtassa tasmim̐yeva āsane virajam̐ vītamalam̐  
dhammacakkhum̐ udapādi:**

in that very seat the stainless, immaculate vision of the Dhamma arose in the king's son Khaṇḍa and the high priest's son Tissa:

**‘yaṃ kiñci samudayadhammaṃ sabbam taṃ  
nirodhadhammaṃ’ti.**

‘Everything that has a beginning has an end.’

**Te diṭṭhadhammā pattadhammā viditadhammā  
pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṅkathā  
vesārajappattā aparappaccayā satthusāsane vipassim  
bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavocuṃ:**

They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. They said to the Buddha Vipassī,

**‘abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

‘Excellent, sir! Excellent!

**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā  
vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā  
telapajjotaṃ dhāreyya: “cakkhumanto rūpāni dakkhantī”ti;  
evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

**Ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma  
dhammañca.**

We go for refuge to the Blessed One, to the teaching, and to the mendicant Saṅgha.

**Labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ,  
labheyyāma upasampadan’ti.**

Sir, may we receive the going forth and ordination in the Buddha’s presence?’

**Alatthum kho, bhikkhave, khaṇḍo ca rājaputto, tisso ca  
purohitaputto vipassissa bhagavato arahato**

**sammāsambuddhassa santike pabbajjaṃ alatthum  
upasampadam.**

And they received the going forth, the ordination in the Buddha Vipassī's presence.

**Te vipassī bhagavā araham sammāsambuddho dhammiyā  
kathāya sandassesi samādapesi samuttejesi sampahamsesi;**  
Then the Buddha Vipassī educated, encouraged, fired up, and inspired them with a Dhamma talk.

**saṅkhārānaṃ ādīnavam okāram saṅkilesam nibbāne  
ānisaṃsam pakāsesi.**

He explained the drawbacks of conditioned phenomena, so sordid and corrupt, and the benefit of extinguishment.

**Tesam vipassinā bhagavatā arahatā sammāsambuddhena  
dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ  
samuttejiyamānānaṃ sampahamsiyamānānaṃ nacirasseva  
anupādāya āsavehi cittāni vimuccimsu.**

Being taught like this their minds were soon freed from defilements by not grasping.

## **14. Mahājanakāyapabbajjā**

### *14. The Going Forth of the Large Crowd*

**Assosi kho, bhikkhave, bandhumatiyā rājadhāniyā  
mahājanakāyo caturāsītipāṇasahassāni:**

A large crowd of 84,000 people in the capital of Bandhumatī heard

**‘vipassī kira bhagavā araham sammāsambuddho bandhumatiṃ  
rājadhāniṃ anupatto kheme migadāye viharati.**

that the Blessed One Vipassī, the perfected one, the fully awakened Buddha, had arrived at Bandhumatī and was staying in the deer park named Sanctuary.

**Khaṇḍo ca kira rājaputto tisso ca purohitaputto vipassissa  
bhagavato arahato sammāsambuddhassa santike kesamassum**

**ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitā'ti.**

And they heard that the king's son Khaṇḍa and the high priest's son Tissa had shaved off their hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness in the Buddha's presence.

**Sutvāna nesaṃ etadahosi:**

It occurred to them,

**'na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha khaṇḍo ca rājaputto tisso ca purohitaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitā.**

'This must be no ordinary teaching and training, no ordinary going forth in which the king's son Khaṇḍa and the high priest's son Tissa have gone forth.

**Khaṇḍo ca rājaputto tisso ca purohitaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissanti, kimaṅgaṃ pana mayan'ti.**

If even they go forth, why don't we do the same?'

**Atha kho so, bhikkhave, mahājanakāyo caturāsītipāṇasahassāni bandhumatīyā rājadhāniyā nikkhamitvā yena khemo migadāyo yena vipassī bhagavā arahaṃ sammāsambuddho tenupasaṅkamim̐su; upasaṅkamitvā vipassim̐ bhagavantam̐ arahantam̐ sammāsambuddham̐ abhivādetvā ekamantaṃ nisīdim̐su.**

Then those 84,000 people left Bandhumatī for the deer park named Sanctuary, where they approached the Buddha Vipassī, bowed and sat down to one side.

**Tesaṃ vipassī bhagavā arahaṃ sammāsambuddho anupubbim̐ katham̐ kathesi.**

The Buddha Vipassī taught them step by step, with

**Seyyathidaṃ—dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ  
ādīnavaṃ okāraṃ saṅkilesaṃ nekkhamme ānisaṃsaṃ  
pakāsesi.**

a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation.

**Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte  
udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkaṃsika  
dhammadesanā, taṃ pakāsesi—**

And when he knew that their minds were ready, pliable, rid of hindrances, joyful, and confident he explained the special teaching of the Buddhas:

**dukkhaṃ samudayaṃ nirodhaṃ maggaṃ.**

suffering, its origin, its cessation, and the path.

**Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ  
sammadeva rajanaṃ paṭiggaṇheyya;**

Just as a clean cloth rid of stains would properly absorb dye,

**evameva tesāṃ caturāsītīpāṇasahassānaṃ tasmim̐yeva āsane  
virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:**

in that very seat the stainless, immaculate vision of the Dhamma arose in those 84,000 people:

**‘yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ  
nirodhadhammaṃ’ti.**

‘Everything that has a beginning has an end.’

**Te diṭṭhadhammā pattadhammā veditadhammā  
pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṅkathā  
vesārajappattā aparappaccayā satthusāsane vipassim̐  
bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavocuṃ:**

They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. They said to the Buddha Vipassī,



**‘abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

**‘Excellent, sir! Excellent!’**

**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā  
vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā  
telapajjotaṃ dhāreyya: “cakkhumanto rūpāni dakkhantī”ti;  
evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.**

And just like Khaṇḍa and Tissa they asked for and received  
ordination. Then the Buddha taught them further.

**Ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma  
dhammañca bhikkhusaṅghañca.**

**Labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ  
labheyyāma upasampadan’ti.**

**Alatthuṃ kho, bhikkhave, tāni caturāsītipāṇasahassāni  
vipassissa bhagavato arahato sammāsambuddhassa santike  
pabbajjaṃ, alatthuṃ upasampadaṃ.**

**Te vipassī bhagavā arahāṃ sammāsambuddho dhammiyā  
kathāya sandassesī samādapesī samuttejesī sampahaṃsesī;**

**saṅkhārānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ nibbāne  
ānisaṃsaṃ pakāsesī.**

**Tesaṃ vipassinā bhagavatā arahatā sammāsambuddhena  
dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ  
samuttejijyamānānaṃ sampahaṃsiyamānānaṃ nacirasseva  
anupādāya āsavehi cittāni vimuccim̐su.**

Being taught like this their minds were soon freed from defilements  
by not grasping.

## **15. Purimapabbajitānaṃ dhammābhisamaya**

*15. The 84,000 Who Had Gone Forth Previously*

**Assosum kho, bhikkhave, tāni purimāni  
caturāsītipabbajitasahassāni:**

The 84,000 people who had gone forth previously also heard:

**‘vipassī kira bhagavā araham sammāsambuddho bandhumatim  
rājadhānim anuppatto kheme migadāye viharati, dhammañca  
kira deseti’ti.**

‘It seems the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. And he is teaching the Dhamma!’

**Atha kho, bhikkhave, tāni caturāsītipabbajitasahassāni yena  
bandhumatī rājadhānī yena khemo migadāyo yena vipassī  
bhagavā araham sammāsambuddho tenupasaṅkamimsu;  
upasaṅkamtivā vipassim bhagavantam arahantam  
sammāsambuddham abhivādetvā ekamantam nisīdimsu.**

Then they too went to see the Buddha Vipassī, realized the Dhamma, went forth, and became freed from defilements.

**Tesam vipassī bhagavā araham sammāsambuddho anupubbim  
katham kathesi.**

**Seyyathidam—dānakatham sīlakatham saggakatham kāmānam  
ādīnavam okāram saṅkilesam nekkhamme ānisaṁsam  
pakāsesi.**

**Yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte  
udaggacitte pasannacitte, atha yā buddhānam sāmukkaṁsikā  
dhammadesanā, tam pakāsesi—**

**dukkham samudayam nirodham maggam.**

**Seyyathāpi nāma suddham vattham apagatakāḷakam  
sammadeva rajanam paṭiggaṇheyya;**

**evameva tesam caturāsītipabbajitasahassānam tasmimyeva  
āsane virajam vītamalam dhammacakkhum udapādi:**

**‘yam kiñci samudayadhammam sabbam tam  
nirodhadhamman’ti.**

**Te diṭṭhadhammā pattadhammā veditadhammā  
pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṅkathā  
vesārajappattā aparappaccayā satthusāsane vipassim  
bhagavantaṃ arahantaṃ sammāsambuddhaṃ etadavocuṃ:**

**‘abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā  
vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā  
telapajjotaṃ dhāreyya: “cakkhumanto rūpāni dakkhantī”ti;  
evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.**

**Ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma  
dhammañca bhikkhusaṅghaṇca.**

**Labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ  
labheyyāma upasampadan’ti.**

**Alatthuṃ kho, bhikkhave, tāni caturāsītipabbajitasahassāni  
vipassissa bhagavato arahato sammāsambuddhassa santike  
pabbajjaṃ alatthuṃ upasampadaṃ.**

**Te vipassī bhagavā araham sammāsambuddho dhammiyā  
kathāya sandassesī samādapesī samuttejesī sampahaṃsesī;  
saṅkhārānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ nibbāne  
ānisaṃsaṃ pakāsesī.**

**Tesaṃ vipassinā bhagavatā arahatā sammāsambuddhena  
dhammiyā kathāya sandassiyamānānaṃ samādapiyamānānaṃ  
samuttejīyamānānaṃ sampahaṃsiyamānānaṃ nacirasseva  
anupādāya āsavehi cittāni vimuccim̐su.**

## **16. Cārikāanujānana**

### **16. *The Allowance to Wander***

**Tena kho pana, bhikkhave, samayena bandhumatiyā  
rājadhāniyā mahābhikkhusaṅgho paṭivasati**

**aṭṭhasaṭṭhibhikkhusatasahassaṃ.**

Now at that time a large Saṅgha of 6,800,000 mendicants were residing at Bandhumatī.

**Atha kho, bhikkhave, vipassissa bhagavato arahato sammāsambuddhassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi:**

As the Buddha Vipassī was in private retreat this thought came to his mind,

**‘mahā kho etarahi bhikkhusaṅgho bandhumatīyā rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṃ, yannūnāhaṃ bhikkhū anujāneyyaṃ:**

‘The Saṅgha residing at Bandhumatī now is large. What if I was to urge them:

**“caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ;**

“Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

**mā ekena dve agamittha;**

Let not two go by one road.

**desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha.**

Teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that’s entirely full and pure.

**Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti,**

There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

**bhavissanti dhammassa aññātāro.**

There will be those who understand the teaching!

**Api ca channaṃ channaṃ vassānaṃ accayena bandhumatī  
rājadhānī upasaṅkamitabbā pātimokkhuddesāyā”’ti.**

But when six years have passed, you must all come to Bandhumatī to recite the monastic code.”’

**Atha kho, bhikkhave, aññataro mahābrahmā vipassissa  
bhagavato arahato sammāsambuddhassa cetasā  
cetoparivitakkamaññāya seyyathāpi nāma balavā puriso  
samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ  
samiñjeyya; evameva—brahmaloke antarahito vipassissa  
bhagavato arahato sammāsambuddhassa purato pāturahosi.**

Then a certain Great Brahmā, knowing what the Buddha Vipassī was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī.

**Atha kho so, bhikkhave, mahābrahmā ekaṃsaṃ uttarāsaṅgaṃ  
karitvā yena vipassī bhagavā arahantaṃ sammāsambuddho  
tenañjaliṃ paṇāmetvā vipassīṃ bhagavantaṃ arahantaṃ  
sammāsambuddhaṃ etadavoca:**

He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha Vipassī, and said,

**‘evametaṃ, bhagavā, evametaṃ, sugata.**

‘That’s so true, Blessed One! That’s so true, Holy One!

**Mahā kho, bhante, etarahi bhikkhusaṅgho bandhumatiyā  
rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṃ,  
anujānātu, bhante, bhagavā bhikkhū:**

The Saṅgha residing at Bandhumatī now is large. Please urge them to wander, as you thought.

**“caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya  
lokānukampāya atthāya hitāya sukhāya devamanussānaṃ;**

**mā ekena dve agamittha;**

**desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhekalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ**

**parisuddham brahmacariyam pakāsetha.**

**Santi sattā apparajakkhajātikā, assavanatā dhammassa  
parihāyanti, bhavissanti dhammassa aññātāro”ti.**

**Api ca, bhante, mayam tathā karissāma yathā bhikkhū channam  
channam vassānam accayena bandhumatim rājadhānim  
upasaṅkamissanti pātimokkhuddesāyā’ti.**

And sir, I’ll make sure that when six years have passed the mendicants will return to Bandhumatī to recite the monastic code.’

**Idamavoca, bhikkhave, so mahābrahmā.**

That’s what that Great Brahmā said.

**Idam vatvā vipassim bhagavantam arahantam  
sammāsambuddham abhivādetvā padakkhiṇam katvā tattheva  
antaradhāyi.**

Then he bowed and respectfully circled the Buddha Vipassī, keeping him on his right side, before vanishing right there.

**Atha kho, bhikkhave, vipassī bhagavā araham  
sammāsambuddho sāyanhasamayam paṭisallānā vuṭṭhito  
bhikkhū āmantesi:**

Then in the late afternoon, the Buddha Vipassī came out of retreat and addressed the mendicants, telling them all that had happened. Then he said,

**‘idha mayham, bhikkhave, rahogatassa paṭisallīnassa evam  
cetaso parivitakko udapādi:**

**“mahā kho etarahi bhikkhusaṅgho bandhumatiyā rājadhāniyā  
paṭivasati aṭṭhasaṭṭhibhikkhusatasahassam.**

**Yannūnāham bhikkhū anujāneyyam—**

**caratha, bhikkhave, cārikam bahujanahitāya bahujanasukhāya  
lokānukampāya atthāya hitāya sukhāya devamanussānam;**

**mā ekena dve agamittha;**

desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhakalyāṇaṃ  
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ pakāsetha.

Santi sattā apparajakkhajātikā, assavanatā dhammassa  
parihāyanti, bhavissanti dhammassa aññātāro.

Api ca channaṃ channaṃ vassānaṃ accayena bandhumatī  
rājadhānī upasaṅkamitabbā pātimokkhuddesāyā’’ti.

Atha kho, bhikkhave, aññātaro mahābrahmā mama cetasā  
cetoparivitakkamaññāya seyyathāpi nāma balavā puriso  
samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ  
samiñjeyya; evameva—brahmaloke antarahito mama purato  
pāturahosi.

Atha kho so, bhikkhave, mahābrahmā ekaṃsaṃ uttarāsaṅgaṃ  
karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ etadavoca:

‘evametaṃ, bhagavā, evametaṃ, sugata.

Mahā kho, bhante, etarahi bhikkhusaṅgho bandhumatiyā  
rājadhāniyā paṭivasati aṭṭhasaṭṭhibhikkhusatasahassaṃ.

Anujānātu, bhante, bhagavā bhikkhū—

caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya  
lokānukampāya atthāya hitāya sukhāya devamanussānaṃ;  
mā ekena dve agamittha;

desetha, bhikkhave, dhammaṃ ...pe...

santi sattā apparajakkhajātikā, assavanatā dhammassa  
parihāyanti, bhavissanti dhammassa aññātāroti.

Api ca, bhante, mayaṃ tathā karissāma, yathā bhikkhū  
channaṃ channaṃ vassānaṃ accayena bandhumatiṃ  
rājadhāniṃ upasaṅkamissanti pātimokkhuddesāyā’ti.

Idamavoca, bhikkhave, so mahābrahmā.

**Idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tattheva antaradhāyi.**

**‘Anujānāmi, bhikkhave, caratha cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ;**

‘Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

**mā ekena dve agamittha;**

Let not two go by one road.

**desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha.**

Teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that’s entirely full and pure.

**Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti,**

There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching.

**bhavissanti dhammassa aññātāro.**

There will be those who understand the teaching!

**Api ca, bhikkhave, channaṃ channaṃ vassānaṃ accayena bandhumatī rājadhānī upasaṅkamitabbā pātimokkhuddesāyā’ti.**

But when six years have passed, you must all come to Bandhumatī to recite the monastic code.’

**Atha kho, bhikkhave, bhikkhū yebhuyyena ekāheneva janapadacārikaṃ pakkamiṃsu.**

Then most of the mendicants departed to wander the country that very day.



**Tena kho pana samayena jambudīpe caturāsīti āvāsasahassāni honti.**

Now at that time there were 84,000 monasteries in India.

**Ekamhi hi vasse nikkhante devatā saddamanussāvesum:**

And when the first year came to an end the deities raised the cry:

**‘nikkhantaṃ kho, mārisā, ekaṃ vassaṃ;**

‘Good sirs, the first year has ended.

**pañca dāni vassāni sesāni;**

Now five years remain.

**pañcannaṃ vassānaṃ accayena bandhumatī rājadhānī**

**upasaṅkamitabbā pātimokkhuḍḍesāyā’ti.**

When five years have passed, you must all go to Bandhumatī to recite the monastic code.’

**Dvīsu vassesu nikkhantesu ...**

And when the second year ...

**tīsu vassesu nikkhantesu ...**

the third year ...

**catūsu vassesu nikkhantesu ...**

the fourth year ...

**pañcasu vassesu nikkhantesu devatā saddamanussāvesum:**

the fifth year came to an end, the deities raised the cry:

**‘nikkhantāni kho, mārisā, pañcavassāni;**

‘Good sirs, the fifth year has ended.

**ekaṃ dāni vassaṃ sesaṃ;**

Now one year remains.

**ekassa vassassa accayena bandhumatī rājadhānī**

**upasaṅkamitabbā pātimokkhuḍḍesāyā’ti.**

When one year has passed, you must all go to Bandhumatī to recite the monastic code.’

**Chasu vassesu nikkhantesu devatā saddamanussāvesum:**

And when the sixth year came to an end the deities raised the cry:

**‘nikkhantāni kho, mārisā, chabbassāni,**

‘Good sirs, the sixth year has ended.

**samayo dāni bandhumatim rājadhānim upasaṅkamtum  
pātimokkhuddesāyā’ti.**

Now is the time that you must go to Bandhumatī to recite the monastic code.’

**Atha kho te, bhikkhave, bhikkhū appekacce sakena  
iddhānubhāvena appekacce devatānaṃ iddhānubhāvena  
ekāheneva bandhumatim rājadhānim upasaṅkamimsu  
pātimokkhuddesāyāti.**

Then that very day the mendicants went to Bandhumatī to recite the monastic code. Some went by their own psychic power, and some by the psychic power of the deities.

**Tatra sudam, bhikkhave, vipassī bhagavā araham  
sammāsambuddho bhikkhusaṅghe evaṃ pātimokkham  
uddisati:**

And there the Blessed One Vipassī, the perfected one, the fully awakened Buddha, recited the monastic code thus:

**‘Khantī paramaṃ tapo titikkhā,**

‘Patient acceptance is the highest austerity.

**Nibbānaṃ paramaṃ vadanti buddhā;**

Extinguishment is the highest, say the Buddhas.

**Na hi pabbajito parūpaghātī,**

No true renunciate injures another,

**Na samaṇo hoti paraṃ viheṭṭhayanto.**

nor does an ascetic hurt another.

**Sabbapāpassa akaraṇaṃ,**

Not to do any evil;

**kusalassa upasampadā;**

to embrace the good;

**Sacittapariyodapanam,**

to purify one's mind:

**etaṃ buddhānasāsanam.**

this is the instruction of the Buddhas.

**Anūpavādo anūpaghāto,**

Not speaking ill nor doing harm;

**Pātimokkhe ca saṃvaro;**

restraint in the monastic code;

**Mattaññutā ca bhattasmim,**

moderation in eating;

**Pantañca sayanāsanam;**

staying in remote lodgings;

**Adhicitte ca āyogo,**

commitment to the higher mind—

**Etaṃ buddhānasāsanam'ti.**

this is the instruction of the Buddhas.'

## 17. Devatārocana

### 17. *Being Informed by Deities*

**Ekamidāham, bhikkhave, samayaṃ ukkaṭṭhāyaṃ viharāmi  
subhagavane sālarājamūle.**

At one time, mendicants, I was staying near Ukkaṭṭhā, in the  
Subhaga Forest at the root of a magnificent sal tree.

**Tassa mayham, bhikkhave, rahogatassa paṭisallīnassa evaṃ  
cetaso parivitakko udapādi:**

As I was in private retreat this thought came to mind,

**‘na kho so sattāvāso sulabharūpo, yo mayā anāvutthapubbo  
iminā dīghena addhunā aññatra suddhāvāsehi devehi.**

‘It’s not easy to find an abode of sentient beings where I haven’t previously abided in all this long time, except for the gods of the pure abodes.

**Yannūnāhaṃ yena suddhāvāsā devā tenupasaṅkameyyan’ti.**

Why don’t I go to see them?’

**Atha khvāhaṃ, bhikkhave, seyyathāpi nāma balavā puriso  
samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ  
samiñjeyya; evameva—ukkaṭṭhāyaṃ subhagavane sālarājamūle  
antarahito avihesu devesu pāturahosiṃ.**

Then, as easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared with the Aviha gods.

**Tasmiṃ, bhikkhave, devanikāye anekāni devatāsahassāni  
anekāni devatāsatasahassāni yenāhaṃ tenupasaṅkamim’su;  
upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.**

**Ekamantaṃ ṭhitā kho, bhikkhave, tā devatā maṃ etadavocuṃ:**

In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me,

**‘ito so, mārisā, ekanavuttikappe yaṃ vipassī bhagavā arahaṃ  
sammāsambuddho loke udapādi.**

‘Ninety-one eons ago, good sir, the Buddha Vipassī arose in the world, perfected and fully awakened.

**Vipassī, mārisā, bhagavā arahaṃ sammāsambuddho khattiyo  
jātiyā ahosi, khattiyakule udapādi.**

He was born as an aristocrat into an aristocrat family.

**Vipassī, mārisā, bhagavā arahaṃ sammāsambuddho koṇḍañño  
gottena ahosi.**

Koṇḍañña was his clan.

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
asītivassasahassāni āyuppamāṇaṃ ahosi.**

He lived for 80,000 years.

**Vipassī, mārisā, bhagavā arahaṃ sammāsambuddho pāṭaliyā  
mūle abhisambuddho.**

He was awakened at the root of a trumpet flower tree.

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
khaṇḍatissaṃ nāma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ.**

He had a fine pair of chief disciples named Khaṇḍa and Tissa.

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
tayo sāvakānaṃ sannipātā ahesuṃ. Eko sāvakānaṃ sannipāto  
ahosi aṭṭhasaṭṭhibhikkhusatasahassaṃ. Eko sāvakānaṃ  
sannipāto ahosi bhikkhusatasahassaṃ. Eko sāvakānaṃ  
sannipāto ahosi asītibhikkhusahassāni. Vipassissa, mārisā,  
bhagavato arahato sammāsambuddhassa ime tayo sāvakānaṃ  
sannipātā ahesuṃ sabbesaṃyeva khīṇāsavānaṃ.**

He had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.**

He had as chief attendant a mendicant named Asoka.

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
bandhumā nāma rājā pitā ahosi.**

His father was King Bandhuma,

**Bandhumatī nāma devī mātā ahosi janetti.**

his birth mother was Queen Bandhumatī,

**Bandhumassa rañño bandhumatī nāma nagaraṃ rājadhānī  
ahosi.**

and their capital city was named Bandhumatī.

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
evaṃ abhinikkhamanaṃ ahosi evaṃ pabbajjā evaṃ padhānaṃ**

**evaṃ abhisambodhi evaṃ dhammacakkappavattanaṃ.**

And such was his renunciation, such his going forth, such his striving, such his awakening, and such his rolling forth of the wheel of Dhamma.

**Te mayaṃ, mārisā, vipassimhi bhagavati brahmacariyaṃ caritvā kāmesu kāmaccandaṃ virājetvā idhūpapannā'ti ...**

And good sir, after leading the spiritual life under that Buddha Vipassī we lost our desire for sensual pleasures and were reborn here.'

**pe...**

And other deities came and similarly recounted the details of the Buddhas Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa.

**Tasmiṃyeva kho, bhikkhave, devanikāye anekāni devatāsahassāni anekāni devatāsatasahassāni yenāhaṃ tenupasaṅkamimṃsu; upasaṅkamtivā maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho, bhikkhave, tā devatā maṃ etadavocuṃ:**

In that order of gods, many hundreds of deities approached me, bowed, stood to one side, and said to me,

**'imasmimṃyeva kho, mārisā, bhaddakappe bhagavā etarahi arahaṃ sammāsambuddho loke uppanno.**

'In the present fortunate eon, good sir, you have arisen in the world, perfected and fully awakened.

**Bhagavā, mārisā, khattiyo jātiyā khattiyakule uppanno.**

You were born as an aristocrat into an aristocrat family.

**Bhagavā, mārisā, gotamo gottena.**

Gotama is your clan.

**Bhagavato, mārisā, appakaṃ āyuppamāṇaṃ parittaṃ lahukaṃ yo ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo.**

For you the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.

**Bhagavā, mārisā, assatthassa mūle abhisambuddho.**

You were awakened at the root of a peepul tree.

**Bhagavato, mārisā, sāriputtamoggallānaṃ nāma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ.**

You have a fine pair of chief disciples named Sāriputta and Moggallāna.

**Bhagavato, mārisā, eko sāvakānaṃ sannipāto ahosi aḍḍhateḷasāni bhikkhusatāni. Bhagavato, mārisā, ayaṃ eko sāvakānaṃ sannipāto ahosi sabbesaṃyeva khīṇāsavānaṃ.**

You have had one gathering of disciples—1,250 mendicants who had ended their defilements.

**Bhagavato, mārisā, ānando nāma bhikkhu upaṭṭhāko ahosi aggupatṭhāko.**

You have as chief attendant a mendicant named Ānanda.

**Bhagavato, mārisā, suddhodano nāma rājā pitā ahosi.**

Your father is King Suddhodana,

**Māyā nāma devī mātā ahosi janetti.**

your birth mother was Queen Māyā,

**Kapilavatthu nāma nagaraṃ rājadhānī ahosi.**

and your capital city was Kapilavatthu.

**Bhagavato, mārisā, evaṃ abhinikkhamanaṃ ahosi evaṃ pabbajjā evaṃ padhānaṃ evaṃ abhisambodhi evaṃ dhammacakkappavattanaṃ.**

And such was your renunciation, such your going forth, such your striving, such your awakening, and such your rolling forth of the wheel of Dhamma.

**Te mayaṃ, mārisā, bhagavati brahmacariyaṃ caritvā kāmesu kāmacchandaṃ virājetvā idhūpapannā'ti.**

And good sir, after leading the spiritual life under you we lost our desire for sensual pleasures and were reborn here.'

**Atha khvāhaṃ, bhikkhave, avihehi devehi saddhiṃ yena atappā devā tenupasaṅkamim̐ ...pe...**

Then together with the Aviha gods I went to see the Atappa gods ...

**atha khvāhaṃ, bhikkhave, avihehi ca devehi atappehi ca devehi saddhiṃ yena sudassā devā tenupasaṅkamim̐.**

the Gods Fair to See ...

**Atha khvāhaṃ, bhikkhave, avihehi ca devehi atappehi ca devehi sudassehi ca devehi saddhiṃ yena sudassī devā**

**tenupasaṅkamim̐. Atha khvāhaṃ, bhikkhave, avihehi ca devehi**

**atappehi ca devehi sudassehi ca devehi sudassīhi ca devehi**

**saddhiṃ yena akaniṭṭhā devā tenupasaṅkamim̐. Tasmim̐,**

**bhikkhave, devanikāye anekāni devatāsahassāni anekāni**

**devatāsatasahassāni yenāhaṃ tenupasaṅkamimsu,**

**upasaṅkamtivā maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu.**

**Ekamantaṃ ṭhitā kho, bhikkhave, tā devatā maṃ etadavocum̐:**

and the Fair Seeing Gods. Then together with all these gods I went to see the Gods of Akaniṭṭha, where we had a similar conversation.

**‘ito so, mārisā, ekanavutikappe yaṃ vipassī bhagavā arahaṃ sammāsambuddho loke udapādi.**

**Vipassī, mārisā, bhagavā arahaṃ sammāsambuddho khattiyo jātiyā ahosi.**

**Khattiyakule udapādi.**

**Vipassī, mārisā, bhagavā arahaṃ sammāsambuddho koṇḍañño gottena ahosi.**

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa asītivassasahassāni āyuppamāṇaṃ ahosi.**

**Vipassī, mārisā, bhagavā arahaṃ sammāsambuddho pāṭaliyā mūle abhisambuddho.**

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa khaṇḍatissaṃ nāma sāvakayugaṃ ahosi aggaṃ bhaddayugaṃ.**



**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
tayo sāvakānaṃ sannipātā ahesuṃ.**

**Eko sāvakānaṃ sannipāto ahosi  
aṭṭhasaṭṭhibhikkhusatasahassaṃ.**

**Eko sāvakānaṃ sannipāto ahosi bhikkhusatasahassaṃ.**

**Eko sāvakānaṃ sannipāto ahosi asītibhikkhusahassāni.**

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
ime tayo sāvakānaṃ sannipātā ahesuṃ sabbesaṃyeva  
khīṇāsavānaṃ.**

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
asoko nāma bhikkhu upaṭṭhāko ahosi aggupaṭṭhāko.**

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
bandhumā nāma rājā pitā ahosi bandhumatī nāma devī mātā  
ahosi janetti.**

**Bandhumassa rañño bandhumatī nāma nagaraṃ rājadhānī  
ahosi.**

**Vipassissa, mārisā, bhagavato arahato sammāsambuddhassa  
evaṃ abhinikkhamanaṃ ahosi evaṃ pabbajjā evaṃ padhānaṃ  
evaṃ abhisambodhi, evaṃ dhammacakkappavattanaṃ.**

**Te mayaṃ, mārisā, vipassimhi bhagavati brahmacariyaṃ caritvā  
kāmesu kāmacchandaṃ virājetvā idhūpapannā'ti.**

**Tasmiṃyeva kho, bhikkhave, devanikāye anekāni  
devatāsahassāni anekāni devatāsatasahassāni yenāhaṃ  
tenupasaṅkamimṃsu; upasaṅkamtivā maṃ abhivādetvā  
ekamantaṃ aṭṭhaṃsu. Ekamantaṃ tṭhitā kho, bhikkhave, tā  
devatā maṃ etadavocuṃ:**

**‘ito so, mārisā, ekatimse kappe yaṃ sikhī bhagavā ...pe...**

**te mayaṃ, mārisā, sikhimhi bhagavati tasmiññeva kho, mārisā,  
ekatimse kappe yaṃ vessabhū bhagavā ...pe...**

**te mayaṃ, mārisā, vessabhumhi bhagavati ...pe...**

**imasmimyeva kho, mārisā, bhaddakappe kakusandho  
koṇāgamano kassapo bhagavā ...pe...**

**te mayaṃ, mārisā, kakusandhamhi koṇāgamanamhi  
kassapamhi bhagavati brahmacariyaṃ caritvā kāmesu  
kāmacchandam virājetvā idhūpapannā'ti.**

**Tasmimyeva kho, bhikkhave, devanikāye anekāni  
devatāsahassāni anekāni devatāsatasahassāni yenāhaṃ  
tenupasaṅkamimṃsu; upasaṅkamtivā maṃ abhivādetvā  
ekamantaṃ aṭṭhaṃsu. Ekamantaṃ t̥hitā kho, bhikkhave, tā  
devatā maṃ etadavocum:**

**'imasmimyeva kho, mārisā, bhaddakappe bhagavā etarahi  
arahaṃ sammāsambuddho loka uppanno.**

**Bhagavā, mārisā, khattiyo jātiyā, khattiyakule uppanno.**

**Bhagavā, mārisā, gotamo gottena.**

**Bhagavato, mārisā, appakaṃ āyupparamāṇaṃ parittaṃ lahukaṃ  
yo ciraṃ jīvati, so vassasataṃ appaṃ vā bhiyyo.**

**Bhagavā, mārisā, assatthassa mūle abhisambuddho.**

**Bhagavato, mārisā, sārīputtamoggallānaṃ nāma sāvakayugaṃ  
ahosi aggaraṃ bhaddayugaṃ.**

**Bhagavato, mārisā, eko sāvakānaṃ sannipāto ahosi  
aḍḍhateḷasāni bhikkhusatāni.**

**Bhagavato, mārisā, ayaṃ eko sāvakānaṃ sannipāto ahosi  
sabbesaṃyeva khīṇāsavānaṃ.**

**Bhagavato, mārisā, ānando nāma bhikkhu upaṭṭhāko  
aggupaṭṭhāko ahosi.**

**Bhagavato, mārisā, suddhodano nāma rājā pitā ahosi.**

**Māyā nāma devī mātā ahosi janetti.**

**Kapilavatthu nāma nagaraṃ rājadhānī ahosi.**

**Bhagavato, mārisā, evaṃ abhinikkhamanaṃ ahosi, evaṃ pabbajjā, evaṃ padhānaṃ, evaṃ abhisambodhi, evaṃ dhammacakkappavattanaṃ.**

**Te mayaṃ, mārisā, bhagavati brahmacariyaṃ caritvā kāmesu kāmacchandaṃ virājetvā idhūpapannā'ti.**

**Iti kho, bhikkhave, tathāgatassevesā dhammadhātu suppaṭividdhā, yassā dhammadhātuyā suppaṭividdhattā tathāgato atīte buddhe parinibbute chinnaṇaṇce chinnaṇaṇce pariyādinnaṇaṇce sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppaṇṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati 'evaṃjaccā te bhagavanto ahesuṃ' itipī.**

And that is how the Realized One is able to recollect the caste, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. It is both because I have clearly comprehended the principle of the teachings,

**'Evaṃnāma evaṃgottā evaṃsīlā evaṃdhammā evaṃpaṇṇā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ' itipīti.**

**Devatāpi tathāgatassa etamatthaṃ ārocesuṃ, yena tathāgato atīte buddhe parinibbute chinnaṇaṇce chinnaṇaṇce pariyādinnaṇaṇce sabbadukkhavītivatte jātītopi anussarati, nāmatopi anussarati, gottatopi anussarati, āyuppaṇṇatopi anussarati, sāvakayugatopi anussarati, sāvakasannipātatopi anussarati 'evaṃjaccā te bhagavanto ahesuṃ' itipī.**

and also because the deities told me."

**'Evaṃnāma evaṃgottā evaṃsīlā evaṃdhammā evaṃpaṇṇā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ' itipī'ti.**

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.**

Satisfied, the mendicants were happy with what the Buddha said.

**Mahāpadānasuttam niṭṭhitam paṭhamam.**

## **15. Mahānidānasutta** *The Great Discourse on Causation*

### **1. Paṭiccasamuppāda**

#### *1. Dependent Origination*

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ  
nāma kurūnaṃ nigamo.**

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami,  
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ  
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

**“acchariyaṃ, bhante, abbhutaṃ, bhante.**

“It’s incredible, sir, it’s amazing,

**Yāva gambhīro cāyaṃ, bhante, paṭiccasamuppādo  
gambhīrāvabhāso ca, atha ca pana me uttānakuttānako viya  
khāyati”ti.**

in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

**“Mā hevaṃ, ānanda, avaca, mā hevaṃ, ānanda, avaca.**

“Don’t say that, Ānanda, don’t say that!

**Gambhīro cāyaṃ, ānanda, paṭiccasamuppādo  
gambhīrāvabhāso ca.**

This dependent origination is deep and appears deep.

**Etassa, ānanda, dhammassa ananubodhā appaṭivedhā  
evamayaṃ pajā tantākulakajātā kulagaṇṭhikajātā  
muñjapabbajabhūtā apāyaṃ duggatiṃ vinipātaṃ saṃsāraṃ  
nātivattati.**

It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

**‘Atthi idappaccayā jarāmaraṇaṃ’ti iti puṭṭhena satā, ānanda,  
atthīti vacanīyaṃ.**

When asked, ‘Is there a specific condition for old age and death?’ you should answer, ‘There is.’

**‘Kimpaccayā jarāmaraṇaṃ’ti iti ce vadeyya, ‘jātipaccayā  
jarāmaraṇaṃ’ti iccassa vacanīyaṃ.**

If they say, ‘What is a condition for old age and death?’ you should answer, ‘Rebirth is a condition for old age and death.’

**‘Atthi idappaccayā jātī’ti iti puṭṭhena satā, ānanda, atthīti  
vacanīyaṃ.**

When asked, ‘Is there a specific condition for rebirth?’ you should answer, ‘There is.’

**‘Kimpaccayā jātī’ti iti ce vadeyya, ‘bhavapaccayā jātī’ti iccassa  
vacanīyaṃ.**

If they say, ‘What is a condition for rebirth?’ you should answer, ‘Continued existence is a condition for rebirth.’

**‘Atthi idappaccayā bhavo’ti iti puṭṭhena satā, ānanda, atthīti  
vacanīyaṃ.**

When asked, ‘Is there a specific condition for continued existence?’ you should answer, ‘There is.’

**‘Kimpaccayā bhavo’ti iti ce vadeyya, ‘upādānapaccayā bhavo’ti iccassa vacanīyaṃ.**

If they say, ‘What is a condition for continued existence?’ you should answer, ‘Grasping is a condition for continued existence.’

**‘Atthi idappaccayā upādānan’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṃ.**

When asked, ‘Is there a specific condition for grasping?’ you should answer, ‘There is.’

**‘Kimpaccayā upādānan’ti iti ce vadeyya, ‘taṇhāpaccayā upādānan’ti iccassa vacanīyaṃ.**

If they say, ‘What is a condition for grasping?’ you should answer, ‘Craving is a condition for grasping.’

**‘Atthi idappaccayā taṇhā’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṃ.**

When asked, ‘Is there a specific condition for craving?’ you should answer, ‘There is.’

**‘Kimpaccayā taṇhā’ti iti ce vadeyya, ‘vedanāpaccayā taṇhā’ti iccassa vacanīyaṃ.**

If they say, ‘What is a condition for craving?’ you should answer, ‘Feeling is a condition for craving.’

**‘Atthi idappaccayā vedanā’ti iti puṭṭhena satā, ānanda, atthītissa vacanīyaṃ.**

When asked, ‘Is there a specific condition for feeling?’ you should answer, ‘There is.’

**‘Kimpaccayā vedanā’ti iti ce vadeyya, ‘phassapaccayā vedanā’ti iccassa vacanīyaṃ.**

If they say, ‘What is a condition for feeling?’ you should answer, ‘Contact is a condition for feeling.’

**‘Atthi idappaccayā phasso’ti iti puṭṭhena satā, ānanda, atthītiṣṣa vacanīyaṃ.**

When asked, ‘Is there a specific condition for contact?’ you should answer, ‘There is.’

**‘Kimpaccayā phasso’ti iti ce vadeyya, ‘nāmarūpapaccayā phasso’ti iccassa vacanīyaṃ.**

If they say, ‘What is a condition for contact?’ you should answer, ‘Name and form are conditions for contact.’

**‘Atthi idappaccayā nāmarūpan’ti iti puṭṭhena satā, ānanda, atthītiṣṣa vacanīyaṃ.**

When asked, ‘Is there a specific condition for name and form?’ you should answer, ‘There is.’

**‘Kimpaccayā nāmarūpan’ti iti ce vadeyya, ‘viññāṇapaccayā nāmarūpan’ti iccassa vacanīyaṃ.**

If they say, ‘What is a condition for name and form?’ you should answer, ‘Consciousness is a condition for name and form.’

**‘Atthi idappaccayā viññāṇan’ti iti puṭṭhena satā, ānanda, atthītiṣṣa vacanīyaṃ.**

When asked, ‘Is there a specific condition for consciousness?’ you should answer, ‘There is.’

**‘Kimpaccayā viññāṇan’ti iti ce vadeyya, ‘nāmarūpapaccayā viññāṇan’ti iccassa vacanīyaṃ.**

If they say, ‘What is a condition for consciousness?’ you should answer, ‘Name and form are conditions for consciousness.’

**Iti kho, ānanda, nāmarūpapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.**



So: name and form are conditions for consciousness.

Consciousness is a condition for name and form. Name and form are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

**Evametassa kevalassa dukkhakkhandhassa samudayo hoti.**

That is how this entire mass of suffering originates.

**‘Jātipaccayā jarāmaraṇaṃ’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam paryāyena veditabbaṃ, yathā jātipaccayā jarāmaraṇaṃ.**

‘Rebirth is a condition for old age and death’—that’s what I said. And this is a way to understand how this is so.

**Jāti ca hi, ānanda, nābhavissa sabbenā sabbaṃ sabbathā sabbaṃ kassaci kimhici, seyyathidaṃ—**

Suppose there were totally and utterly no rebirth for anyone anywhere.

**devānaṃ vā devattāya, gandhabbānaṃ vā gandhabbattāya, yakkhānaṃ vā yakkhattāya, bhūtānaṃ vā bhūtattāya, manussānaṃ vā manussattāya, catuppadānaṃ vā catuppadattāya, pakkhīnaṃ vā pakkhittāya, sarīsapānaṃ vā sarīsapattāya, tesaṃ tesaṃca hi, ānanda, sattānaṃ tadattāya jāti nābhavissa. Sabbaso jātiyā asati jātinirodhā api nu kho jarāmaraṇaṃ paññāyethā”ti?**

That is, there were no rebirth of sentient beings into their various realms—of gods, fairies, spirits, creatures, humans, quadrupeds, birds, or reptiles, each into their own realm. When there’s no rebirth at all, with the cessation of rebirth, would old age and death still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseṇa hetu etaṃ nidānaṃ esa samudayo esa paccayo jarāmaṇassa, yaḍidaṃ jāti.**

“That’s why this is the cause, source, origin, and condition of old age and death, namely rebirth.

**‘Bhavaṇpaccayā jāti’ti iti kho paṇetaṃ vuttaṃ, taḍānanda, imināpetāṃ pariyaṇena veḍitaḅbaṃ, yaṭhā bhavaṇpaccayā jāti.**

‘Continued existence is a condition for rebirth’—that’s what I said. And this is a way to understand how this is so.

**Bhavo ca hi, ānanda, nābhaviṣṣa sabbena sabbāṃ sabbathā sabbāṃ kassaci kimhici, seyyathidaṃ—**

Suppose there were totally and utterly no continued existence for anyone anywhere.

**kāmaḅhavo vā rūpaḅhavo vā arūpaḅhavo vā, sabbaso bhava asati bhavaṇirodhā api nu kho jāti paññāyethā”ti?**

That is, continued existence in the sensual realm, the realm of luminous form, or the formless realm. When there’s no continued existence at all, with the cessation of continued existence, would rebirth still be found?”

**“No hetāṃ, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseṇa hetu etaṃ nidānaṃ esa samudayo esa paccayo jātiyā, yaḍidaṃ bhavo.**

“That’s why this is the cause, source, origin, and condition of rebirth, namely continued existence.

**‘Upāḍāṇapaccayā bhavo’ti iti kho paṇetaṃ vuttaṃ, taḍānanda, imināpetāṃ pariyaṇena veḍitaḅbaṃ, yaṭhā upāḍāṇapaccayā bhavo.**

‘Grasping is a condition for continued existence’—that’s what I said. And this is a way to understand how this is so.

**Upādānañca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici, seyyathidaṃ—**

Suppose there were totally and utterly no grasping for anyone anywhere.

**kāmupādānaṃ vā diṭṭhupādānaṃ vā sīlabbatupādānaṃ vā attavādupādānaṃ vā, sabbaso upādāne asati upādānanirodhā api nu kho bhavo paññāyethā”ti?**

That is, grasping at sensual pleasures, views, precepts and observances, and theories of a self. When there’s no grasping at all, with the cessation of grasping, would continued existence still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātiḥānanda, eseṃa hetu etaṃ nidānaṃ esa samudayo esa paccayo bhavassa, yadidaṃ upādānaṃ.**

“That’s why this is the cause, source, origin, and condition of continued existence, namely grasping.

**‘Taṇhāpaccayā upādānaṃ’ti iti kho panetaṃ vuttaṃ tadānanda, imināpetam pariyāyena veditabbaṃ, yathā taṇhāpaccayā upādānaṃ.**

‘Craving is a condition for grasping’—that’s what I said. And this is a way to understand how this is so.

**Taṇhā ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici, seyyathidaṃ—**

Suppose there were totally and utterly no craving for anyone anywhere.

**rūpataṇhā saddataṇhā gandhataṇhā rasataṇhā phoṭṭhabbataṇhā dhammataṇhā, sabbaso taṇhāya asati taṇhānirodhā api nu kho upādānaṃ paññāyethā”ti?**

That is, craving for sights, sounds, smells, tastes, touches, and thoughts. When there's no craving at all, with the cessation of craving, would grasping still be found?"

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, ese va hetu etaṃ nidānaṃ esa samudayo esa paccayo upādānassa, yadidaṃ taṇhā.**

“That's why this is the cause, source, origin, and condition of grasping, namely craving.

**‘Vedanāpaccayā taṇhā’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā vedanāpaccayā taṇhā.**

‘Feeling is a condition for craving’—that's what I said. And this is a way to understand how this is so.

**Vedanā ca hi, ānanda, nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici, seyyathidaṃ—**

Suppose there were totally and utterly no feeling for anyone anywhere.

**cakkhusamphassajā vedanā sotasaṃphassajā vedanā  
ghāṇasaṃphassajā vedanā jivhāsaṃphassajā vedanā  
kāyasaṃphassajā vedanā manosaṃphassajā vedanā, sabbaso  
vedanāya asati vedanānirodhā api nu kho taṇhā paññāyethā”ti?**

That is, feeling born of contact through the eye, ear, nose, tongue, body, and mind. When there's no feeling at all, with the cessation of feeling, would craving still be found?"

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseṇa hetu etaṃ nidānaṃ eṣa samudayo eṣa paccayo taṇhāya, yadidaṃ vedanā.**

“That’s why this is the cause, source, origin, and condition of craving, namely feeling.

**Iti kho panetaṃ, ānanda, vedanaṃ paṭicca taṇhā, taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo, vinicchayaṃ paṭicca chandarāgo, chandarāgaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ paṭicca pariggaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho.**

So it is, Ānanda, that feeling is a cause of craving. Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of assessing. Assessing is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of possessiveness. Possessiveness is a cause of stinginess. Stinginess is a cause of safeguarding.

**Ārakkhādhikaraṇaṃ**

**daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuṇṇaṃ  
amusāvādā aneke pāpakā akusalā dhammā sambhavanti.**

Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies.

**‘Ārakkhādhikaraṇaṃ**

**daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuṇṇaṃ  
amusāvādā aneke pāpakā akusalā dhammā sambhavanti’ti itī  
kho panetaṃ vuttaṃ, tadānanda, imināpetāṃ pariyāyena  
veditabbaṃ, yathā ārakkhādhikaraṇaṃ  
daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuṇṇaṃ  
amusāvādā aneke pāpakā akusalā dhammā sambhavanti.**

‘Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies’—that’s what I said. And this is a way to understand how this is so.

**Ārakkho ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici, sabbaso ārakkhe asati ārakkhanirodhā api nu kho**

**daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuññamusāvādā aneke pāpakā akusalā dhammā sambhaveyyun”ti?**

Suppose there were totally and utterly no safeguarding for anyone anywhere. When there’s no safeguarding at all, with the cessation of safeguarding, would those many bad, unskillful things still come to be?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātiḥānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo**

**daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuññamusāvādānaṃ anekesaṃ pāpakānaṃ akusalānaṃ dhammānaṃ sambhavāya yadidaṃ ārakkho.**

“That’s why this is the cause, source, origin, and condition for the origination of those many bad, unskillful things, namely safeguarding.

**‘Macchariyaṃ paṭicca ārakkho’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariyāyena veditabbaṃ, yathā macchariyaṃ paṭicca ārakkho.**

‘Stinginess is a cause of safeguarding’—that’s what I said. And this is a way to understand how this is so.

**Macchariyañca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici, sabbaso macchariye asati macchariyanirodhā api nu kho ārakkho paññāyethā”ti?**

Suppose there were totally and utterly no stinginess for anyone anywhere. When there’s no stinginess at all, with the cessation of stinginess, would safeguarding still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo ārakkhassa, yadidaṃ macchariyaṃ.**

“That’s why this is the cause, source, origin, and condition of safeguarding, namely stinginess.

**‘Pariggahaṃ paṭicca macchariyaṃ’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā pariggahaṃ paṭicca macchariyaṃ.**

‘Possessiveness is a cause of stinginess’—that’s what I said. And this is a way to understand how this is so.

**Pariggaho ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici, sabbaso pariggahe asati pariggahanirodhā api nu kho macchariyaṃ paññāyethā”ti?**

Suppose there were totally and utterly no possessiveness for anyone anywhere. When there’s no possessiveness at all, with the cessation of possessiveness, would stinginess still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo macchariyassa, yadidaṃ pariggaho.**

“That’s why this is the cause, source, origin, and condition of stinginess, namely possessiveness.

**‘Ajjhosānaṃ paṭicca pariggaho’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariāyena veditabbaṃ, yathā ajjhosānaṃ paṭicca pariggaho.**

‘Attachment is a cause of possessiveness’—that’s what I said. And this is a way to understand how this is so.

**Ajjhosānañca hi, ānanda, nābhavissa sabbena sabbam  
sabbathā sabbam kassaci kimhici, sabbaso ajjhosāne asati  
ajjhosānanirodhā api nu kho pariggaho paññāyethā”ti?**

Suppose there were totally and utterly no attachment for anyone anywhere. When there’s no attachment at all, with the cessation of attachment, would possessiveness still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa  
paccayo pariggahassa—yadidaṃ ajjhosānaṃ.**

“That’s why this is the cause, source, origin, and condition of possessiveness, namely attachment.

**‘Chandarāgaṃ paṭicca ajjhosānan’ti iti kho panetaṃ vuttaṃ,  
tadānanda, imināpetam pariyāyena veditabbaṃ, yathā  
chandarāgaṃ paṭicca ajjhosānaṃ.**

‘Desire and lust is a cause of attachment’—that’s what I said. And this is a way to understand how this is so.

**Chandarāgo ca hi, ānanda, nābhavissa sabbena sabbam  
sabbathā sabbam kassaci kimhici, sabbaso chandarāge asati  
chandarāganirodhā api nu kho ajjhosānaṃ paññāyethā”ti?**

Suppose there were totally and utterly no desire and lust for anyone anywhere. When there’s no desire and lust at all, with the cessation of desire and lust, would attachment still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa  
paccayo ajjhosānassa, yadidaṃ chandarāgo.**

“That’s why this is the cause, source, origin, and condition of attachment, namely desire and lust.



**‘Vinicchayaṃ paṭicca chandarāgo’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetarṃ pariyāyena veditabbaṃ, yathā vinicchayaṃ paṭicca chandarāgo.**

‘Assessing is a cause of desire and lust’—that’s what I said. And this is a way to understand how this is so.

**Vinicchayo ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici, sabbaso vinicchaye asati vinicchayanirodhā api nu kho chandarāgo paññāyethā’ti?**

Suppose there were totally and utterly no assessing for anyone anywhere. When there’s no assessing at all, with the cessation of assessing, would desire and lust still be found?”

**“No hetarṃ, bhante”.**

“No, sir.”

**“Tasmātihānanda, ese va hetu etaṃ nidānaṃ esa samudayo esa paccayo chandarāgassa, yadidaṃ vinicchayo.**

“That’s why this is the cause, source, origin, and condition of desire and lust, namely assessing.

**‘Lābhaṃ paṭicca vinicchayo’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetarṃ pariyāyena veditabbaṃ, yathā lābhaṃ paṭicca vinicchayo.**

‘Gaining material possessions is a cause of assessing’—that’s what I said. And this is a way to understand how this is so.

**Lābho ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici, sabbaso lābhe asati lābhanirodhā api nu kho vinicchayo paññāyethā’ti?**

Suppose there were totally and utterly no gaining of material possessions for anyone anywhere. When there’s no gaining of material possessions at all, with the cessation of gaining material possessions, would assessing still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo vinicchayassa, yadidaṃ lābho.**

“That’s why this is the cause, source, origin, and condition of assessing, namely the gaining of material possessions.

**‘Pariyesanaṃ paṭicca lābho’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariyaṇena veditabbaṃ, yathā pariyesanaṃ paṭicca lābho.**

‘Seeking is a cause of gaining material possessions’—that’s what I said. And this is a way to understand how this is so.

**Pariyesanā ca hi, ānanda, nābhavissa sabbena sabbaṃ sabbathā sabbaṃ kassaci kimhici, sabbaso pariyesanāya asati pariyesanānirodhā api nu kho lābho paññāyethā”ti?**

Suppose there were totally and utterly no seeking for anyone anywhere. When there’s no seeking at all, with the cessation of seeking, would the gaining of material possessions still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo lābhassa, yadidaṃ pariyesanā.**

“That’s why this is the cause, source, origin, and condition of gaining material possessions, namely seeking.

**‘Taṇhaṃ paṭicca pariyesanā’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariyaṇena veditabbaṃ, yathā taṇhaṃ paṭicca pariyesanā.**

‘Craving is a cause of seeking’—that’s what I said. And this is a way to understand how this is so.

**Taṇhā ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici, seyyathidaṃ—**

Suppose there were totally and utterly no craving for anyone anywhere.

**kāmatanṇhā bhavatanṇhā vibhavanṇhā, sabbaso taṇhāya asati taṇhānirodhā api nu kho pariyesanā paññāyethā”ti?**

That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. When there’s no craving at all, with the cessation of craving, would seeking still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātiḥānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo pariyesanāya, yadidaṃ taṇhā.**

“That’s why this is the cause, source, origin, and condition of seeking, namely craving.

**Iti kho, ānanda, ime dve dhammā dvayena vedanāya ekasamosaraṇā bhavanti.**

And so, Ānanda, these two things are united by the two aspects of feeling.

**‘Phassapaccayā vedanā’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariyāyena veditabbaṃ, yathā phassapaccayā vedanā.**

‘Contact is a condition for feeling’—that’s what I said. And this is a way to understand how this is so.

**Phasso ca hi, ānanda, nābhavissa sabbena sabbam sabbathā sabbam kassaci kimhici, seyyathidaṃ—**

Suppose there were totally and utterly no contact for anyone anywhere.

**cakkhusamphasso sotasamphasso ghānasamphasso jivhāsamphasso kāyasamphasso manosamphasso, sabbaso**

**phasse asati phassanirodhā api nu kho vedanā paññāyethā”ti?**

That is, contact through the eye, ear, nose, tongue, body, and mind. When there’s no contact at all, with the cessation of contact, would feeling still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo vedanāya, yadidaṃ phasso.**

“That’s why this is the cause, source, origin, and condition of feeling, namely contact.

**‘Nāmarūpapaccayā phasso’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetam pariyaṇena veditabbaṃ, yathā nāmarūpapaccayā phasso.**

‘Name and form are conditions for contact’—that’s what I said. And this is a way to understand how this is so.

**Yehi, ānanda, ākārehi yehi liṅgehi yehi nimित्तेhi yehi uddesehi nāmakāyassa paññatti hoti, tesu ākāresu tesu liṅgesu tesu nimittesu tesu uddesesu asati api nu kho rūpakāye adhivacanasamphasso paññāyethā”ti?**

Suppose there were none of the features, attributes, signs, and details by which the category of mental phenomena is found. Would linguistic contact still be found in the category of physical phenomena?”

**“No hetam, bhante”.**

“No, sir.”

**“Yehi, ānanda, ākārehi yehi liṅgehi yehi nimित्तेhi yehi uddesehi rūpakāyassa paññatti hoti, tesu ākāresu ...pe... tesu uddesesu asati api nu kho nāmakāye paṭighasamphasso paññāyethā”ti?**

“Suppose there were none of the features, attributes, signs, and details by which the category of physical phenomena is found. Would impingement contact still be found in the category of mental phenomena?”

**“No hetam, bhante”.**

“No, sir.”

**“Yehi, ānanda, ākārehi ...pe... yehi uddesehi nāmakāyassa ca rūpakāyassa ca paññatti hoti, tesu ākāresu ...pe... tesu uddesesu asati api nu kho adhivacanasamphasso vā paṭighasamphasso vā paññāyethā”ti?**

“Suppose there were none of the features, attributes, signs, and details by which the categories of mental or physical phenomena are found. Would either linguistic contact or impingement contact still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Yehi, ānanda, ākārehi ...pe... yehi uddesehi nāmarūpassa paññatti hoti, tesu ākāresu ...pe... tesu uddesesu asati api nu kho phasso paññāyethā”ti?**

“Suppose there were none of the features, attributes, signs, and details by which name and form are found. Would contact still be found?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseva hetu etam nidānam esa samudayo esa paccayo phassassa, yadidaṃ nāmarūpaṃ.**

“That’s why this is the cause, source, origin, and condition of contact, namely name and form.

**‘Viññāṇapaccayā nāmarūpan’ti iti kho panetaṃ vuttaṃ,  
tadānanda, imināpetam pariyaṇena veditabbaṃ, yathā  
viññāṇapaccayā nāmarūpaṃ.**

‘Consciousness is a condition for name and form’—that’s what I said.  
And this is a way to understand how this is so.

**Viññāṇaṇca hi, ānanda, mātukucchismiṃ na okkamissatha, api  
nu kho nāmarūpaṃ mātukucchismiṃ samuccissathā”ti?**

If consciousness were not conceived in the mother’s womb, would  
name and form coagulate there?”

**“No hetam, bhante”.**

“No, sir.”

**“Viññāṇaṇca hi, ānanda, mātukucchismiṃ okkamitvā  
vokkamissatha, api nu kho nāmarūpaṃ itthattāya  
abhinibbattissathā”ti?**

“If consciousness, after being conceived in the mother’s womb, were  
to be miscarried, would name and form be born into this state of  
existence?”

**“No hetam, bhante”.**

“No, sir.”

**“Viññāṇaṇca hi, ānanda, daharasseva sato vocchijjissatha  
kumārakassa vā kumārikāya vā, api nu kho nāmarūpaṃ  
vuddhiṃ virūhiṃ vepullaṃ āpajjissathā”ti?**

“If the consciousness of a young boy or girl were to be cut off, would  
name and form achieve growth, increase, and maturity?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa  
paccayo nāmarūpassa—yadidaṃ viññāṇaṃ.**

“That’s why this is the cause, source, origin, and condition of name and form, namely consciousness.

**‘Nāmarūpapaccayā viññāṇan’ti iti kho panetaṃ vuttaṃ, tadānanda, imināpetarṃ pariyāyena veditabbaṃ, yathā nāmarūpapaccayā viññāṇaṃ.**

‘Name and form are conditions for consciousness’—that’s what I said. And this is a way to understand how this is so.

**Viññāṇaṇca hi, ānanda, nāmarūpe patiṭṭhaṃ na labhissatha, api nu kho āyatim jātijarāmarāṇaṃ dukkhasamudayasambhavo paññāyethā”ti?**

If consciousness were not to become established in name and form, would the coming to be of the origin of suffering—of rebirth, old age, and death in the future—be found?”

**“No hetarṃ, bhante”.**

“No, sir.”

**“Tasmātiḥānanda, eseva hetu etaṃ nidānaṃ esa samudayo esa paccayo viññāṇassa yadidaṃ nāmarūpaṃ.**

“That’s why this is the cause, source, origin, and condition of consciousness, namely name and form.

**Ettāvatā kho, ānanda, jāyetha vā jīyetha vā mīyetha vā cavetha vā upapajjetha vā.**

This is the extent to which one may be reborn, grow old, die, pass away, or reappear.

**Ettāvatā adhivacanapatho, ettāvatā niruttipatho, ettāvatā paññattipatho, ettāvatā paññāvacaraṃ, ettāvatā vaṭṭaṃ vattati itthattaṃ paññāpanāya yadidaṃ nāmarūpaṃ saha viññāṇena aññamaññapaccayatā pavattati.**

This is how far the scope of language, terminology, and description extends; how far the sphere of wisdom extends; how far the cycle of rebirths continues so that this state of existence is to be found; namely, name and form together with consciousness.

## 2. Attapaññatti

### 2. Describing the Self

**Kittāvatā ca, ānanda, attānaṃ paññapento paññapeti?**

How do those who describe the self describe it?

**Rūpiṃ vā hi, ānanda, parittaṃ attānaṃ paññapento paññapeti:**

They describe it as physical and limited:

**‘rūpī me paritto attā’ti.**

‘My self is physical and limited.’

**Rūpiṃ vā hi, ānanda, anantaṃ attānaṃ paññapento paññapeti:**

Or they describe it as physical and infinite:

**‘rūpī me ananto attā’ti.**

‘My self is physical and infinite.’

**Arūpiṃ vā hi, ānanda, parittaṃ attānaṃ paññapento paññapeti:**

Or they describe it as formless and limited:

**‘arūpī me paritto attā’ti.**

‘My self is formless and limited.’

**Arūpiṃ vā hi, ānanda, anantaṃ attānaṃ paññapento paññapeti:**

Or they describe it as formless and infinite:

**‘arūpī me ananto attā’ti.**

‘My self is formless and infinite.’

**Tatrānanda, yo so rūpiṃ parittaṃ attānaṃ paññapento paññapeti.**

Now, take those who describe the self as physical and limited.

**Etarahi vā so rūpiṃ parittaṃ attānaṃ paññapento paññapeti,  
tattha bhāviṃ vā so rūpiṃ parittaṃ attānaṃ paññapento  
paññapeti, ‘atathaṃ vā pana santaṃ tathattāya  
upakappessāmī’ti iti vā panassa hoti.**



They describe the self as physical and limited in the present; or in some future life; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’

**Evaṃ santaṃ kho, ānanda, rūpiṃ parittattānudiṭṭhi anusetīti iccālaṃ vacanāya.**

This being so, it’s appropriate to say that a view of self as physical and limited underlies them.

**Tatrānanda, yo so rūpiṃ anantaṃ attānaṃ paññapento paññapeti.**

Now, take those who describe the self as physical and infinite ...

**Etarahi vā so rūpiṃ anantaṃ attānaṃ paññapento paññapeti, tattha bhāviṃ vā so rūpiṃ anantaṃ attānaṃ paññapento paññapeti, ‘atathaṃ vā pana santaṃ tathattāya upakappessāmī’ti iti vā panassa hoti.**

**Evaṃ santaṃ kho, ānanda, rūpiṃ anantattānudiṭṭhi anusetīti iccālaṃ vacanāya.**

**Tatrānanda, yo so arūpiṃ parittaṃ attānaṃ paññapento paññapeti.**

formless and limited ...

**Etarahi vā so arūpiṃ parittaṃ attānaṃ paññapento paññapeti, tattha bhāviṃ vā so arūpiṃ parittaṃ attānaṃ paññapento paññapeti, ‘atathaṃ vā pana santaṃ tathattāya upakappessāmī’ti iti vā panassa hoti.**

**Evaṃ santaṃ kho, ānanda, arūpiṃ parittattānudiṭṭhi anusetīti iccālaṃ vacanāya.**

**Tatrānanda, yo so arūpiṃ anantaṃ attānaṃ paññapento paññapeti.**

formless and infinite.

**Etarahi vā so arūpiṃ anantaṃ attānaṃ paññapento paññapeti, tattha bhāviṃ vā so arūpiṃ anantaṃ attānaṃ paññapento**

**paññapeti, ‘atathaṃ vā pana santaṃ tathattāya  
upakappessāmī’ti iti vā panassa hoti.**

They describe the self as formless and infinite in the present; or in some future life; or else they think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’

**Evaṃ santaṃ kho, ānanda, arūpiṃ anantattānudiṭṭhi anusetīti  
iccālaṃ vacanāya.**

This being so, it’s appropriate to say that a view of self as formless and infinite underlies them.

**Ettāvatā kho, ānanda, attānaṃ paññapento paññapeti.**

That’s how those who describe the self describe it.

### **3. Naattapaññatti**

#### ***3. Not Describing the Self***

**Kittāvatā ca, ānanda, attānaṃ na paññapento na paññapeti?**

How do those who don’t describe the self not describe it?

**Rūpiṃ vā hi, ānanda, parittaṃ attānaṃ na paññapento na  
paññapeti:**

They don’t describe it as physical and limited ...

**‘rūpī me paritto attā’ti.**

**Rūpiṃ vā hi, ānanda, anantaṃ attānaṃ na paññapento na  
paññapeti:**

physical and infinite ...

**‘rūpī me ananto attā’ti.**

**Arūpiṃ vā hi, ānanda, parittaṃ attānaṃ na paññapento na  
paññapeti:**

formless and limited ...

**‘arūpī me paritto attā’ti.**

**Arūpiṃ vā hi, ānanda, anantaṃ attānaṃ na paññapento na paññapeti:**

formless and infinite:

**‘arūpī me ananto attā’ti.**

‘My self is formless and infinite.’

**Tatrānanda, yo so rūpiṃ parittaṃ attānaṃ na paññapento na paññapeti.**

Now, take those who don’t describe the self as physical and limited

...

**Etarahi vā so rūpiṃ parittaṃ attānaṃ na paññapento na paññapeti, tattha bhāviṃ vā so rūpiṃ parittaṃ attānaṃ na paññapento na paññapeti, ‘atathaṃ vā pana santaṃ tathattāya upakappessāmī’ti iti vā panassa na hoti.**

**Evaṃ santaṃ kho, ānanda, rūpiṃ parittattānudiṭṭhi nānusetīti iccālaṃ vacanāya.**

**Tatrānanda, yo so rūpiṃ anantaṃ attānaṃ na paññapento na paññapeti.**

physical and infinite ...

**Etarahi vā so rūpiṃ anantaṃ attānaṃ na paññapento na paññapeti, tattha bhāviṃ vā so rūpiṃ anantaṃ attānaṃ na paññapento na paññapeti, ‘atathaṃ vā pana santaṃ tathattāya upakappessāmī’ti iti vā panassa na hoti.**

**Evaṃ santaṃ kho, ānanda, rūpiṃ anantattānudiṭṭhi nānusetīti iccālaṃ vacanāya.**

**Tatrānanda, yo so arūpiṃ parittaṃ attānaṃ na paññapento na paññapeti.**

formless and limited ...

**Etarahi vā so arūpiṃ parittaṃ attānaṃ na paññapento na paññapeti, tattha bhāviṃ vā so arūpiṃ parittaṃ attānaṃ na paññapento na paññapeti, ‘atathaṃ vā pana santaṃ tathattāya upakappessāmī’ti iti vā panassa na hoti.**

**Evaṃ santaṃ kho, ānanda, arūpiṃ parittattānudiṭṭhi nānusetīti iccālaṃ vacanāya.**

**Tatrānanda, yo so arūpiṃ anantaṃ attānaṃ na paññapento na paññapeti.**

formless and infinite.

**Etarahi vā so arūpiṃ anantaṃ attānaṃ na paññapento na paññapeti, tattha bhāviṃ vā so arūpiṃ anantaṃ attānaṃ na paññapento na paññapeti, ‘atathaṃ vā pana santaṃ tathattāya upakappessāmī’ti iti vā panassa na hoti.**

They don’t describe the self as formless and infinite in the present; or in some future life; and they don’t think: ‘Though it is not like that, I will ensure it is provided with what it needs to become like that.’

**Evaṃ santaṃ kho, ānanda, arūpiṃ anantattānudiṭṭhi nānusetīti iccālaṃ vacanāya.**

This being so, it’s appropriate to say that a view of self as formless and infinite doesn’t underlie them.

**Ettāvatā kho, ānanda, attānaṃ na paññapento na paññapeti.**

That’s how those who don’t describe the self don’t describe it.

#### **4. Attasamanupassanā**

##### **4. *Regarding a Self***

**Kittāvatā ca, ānanda, attānaṃ samanupassamāno samanupassati?**

How do those who regard the self regard it?

**Vedanaṃ vā hi, ānanda, attānaṃ samanupassamāno samanupassati:**

They regard feeling as self:

**‘vedanā me attā’ti.**

‘Feeling is my self.’

**‘Na heva kho me vedanā attā, appaṭisaṃvedano me attā’ti iti vā hi, ānanda, attānaṃ samanupassamāno samanupassati.**

Or they regard it like this: ‘Feeling is definitely not my self. My self does not experience feeling.’

**‘Na heva kho me vedanā attā, nopi appaṭisaṃvedano me attā, attā me vediyati, vedanādhhammo hi me attā’ti iti vā hi, ānanda, attānaṃ samanupassamāno samanupassati.**

Or they regard it like this: ‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’

**Tatrānanda, yo so evamāha:**

Now, as to those who say:

**‘vedanā me attā’ti,**

‘Feeling is my self.’

**so evamassa vacanīyo:**

You should say this to them:

**‘tisso kho imā, āvuso, vedanā—**

‘Reverend, there are three feelings:

**sukhā vedanā dukkhā vedanā adukkhamasukhā vedanā.**

pleasant, painful, and neutral.

**Imāsaṃ kho tvaṃ tissannaṃ vedanānaṃ katamaṃ attato samanupassasī’ti?**

Which one of these do you regard as self?’

**Yasmiṃ, ānanda, samaye sukhaṃ vedanaṃ vedeti, neva tasmिṃ samaye dukkhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti;**

Ānanda, at a time when you feel a pleasant feeling, you don’t feel a painful or neutral feeling;

**sukhaṃyeva tasmिṃ samaye vedanaṃ vedeti.**

you only feel a pleasant feeling.

**Yasmiṃ, ānanda, samaye dukkhaṃ vedanaṃ vedeti, neva tasmīṃ samaye sukhaṃ vedanaṃ vedeti, na adukkhamasukhaṃ vedanaṃ vedeti;**

At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling;

**dukkhaṃyeva tasmīṃ samaye vedanaṃ vedeti.**  
you only feel a painful feeling.

**Yasmiṃ, ānanda, samaye adukkhamasukhaṃ vedanaṃ vedeti, neva tasmīṃ samaye sukhaṃ vedanaṃ vedeti, na dukkhaṃ vedanaṃ vedeti;**

At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling;

**adukkhamasukhaṃyeva tasmīṃ samaye vedanaṃ vedeti.**  
you only feel a neutral feeling.

**Sukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.**

Pleasant feelings, painful feelings, and neutral feelings are all impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

**Dukkhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.**

**Adukkhamasukhāpi kho, ānanda, vedanā aniccā saṅkhatā paṭiccasamuppannā khayadhammā vayadhammā virāgadhammā nirodhadhammā.**

**Tassa sukhaṃ vedanaṃ vediyamānassa 'eso me attā'ti hoti.**  
When feeling a pleasant feeling they think: 'This is my self.'

**Tassāyeva sukhāya vedanāya nirodhā 'byagā me attā'ti hoti.**  
When their pleasant feeling ceases they think: 'My self has disappeared.'

**Dukkhaṃ vedanaṃ vediyamānassa ‘eso me attā’ti hoti.**

When feeling a painful feeling they think: ‘This is my self.’

**Tassāyeva dukkhāya vedanāya nirodhā ‘byagā me attā’ti hoti.**

When their painful feeling ceases they think: ‘My self has disappeared.’

**Adukkhamasukhaṃ vedanaṃ vediyamānassa ‘eso me attā’ti hoti.**

When feeling a neutral feeling they think: ‘This is my self.’

**Tassāyeva adukkkhamasukhāya vedanāya nirodhā ‘byagā me attā’ti hoti.**

When their neutral feeling ceases they think: ‘My self has disappeared.’

**Iti so diṭṭheva dhamme aniccasukhadukkhavokiṇṇaṃ uppādavayadhammaṃ attānaṃ samanupassamāno samanupassati, yo so evamāha: ‘vedanā me attā’ti.**

So those who say ‘feeling is my self’ regard as self that which is evidently impermanent, a mixture of pleasure and pain, and liable to rise and fall.

**Tasmātihānanda, etena petaṃ nakkhamati: ‘vedanā me attā’ti samanupassituṃ.**

That’s why it’s not acceptable to regard feeling as self.

**Tatrānanda, yo so evamāha:**

Now, as to those who say:

**‘na heva kho me vedanā attā, appaṭisaṃvedano me attā’ti, so evamassa vacanīyo:**

‘Feeling is definitely not my self. My self does not experience feeling.’ You should say this to them,

**‘yattha panāvuso, sabbaso vedayitaṃ natthi api nu kho, tattha “ayamahasmaṃ”ti siyā”’ti?**

‘But reverend, where there is nothing felt at all, would the thought “I am” occur there?’”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, etena petam nakkhamati: ‘na heva kho me vedanā attā, appaṭisaṃvedano me attā’ti samanupassitum.**

“That’s why it’s not acceptable to regard self as that which does not experience feeling.

**Tatrānanda, yo so evamāha:**

Now, as to those who say:

**‘na heva kho me vedanā attā, nopi appaṭisaṃvedano me attā, attā me vediyati, vedanādhmmo hi me attā’ti.**

‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’

**So evamassa vacanīyo—**

You should say this to them,

**vedanā ca hi, āvuso, sabbena sabbam sabbathā sabbam aparisesā nirujjheyym.**

‘Suppose feelings were to totally and utterly cease without anything left over.

**Sabbaso vedanāya asati vedanānirodhā api nu kho tattha**

**‘ayamahasmī’ti siyā’ti?**

When there’s no feeling at all, with the cessation of feeling, would the thought “I am this” occur there?”

**“No hetam, bhante”.**

“No, sir.”

**“Tasmātihānanda, etena petam nakkhamati: ‘na heva kho me vedanā attā, nopi appaṭisaṃvedano me attā, attā me vediyati, vedanādhmmo hi me attā’ti samanupassitum.**

“That’s why it’s not acceptable to regard self as that which is liable to feel.



**Yato kho, ānanda, bhikkhu neva vedanaṃ attānaṃ samanupassati, nopi appaṭisaṃvedanaṃ attānaṃ samanupassati, nopi ‘attā me vediyati, vedanādhammo hi me attā’ti samanupassati.**

**So evaṃ na samanupassanto na ca kiñci loke upādiyati,**  
Not regarding anything in this way, they don’t grasp at anything in the world.

**anupādiyaṃ na paritassati, aparitassaṃ paccattaññeva parinibbāyati,**

Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

**‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.**

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

**Evaṃ vimuttacittaṃ kho, ānanda, bhikkhuṃ yo evaṃ vadeyya:**

It wouldn’t be appropriate to say that a mendicant whose mind is freed like this holds the following views:

**‘hoti tathāgato paraṃ maraṇā itissa diṭṭhī’ti, tadakallaṃ.**

‘A Realized One exists after death’;

**‘Na hoti tathāgato paraṃ maraṇā itissa diṭṭhī’ti, tadakallaṃ.**

‘A Realized One doesn’t exist after death’;

**‘Hoti ca na ca hoti tathāgato paraṃ maraṇā itissa diṭṭhī’ti, tadakallaṃ.**

‘A Realized One both exists and doesn’t exist after death’;

**‘Neva hoti na na hoti tathāgato paraṃ maraṇā itissa diṭṭhī’ti, tadakallaṃ.**

‘A Realized One neither exists nor doesn’t exist after death’.

**Taṃ kissa hetu?**

Why is that?

**Yāvatā, ānanda, adhivacanam yāvatā adhivacanapatho, yāvatā nirutti yāvatā niruttipatho, yāvatā paññatti yāvatā paññattipatho, yāvatā paññā yāvatā paññāvacaram, yāvatā vaṭṭam, yāvatā vaṭṭati, tadabhiññāvimutto bhikkhu, tadabhiññāvimuttam bhikkhum ‘na jānāti na passati itissa diṭṭhī’ti, tadakallam.**

A mendicant is freed by directly knowing this: how far language and the scope of language extend; how far terminology and the scope of terminology extend; how far description and the scope of description extend; how far wisdom and the sphere of wisdom extend; how far the cycle of rebirths and its continuation extend. It wouldn't be appropriate to say that a mendicant freed by directly knowing this holds the view: 'There is no such thing as knowing and seeing.'

## **5. Sattaviññāṇaṭṭhiti**

### *5. Planes of Consciousness*

**Satta kho, ānanda, viññāṇaṭṭhitiyo, dve āyatanāni.**

Ānanda, there are seven planes of consciousness and two dimensions.

**Katamā satta?**

What seven?

**Santānanda, sattā nānattakāyā nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce ca vinipātikā.**

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

**Ayam paṭhamā viññāṇaṭṭhiti.**

This is the first plane of consciousness.

**Santānanda, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḃbattā.**

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

**Ayaṃ dutiyā viññāṇaṭṭhiti.**

This is the second plane of consciousness.

**Santānanda, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.**

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

**Ayaṃ tatiyā viññāṇaṭṭhiti.**

This is the third plane of consciousness.

**Santānanda, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.**

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

**Ayaṃ catutthī viññāṇaṭṭhiti.**

This is the fourth plane of consciousness.

**Santānanda, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañcāyatanūpagā.**

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space.

**Ayaṃ pañcamī viññāṇaṭṭhiti.**

This is the fifth plane of consciousness.

**Santānanda, sattā sabbaso ākāsaññāyatanam samatikkamma  
'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness.

**Ayaṃ chaṭṭhī viññāṇaṭṭhiti.**

This is the sixth plane of consciousness.

**Santānanda, sattā sabbaso viññāṇañcāyatanam samatikkamma  
'natthi kiñcī'ti ākiñcaññāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness.

**Ayaṃ sattamī viññāṇaṭṭhiti.**

This is the seventh plane of consciousness.

**Asaññasattāyatanam nevasaññānāsaññāyatanaṃ eva dutiyaṃ.**

Then there's the dimension of non-percipient beings, and secondly, the dimension of neither perception nor non-perception.

**Tatrānanda, yāyaṃ paṭhamā viññāṇaṭṭhiti nānattakāyā  
nānattasaññino, seyyathāpi manussā, ekacce ca devā, ekacce  
ca vinipātikā.**

Now, regarding these seven planes of consciousness and two dimensions,

**Yo nu kho, ānanda, tañca pajānāti, tassā ca samudayaṃ  
pajānāti, tassā ca atthaṅgamaṃ pajānāti, tassā ca assādaṃ  
pajānāti, tassā ca ādīnavaṃ pajānāti, tassā ca nissaraṇaṃ  
pajānāti, kallaṃ nu tena tadabhinanditun'ti?**

is it appropriate for someone who understands them—and their origin, ending, gratification, drawback, and escape—to take pleasure in them?"

**“No hetam, bhante” ...pe...**

**“No, sir.”**

**“tatrānanda, yamidaṃ asaṅṅasattāyatanaṃ.**

**Yo nu kho, ānanda, taṅca pajānāti, tassa ca samudayaṃ  
pajānāti, tassa ca atthaṅgamaṃ pajānāti, tassa ca assādaṃ  
pajānāti, tassa ca ādīnavaṃ pajānāti, tassa ca nissaraṇaṃ  
pajānāti, kallaṃ nu tena tadabhinanditun”ti?**

**“No hetam, bhante”.**

**“Tatrānanda, yamidaṃ nevasaṅṅānāsaṅṅāyatanaṃ.**

**Yo nu kho, ānanda, taṅca pajānāti, tassa ca samudayaṃ  
pajānāti, tassa ca atthaṅgamaṃ pajānāti, tassa ca assādaṃ  
pajānāti, tassa ca ādīnavaṃ pajānāti, tassa ca nissaraṇaṃ  
pajānāti, kallaṃ nu tena tadabhinanditun”ti?**

**“No hetam, bhante”.**

**“Yato kho, ānanda, bhikkhu imāsaṅca sattannaṃ  
viññāṇaṭṭhitīnaṃ imesaṅca dvinnaṃ āyatanānaṃ samudayaṅca  
atthaṅgamaṅca assādaṅca ādīnavaṅca nissaraṇaṅca  
yathābhūtaṃ viditvā anupādā vimutto hoti, ayaṃ vuccatānanda,  
bhikkhu paññāvimutto.**

**“When a mendicant, having truly understood the origin, ending,  
gratification, drawback, and escape regarding these seven planes of  
consciousness and these two dimensions, is freed by not grasping,  
they’re called a mendicant who is freed by wisdom.**

## **6. Aṭṭhavimokkha**

### **6. *The Eight Liberations***

**Aṭṭha kho ime, ānanda, vimokkhā.**

**Ānanda, there are these eight liberations.**

**Katame aṭṭha?**

What eight?

**Rūpī rūpāni passati**

Having physical form, they see visions.

**ayaṃ paṭhamo vimokkho.**

This is the first liberation.

**Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati,**

Not perceiving form internally, they see visions externally.

**ayaṃ dutiyo vimokkho.**

This is the second liberation.

**Subhanteva adhimutto hoti,**

They're focused only on beauty.

**ayaṃ tatiyo vimokkho.**

This is the third liberation.

**Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ  
atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti  
ākāsānañcāyatanāṃ upasampajja viharati,**

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.

**ayaṃ catuttho vimokkho.**

This is the fourth liberation.

**Sabbaso ākāśānañcāyatanāṃ samatikkamma 'anantaṃ  
viññāṇa'ti viññāṇañcāyatanāṃ upasampajja viharati,**

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

**ayaṃ pañcama vimokkho.**

This is the fifth liberation.

**Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti  
ākiñcaññāyatanaṃ upasampajja viharati,**

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

**ayaṃ chaṭṭho vimokkho.**

This is the sixth liberation.

**Sabbaso ākiñcaññāyatanaṃ samatikkamma  
nevasaññānāsaññāyatanaṃ upasampajja viharati,**

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

**ayaṃ sattama vimokkho.**

This is the seventh liberation.

**Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma  
saññāvedayitanirodhaṃ upasampajja viharati,**

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

**ayaṃ aṭṭhama vimokkho.**

This is the eighth liberation.

**Ime kho, ānanda, aṭṭha vimokkhā.**

These are the eight liberations.

**Yato kho, ānanda, bhikkhu ime aṭṭha vimokkhe anulomampi  
samāpajjati, paṭilomampi samāpajjati, anulomapaṭilomampi  
samāpajjati, yatthicchakaṃ yadicchakaṃ yāvaticchakaṃ  
samāpajjatipi vuṭṭhātīpi.**

When a mendicant enters into and withdraws from these eight liberations—in forward order, in reverse order, and in forward and reverse order—wherever they wish, whenever they wish, and for as long as they wish;

**Āsavānañca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati, ayaṃ vuccatānanda, bhikkhu ubhatobhāgavimutto.**

and when they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, they're called a mendicant who is freed both ways.

**Imāya ca, ānanda, ubhatobhāgavimuttiyā aññā ubhatobhāgavimutti uttaritarā vā paṇītatarā vā natthī"ti.**

And, Ānanda, there is no other freedom both ways that is better or finer than this."

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamano āyasmā ānando bhagavato bhāsitaṃ abhinandīti.**

Satisfied, Venerable Ānanda was happy with what the Buddha said.

**Mahānidānasuttaṃ niṭṭhitaṃ dutiyaṃ.**



## 16. Mahāparinibbānasutta

### *The Great Discourse on the Buddha's Extinguishment*

**Evam me sutam—**

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.**

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

**Tena kho pana samayena rājā māgadho ajātasattu vedehiputto vajjī abhiyātukāmo hoti.**

Now at that time King Ajātasattu Vedehiputta of Māgadha wanted to invade the Vajjis.

**So evamāha:**

He declared:

**“ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve  
uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ  
āpādessāmī”ti.**

“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”

**Atha kho rājā māgadho ajātasattu vedehiputto vassakāraṃ  
brāhmaṇaṃ magadhamahāmattaṃ āmantesi:**

And then King Ajātasattu addressed Vassakāra the brahmin minister of Māgadha,

**“ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama;  
upasaṅkamtivā mama vacanena bhagavato pāde sirasā  
vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ  
phāsuvihāraṃ puccha:**

“Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

**‘rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati, appābādhamaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati’**ti.

**Evañca vadehi:**

And then say:

**‘rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.**

‘Sir, King Ajātasattu Vedehiputta of Māgadha wants to invade the Vajjis.

**So evamāha:**

He says,

**“ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi”**’ti.

“I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!”

**Yathā te bhagavā byākaroti, taṃ sādhu kaṃ uggahetvā mama āroceyyāsi.**

Remember well how the Buddha answers and tell it to me.

**Na hi tathāgatā vitathaṃ bhaṇanti**’ti.

For Realized Ones say nothing that is not so.”

## **1. Vassakārabrahmaṇa**

### **1. The Brahmin Vassakāra**

**“Evaṃ, bho”**ti kho vassakāro brāhmaṇo magadhamahāmatto rañño māgadhassa ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddaṃ bhaddaṃ yānaṃ

**abhiruhitvā bhaddehi bhaddehi yānehi rājagahamhā niyyāsi,  
yena gijjhakūṭo pabbato tena pāyāsi.**

“Yes, sir,” Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture’s Peak Mountain.

**Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā  
pattikova yena bhagavā tenupasaṅkami; upasaṅkamtivā  
bhagavatā saddhiṃ sammodi.**

He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo  
magadhamahāmatto bhagavantaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

**“rājā, bho gotama, māgadho ajātasattu vedehiputto bho  
gotamassa pāde sirasā vandati, appābādhaṃ appātaṅkaṃ  
lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati.**

“Master Gotama, King Ajātasattu Vedehiputta of Māgadha bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.

**Rājā, bho gotama, māgadho ajātasattu vedehiputto vajjī  
abhiyātukāmo.**

Master Gotama, King Ajātasattu wants to invade the Vajjis.

**So evamāha:**

He has declared:

**‘ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve  
ucchecchāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ  
āpādessāmī’”ti.**

‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”

## 2. Rājaaparihāṇiyadhamma

### 2. Principles That Prevent Decline

**Tena kho pana samayena āyasmā ānando bhagavato piṭṭhito  
ṭhito hoti bhagavantam bījayamāno.**

Now at that time Venerable Ānanda was standing behind the Buddha fanning him.

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

Then the Buddha said to him,

**“kinti te, ānanda, sutam, ‘vajjī abhiñham sannipātā  
sannipātabahulā’”ti?**

“Ānanda, have you heard that the Vajjis meet frequently and have many meetings?”

**“Sutam metam, bhante: ‘vajjī abhiñham sannipātā  
sannipātabahulā’”ti.**

“I have heard that, sir.”

**“Yāvakīvañca, ānanda, vajjī abhiñham sannipātā  
sannipātabahulā bhavissanti, vuddhiyeva, ānanda, vajjīnam  
pāṭikañkhā, no parihāni. (1)**

“As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

**Kinti te, ānanda, sutam, ‘vajjī samaggā sannipatanti, samaggā  
vuṭṭhahanti, samaggā vajjikaraṇīyāni karonti’”ti?**

Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?”

**“Sutam metam, bhante: ‘vajjī samaggā sannipatanti, samaggā  
vuṭṭhahanti, samaggā vajjikaraṇīyāni karonti’”ti.**

“I have heard that, sir.”

**“Yāvakīvañca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni. (2)**

“As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

**Kinti te, ānanda, sutam, ‘vajjī apaññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti’”ti?**

Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed?”

**“Sutam metam, bhante: ‘vajjī apaññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattanti’”ti.**

“I have heard that, sir.”

**“Yāvakīvañca, ānanda, vajjī apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni. (3)**

“As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the traditional Vajjian principles as they have been decreed, they can expect growth, not decline.

**Kinti te, ānanda, sutam, ‘vajjī ye te vajjīnaṃ vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesañca sotabbaṃ maññanti’”ti?**

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”

**“Sutaṃ metaṃ, bhante: ‘vajjī ye te vajjīnaṃ vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesaṃca sotabbaṃ maññantī’”ti.**

“I have heard that, sir.”

**“Yāvakīvaṃca, ānanda, vajjī ye te vajjīnaṃ vajjimahallakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṃca sotabbaṃ maññissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni. (4)**

“As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

**Kinti te, ānanda, sutaṃ, ‘vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsentī’”ti?**

Ānanda, have you heard that the Vajjis don’t rape or abduct women or girls from their families and force them to live with them?”

**“Sutaṃ metaṃ, bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī’”ti.**

“I have heard that, sir.”

**“Yāvakīvaṃca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsessanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni. (5)**

“As long as the Vajjis don’t rape or abduct women or girls from their families and force them to live with them, they can expect growth, not decline.

**Kinti te, ānanda, sutaṃ, ‘vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesaṃca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti?**

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”

**“Sutaṃ metaṃ, bhante: ‘vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti tesaṃ dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti.**

“I have heard that, sir.”

**“Yāvakīvaṃca, ānanda, vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṃ dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni. (6)**

“As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

**Kinti te, ānanda, sutaṃ, ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā, kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun’”ti?**

Ānanda, have you heard that the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”

**“Sutaṃ metaṃ, bhante ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun’”ti.**

“I have heard that, sir.”

**“Yāvakīvañca, ānanda, vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā bhavissati, kinti anāgatā ca arahanto vijitaṃ āgaccheyyuṃ, āgatā ca arahanto vijite phāsu vihareyyunti. Vuddhiyeva, ānanda, vajjīnaṃ pāṭikañkhā, no parihānī”ti. (7)**

“As long as the Vajjis arrange for proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.”

**Atha kho bhagavā vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi:**

Then the Buddha said to Vassakāra,

**“ekamidāhaṃ, brāhmaṇa, samayaṃ vesāliyaṃ viharāmi sārandaḍḍe cetiye.**

“Brahmin, this one time I was staying near Vesālī at the Sārandaḍḍa woodland shrine.

**Tatrāhaṃ vajjīnaṃ ime satta aparihāniye dhamme desesiṃ.**

There I taught the Vajjis these seven principles that prevent decline.

**Yāvakīvañca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti, vuddhiyeva, brāhmaṇa, vajjīnaṃ pāṭikañkhā, no parihānī”ti.**

As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

**Evaṃ vutte, vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca:**

When the Buddha had spoken, Vassakāra said to him,

**“ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṃ vajjīnaṃ vuddhiyeva pāṭikañkhā, no parihāni.**



“Master Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline.

**Ko pana vādo sattahi aparihāniyehi dhammehi.**

How much more so all seven!

**Akaraṇīyāva, bho gotama, vajjī raññā māgadhena ajātasattunā vedehiputtana yadidaṃ yuddhassa, aññatra upalāpanāya aññatra mithubhedā.**

King Ajātasattu cannot defeat the Vajjis in war, unless by diplomacy or by sowing dissension.

**Handa ca dāni mayaṃ, bho gotama, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti.**

Well, now, Master Gotama, I must go. I have many duties, and much to do.”

**“Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti.**

“Please, brahmin, go at your convenience.”

**Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ pakkāmi.**

Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

### **3. Bhikkhuaparihāniyadhamma**

#### *3. Principles That Prevent Decline Among the Mendicants*

**Atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ āmantesi:**

Soon after he had left, the Buddha said to Ānanda,

**“gaccha tvaṃ, ānanda, yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti.**

“Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipādetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ʈhito kho āyasmā ānando bhagavantam etadavoca:**  
“Yes, sir,” replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him,

**“sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññaṭi”ti.**

“Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

**Atha kho bhagavā uṭṭhāyāsanā yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamitvā paññaṭte āsane nisīdi.**

Then the Buddha went to the assembly hall, where he sat on the seat spread out

**Nisajja kho bhagavā bhikkhū āmantesi:**  
and addressed the mendicants:

**“satta vo, bhikkhave, अपरिहानीये धम्मेषु desessāmi,**  
“Mendicants, I will teach you these seven principles that prevent decline.

**taṃ suṇātha, sādhukaṃ manasikarotha, bhāsisāmi”ti.**  
Listen and pay close attention, I will speak.”

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ.**  
“Yes, sir,” they replied.

**Bhagavā etadavoca:**  
The Buddha said this:

**“Yāvakīvaṇca, bhikkhave, bhikkhū abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (1)**

“As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā saṅghakaraṇīyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (2)**

As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti, yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (3)**

As long as the mendicants don’t make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesañca sotabbaṃ maññissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (4)**

As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṃ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (5)**

As long as the mendicants don’t fall under the sway of arisen craving for future lives, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū āraññakesu senāsanesu  
sāpekkhā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ  
pāṭikañkhā, no parihāni. (6)**

As long as the mendicants take care to live in wilderness lodgings,  
they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū paccattaññeva satim  
upaṭṭhapessanti: ‘kinti anāgatā ca pesalā sabrahmacārī  
āgaccheyyuraṃ, āgatā ca pesalā sabrahmacārī phāsu  
vihareyyun’ti. Vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā,  
no parihāni. (7)**

As long as the mendicants individually establish mindfulness, so that  
more good-hearted spiritual companions might come, and those that  
have already come may live comfortably, they can expect growth,  
not decline.

**Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā  
bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu  
dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave,  
bhikkhūnaṃ pāṭikañkhā, no parihāni.**

As long as these seven principles that prevent decline last among  
the mendicants, and as long as the mendicants are seen following  
them, they can expect growth, not decline.

**Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi,  
taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.**

I will teach you seven more principles that prevent decline. ...

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuraṃ.**

**Bhagavā etadavoca:**

**“Yāvakīvañca, bhikkhave, bhikkhū na kammārāmā bhavissanti  
na kammaratā na kammārāmatamanuyuttā, vuddhiyeva,**

**bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (1)**

As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (2)**

As long as they don't enjoy talk ...

**Yāvakīvañca, bhikkhave, bhikkhū na niddārāmā bhavissanti na niddaratā na niddārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (3)**

sleep ...

**Yāvakīvañca, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (4)**

company ...

**Yāvakīvañca, bhikkhave, bhikkhū na pāpicchā bhavissanti na pāpikānaṃ icchānaṃ vasaṃ gatā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (5)**

they don't have wicked desires, falling under the sway of wicked desires ...

**Yāvakīvañca, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṅkā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (6)**

they don't have bad friends, companions, and associates ...

**Yāvakīvañca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosānaṃ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (7)**

they don't stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā  
bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu  
dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave,  
bhikkhūnaṃ pāṭikañkhā, no parihāni.**

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

**Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi ...  
pe....**

I will teach you seven more principles that prevent decline. ...

**Yāvakīvañca, bhikkhave, bhikkhū saddhā bhavissanti ...pe...**

As long as the mendicants are faithful ...

**hirimanā bhavissanti ...**

conscientious ...

**ottappī bhavissanti ...**

prudent ...

**bahussutā bhavissanti ...**

learned ...

**āradhaviṇṇiyā bhavissanti ...**

energetic ...

**upaṭṭhitassatī bhavissanti ...**

mindful ...

**paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ  
pāṭikañkhā, no parihāni.**

wise, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā  
bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu**

**dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.**

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

**Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsisissāmi”ti.**

I will teach you seven more principles that prevent decline. ...

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.**

**Bhagavā etadavoca:**

**“Yāvakīvaṇca, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāvessanti ...pe...**

As long as the mendicants develop the awakening factors of mindfulness ...

**dhammavicayasambojjhaṅgaṃ bhāvessanti ...**

investigation of principles ...

**vīriyasambojjhaṅgaṃ bhāvessanti ...**

energy ...

**pītisambojjhaṅgaṃ bhāvessanti ...**

rapture ...

**passaddhisambojjhaṅgaṃ bhāvessanti ...**

tranquility ...

**samādhisambojjhaṅgaṃ bhāvessanti ...**

immersion ...

**upekkhāsambojjhaṅgaṃ bhāvessanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.**

equanimity, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā  
bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu  
dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave,  
bhikkhūnaṃ pāṭikañkhā no parihāni.**

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

**Aparepi vo, bhikkhave, satta aparihāniye dhamme desessāmi,  
taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.**

I will teach you seven more principles that prevent decline. ...

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.**

**Bhagavā etadavoca:**

**“Yāvakīvañca, bhikkhave, bhikkhū aniccasaññaṃ bhāvēssanti  
...pe...**

As long as the mendicants develop the perceptions of impermanence ...

**anattasaññaṃ bhāvēssanti ...**

not-self ...

**asubhasaññaṃ bhāvēssanti ...**

ugliness ...

**ādīnavasaññaṃ bhāvēssanti ...**

drawbacks ...

**pahānasaññaṃ bhāvēssanti ...**

giving up ...

**virāgasaññaṃ bhāvēssanti ...**

fading away ...

**nirodhasaññaṃ bhāvēssanti, vuddhiyeva, bhikkhave,  
bhikkhūnaṃ pāṭikañkhā, no parihāni.**

cessation, they can expect growth, not decline.



**Yāvakīvañca, bhikkhave, ime satta aparihāniyā dhammā  
bhikkhūsu ṭhassanti, imesu ca sattasu aparihāniyesu  
dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave,  
bhikkhūnaṃ pāṭikañkhā, no parihāni.**

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

**Cha vo, bhikkhave, aparihāniye dhamme desessāmi, taṃ  
suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.**

I will teach you six principles that prevent decline. ...

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.**

**Bhagavā etadavoca:**

**“Yāvakīvañca, bhikkhave, bhikkhū mettaṃ kāyakammaṃ  
paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca,  
vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāni.**

**(1)**

As long as the mendicants consistently treat their spiritual companions with bodily kindness ...

**Yāvakīvañca, bhikkhave, bhikkhū mettaṃ vacīkammaṃ  
paccupaṭṭhāpessanti ...pe... (2)**

verbal kindness ...

**mettaṃ manokammaṃ paccupaṭṭhāpessanti sabrahmacārīsu  
āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ  
pāṭikañkhā, no parihāni. (3)**

and mental kindness both in public and in private, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū, ye te lābhā dhammikā  
dhammaladdhā antamaso pattapariyāpannamattampi  
tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti sīlavantehi**

**sabrahmacārīhi sādharmaṇabhogī, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (4)**

As long as the mendicants share without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions, they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmaṭṭhāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (5)**

As long as the mendicants live according to the precepts shared with their spiritual companions, both in public and in private—such precepts as are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, bhikkhū yāyaṃ diṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni. (6)**

As long as the mendicants live according to the view shared with their spiritual companions, both in public and in private—the view that is noble and emancipating, and leads one who practices it to the complete end of suffering—they can expect growth, not decline.

**Yāvakīvañca, bhikkhave, ime cha aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca chasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihānī”ti.**

As long as these six principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them,

they can expect growth, not decline.”

(...)

**Tatra sudarṇ bhagavā rājagahe viharanto gijjhakūṭe pabbate  
etadeva bahulaṇ bhikkhūnaṇ dhammiṇ kathaṇ karoti:**

And while staying there at the Vulture’s Peak the Buddha often gave this Dhamma talk to the mendicants:

**“iti sīlaṇ, iti samādhī, iti paññā.**

“Such is ethics, such is immersion, such is wisdom.

**Sīlaparibhāvito samādhī mahapphalo hoti mahānisaṇso.**

When immersion is imbued with ethics it’s very fruitful and beneficial.

**Samādhīparibhāvitā paññā mahapphalā hoti mahānisaṇsā.**

When wisdom is imbued with immersion it’s very fruitful and beneficial.

**Paññāparibhāvitaṇ cittaṇ sammadeva āsavehi vimuccati,  
seyyathidaṇ—**

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

**kāmāsavā, bhavāsavā, avijjāsavā”ti.**

the defilements of sensuality, desire to be reborn, and ignorance.”

**Atha kho bhagavā rājagahe yathābhirantaṇ viharitvā  
āyasmantaṇ ānandaṇ āmantesi:**

When the Buddha had stayed in Rājagaha as long as he wished, he addressed Venerable Ānanda,

**“āyāmānanda, yena ambalaṭṭhikā tenupasaṇkamissāmā”ti.**

“Come, Ānanda, let’s go to Ambalaṭṭhikā.”

**“Evaṇ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena ambalaṭṭhikā tadavasari.**

Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā,

**Tatra sudam̐ bhagavā ambalaṭṭhikāyaṃ viharati rājāgārake.**  
where he stayed in the royal rest-house.

**Tatrāpi sudam̐ bhagavā ambalaṭṭhikāyaṃ viharanto rājāgārake etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:**

And while staying there, too, he often gave this Dhamma talk to the mendicants:

**“iti sīlaṃ iti samādhi iti paññā.**

“Such is ethics, such is immersion, such is wisdom.

**Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.**

When immersion is imbued with ethics it’s very fruitful and beneficial.

**Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.**

When wisdom is imbued with immersion it’s very fruitful and beneficial.

**Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—**

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

**kāmāsavā, bhavāsavā, avijjāsavā”ti.**

the defilements of sensuality, desire to be reborn, and ignorance.”

**Atha kho bhagavā ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:**

When the Buddha had stayed in Ambalaṭṭhikā as long as he wished, he addressed Venerable Ānanda,

**“āyāmānanda, yena nāḷandā tenupasaṅkamissāmā”ti.**

“Come, Ānanda, let’s go to Nāḷandā.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**  
“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nāḷandā tadavasari,**

Then the Buddha together with a large Saṅgha of mendicants arrived at Nāḷandā,

**tatra sudaṃ bhagavā nāḷandāyaṃ viharati pāvārikambavane.**  
where he stayed in Pāvārika’s mango grove.

#### **4. Sāriputtasīhanāda**

##### *4. Sāriputta’s Lion’s Roar*

**Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami;  
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantam  
etadavoca:**

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

**“evaṃ pasanno ahaṃ, bhante, bhagavati;**  
“Sir, I have such confidence in the Buddha that

**na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā  
brāhmaṇo vā bhagavatā bhiyyobhiññatāro yadidaṃ  
sambodhiyaṃ”ti.**

I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

**“Uḷārā kho te ayaṃ, sāriputta, āsabhī vācā bhāsītā, ekaṃso  
gahito, sīhanādo nadito:**

“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying:

**‘evaṃpasanno ahaṃ, bhante, bhagavati;**

‘I have such confidence in the Buddha that

**na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā  
brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ  
sambodhiyaṃ’ti.**

I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

**Kiṃ te, sāriputta, ye te ahesuṃ atītamaddhānaṃ arahanto  
sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca  
viditā:**

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that

**‘evaṃsīlā te bhagavanto ahesuṃ itipi, evaṃdhammā  
evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ  
itipī’”ti?**

those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

**“No hetuṃ, bhante”.**

“No, sir.”

**“Kiṃ pana te, sāriputta, ye te bhavissanti anāgatamaddhānaṃ  
arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto  
paricca viditā:**

“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that

**‘evaṃsīlā te bhagavanto bhavissanti itipi, evaṃdhammā  
evaṃpañña evaṃvihārī evaṃvimuttā te bhagavanto bhavissanti  
itipī’”ti?**

those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

**“No hetam, bhante”.**

“No, sir.”

**“Kim pana te, sāriputta, aham etarahi araham  
sammāsambuddho cetasā ceto paricca vidito:**

“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that

**‘evaṃsīlo bhagavā itipi, evaṃdhammo evaṃpañño evaṃvihārī  
evaṃvimutto bhagavā itipī’”ti?**

I have such ethics, or such teachings, or such wisdom, or such meditation, or such freedom?”

**“No hetam, bhante”.**

“No, sir.”

**“Ettha ca hi te, sāriputta, atītānāgatapaccuppannesu  
arahantesu sammāsambuddhesu cetopariyaññam natthi.**

“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present,

**Atha kiñcarahi te ayaṃ, sāriputta, ulārā āsabhī vācā bhāsītā,  
ekamso gahito, sīhanādo nadito:**

what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

**‘evaṃpasanno aham, bhante, bhagavati; na cāhu na ca  
bhavissati na cetahehi vijjati añño samaṇo vā brāhmaṇo vā  
bhagavatā bhiyyobhiññatāro yadidaṃ sambodhiya’”ti?**

**“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu  
sammāsambuddhesu cetopariyaññam atthi,**

“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,

**api ca me dhammanvayo vidito.**

still I understand this by inference from the teaching.

**Seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ  
daḷhuddhāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ,**  
Suppose there was a king's frontier citadel with fortified  
embankments, ramparts, and arches, and a single gate.

**tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā  
ñātānaṃ pavesetā.**

And it has a gatekeeper who is astute, competent, and intelligent. He  
keeps strangers out and lets known people in.

**So tassa nagarassa samantā anupariyāyapathaṃ  
anukkamaṃ na passeyya pākārasandhiṃ vā pākāravivaraṃ  
vā, antamaso biḷāranikkhamanamattampi.**

As he walks around the patrol path, he doesn't see a hole or cleft in  
the wall, not even one big enough for a cat to slip out.

**Tassa evamassa:**

He thinks:

**‘ye kho keci oḷārikā paṇā imaṃ nagaraṃ pavisanti vā  
nikkhamanti vā, sabbe te imināva dvārena pavisanti vā  
nikkhamanti vā’ti.**

‘Whatever sizable creatures enter or leave the citadel, all of them do  
so via this gate.’

**Evameva kho me, bhante, dhammanvayo vidito:**

In the same way, I understand this by inference from the teaching:

**‘ye te, bhante, ahesuṃ atītamaddhānaṃ arahanto  
sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe  
pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu  
satipaṭṭhānesu supatiṭṭhitacittā sattabojjhaṇge yathābhūtaṃ  
bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhimsu.**

‘All the perfected ones, fully awakened Buddhas—whether past,  
future, or present—give up the five hindrances, corruptions of the  
heart that weaken wisdom. Their mind is firmly established in the  
four kinds of mindfulness meditation. They correctly develop the



seven awakening factors. And they wake up to the supreme perfect awakening.”

**Yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu supatiṭṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti.**

**Bhagavāpi, bhante, etarahi arahantaṃ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu satipaṭṭhānesu supatiṭṭhitacitto satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho””ti.**

**Tatrapī sudaṃ bhagavā nāḷandāyaṃ viharanto pāvārikambavane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:**

And while staying at Nāḷandā, too, the Buddha often gave this Dhamma talk to the mendicants:

**“iti sīlaṃ, iti samādhi, iti paññā.**

“Such is ethics, such is immersion, such is wisdom.

**Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.**

When immersion is imbued with ethics it’s very fruitful and beneficial.

**Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.**

When wisdom is imbued with immersion it’s very fruitful and beneficial.

**Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—**

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

**kāmāsavā, bhavāsavā, avijjāsavā””ti.**

the defilements of sensuality, desire to be reborn, and ignorance.”

## 5. Dussīlaādīnava

### 5. *The Drawbacks of Unethical Conduct*

**Atha kho bhagavā nāḷandāyaṃ yathābhirantaṃ viharitvā  
āyasmantaṃ ānandaṃ āmantesi:**

When the Buddha had stayed in Nāḷandā as long as he wished, he addressed Venerable Ānanda,

**“āyāmānanda, yena pāṭaligāmo tenupasaṅkamissāmā”ti.**

“Come, Ānanda, let’s go to Pāṭaligāma.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena  
pāṭaligāmo tadavasari.**

Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭaligāma.

**Assosum kho pāṭaligāmikā upāsakā: “bhagavā kira  
pāṭaligāmaṃ anuppatto”ti.**

The lay followers of Pāṭaligāma heard that he had arrived.

**Atha kho pāṭaligāmikā upāsakā yena bhagavā  
tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā  
ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho pāṭaligāmikā  
upāsakā bhagavantaṃ etadavocuṃ:**

So they went to see him, bowed, sat down to one side, and said to him,

**“adhivāsetu no, bhante, bhagavā āvasathāgāraṃ”ti.**

“Sir, please consent to come to our guest house.”

**Adhivāsesi bhagavā tuṇhībhāvena.**

The Buddha consented in silence.

**Atha kho pāṭaligāmikā upāsakā bhagavato adhivāsanam veditvā  
uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇam katvā**

**yena āvasathāgāraṃ tenupasaṅkamim̐su; upasaṅkamtivā  
sabbasanthariṃ āvasathāgāraṃ santharitvā āsanāni  
paññapetvā udakamaṇikaṃ patit̐thāpetvā telapadīpaṃ āropetvā  
yena bhagavā tenupasaṅkamim̐su, upasaṅkamtivā  
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ  
ṭhitā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum̐:**

Then, knowing that the Buddha had consented, the lay followers of Pāṭaligāma got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying:

**“sabbasantharisanthataṃ, bhante, āvasathāgāraṃ, āsanāni  
paññattāni, udakamaṇiko patit̐thāpito, telapadīpo āropito;**

**yassadāni, bhante, bhagavā kālaṃ maññatī”ti.**

“Please, sir, come at your convenience.”

**Atha kho bhagavā sāyanhasamayam̐ nivāsetvā  
pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena  
āvasathāgāraṃ tenupasaṅkami; upasaṅkamtivā pāde  
pakkhāletvā āvasathāgāraṃ pavisitvā majjhimaṃ thambhaṃ  
nissāya puratthābhimukho nisīdi.**

In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet he entered the guest house and sat against the central column facing east.

**Bhikkhusaṅghopi kho pāde pakkhāletvā āvasathāgāraṃ  
pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi  
bhagavantameva purakkhatvā.**

The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them.

**Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ  
pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā**

**nisīdiṃsu bhagavantameva purakkhatvā.**

The lay followers of Pāṭaligāma also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them.

(...)

**Atha kho bhagavā pāṭaligāmike upāsake āmantesi:**

Then the Buddha addressed them:

**“pañcime, gahapatayo, ādīnavā dussīlassa sīlavipattiyā.**

“Householders, there are these five drawbacks for an unethical person because of their failure in ethics.

**Katame pañca?**

What five?

**Idha, gahapatayo, dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati.**

Firstly, an unethical person loses substantial wealth on account of negligence.

**Ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.**

This is the first drawback for an unethical person because of their failure in ethics.

**Puna caparaṃ, gahapatayo, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati.**

Furthermore, an unethical person gets a bad reputation.

**Ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.**

This is the second drawback.

**Puna caparaṃ, gahapatayo, dussīlo sīlavipanno yaññadeva parisam upasaṅkamati—yadi khattiyaparisam yadi**

**brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ—  
avisārado upasaṅkamati maṅkubhūto.**

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

**Ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.**

This is the third drawback.

**Puna caparaṃ, gahapatayo, dussīlo sīlavipanno sammūḷho  
kālaṃ karoti.**

Furthermore, an unethical person dies feeling lost.

**Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.**

This is the fourth drawback.

**Puna caparaṃ, gahapatayo, dussīlo sīlavipanno kāyassa bhedā  
paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.**

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

**Ayaṃ pañcamo ādīnavo dussīlassa sīlavipattiyā.**

This is the fifth drawback.

**Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.**

These are the five drawbacks for an unethical person because of their failure in ethics.

## **6. Sīlavantaānisaṃsa**

### **6. *The Benefits of Ethical Conduct***

**Pañcime, gahapatayo, ānisaṃsā sīlavato sīlasampadāya.**

There are these five benefits for an ethical person because of their accomplishment in ethics.

**Katame pañca?**

What five?

**Idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati.**

Firstly, an ethical person gains substantial wealth on account of diligence.

**Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.**

This is the first benefit.

**Puna caparaṃ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhugacchati.**

Furthermore, an ethical person gets a good reputation.

**Ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.**

This is the second benefit.

**Puna caparaṃ, gahapatayo, sīlavā sīlasampanno yaññadeva parisāṃ upasaṅkamati—yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ visārado upasaṅkamati amaṅkubhūto.**

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

**Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.**

This is the third benefit.

**Puna caparaṃ, gahapatayo, sīlavā sīlasampanno asammūḷho kālaṃ karoti.**

Furthermore, an ethical person dies not feeling lost.

**Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.**

This is the fourth benefit.

**Puna caparaṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugaṭiṃ saggaṃ lokaṃ upapajjati.**

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm.

**Ayaṃ pañcamo ānisaṃso sīlavato sīlasampadāya.**

This is the fifth benefit.

**Ime kho, gahapatayo, pañca ānisaṃsā sīlavato  
sīlasampadāyā"ti.**

These are the five benefits for an ethical person because of their accomplishment in ethics."

**Atha kho bhagavā pāṭaligāmiṃ upāsake bahudeva rattiṃ  
dhammiyā kathāya sandassetvā samādapetvā samuttejetvā  
sampahaṃsetvā uyyojesi:**

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭaligāma with a Dhamma talk. Then he dismissed them,

**"abhikkantā kho, gahapatayo, ratti, yassadāni tumhe kālaṃ  
maññathā"ti.**

"The night is getting late, householders. Please go at your convenience."

**"Evaṃ, bhante"ti kho pāṭaligāmiṃ upāsakā bhagavato  
paṭissutvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ  
katvā pakkamiṃsu.**

"Yes, sir," replied the lay followers of Pāṭaligāma. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

**Atha kho bhagavā acirapakkantesu pāṭaligāmiṃsu upāsakesu  
suññāgāraṃ pāvisi.**

Soon after they left the Buddha entered a private cubicle.

## **7. Pāṭaliputtanagaramāpana**

## *7. Building a Citadel*

**Tena kho pana samayena sunidhavassakārā  
magadhamahāmattā pāṭaligāme nagaraṃ māpentī vajjīnaṃ  
paṭibāhāya.**

Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭaligāma to keep the Vajjis out.

**Tena samayena sambahulā devatāyo sahasseva pāṭaligāme  
vatthūni pariggaṇhanti.**

At that time thousands of deities were taking possession of building sites in Pāṭaligāma.

**Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti,  
mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni  
namanti nivesanāni māpetuṃ.**

Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

**Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti,  
majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti  
nivesanāni māpetuṃ.**

Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.

**Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ  
tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni  
māpetuṃ.**

Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

**Addasā kho bhagavā dibbena cakkhunā visuddhena  
atikkantamānusakena tā devatāyo sahasseva pāṭaligāme  
vatthūni pariggaṇhantiyo.**

With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭaligāma.



**Atha kho bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya  
āyasmantaṃ ānandaṃ āmantesi:**

The Buddha rose at the crack of dawn and addressed Ānanda,

**“Ke nu kho, ānanda, pāṭaligāme nagaraṃ māpentī”ti?**

“Ānanda, who is building a citadel at Pāṭaligāma?”

**“Sunidhavassakārā, bhante, magadhamahāmattā pāṭaligāme  
nagaraṃ māpentī vajjīnaṃ paṭibāhāyā”ti.**

“Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out.”

**“Seyyathāpi, ānanda, devehi tāvatimsehi saddhiṃ mantetvā;**

“It’s as if they were building the citadel in consultation with the gods of the Thirty-Three.

**evameva kho, ānanda, sunidhavassakārā magadhamahāmattā  
pāṭaligāme nagaraṃ māpentī vajjīnaṃ paṭibāhāya.**

**Idhāhaṃ, ānanda, addasaṃ dibbena cakkhunā visuddhena  
atikkantamānusakena sambahulā devatāyo sahasseva  
pāṭaligāme vatthūni pariggaṇhantiyo.**

With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites.

**Yasmiṃ, ānanda, padese mahesakkhā devatā vatthūni  
pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ  
rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.**

Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

**Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti,  
majjhimānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti  
nivesanāni māpetuṃ.**

Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.

**Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ  
tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni**

**māpetuṃ.**

Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

**Yāvatā, ānanda, ariyaṃ āyatanaṃ yāvatā vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ.**

As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center.

**Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti—**

But Pāṭaliputta will face three threats:

**aggito vā udakato vā mithubhedā vā”ti.**

from fire, flood, and dissension.”

**Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamtivā bhagavatā saddhiṃ sammodimṃsu,**

Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him.

**sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ atṭhaṃsu, ekamantaṃ ʈhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṃ etadavocuṃ:**

When the greetings and polite conversation were over, they stood to one side and said,

**“adhivāsetu no bhavaṃ gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.**

“Would Master Gotama together with the mendicant Saṅgha please accept today’s meal from me?”

**Adhivāsesi bhagavā tuṇhībhāvena.**

The Buddha consented in silence.

**Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsaṇaṃ veditvā yena sako āvasatho tenupasaṅkamimṃsu; upasaṅkamtivā sake āvasathe paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ:**

Then, knowing that the Buddha had consented, they went to their own guest house, where they had a variety of delicious foods prepared. Then they had the Buddha informed of the time, saying,

**“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.**

“It’s time, Master Gotama, the meal is ready.”

**Atha kho bhagavā pubbaṇhasamayam nivāsetvā  
pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena  
sunidhavassakārānaṃ magadhamahāmattānaṃ āvasatho  
tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out.

**Atha kho sunidhavassakārā magadhamahāmattā  
buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena  
bhojanīyena sahatthā santappesuṃ sampavāresuṃ.**

Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with a variety of delicious foods.

**Atha kho sunidhavassakārā magadhamahāmattā bhagavantaṃ  
bhuttāviṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā  
ekamantaṃ nisīdiṃsu.**

When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

**Ekamantaṃ nisinne kho sunidhavassakāre magadhamahāmatte  
bhagavā imāhi gāthāhi anumodi:**

The Buddha expressed his appreciation with these verses:

**“Yasmiṃ padese kappeti,**

“In the place he makes his dwelling,

**vāsaṃ paṇḍitajātiyo;**

having fed the astute

**Sīlavantettha bhojetvā,**  
and the virtuous here,  
**saññate brahmacārayo.**  
the restrained spiritual practitioners,

**Yā tattha devatā āsum,**  
he should dedicate an offering  
**tāsaṃ dakkhiṇamādise;**  
to the deities there.

**Tā pūjitā pūjayanti,**  
Venerated, they venerate him;  
**mānitā mānayanti naṃ.**  
honored, they honor him.

**Tato naṃ anukampanti,**  
After that they have compassion for him,  
**mātā puttaṃva orasaṃ;**  
like a mother for the child at her breast.

**Devatānukampito poso,**  
A man beloved of the deities  
**sadā bhadraṇi passaṃti.”**  
always sees nice things.”

**Atha kho bhagavā sunidhavassakāre magadhamahāmatte imāhi  
gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.**

When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he got up from his seat and left.

**Tena kho pana samayena sunidhavassakārā  
magadhamahāmattā bhagavantaṃ piṭṭhito piṭṭhito anubandhā  
honti:**

Sunidha and Vassakāra followed behind the Buddha, thinking,

**“yenaṃ samaṇo gotamo dvārena nikkhamissati, taṃ  
gotamadvāraṃ nāma bhavissati.**

“The gate through which the ascetic Gotama departs today shall be named the Gotama Gate.

**Yena titthena gaṅgaṃ nadim tarissati, taṃ gotamatitthaṃ nāma  
bhavissati”ti.**

The ford at which he crosses the Ganges River shall be named the Gotama Ford.”

**Atha kho bhagavā yena dvārena nikkhami, taṃ gotamadvāraṃ  
nāma ahosi.**

Then the gate through which the Buddha departed was named the Gotama Gate.

**Atha kho bhagavā yena gaṅgā nadī tenupasaṅkami.**

Then the Buddha came to the Ganges River.

**Tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā  
kākaṇṭhikā.**

Now at that time the Ganges was full to the brim so a crow could drink from it.

**Appakacce manussā nāvaṃ pariyesanti, appakacce uḷumpaṃ  
pariyesanti, appakacce kullaṃ bandhanti apārā, pārāṃ  
gantukāmā.**

Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft.

**Atha kho bhagavā—seyyathāpi nāma balavā puriso samiñjitaṃ  
vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya; evameva  
—gaṅgāya nadiyā orimaṭṭhā antarahito pārimaṭṭhā paccuṭṭhāsi  
saddhim bhikkhusaṅghena.**

But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

**Addasā kho bhagavā te manusse appekacce nāvaṃ pariyesante  
appekacce uḷumpaṃ pariyesante appekacce kullaṃ bandhante  
apārā pārāṃ gantukāme.**

He saw all those people wanting to cross over.

**Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:**

Knowing the meaning of this, on that occasion the Buddha  
expressed this heartfelt sentiment:

**“Ye taranti aṇṇavaṃ saraṃ,**

“Those who cross a river or stream

**Setuṃ katvāna visajja pallalāni;**

have built a bridge and left the marshes behind.

**Kullañhi jano bandhati,**

While some people are still tying a raft,

**Tiṇṇā medhāvino janā”ti.**

intelligent people have crossed over.”

**Paṭhamabhāṇavāro.**

## **8. Ariyasaccakathā**

*8. Talk on the Noble Truths*

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

Then the Buddha said to Venerable Ānanda,

**“āyāmānanda, yena koṭigāmo tenupasaṅkamissāmā”ti.**

“Come, Ānanda, let’s go to Koṭigāma.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena koṭigāmo tadavasari.**

Then the Buddha together with a large Saṅgha of mendicants arrived at Koṭigāma,

**Tatra sudam̐ bhagavā koṭigāme viharati.**  
and stayed there.

**Tatra kho bhagavā bhikkhū āmantesi:**

There he addressed the mendicants:

**“Catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca.**

“Mendicants, not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time.

**Katamesaṃ catunnaṃ?**

What four?

**Dukkhasa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca.**

The noble truths of suffering,

**Dukkhasamudayassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca.**

the origin of suffering,

**Dukkhanirodhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca.**

the cessation of suffering,

**Dukkhanirodhagāminiyā paṭipadāya, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ mamañceva tumhākañca.**

and the practice that leads to the cessation of suffering.

**Tayidaṃ, bhikkhave, dukkhaṃ ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhasamudayaṃ ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhanirodhaṃ ariyasaccaṃ anubuddhaṃ  
paṭividdhaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ  
anubuddhaṃ paṭividdhaṃ, ucchinnā bhavaṭaṇhā, khīṇā  
bhavanetti, natthi dāni punabbhavo”ti.**

These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Catunnaṃ ariyasaccānaṃ,**

“Because of not truly seeing

**yathābhūtaṃ adassanā;**

the four noble truths,

**Saṃsitaṃ dīghamaddhānaṃ,**

we have transmigrated for a long time

**tāsu tāsveva jātisu.**

from one rebirth to the next.

**Tāni etāni diṭṭhāni,**

But now that these truths have been seen,

**bhavanetti samūhatā;**

the attachment to rebirth is eradicated.

**Ucchinnaṃ mūlaṃ dukkhassa,**

The root of suffering is cut off,



**natthi dāni punabbhavo”ti.**  
now there are no more future lives.”

**Tatrapī sudaṃ bhagavā koṭigāme viharanto etadeva bahulaṃ  
bhikkhūnaṃ dhammiṃ kathaṃ karoti:**

And while staying at Koṭigāma, too, the Buddha often gave this  
Dhamma talk to the mendicants:

**“iti sīlaṃ, iti samādhi, iti paññā.**

“Such is ethics, such is immersion, such is wisdom.

**Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.**

When immersion is imbued with ethics it’s very fruitful and beneficial.

**Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.**

When wisdom is imbued with immersion it’s very fruitful and  
beneficial.

**Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati,  
seyyathidaṃ—**

When the mind is imbued with wisdom it is rightly freed from the  
defilements, namely,

**kāmāsavā, bhavāsavā, avijjāsavā”ti.**

the defilements of sensuality, desire to be reborn, and ignorance.”

## **9. Anāvattidhammasambodhiparāyaṇa**

### **9. The Deaths in Nāḍika**

**Atha kho bhagavā koṭigāme yathābhirantaṃ viharitvā  
āyasmantaṃ ānandaṃ āmantesi:**

When the Buddha had stayed in Koṭigāma as long as he wished, he  
said to Ānanda,

**“āyāmānanda, yena nātikā tenupaṅkamissāmā”ti.**

“Come, Ānanda, let’s go to Nāḍika.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**  
“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nātikā tadavasari.**

Then the Buddha together with a large Saṅgha of mendicants arrived at Nāḍika,

**Tatrapī sudāṃ bhagavā nātike viharati giṇṇakāvasathe.**  
where he stayed in the brick house.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;  
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ  
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

**“sāḷho nāma, bhante, bhikkhu nātike kālaṅkato, tassa kā gati,  
ko abhisamparāyo?**

“Sir, the monk named Sāḷha has passed away in Nāḍika. Where has he been reborn in his next life?

**Nandā nāma, bhante, bhikkhunī nātike kālaṅkatā, tassā kā gati,  
ko abhisamparāyo?**

The nun named Nandā,

**Sudatto nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati,  
ko abhisamparāyo?**

the layman named Sudatta,

**Sujātā nāma, bhante, upāsikā nātike kālaṅkatā, tassā kā gati, ko  
abhisamparāyo?**

and the laywoman named Sujātā have passed away in Nāḍika.  
Where have they been reborn in the next life?

**Kukkuṭo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati,  
ko abhisamparāyo?**

The laymen named Kakkaṭa,

**Kāḷimbo nāma, bhante, upāsako ...pe...**

Kaḷibha,

**nikaṭo nāma, bhante, upāsako ...**

Nikata,

**kaṭissaho nāma, bhante, upāsako ...**

Kaṭissaha,

**tuṭṭho nāma, bhante, upāsako ...**

Tuṭṭha,

**santuṭṭho nāma, bhante, upāsako ...**

Santuṭṭha,

**bhaddo nāma, bhante, upāsako ...**

Bhadda, and

**subhaddo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo”ti?**

Subhadda have passed away in Nāḍika. Where have they been reborn in the next life?”

**“Sāḷho, ānanda, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.**

“Ānanda, the monk Sāḷha had realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

**Nandā, ānanda, bhikkhunī pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayaṃ opapātikā tattha parinibbāyini anāvattidhammā tasmā lokā.**

The nun Nandā had ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

**Sudatto, ānanda, upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayā  
rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ  
āgantvā dukkhassantaṃ karissati.**

The layman Sudatta had ended three fetters, and weakened greed, hate, and delusion. He's a once-returner; he will come back to this world once only, then make an end of suffering.

**Sujātā, ānanda, upāsikā tiṇṇaṃ saṃyojanānaṃ parikkhayā  
sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.**

The laywoman Sujātā had ended three fetters. She's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

**Kukkuṭo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ  
saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī  
anāvattidhammo tasmā lokā.**

The laymen Kakkāṭa,

**Kālīmbo, ānanda, upāsako ...pe...**

Kaḷibha,

**nikāṭo, ānanda, upāsako ...**

Nikāṭa,

**kaṭṭissaho, ānanda, upāsako ...**

Kaṭṭissaha,

**tuṭṭho, ānanda, upāsako ...**

Tuṭṭha,

**santuṭṭho, ānanda, upāsako ...**

Santuṭṭha,

**bhaddo, ānanda, upāsako ...**

Bhadda, and

**subhaddo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ  
saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī  
anāvattidhammo tasmā lokā.**

and Subhadda had ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

**Paropaññāsaṃ, ānanda, nātike upāsakā kālaṅkatā, pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.**

Over fifty laymen in Nāḍika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

**Sādhikā navuti, ānanda, nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.**

More than ninety laymen in Nāḍika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

**Sātirekāni, ānanda, pañcasatāni nātike upāsakā kālaṅkatā, tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.**

In excess of five hundred laymen in Nāḍika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

## **10. Dhammādāsadhammapariyāya**

### *10. The Mirror of the Teaching*

**Anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṃ kareyya.**

It's hardly surprising that a human being should pass away.

**Tasmiṃyeva kālaṅkate tathāgataṃ upasaṅkamtivā etamatthaṃ  
pucchissatha, vihesā hesā, ānanda, tathāgatassa.**

But if you should come and ask me about it each and every time  
someone passes away, that would be a bother for me.

**Tasmātihānanda, dhammādāsaṃ nāma dhammapariyāyaṃ  
desessāmi, yena samannāgato ariyasāvako ākaṅkhamāno  
attanāva attānaṃ byākareyya:**

So Ānanda, I will teach you the explanation of the Dhamma called  
‘the mirror of the teaching’. A noble disciple who has this may  
declare of themselves:

**‘khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo  
khīṇāpāyaduggativinipāto, sotāpannohamasmi  
avinipātadhammo niyato sambodhiparāyaṇo’ti.**

‘I’ve finished with rebirth in hell, the animal realm, and the ghost  
realm. I’ve finished with all places of loss, bad places, the  
underworld. I am a stream-enterer! I’m not liable to be reborn in the  
underworld, and am bound for awakening.’

**Katamo ca so, ānanda, dhammādāso dhammapariyāyo, yena  
samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ  
byākareyya:**

And what is that mirror of the teaching?

**‘khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo  
khīṇāpāyaduggativinipāto, sotāpannohamasmi  
avinipātadhammo niyato sambodhiparāyaṇo’ti?**

**Idhānanda, ariyasāvako buddhe aveccappasādena  
samannāgato hoti:**

It’s when a noble disciple has experiential confidence in the Buddha:

**‘itipi so bhagavā arahaṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Dhamme aveccappasādena samannāgato hoti:**

They have experiential confidence in the teaching:

**‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī’ti.**

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

**Saṅghe aveccappasādena samannāgato hoti:**

They have experiential confidence in the Saṅgha:

**‘suppaṭipanno bhagavato sāvakaśaṅgho, ujuppaṭipanno bhagavato sāvakaśaṅgho, ñāyappaṭipanno bhagavato sāvakaśaṅgho, sāmīcippaṭipanno bhagavato sāvakaśaṅgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā’ti.**

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

**Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujissehi viññūpasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.**

And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

**Ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:**

This is that mirror of the teaching.”

**‘khīṇanirayomhi khīṇatiracchānayani khīṇapettivisayo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo’”ti.**

**Tatrapī sudāṃ bhagavā nātike viharanto giṇṇakāvasathe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:**

And while staying there in Nāḍika the Buddha often gave this Dhamma talk to the mendicants:

**“Iti sīlaṃ iti samādhi iti paññā.**

“Such is ethics, such is immersion, such is wisdom.

**Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.**

When immersion is imbued with ethics it’s very fruitful and beneficial.

**Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.**

When wisdom is imbued with immersion it’s very fruitful and beneficial.

**Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—**

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

**kāmāsavā, bhavāsavā, avijjāsavā”ti.**

the defilements of sensuality, desire to be reborn, and ignorance.”

(...)

**Atha kho bhagavā nātike yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:**



When the Buddha had stayed in Nāḍika as long as he wished, he addressed Venerable Ānanda,

**“āyāmānanda, yena vesālī tenupasaṅkamissāmā”ti.**

“Come, Ānanda, let’s go to Vesālī.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena vesālī tadavasari.**

Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī,

**Tatra sudarṃ bhagavā vesāliyaṃ viharati ambapālivanē.**

where he stayed in Ambapālī’s mango grove.

**Tatra kho bhagavā bhikkhū āmantesi:**

There the Buddha addressed the mendicants:

**“Sato, bhikkhave, bhikkhu vihareyya sampajāno,**

“Mendicants, a mendicant should live mindful and aware.

**ayaṃ vo amhākaṃ anusāsanī.**

This is my instruction to you.

**Kathaṅca, bhikkhave, bhikkhu sato hoti?**

And how is a mendicant mindful?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

It’s when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

**Vedanāsu vedanānupassī ...pe...**

They meditate observing an aspect of feelings ...

**citte cittānupassī ...pe...**

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā  
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Evaṃ kho, bhikkhave, bhikkhu sato hoti.**

That's how a mendicant is mindful.

**Kathaṇca, bhikkhave, bhikkhu sampajāno hoti?**

And how is a mendicant aware?

**Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī  
hoti, ālokite vilokite sampajānakārī hoti, samiñjite pasārite  
sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī  
hoti, asite pīte khāyite sāyite sampajānakārī hoti,  
uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne  
sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.**

It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

**Evaṃ kho, bhikkhave, bhikkhu sampajāno hoti.**

That's how a mendicant is aware.

**Sato, bhikkhave, bhikkhu vihareyya sampajāno,**

A mendicant should live mindful and aware.

**ayaṃ vo amhākaṃ anusāsanī”ti.**

This is my instruction to you.”

## **11. Ambapālīgaṇikā**

### *11. Ambapālī the Courtesan*

**Assosi kho ambapālī gaṇikā: “bhagavā kira vesāliṃ anuppatto vesāliyaṃ viharati mayhaṃ ambavane”ti.**

Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove.

**Atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyaṃ niyyāsi. Yena sako ārāmo tena pāyāsi.**

She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park.

**Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.**

She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side.

**Ekamantaṃ nisinnaṃ kho ambapālīṃ gaṇikaṃ bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī.**

The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

**Atha kho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etadavoca:**

Then she said to the Buddha,

**“adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.**

“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.”

**Adhivāsesī bhagavā tuṇhībhāvena.**

The Buddha consented in silence.

**Atha kho ambapālī gaṇikā bhagavato adhivāsanam veditvā uṭṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.**

Then, knowing that the Buddha had consented, Ambapālī got up from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

**Assosum kho vesālikā licchavī: “bhagavā kira vesālīm anupatto vesāliyam viharati ambapālivanē”ti.**

The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī’s mango grove.

**Atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddam bhaddam yānam abhiruhitvā bhaddehi bhaddehi yānehi vesāliyaṃ niyyimsu.**

They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī.

**Tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkāṛā, ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkāṛā, ekacce licchavī lohitaṃ honti lohitaṇṇā lohitaṇṇā lohitaṇṇā lohitaṇṇā, ekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkāṛā.**

Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

**Atha kho ambapālī gaṇikā daharānam daharānam licchavīnam akkhena akkham cakkena cakkam yugena yugam paṭivaṭṭesi.**

Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke.

**Atha kho te licchavī ambapālīm gaṇikam etadavocum:**

The Licchavis said to her,

**“kim, je ambapāli, daharānam daharānam licchavīnam akkhena akkham cakkena cakkam yugena yugam paṭivaṭṭesi”ti?**

“What the hell, Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?”

**“Tathā hi pana me, ayyaputtā, bhagavā nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.**

“Well, my lords, it’s because I’ve invited the Buddha for tomorrow’s meal together with the mendicant Saṅgha.”

**“Dehi, je ambapāli, etaṃ bhattaṃ sataśahassenā”ti.**

“Girl, give us that meal for a hundred thousand!”

**“Sacepi me, ayyaputtā, vesālīṃ sāhāraṃ dassatha, evamaḥaṃ taṃ bhattaṃ na dassāmī”ti.**

“My lords, even if you were to give me Vesālī with her fiefdoms, I still wouldn’t give that meal to you.”

**Atha kho te licchavī aṅgulīṃ phoṭṭesum:**

Then the Licchavis snapped their fingers, saying,

**“jitaṃha vata bho ambakāya, jitaṃha vata bho ambakāyā”ti.**

“We’ve been beaten by the mango-matron! We’ve been beaten by the mango-matron!”

**Atha kho te licchavī yena ambapālivanam tena pāyimsu.**

Then they continued on to Ambapālī’s grove.

**Addasā kho bhagavā te licchavī dūratova āgacchante.**

The Buddha saw them coming off in the distance,

**Disvāna bhikkhū āmantesi:**

and addressed the mendicants:

**“yesaṃ, bhikkhave, bhikkhūnaṃ devā tāvatimsā adiṭṭhapubbā, oloketha, bhikkhave, licchavipariśaṃ;**

“Any of the mendicants who’ve never seen the gods of the Thirty-Three, just have a look at the assembly of Licchavis.

**apaloketha, bhikkhave, licchaviparisam;**

See the assembly of Licchavis,

**upasaṃharatha, bhikkhave, licchaviparisam—**

check them out:

**tāvatimsasadisan”ti.**

they’re just like the Thirty-Three!”

**Atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā,  
yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamimsu;  
upasaṅkamtvā bhagavantam abhivādetvā ekamantaṃ  
nisīdimsu.**

The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side,

**Ekamantaṃ nisinne kho te licchavī bhagavā dhammiyā kathāya  
sandassesi samādapesi samuttejesi sampahaṃsesi.**

and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

**Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā  
samādapitā samuttejitā sampahaṃsitā bhagavantam  
etadavocum:**

Then they said to the Buddha,

**“adhivāsetu no, bhante, bhagavā svātanāya bhattam saddhim  
bhikkhusaṅghenā”ti.**

“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from us.”

**Atha kho bhagavā te licchavī etadavoca:**

Then the Buddha said to the Licchavis,

**“adhivutthaṃ kho me, licchavī, svātanāya ambapāliyā gaṇikāya  
bhattan”ti.**

“I have already accepted tomorrow’s meal from Ambapālī the courtesan.”

**Atha kho te licchavī aṅguliṃ phoṭesum̐:**

Then the Licchavis snapped their fingers, saying,

**“jītamha vata bho ambakāya, jītamha vata bho ambakāyā”ti.**

“We’ve been beaten by the mango-matron! We’ve been beaten by the mango-matron!”

**Atha kho te licchavī bhagavato bhāsitam̐ abhinanditvā  
anumoditvā uṭṭhāyāsanaṃ bhagavantam̐ abhivādetvā  
padakkhiṇam̐ katvā pakkamimsu.**

And then those Licchavis approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

**Atha kho ambapālī gaṇikā tassā rattiyā accayena sake ārāme  
paṇītam̐ khādanīyam̐ bhojanīyam̐ paṭiyādāpetvā bhagavato  
kālam̐ ārocāpesi:**

And when the night had passed Ambapālī had a variety of delicious foods prepared in her own park. Then she had the Buddha informed of the time, saying,

**“kālo, bhante, niṭṭhitam̐ bhattan”ti.**

“Sir, it’s time. The meal is ready.”

**Atha kho bhagavā pubbaṇhasamayam̐ nivāsetvā  
pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena ambapāliyā  
gaṇikāya nivesanam̐ tenupasaṅkami; upasaṅkamtvā paññatte  
āsane nisīdi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat on the seat spread out.

**Atha kho ambapālī gaṇikā buddhappamukhaṃ  
bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā  
santappesi sampavāresi.**

Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with a variety of delicious foods.

**Atha kho ambapālī gaṇikā bhagavantaṃ bhuttāviṃ  
onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ  
nisīdi.**

When the Buddha had eaten and washed his hands and bowl,  
Ambapālī took a low seat, sat to one side,

**Ekamantaṃ nisinnā kho ambapālī gaṇikā bhagavantaṃ  
etadavoca:**

and said to the Buddha,

**“imāhaṃ, bhante, ārāmaṃ buddhappamukhassa  
bhikkhusaṅghassa dammī”ti.**

“Sir, I present this park to the mendicant Saṅgha headed by the Buddha.”

**Paṭiggahesi bhagavā ārāmaṃ.**

The Buddha accepted the park.

**Atha kho bhagavā ambapāliṃ gaṇikaṃ dhammiyā kathāya  
sandassetvā samādapetvā samuttejetvā sampahaṃsetvā  
uṭṭhāyāsanaṃ pakkāmi.**

Then the Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk, after which he got up from his seat and left.

**Tatrapī sudaṃ bhagavā vesāliyaṃ viharanto ambapālivane  
etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:**

And while staying at Vesālī, too, the Buddha often gave this Dhamma talk to the mendicants:



**“iti sīlaṃ, iti samādhi, iti paññā.**

“Such is ethics, such is immersion, such is wisdom.

**Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.**

When immersion is imbued with ethics it’s very fruitful and beneficial.

**Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.**

When wisdom is imbued with immersion it’s very fruitful and beneficial.

**Paññāparibhāvitam cittam sammadeva āsavehi vimuccati, seyyathidaṃ—**

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

**kāmāsavā, bhavāsavā, avijjāsavā”ti.**

the defilements of sensuality, desire to be reborn, and ignorance.”

## **12. Veḷuvagāmaṃavassūpagamana**

### *12. Commencing the Rains at Beluva*

**Atha kho bhagavā ambapālivane yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:**

When the Buddha had stayed in Ambapālī’s grove as long as he wished, he addressed Venerable Ānanda,

**“āyā mānanda, yena veḷuvagāmaṃko tenupasaṅkamissāmā”ti.**

“Come, Ānanda, let’s go to the little village of Beluva.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena veḷuvagāmaṃko tadavasari.**

Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva,

**Tatra sudamṃ bhagavā veḷuvagāmake viharati.**

and stayed there.

**Tatra kho bhagavā bhikkhū āmantesi:**

There the Buddha addressed the mendicants:

**“etha tumhe, bhikkhave, samantā vesāliṃ yathāmittaṃ  
yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha.**

“Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī.

**Ahaṃ pana idheva veḷuvagāmake vassaṃ upagacchāmī”ti.**

I’ll commence the rainy season residence right here in the little village of Beluva.”

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā samantā  
vesāliṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ  
vassaṃ upagacchiṃsu.**

“Yes, sir,” those mendicants replied. They did as the Buddha said,

**Bhagavā pana tattheva veḷuvagāmake vassaṃ upagacchi.**

while the Buddha commenced the rainy season residence right there in the little village of Beluva.

**Atha kho bhagavato vassūpagatassa kharo ābādho uppajji,  
bālāhā vedanā vattanti māraṇantikā.**

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death.

**Tā sudaṃ bhagavā sato sampajāno adhivāsesi avihaññaṃ.**

But he endured with mindfulness and situational awareness, without worrying.

**Atha kho bhagavato etadahosi:**

Then it occurred to the Buddha,

**“na kho metaṃ patirūpaṃ, yvāhaṃ anāmantetvā upaṭṭhāke  
anapaloketvā bhikkhusaṅghaṃ parinibbāyeyyaṃ.**

“It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha.

**Yannūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipañāmetvā  
jīvitasañkhāraṃ adhiṭṭhāya vihareyyan”ti.**

Why don’t I forcefully suppress this illness, stabilize the life force, and live on?”

**Atha kho bhagavā taṃ ābādhaṃ vīriyena paṭipañāmetvā  
jīvitasañkhāraṃ adhiṭṭhāya vihāsi.**

So that is what he did.

**Atha kho bhagavato so ābādho paṭippassambhi.**

Then the Buddha’s illness died down.

**Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaññā vihārā  
nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi.**

Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;  
upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ  
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

**“diṭṭho me, bhante, bhagavato phāsu; diṭṭhaṃ me, bhante,  
bhagavato khamanīyaṃ, api ca me, bhante, madhurakajāto viya  
kāyo.**

“Sir, it’s fantastic that the Buddha is comfortable and well.

**Disāpi me na pakkhāyanti;**

Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren’t clear to me.

**dhammāpi maṃ na paṭibhanti bhagavato gelaṇṇena, api ca me, bhante, ahosi kācideva assāsamattā:**

Still, at least I was consoled by the thought that

**‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṃ ārabha kiñcideva udāharatī’”ti.**

the Buddha won’t become fully extinguished without making some statement regarding the Saṅgha of mendicants.”

**“Kiṃ paṇānanda, bhikkhusaṅgho mayi paccāsīsatī?**

“But what could the mendicant Saṅgha expect from me, Ānanda?

**Desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā.**

I’ve taught the Dhamma without making any distinction between secret and public teachings.

**Natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi.**

The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings.

**Yassa nūna, ānanda, evamassa:**

If there’s anyone who thinks:

**‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā, so nūna, ānanda, bhikkhusaṅghaṃ ārabha kiñcideva udāhareyya.**

‘I’ll take charge of the Saṅgha of mendicants,’ or ‘the Saṅgha of mendicants is meant for me,’ let them make a statement regarding the Saṅgha.

**Tathāgatassa kho, ānanda, na evaṃ hoti:**

But the Realized One doesn’t think like this,

**‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā.**

**Sakiṃ, ānanda, tathāgato bhikkhusaṅghaṃ ārabha kiñcideva udāharissati.**

so why should he make some statement regarding the Saṅgha?

**Ahaṃ kho paṇānanda, etarahi jiṇṇo vuddho mahallako  
addhagato vayo anuppatto.**

I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life.

**Āsītiko me vayo vattati.**

I'm currently eighty years old.

**Seyyathāpi, ānanda, jajjarasakaṭaṃ veṭhamissakena yāpeti;**

Just as a decrepit cart keeps going by relying on straps,

**evameva kho, ānanda, veṭhamissakena maññe tathāgatassa  
kāyo yāpeti.**

in the same way, the Realized One's body keeps going by relying on straps, or so you'd think.

**Yasmiṃ, ānanda, samaye tathāgato sabbanimittānaṃ  
amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ  
cetosamādhim upasampajja viharati, phāsutaro, ānanda,  
tasmiṃ samaye tathāgatassa kāyo hoti.**

Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

**Tasmātihānanda, attadīpā viharatha attasaraṇā anaññasaraṇā,  
dhammadīpā dhammasaraṇā anaññasaraṇā.**

So Ānanda, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

**Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo  
anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?**

And how does a mendicant do this?

**Idhānanda, bhikkhu kāye kāyānupassī viharati atāpī sampajāno  
satimā, vineyya loke abhijjhādomanassaṃ.**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**Vedanāsu ...pe...**

They meditate observing an aspect of feelings ...

**citte ...pe...**

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,  
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo  
anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.**

That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

**Ye hi keci, ānanda, etarahi vā mama vā accayena attadīpā  
viharissanti attasaraṇā anaññasaraṇā, dhammadīpā  
dhammasaraṇā anaññasaraṇā, tamatagge me te, ānanda,  
bhikkhū bhavissanti ye keci sikkhākāmā”ti.**

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”

**Dutiyabhāṇavāro.**

### **13. Nimittobhāṣakathā**

#### *13. An Obvious Hint*

**Atha kho bhagavā pubbaṇhasamayam nivāsetvā  
pattacīvaramādāya vesālīm piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

**Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi:**

Then, after the meal, on his return from alms-round, he addressed Venerable Ānanda:

**“gaṇhāhi, ānanda, nisīdanaṃ,**

“Ānanda, get your sitting cloth.

**yena cāpālaṃ cetiyaṃ tenupasaṅkamissāma divā vihārāyā”ti.**

Let’s go to the Cāpāla shrine for the day’s meditation.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā**

**nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.**

“Yes, sir,” replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

**Atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami;**

**upasaṅkamitvā paññatte āsane nisīdi.**

Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out.

**Āyasmāpi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.**

Ānanda bowed to the Buddha and sat down to one side.

**Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā**

**etadavoca:**

The Buddha said to him:

**“ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ,**

**ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ**

**cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ**

**sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.**

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely.

**Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappam̐ vā tiṭṭheyya kappāvasesam̐ vā.**

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

**Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappam̐ vā tiṭṭheyya kappāvasesam̐ vā”ti.**

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

**Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum̐;**  
But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign.

**na bhagavantam̐ yāci:**

He didn’t beg the Buddha:

**“tiṭṭhatu, bhante, bhagavā kappam̐, tiṭṭhatu sugato kappam̐ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti, yathā tam̐ mārena pariyuṭṭhitacitto.**

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

**Dutiyampi kho bhagavā ...pe...**

For a second time ...



**tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

And for a third time, the Buddha said to Ānanda:

**“ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ,  
ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ  
cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ  
sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.**

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba, Bahuputta, Sārandada, and Cāpāla shrines are all lovely.

**Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā  
yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so  
ākaṅkhamāno kappamā vā tiṭṭheyya kappāvasesam vā.**

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon, or what’s left of it.

**Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā  
yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so  
ākaṅkhamāno, ānanda, tathāgato kappamā vā tiṭṭheyya  
kappāvasesam vā”ti.**

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon, or what’s left of it.”

**Evampi kho āyasmā ānando bhagavatā oḷārike nimitte  
kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum;**

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign.

**na bhagavantaṃ yāci:**

He didn’t beg the Buddha:

**“tiṭṭhatu, bhante, bhagavā kappamā, tiṭṭhatu sugato kappamā  
bahujanahitāya bahujanasukhāya lokānukampāya atthāya**

**hitāya sukhāya devamanussānan”ti, yathā taṃ mārena  
pariyuṭṭhitacitto.**

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

Then the Buddha got up and said to Venerable Ānanda,

**“gaccha tvaṃ, ānanda,**

“Go now, Ānanda,

**yassadāni kālaṃ maññasī”ti.**

at your convenience.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā  
uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā  
avidūre aññatarasmim̐ rukkhamūle nisīdi.**

“Yes, sir,” replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

## **14. Mārayācanakathā**

### **14. The Appeal of Māra**

**Atha kho māro pāpimā acirapakkante āyasmante ānande yena  
bhagavā tenupasaṅkami; upasaṅkamtivā ekamantaṃ aṭṭhāsi.**

**Ekamantaṃ ṭhito kho māro pāpimā bhagavantaṃ etadavoca:**

And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

**“parinibbātu dāni, bhante, bhagavā, parinibbātu sugato,  
parinibbānakālo dāni, bhante, bhagavato.**

“Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

**Bhāsītā kho panesā, bhante, bhagavatā vācā:**

Sir, you once made this statement:

**‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na  
sāvakā bhavissanti viyattā vinītā visāradā bahussutā  
dhammadharā dhammānudhammappaṭipannā  
sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ  
uggahetvā ācikkhissanti desessanti paññapessanti  
paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,  
uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ  
niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ti.**

‘Wicked One, I will not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they’ve learned their tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.’

**Etarahi kho pana, bhante, bhikkhū bhagavato sāvakā viyattā  
vinītā visāradā bahussutā dhammadharā  
dhammānudhammappaṭipannā sāmīcippaṭipannā  
anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti  
desenti paññapenti paṭṭhapenti vivaranti vibhajanti  
uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena  
suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.**

Today you do have such monk disciples.

**Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato,  
parinibbānakālo dāni, bhante, bhagavato.**

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha

to become fully extinguished.

**Bhāsītā kho panesā, bhante, bhagavatā vācā:**

Sir, you once made this statement:

**‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo  
na sāvīkā bhavissanti viyattā vinītā visāradā bahussutā  
dhammadharā dhammānudhammappaṭipannā  
sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ  
uggahetvā ācikkhissanti desessanti paññapessanti  
paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,  
uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ  
niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti’ti.**

‘Wicked One, I will not become fully extinguished until I have nun  
disciples who are competent, educated, assured, learned ...’

**Etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvīkā viyattā  
vinītā visāradā bahussutā dhammadharā  
dhammānudhammappaṭipannā sāmīcippaṭipannā  
anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti  
desenti paññapenti paṭṭhapenti vivaranti vibhajanti  
uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena  
suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.**

Today you do have such nun disciples.

**Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato,  
parinibbānakālo dāni, bhante, bhagavato.**

May the Blessed One now become fully extinguished! May the Holy  
One now become fully extinguished! Now is the time for the Buddha  
to become fully extinguished.

**Bhāsītā kho panesā, bhante, bhagavatā vācā:**

Sir, you once made this statement:

**‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na  
sāvakā bhavissanti viyattā vinītā visāradā bahussutā  
dhammadharā dhammānudhammappaṭipannā**

**sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ  
uggahetvā ācikkhissanti desessanti paññapessanti  
paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,  
uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ  
niggahetvā sappāṭihāriyaṃ dhammaṃ desessantī’ti.**

‘Wicked One, I will not become fully extinguished until I have layman disciples who are competent, educated, assured, learned ...’

**Etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā  
vinītā visāradā bahussutā dhammadharā  
dhammānudhammappaṭipannā sāmīcippaṭipannā  
anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti  
desenti paññapenti paṭṭhapenti vivaranti vibhajanti  
uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena  
suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.**  
Today you do have such layman disciples.

**Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato,  
parinibbānakālo dāni, bhante, bhagavato.**

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

**Bhāsītā kho panesā, bhante, bhagavatā vācā:**

Sir, you once made this statement:

**‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na  
sāvikā bhavissanti viyattā vinītā visāradā bahussutā  
dhammadharā dhammānudhammappaṭipannā  
sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ  
uggahetvā ācikkhissanti desessanti paññapessanti  
paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,  
uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ  
niggahetvā sappāṭihāriyaṃ dhammaṃ desessantī’ti.**

‘Wicked One, I will not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned

...'

**Etarahi kho pana, bhante, upāsikā bhagavato sāvikā viyattā  
vinītā visāradā bahussutā dhammadharā  
dhammānudhammappaṭipannā sāmīcippaṭipannā  
anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti  
desenti paññapenti paṭṭhapenti vivaranti vibhajanti  
uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena  
suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.**  
Today you do have such laywoman disciples.

**Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato,  
parinibbānakālo dāni, bhante, bhagavato.**  
May the Blessed One now become fully extinguished! May the Holy  
One now become fully extinguished! Now is the time for the Buddha  
to become fully extinguished.

**Bhāsitā kho panesā, bhante, bhagavatā vācā:**  
Sir, you once made this statement:

**‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ  
brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ  
bāhujaññaṃ puthubhūtaṃ yāva devamanussehi  
suppakāsitaṃ’ti.**  
‘Wicked One, I will not become fully extinguished until my spiritual  
life is successful and prosperous, extensive, popular, widespread,  
and well proclaimed wherever there are gods and humans.’

**Etarahi kho pana, bhante, bhagavato brahmacariyaṃ  
iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ,  
yāva devamanussehi suppakāsitaṃ.**  
Today your spiritual life is successful and prosperous, extensive,  
popular, widespread, and well proclaimed wherever there are gods  
and humans.

**Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato,  
parinibbānakālo dāni, bhante, bhagavato”ti.**

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

**Evaṃ vutte, bhagavā māraṃ pāpimantaṃ etadavoca:**

When this was said, the Buddha said to Māra,

**“appossukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati.**

“Relax, Wicked One. The final extinguishment of the Realized One will be soon.

**Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī”ti.**

Three months from now the Realized One will finally be extinguished.”

## **15. Āyusaṅkhāraossajjana**

### *15. Surrendering the Life Force*

**Atha kho bhagavā cāpāle cetiye sato sampajāno āyusaṅkhāraṃ ossaji.**

So at the Cāpāla tree shrine the Buddha, mindful and aware, surrendered the life force.

**Ossaṭṭhe ca bhagavatā āyusaṅkhāre mahābhūmicālo ahosi bhiṃsanako salomahaṃso, devadundubhiyo ca phaliṃsu.**

When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

**Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:**

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

**“Tulamātulañca sambhavaṃ,**

“Weighing up the incomparable against an extension of life,

**Bhavaśaṅkhāramavassaji muni;**  
the sage surrendered the life force.

**Ajjhattarato samāhito,**  
Happy inside, serene,

**Abhindi kavacamivattasambhavan”ti.**  
he burst out of this self-made chain like a suit of armor.”

## **16. Mahābhūmicālahetu**

### *16. The Causes of Earthquakes*

**Atha kho āyasmato ānandassa etadahosi:**

Then Venerable Ānanda thought,

**“acchariyaṃ vata bho, abbhutaṃ vata bho, mahā vatāyaṃ  
bhūmicālo;**

“How incredible, how amazing! That was a really big earthquake!

**sumahā vatāyaṃ bhūmicālo bhiṃsanako salomahaṃso;  
devadundubhiyo ca phaliṃsu.**

That was really a very big earthquake; awe-inspiring and hair-raising,  
and thunder cracked the sky!

**Ko nu kho hetu ko paccayo mahato bhūmicālassa  
pātubhāvāyā”ti?**

What’s the cause, what’s the reason for a great earthquake?”

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami,**

Then Venerable Ānanda went up to the Buddha,

**upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi,**  
bowed, sat down to one side,

**ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ  
etadavoca:**

and said to him,

**“acchariyaṃ, bhante, abbhutaṃ, bhante.**



“How incredible, sir, how amazing!

**Mahā vatāyaṃ, bhante, bhūmicālo;**

That was a really big earthquake!

**sumahā vatāyaṃ, bhante, bhūmicālo bhirisanako**

**salomahaṃso; devadundubhiyo ca phaliṃsu.**

That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!

**Ko nu kho, bhante, hetu ko paccayo mahato bhūmicālassa pātubhāvāya”ti?**

What’s the cause, what’s the reason for a great earthquake?”

**“Aṭṭha kho ime, ānanda, hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.**

“Ānanda, there are these eight causes and reasons for a great earthquake.

**Katame aṭṭha?**

What eight?

**Ayaṃ, ānanda, mahāpathavī udake patiṭṭhitā, udakaṃ vāte patiṭṭhitaṃ, vāto ākāsaṭṭho. Hoti kho so, ānanda, samayo, yaṃ mahāvātā vāyanti. Mahāvātā vāyantā udakaṃ kampenti.**

**Udakaṃ kampitaṃ pathaviṃ kampeti.**

This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth.

**Ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.**

This is the first cause and reason for a great earthquake.

**Puna caparaṃ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhiṃ cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā pathavīsaññā bhāvitā hoti, appamāṇā āposaññā. So**

**imaṃ pathaviṃ kampeti saṅkampeti sampakampeti  
sampavedheti.**

Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They've developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble.

**Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa  
pātubhāvāya.**

This is the second cause and reason for a great earthquake.

**Puna caparaṃ, ānanda, yadā bodhisatto tusitakāyā cavitvā sato  
sampajāno mātukucchiṃ okkamati, tadāyaṃ pathavī kampati  
saṅkampati sampakampati sampavedhati.**

Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he's conceived in his mother's belly, mindful and aware. Then the earth shakes and rocks and trembles.

**Ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa  
pātubhāvāya.**

This is the third cause and reason for a great earthquake.

**Puna caparaṃ, ānanda, yadā bodhisatto sato sampajāno  
mātukucchismā nikkhamati, tadāyaṃ pathavī kampati  
saṅkampati sampakampati sampavedhati.**

Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles.

**Ayaṃ catuttho hetu catuttho paccayo mahato bhūmicālassa  
pātubhāvāya.**

This is the fourth cause and reason for a great earthquake.

**Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ  
sammāsambodhiṃ abhisambujjhati, tadāyaṃ pathavī kampati  
saṅkampati sampakampati sampavedhati.**

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles.

**Ayaṃ pañcamo hetu pañcamo paccayo mahato bhūmicālassa pātubhāvāya.**

This is the fifth cause and reason for a great earthquake.

**Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti, tadāyaṃ pathavī kampaṭi saṅkampaṭi sampakampaṭi sampavedhati.**

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles.

**Ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.**

This is the sixth cause and reason for a great earthquake.

**Puna caparaṃ, ānanda, yadā tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati, tadāyaṃ pathavī kampaṭi saṅkampaṭi sampakampaṭi sampavedhati.**

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles.

**Ayaṃ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.**

This is the seventh cause and reason for a great earthquake.

**Puna caparaṃ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṃ pathavī kampaṭi saṅkampaṭi sampakampaṭi sampavedhati.**

Furthermore, when the Realized One becomes fully extinguished through the natural principle of extinguishment, without anything left over, the earth shakes and rocks and trembles.

**Ayaṃ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya.**

This is the eighth cause and reason for a great earthquake.

**Ime kho, ānanda, aṭṭha hetū, aṭṭha paccayā mahato  
bhūmicālassa pātubhāvāya.**

These are the eight causes and reasons for a great earthquake.

## **17. Aṭṭhapaṇṇāsā**

### **17. Eight Assemblies**

**Aṭṭha kho imā, ānanda, paṇṇāsā.**

There are, Ānanda, these eight assemblies.

**Katamā aṭṭha?**

What eight?

**Khattiyapaṇṇāsā, brāhmaṇapaṇṇāsā, gahapatipaṇṇāsā, samaṇapaṇṇāsā,  
cātumahārājikapaṇṇāsā, tāvatimsapaṇṇāsā, mārapaṇṇāsā,  
brahmapaṇṇāsā.**

The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the Four Great Kings. An assembly of the gods of the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

**Abhijānāmi kho paṇāhaṃ, ānanda, anekasataṃ khattiyapaṇṇāsaṃ  
upasaṅkamitā.**

I recall having approached an assembly of hundreds of aristocrats.

**Tatrapī mayā sannisinnaṃ pubbañceva sallapitaṃ pubbañca  
sākaṃ ca samāpajjitaṃ pubbañca.**

There I used to sit with them, converse, and engage in discussion.

**Tattha yādisako tesaṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo  
hoti. Yādisako tesaṃ saro hoti, tādisako mayhaṃ saro hoti.**

And my appearance and voice became just like theirs.

**Dhammiyā kathāya sandassemi samādapemi samuttejemi  
sappahāṃsemi.**

I educated, encouraged, fired up, and inspired them with a Dhamma talk.

**Bhāsamānañca maṃ na jānanti:**

But when I spoke they didn't know:

**‘ko nu kho ayaṃ bhāsatī devo vā manusso vā’ti?**

‘Who is this that speaks? Is it a god or a human?’

**Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā  
sampahaṃsetvā antaradhāyāmi.**

And when my Dhamma talk was finished I vanished.

**Antarahitañca maṃ na jānanti:**

But when I vanished they didn't know:

**‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti?**

‘Who was that who vanished? Was it a god or a human?’

**Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ  
brāhmaṇapaṇḍitaṃ ...pe...**

I recall having approached an assembly of hundreds of brahmins ...

**gahapatipaṇḍitaṃ ...**

householders ...

**samaṇapaṇḍitaṃ ...**

ascetics ...

**cātumahārājikapaṇḍitaṃ ...**

the gods of the Four Great Kings ...

**tāvatisapaṇḍitaṃ ...**

the gods of the Thirty-Three ...

**mārapaṇḍitaṃ ...**

Māras ...

**brahmapaṇḍitaṃ upasaṅkamitā.**

Brahmās.

**Tatrapī mayā sannisinnaṃ pubbañceva sallapitaṃ pubbañca  
sākacchā ca samāpajjitaṃ pubbā.**

There too I used to sit with them, converse, and engage in discussion.

**Tattha yādisako tesaṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti.**

And my appearance and voice became just like theirs.

**Yādisako tesaṃ saro hoti, tādisako mayhaṃ saro hoti.**

**Dhammiyā kathāya sandassesemi samādapemi samuttejemi sampahaṃsemi.**

I educated, encouraged, fired up, and inspired them with a Dhamma talk.

**Bhāsamānañca maṃ na jānanti:**

But when I spoke they didn't know:

**‘ko nu kho ayaṃ bhāsati devo vā manusso vā’ti?**

‘Who is this that speaks? Is it a god or a human?’

**Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi.**

And when my Dhamma talk was finished I vanished.

**Antarahitañca maṃ na jānanti:**

But when I vanished they didn't know:

**‘ko nu kho ayaṃ antarahito devo vā manusso vā’ti?**

‘Who was that who vanished? Was it a god or a human?’

**Imā kho, ānanda, aṭṭha parisā.**

These are the eight assemblies.

## **18. Aṭṭhaabhibhāyatana**

### *18. Eight Dimensions of Mastery*

**Aṭṭha kho imāni, ānanda, abhibhāyatanāni.**

Ānanda, there are these eight dimensions of mastery.

**Katamāni aṭṭha?**

What eight?

**Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni  
suvaṇṇadubbaṇṇāni.**

Perceiving form internally, someone sees visions externally, limited,  
both pretty and ugly.

**‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ paṭhamaṃ abhibhāyatanam.**

This is the first dimension of mastery.

**Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni  
suvaṇṇadubbaṇṇāni.**

Perceiving form internally, someone sees visions externally, limitless,  
both pretty and ugly.

**‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ dutiyaṃ abhibhāyatanam.**

This is the second dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni  
suvaṇṇadubbaṇṇāni.**

Not perceiving form internally, someone sees visions externally,  
limited, both pretty and ugly.

**‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ tatiyaṃ abhibhāyatanam.**

This is the third dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni  
suvaṇṇadubbaṇṇāni.**

Not perceiving form internally, someone sees visions externally,  
limitless, both pretty and ugly.

**‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ catutthaṃ abhibhāyatanam.**

This is the fourth dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni  
nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are blue, with blue color, blue hue, and blue tint.

**Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇam  
nīlanidassanam nīlanibhāsam. Seyyathā vā pana taṃ vattham  
bārāṇaseyyakaṃ ubhatobhāgavimaṭṭham nīlaṃ nīlavaṇṇam  
nīlanidassanam nīlanibhāsam.**

They’re like a flax flower that’s blue, with blue color, blue hue, and blue tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, blue, with blue color, blue hue, and blue tint.

**Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.**

In the same way, not perceiving form internally, someone sees visions externally, blue, with blue color, blue hue, and blue tint.

**‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ pañcamaṃ abhibhāyatanam.**

This is the fifth dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni  
pītavaṇṇāni pītanidassanāni pītanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

**Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇam  
pītanidassanam pītanibhāsam. Seyyathā vā pana taṃ vattham  
bārāṇaseyyakaṃ ubhatobhāgavimaṭṭham pītaṃ pītavaṇṇam  
pītanidassanam pītanibhāsam.**



They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bāraṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

**Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.**

In the same way, not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

**‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.**

This is the sixth dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḱāni lohitaḱavaṇṇāni lohitaḱanidassanāni lohitaḱanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

**Seyyathāpi nāma bandhujīvakapupphaṃ lohitaḱaṃ lohitaḱavaṇṇaṃ lohitaḱanidassanaṃ lohitaḱanibhāsaṃ.**

**Seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ lohitaḱaṃ lohitaḱavaṇṇaṃ lohitaḱanidassanaṃ lohitaḱanibhāsaṃ.**

They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bāraṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

**Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḱāni lohitaḱavaṇṇāni lohitaḱanidassanāni lohitaḱanibhāsāni.**

In the same way, not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

**‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ sattamaṃ abhibhāyatanam.**

This is the seventh dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni  
odātavaṇṇāni odātanidassanāni odātanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

**Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā  
odātanidassanā odātanibhāsā. Seyyathā vā pana taṃ vatthaṃ  
bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ  
odātanidassanaṃ odātanibhāsaṃ.**

They're like the morning star that's white, with white color, white hue, and white tint. Or a cloth from Bārāṇasī that's smoothed on both sides, white, with white color, white hue, and white tint.

**Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.**

In the same way, not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

**‘Tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ aṭṭhamaṃ abhibhāyatanam.**

This is the eighth dimension of mastery.

**Imāni kho, ānanda, aṭṭha abhibhāyatanāni.**

These are the eight dimensions of mastery.

## **19. Aṭṭhavimokkha**

### **19. *The Eight Liberations***

**Aṭṭha kho ime, ānanda, vimokkhā.**

Ānanda, there are these eight liberations.

**Katame aṭṭha?**

What eight?

**Rūpī rūpāni passati,**

Having physical form, they see visions.

**ayaṃ paṭhamo vimokkho.**

This is the first liberation.

**Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati,**

Not perceiving form internally, they see visions externally.

**ayaṃ dutiyo vimokkho.**

This is the second liberation.

**Subhanteva adhimutto hoti,**

They're focused only on beauty.

**ayaṃ tatiyo vimokkho.**

This is the third liberation.

**Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ  
atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti  
ākāsānañcāyatanāṃ upasampajja viharati,**

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.

**ayaṃ catuttho vimokkho.**

This is the fourth liberation.

**Sabbaso ākāśānañcāyatanāṃ samatikkamma 'anantaṃ  
viññāṇa'ti viññāṇañcāyatanāṃ upasampajja viharati,**

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

**ayaṃ pañcama vimokkho.**

This is the fifth liberation.

**Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti  
ākīñcaññāyatanaṃ upasampajja viharati,**

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

**ayaṃ chaṭṭho vimokkho.**

This is the sixth liberation.

**Sabbaso ākiñcaññāyatanaṃ samatikkamma  
nevasaññānāsaññāyatanaṃ upasampajja viharati,**

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

**ayaṃ sattamo vimokkho.**

This is the seventh liberation.

**Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma  
saññāvedayitanirodhaṃ upasampajja viharati,**

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

**ayaṃ aṭṭhama vimokkho.**

This is the eighth liberation.

**Ime kho, ānanda, aṭṭha vimokkhā.**

These are the eight liberations.

(...)

**Ekamidāhaṃ, ānanda, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.**

Ānanda, this one time, when I was first awakened, I was staying near Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

**Atha kho, ānanda, māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamtivā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca:**

Then Māra the wicked approached me, stood to one side, and said:

**‘parinibbātu dāni, bhante, bhagavā; parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato’ti.**

‘Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.’

**Evaṃ vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ:**

When he had spoken, I said to Māra:

**‘Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggaḥetvā sappāṭihāriyaṃ dhammaṃ desessanti.**

‘Wicked One, I will not become fully extinguished until I have monk disciples ...

**Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññapessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,**

**uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ  
niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.**

nun disciples ...

**Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na  
sāvakaṃ bhavissanti viyattā vinītā visāradā bahussutā  
dhammadharā dhammānudhammappaṭipannā  
sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ  
uggahetvā ācikkhissanti desessanti paññapessanti  
paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,  
uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ  
niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.**

layman disciples ...

**Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na  
sāvikaṃ bhavissanti viyattā vinītā visāradā bahussutā  
dhammadharā dhammānudhammappaṭipannā  
sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ  
uggahetvā ācikkhissanti desessanti paññapessanti  
paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti,  
uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ  
niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.**

laywoman disciples who are competent, educated, assured, learned.

**Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ  
brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ  
bāhujaññaṃ puthubhūtaṃ yāva devamanussehi  
suppakāsitaṃ'ti.**

Not until my spiritual life is successful and prosperous, extensive,  
popular, widespread, and well proclaimed wherever there are gods  
and humans.'

**Idāneva kho, ānanda, ajja cāpāle cetiye māro pāpimā yenāhaṃ  
tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi.**

**Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca:**

Today, just now at the Cāpāla shrine Māra the Wicked approached me once more with the same request, reminding me of my former statement, and saying that those conditions had been fulfilled.

**‘parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.**

**Bhāsītā kho panesā, bhante, bhagavatā vācā:**

**“na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti ...pe...**

**yāva me bhikkhuniyo na sāvikā bhavissanti ...pe...**

**yāva me upāsakā na sāvakā bhavissanti ...pe...**

**yāva me upāsikā na sāvikā bhavissanti ...pe...**

**yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ”ti.**

**Etarahi kho pana, bhante, bhagavato brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ, yāva devamanussehi suppakāsitaṃ.**

**Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato’ti.**

**Evaṃ vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ:**  
When he had spoken, I said to Māra:

**‘appossukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati.**

‘Relax, Wicked One. The final extinguishment of the Realized One will be soon.

**Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī’ti.**

Three months from now the Realized One will finally be extinguished.’

**Idāneva kho, ānanda, ajja cāpāle cetiye tathāgatena satena sampajānena āyusañkhāro ossaṭṭho”ti.**

So today, just now at the Cāpāla tree shrine, mindful and aware, I surrendered the life force.”

## **20. Ānandayācanakathā**

### *20. The Appeal of Ānanda*

**Evam vutte, āyasmā ānando bhagavantam etadavoca:**

When he said this, Venerable Ānanda said to the Buddha,

**“tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.**

“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

**“Alaṃ dāni, ānanda.**

“Enough now, Ānanda.

**Mā tathāgataṃ yāci, akālo dāni, ānanda, tathāgataṃ yācanāyā”ti.**

Do not beg the Realized One. Now is not the time to beg the Realized One.”

**Dutiyampi kho āyasmā ānando ...pe...**

For a second time ...

**tatiyampi kho āyasmā ānando bhagavantam etadavoca:**

For a third time, Ānanda said to the Buddha,

**“tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan”ti.**



“Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

**“Saddahasi tvaṃ, ānanda, tathāgatassa bodhin”ti?**

“Ānanda, do you have faith in the Realized One’s awakening?”

**“Evaṃ, bhante”.**

“Yes, sir.”

**“Atha kiñcarahi tvaṃ, ānanda, tathāgataṃ yāvatatīyakam abhinippīlesī”ti?**

“Then why do you keep pressing me up to the third time?”

**“Sammukhā metaṃ, bhante, bhagavato sutaṃ sammukhā paṭiggahitaṃ:**

“Sir, I have heard and learned this in the presence of the Buddha:

**‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappam vā tiṭṭheyya kappāvasesam vā.**

‘Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

**Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. So ākaṅkhamāno, ānanda, tathāgato kappam vā tiṭṭheyya kappāvasesam vā”ti.**

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.”

**“Saddahasi tvaṃ, ānandā”ti?**

“Do you have faith, Ānanda?”

**“Evaṃ, bhante”.**

“Yes, sir.”

**“Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham, yaṃ tvaṃ tathāgatenā evaṃ oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci:**

“Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn’t beg me to remain for the eon, or what’s left of it.

**‘tiṭṭhatu, bhante, bhagavā kappam, tiṭṭhatu sugato kappam bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan’ti.**

**Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.**

If you had begged me, I would have refused you twice, but consented on the third time.

**Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.**

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

**Ekamidāham, ānanda, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate.**

Ānanda, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain.

**Tatrāpi kho tāham, ānanda, āmantesim:**

There I said to you:

**‘ramaṇīyaṃ, ānanda, rājagahaṃ, ramaṇīyo, ānanda, gijjhakūṭo pabbato.**

‘Ānanda, Rājagaha is lovely, and so is the Vulture’s Peak.

**Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.**

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

**Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti.**

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.’

**Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ, na tathāgataṃ yāci:**

But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it.

**‘tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.**

**Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.**

If you had begged me, I would have refused you twice, but consented on the third time.

**Tasmātihānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.**

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

**Ekamidāhaṃ, ānanda, samayaṃ tattheva rājagahe viharāmi  
gotamanigrodhe ...pe...**

Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree ...

**tattheva rājagahe viharāmi corapapāte ...**  
at Bandit's Cliff ...

**tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṃ ...**  
in the Sattapaṇṇi cave on the slopes of Vebhara ...

**tattheva rājagahe viharāmi isigilipasse kāḷasilāyaṃ ...**  
at the Black rock on the slopes of Isigili ...

**tattheva rājagahe viharāmi sītavane sappasoṇḍikapabbhāre ...**  
in the Cool Wood, under the Snake's Hood Grotto ...

**tattheva rājagahe viharāmi tapodārāme ...**  
in the Hot Springs Monastery ...

**tattheva rājagahe viharāmi veḷuvane kalandakanivāpe ...**  
in the Bamboo Grove, the squirrels' feeding ground ...

**tattheva rājagahe viharāmi jīvakambavane ...**  
in Jīvaka's mango grove ...

**tattheva rājagahe viharāmi maddakucchismiṃ migadāye.**  
in the Maddakucchi deer park ...

**Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ:**  
And in each place I said to you:

**‘ramaṇīyaṃ, ānanda, rājagahaṃ, ramaṇīyo gijjhakūṭo pabbato,  
ramaṇīyo gotamanigrodho, ramaṇīyo corapapāto, ramaṇīyā  
vebhārapasse sattapaṇṇiguhā, ramaṇīyā isigilipasse kāḷasilā,  
ramaṇīyo sītavane sappasoṇḍikapabbhāro, ramaṇīyo**

**tapodārāmo, ramaṇīyo veḷuvane kalandakanivāpo, ramaṇīyaṃ jīvakambavanaṃ, ramaṇīyo maddakucchismiṃ migadāyo.**

‘Ānanda, Rājagaha is lovely, and so are all these places. ...

**Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā ...pe...**

**ākaṅkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti.**

If he wished, the Realized One could live on for the eon or what’s left of the eon.’

**Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhituṃ, na tathāgataṃ yāci:**

But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it.

**‘tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.**

**Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.**

**Tasmātiḥānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.**

**Ekamidāhaṃ, ānanda, samayaṃ idheva vesāliyaṃ viharāmi udene cetiye.**

Ānanda, this one time I was staying right here near Vesālī, at the Udena shrine ...

**Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ:**

**‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ.**

**Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.**

**Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā  
yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so  
ākaṅkhamāno, ānanda, tathāgato kappam̐ vā tiṭṭheyya  
kappāvasesam̐ vā'ti.**

**Evampi kho tvam̐, ānanda, tathāgatena oḷārike nimitte  
kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum̐,  
na tathāgataṃ yāci:**

**‘tiṭṭhatu, bhante, bhagavā kappam̐, tiṭṭhatu sugato kappam̐  
bahujanahitāya bahujanasukhāya lokānukampāya atthāya  
hitāya sukhāya devamanussānan'ti.**

**Sace tvam̐, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā  
tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya,  
tasmātiḥānanda, tuyhevetam̐ dukkaṭam̐, tuyhevetam̐  
aparaddham̐.**

**Ekamidāham̐, ānanda, samayaṃ idheva vesāliyaṃ viharāmi  
gotamake cetiye ...pe...  
at the Gotamaka shrine ...**

**idheva vesāliyaṃ viharāmi sattambe cetiye ...  
at the Sattamba shrine ...**

**idheva vesāliyaṃ viharāmi bahuputte cetiye ...  
at the Many Sons shrine ...**

**idheva vesāliyaṃ viharāmi sārandaḍe cetiye ...  
at the Sārandaḍa shrine ...**

**idāneva kho tāham̐, ānanda, ajja cāpāle cetiye āmantesim̐:  
and just now, today at the Cāpāla shrine. There I said to you:**

**‘ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ,  
ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ  
cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ  
sārandaḍaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.**

**‘Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Sattamba,  
Bahuputta, Sārandaḍa, and Cāpāla shrines are all lovely.**

**Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā  
yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so  
ākaṅkhamāno kappam̐ vā tiṭṭheyya kappāvasesam̐ vā.**

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live on for the eon or what’s left of the eon.

**Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā  
yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so  
ākaṅkhamāno, ānanda, tathāgato kappam̐ vā tiṭṭheyya  
kappāvasesam̐ vā’ti.**

The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live on for the eon or what’s left of the eon.’

**Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte  
kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum̐,  
na tathāgataṃ yāci:**

But you didn’t get it, even though I dropped such an obvious hint, such a clear sign. You didn’t beg me to remain for the eon, or what’s left of it, saying:

**‘tiṭṭhatu bhagavā kappam̐, tiṭṭhatu sugato kappam̐  
bahujanahitāya bahujanasukhāya lokānukampāya atthāya  
hitāya sukhāya devamanussānan’ti.**

‘Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.’

**Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā  
tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.**

If you had begged me, I would have refused you twice, but consented on the third time.

**Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.**

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

**Nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ:**

Did I not prepare for this when I explained that

**‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.**

we must be parted and separated from all we hold dear and beloved?

**Taṃ kutettha, ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti netam ṭhānam vijjati’.**

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

**Yaṃ kho panetaṃ, ānanda, tathāgatena cattaṃ vantaṃ muttaṃ pahīnaṃ paṇinissaṭṭhaṃ ossaṭṭho āyusaṅkhāro, ekaṃsena vācā bhāsita:**

The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force. He has definitively stated:

**‘na ciraṃ tathāgatassa parinibbānaṃ bhavissati.**

‘The final extinguishment of the Realized One will be soon.

**Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī’ti.**

Three months from now the Realized One will finally be extinguished.’

**Taṅca tathāgato jīvitahetu puna paccāvamissatīti netam ṭhānam vijjati.**

It’s not possible for the Realized One, for the sake of life, to take back the life force once it has been given up like that.



**Āyāmānanda, yena mahāvanam kūṭāgārasālā  
tenupasaṅkamissāmā”ti.**

Come, Ānanda, let’s go to the Great Wood, the hall with the peaked roof.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā āyasmatā ānandena saddhiṃ yena  
mahāvanam kūṭāgārasālā tenupasaṅkami; upasaṅkamtivā  
āyasmantaṃ ānantaṃ āmantesi:**

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him,

**“gaccha tvaṃ, ānanda, yāvatikā bhikkhū vesāliṃ upanissāya  
viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi”ti.**

“Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā  
yāvatikā bhikkhū vesāliṃ upanissāya viharanti, te sabbe  
upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami;  
upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.  
Ekamantaṃ ṭhito kho āyasmā ānando bhagavantaṃ etadavoca:**

“Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him,

**“sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante,  
bhagavā kālaṃ maññaṭi”ti.**

“Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

(...)

**Atha kho bhagavā yenupaṭṭhānasālā tenupasaṅkami;  
upasaṅkamitvā paññatte āsane nisīdi.**

Then the Buddha went to the assembly hall, where he sat on the seat spread out

**Nisajja kho bhagavā bhikkhū āmantesi:**  
and addressed the mendicants:

**“tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.**

“So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

**Katame ca te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.**

And what are those things I have taught from my direct knowledge?

**Seyyathidaṃ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.**

They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

**Ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhukaṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,**

**tadassa bahujanahitāya bahujanasukhāya lokānukampāya  
atthāya hitāya sukhāya devamanussānan”ti.**

These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

**Atha kho bhagavā bhikkhū āmantesi:**

Then the Buddha said to the mendicants:

**“handa dāni, bhikkhave, āmantayāmi vo,**

“Come now, mendicants, I say to you all:

**vayadhammā saṅkhārā, appamādena sampādeṭha.**

‘Conditions fall apart. Persist with diligence.’

**Naciraṃ tathāgatassa parinibbānaṃ bhavissati.**

The final extinguishment of the Realized One will be soon.

**Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī”ti.**

Three months from now the Realized One will finally be extinguished.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Paripakko vayo mayhaṃ,**

“I’ve reached a ripe old age,

**parittaṃ mama jīvitaṃ;**

and little of my life is left.

**Pahāya vo gamissāmi,**

Having given it up, I’ll depart;

**kataṃ me saraṇamattano.**  
I've made a refuge for myself.

**Appamattā satīmanto,**  
Diligent and mindful,  
**susīlā hotha bhikkhavo;**  
be of good virtues, mendicants!

**Susamāhitasāṅkappā,**  
With well-settled thoughts,  
**sacittamanurakkhatha.**  
take good care of your minds.

**Yo imasmiṃ dhammavinaye,**  
Whoever meditates diligently  
**appamatto vihassati;**  
in this teaching and training,  
**Pahāya jātisaṃsāraṃ,**  
giving up transmigration through rebirths,  
**dukkhassantaṃ karissatī”ti.**  
will make an end to suffering.”

**Tatiyo bhāṇavāro.**

## **21. Nāgāpalokita**

### *21. The Elephant Look*

**Atha kho bhagavā pubbaṇhasamayam nivāsetvā**  
**pattacīvaramādāya vesāliṃ piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

**Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto  
nāgāpalokitaṃ vesāliṃ apaloketvā āyasmantaṃ ānandaṃ  
āmantesi:**

Then, after the meal, on his return from alms-round, he turned his whole body, the way that elephants do, to look back at Vesālī. He said to Venerable Ānanda:

**“idaṃ pacchimakaṃ, ānanda, tathāgatassa vesāliyā dassanaṃ  
bhavissati.**

“Ānanda, this will be the last time the Realized One sees Vesālī.

**Āyāmānanda, yena bhaṇḍagāmo tenupasaṅkamissāmā”ti.**  
Come, Ānanda, let’s go to Bhaṇḍagāma.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**  
“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena  
bhaṇḍagāmo tadavasari.**

Then the Buddha together with a large Saṅgha of mendicants arrived at Bhaṇḍagāma,

**Tatra sudamṃ bhagavā bhaṇḍagāme viharati.**  
and stayed there.

**Tatra kho bhagavā bhikkhū āmantesi:**

There the Buddha addressed the mendicants:

**“catunnaṃ, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā  
evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ  
mamañceva tumhākañca.**

“Mendicants, not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time.

**Katamesaṃ catunnaṃ?**

What four?

**Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā  
evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ  
mamañceva tumhākañca.**

Noble ethics,

**Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā  
evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ  
mamañceva tumhākañca.**

immersion,

**Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā  
evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ  
mamañceva tumhākañca.**

wisdom,

**Ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā  
evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsaritaṃ  
mamañceva tumhākañca.**

and freedom.

**Tayidaṃ, bhikkhave, ariyaṃ sīlaṃ anubuddhaṃ paṭividdhaṃ,  
ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā  
paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā  
bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.**

These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the attachment to continued existence is ended; now there are no more future lives.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Sīlaṃ samādhi paññā ca,**

**“Ethics, immersion, and wisdom,**

**vimutti ca anuttarā;**

and the supreme freedom:

**Anubuddhā ime dhammā,**  
these things have been understood

**gotamena yasassinā.**  
by Gotama the renowned.

**Iti buddho abhiññāya,**  
And so the Buddha, having insight,  
**dhammamakkhāsi bhikkhunā;**  
explained this teaching to the mendicants.

**Dukkassantakaro satthā,**  
The teacher made an end of suffering,  
**cakkhumā parinibbuto”ti.**  
seeing clearly, he is extinguished.”

**Tatrāpi sudaṃ bhagavā bhaṇḍagāme viharanto etadeva  
bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:**  
And while staying there, too, he often gave this Dhamma talk to the  
mendicants:

**“iti sīlaṃ, iti samādhi, iti paññā.**  
“Such is ethics, such is immersion, such is wisdom.

**Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.**  
When immersion is imbued with ethics it’s very fruitful and beneficial.

**Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.**  
When wisdom is imbued with immersion it’s very fruitful and  
beneficial.

**Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati,  
seyyathidaṃ—**  
When the mind is imbued with wisdom it is rightly freed from the  
defilements, namely,

**kāmāsavā, bhavāsavā, avijjāsavā”ti.**

the defilements of sensuality, desire to be reborn, and ignorance.”

## **22. Catumahāpadesakathā**

### *22. The Four Great References*

**Atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā**

**āyasmantaṃ ānandaṃ āmantesi:**

When the Buddha had stayed in Bhaṇḍagāma as long as he wished, he addressed Ānanda,

**“āyāmānanda, yena hatthigāmo,**

“Come, Ānanda, let’s go to Hatthigāma.”...

**yena ambagāmo,**

“Let’s go to Ambagāma.”...

**yena jambugāmo,**

“Let’s go to Jambugāma.”...

**yena bhoganagaraṃ tenupasaṅkamissāmā”ti.**

“Let’s go to Bhoganagara.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhoganagaraṃ tadavasari.**

Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoganagara,

**Tatra sudantaṃ bhagavā bhoganagare viharati ānande cetiye.**

where he stayed at the Ānanda shrine.

**Tatra kho bhagavā bhikkhū āmantesi:**



There the Buddha addressed the mendicants:

**“cattārome, bhikkhave, mahāpadese desessāmi,**  
“Mendicants, I will teach you the four great references.

**taṃ suṇātha, sādhukaṃ manasikarotha, bhāssissāmi”ti.**  
Listen and pay close attention, I will speak.”

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.**  
“Yes, sir,” they replied.

**Bhagavā etadavoca:**  
The Buddha said this:

**“Idha, bhikkhave, bhikkhu evaṃ vadeyya:**  
“Take a mendicant who says:

**‘sammukhā metāṃ, āvuso, bhagavato sutaṃ sammukhā**  
**paṭiggahitaṃ,**  
‘Reverend, I have heard and learned this in the presence of the  
Buddha:

**ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā’ti.**  
this is the teaching, this is the training, this is the Teacher’s  
instruction.’

**Tassa, bhikkhave, bhikkhuno bhāsitāṃ neva abhinanditabbaṃ**  
**nappaṭikkositabbaṃ.**  
You should neither approve nor dismiss that mendicant’s statement.

**Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ**  
**uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.**  
Instead, you should carefully memorize those words and phrases,  
then check if they’re included in the discourses or found in the texts  
on monastic training.

**Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva**  
**sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha**  
**gantabbaṃ:**

If they're not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

**‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;**

‘Clearly this is not the word of the Buddha.

**imassa ca bhikkhuno duggahitaṃ’ti.**

It has been incorrectly memorized by that mendicant.’

**Iti hetaraṃ, bhikkhave, chaḍḍeyyātha.**

And so you should reject it.

**Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte  
ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:**

If they are included in the discourses or found in the texts on monastic training, you should draw the conclusion:

**‘addhā idaṃ tassa bhagavato vacanaṃ;**

‘Clearly this is the word of the Buddha.

**imassa ca bhikkhuno suggahitaṃ’ti.**

It has been correctly memorized by that mendicant.’

**Idaṃ, bhikkhave, paṭhamaṃ mahāpadesaṃ dhāreyyātha. (1)**

You should remember it. This is the first great reference.

**Idha pana, bhikkhave, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**‘amukasmimṃ nāma āvāse saṅgho viharati sathero sapāmokkho.**

‘In such-and-such monastery lives a Saṅgha with seniors and leaders.

**Tassa me saṅghassa sammukhā suttaṃ sammukhā  
paṭiggahitaṃ,**

I’ve heard and learned this in the presence of that Saṅgha:

**ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā’ti.**

this is the teaching, this is the training, this is the Teacher’s instruction.’

**Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.**

You should neither approve nor dismiss that mendicant's statement.

**Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.**

Instead, you should carefully memorize those words and phrases, then check if they're included in the discourses or found in the texts on monastic training.

**Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:**

If they're not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

**‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;**

‘Clearly this is not the word of the Buddha.

**tassa ca saṅghassa duggahitaṃ’ti.**

It has been incorrectly memorized by that Saṅgha.’

**Iti hetuṃ, bhikkhave, chaḍḍeyyātha.**

And so you should reject it.

**Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:**

If they are included in the discourses or found in the texts on monastic training, you should draw the conclusion:

**‘addhā idaṃ tassa bhagavato vacanaṃ;**

‘Clearly this is the word of the Buddha.

**tassa ca saṅghassa suggahitaṃ’ti.**

It has been correctly memorized by that Saṅgha.’

**Idaṃ, bhikkhave, dutiyaṃ mahāpadesaṃ dhāreyyātha. (2)**

You should remember it. This is the second great reference.

**Idha pana, bhikkhave, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**‘amukasmim̐ nāma āvāse sambahulā therā bhikkhū viharanti  
bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā.**

‘In such-and-such monastery there are several senior mendicants who are very learned, knowledgeable in the scriptures, who have memorized the teachings, the texts on monastic training, and the outlines.

**Tesaṃ me therānaṃ sammukhā sutam̐ sammukhā paṭiggahitam̐**

—  
I’ve heard and learned this in the presence of those senior mendicants:

**ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanam̐’ti.**

this is the teaching, this is the training, this is the Teacher’s instruction.’

**Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbam̐**

...

You should neither approve nor dismiss that mendicant’s statement.

**pe...**

Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

**na ca vinaye sandissanti, niṭṭhamettha gantabbam̐:**

If they’re not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

**‘addhā idaṃ na ceva tassa bhagavato vacanam̐;**

‘Clearly this is not the word of the Buddha.

**tesaṃca therānaṃ duggahitam̐’ti.**

It has not been correctly memorized by those senior mendicants.’

**Itihetaṃ, bhikkhave, chaḍḍeyyātha.**

And so you should reject it.

**Tāni ce sutte osāriyamānāni ...pe...**

**vinaye ca sandissanti, niṭṭhamettha gantabbam̐:**

If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

**‘addhā idam tassa bhagavato vacanam;**

‘Clearly this is the word of the Buddha.

**tesañca therānam suggahitan’ti.**

It has been correctly memorized by those senior mendicants.’

**Idam, bhikkhave, tatiyam mahāpadesam dhāreyyātha. (3)**

You should remember it. This is the third great reference.

**Idha pana, bhikkhave, bhikkhu evam vadeyya:**

Take another mendicant who says:

**‘amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo.**

‘In such-and-such monastery there is a single senior mendicant who is very learned and knowledgeable in the scriptures, who has memorized the teachings, the texts on monastic training, and the outlines.

**Tassa me therassa sammukhā sutam sammukhā paṭiggahitam**

—

I’ve heard and learned this in the presence of that senior mendicant:

**ayam dhammo ayam vinayo idam satthusāsanam’ti.**

this is the teaching, this is the training, this is the Teacher’s instruction.’

**Tassa, bhikkhave, bhikkhuno bhāsitam neva abhinanditabbam nappaṭikkositabbam.**

You should neither approve nor dismiss that mendicant’s statement.

**Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuḥkam uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.**

Instead, you should carefully memorize those words and phrases, then check if they’re included in the discourses or found in the texts on monastic training.

**Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbam:**

If they're not included in the discourses or found in the texts on monastic training, you should draw the conclusion:

**‘addhā idam na ceva tassa bhagavato vacanam;**

‘Clearly this is not the word of the Buddha.

**tassa ca therassa duggahitan’ti.**

It has been incorrectly memorized by that senior mendicant.’

**Itihetam, bhikkhave, chaḍḍeyyātha.**

And so you should reject it.

**Tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbam:**

If they are included in the discourses and found in the texts on monastic training, you should draw the conclusion:

**‘addhā idam tassa bhagavato vacanam;**

‘Clearly this is the word of the Buddha.

**tassa ca therassa suggahitan’ti.**

It has been correctly memorized by that senior mendicant.’

**Idam, bhikkhave, catuttham mahāpadesam dhāreyyātha. (4)**

You should remember it. This is the fourth great reference.

**Ime kho, bhikkhave, cattāro mahāpadese dhāreyyāthā”ti.**

These are the four great references. You should remember them.”

**Tatrapī sudam bhagavā bhoganagare viharanto ānande cetiye etadeva bahulam bhikkhūnam dhammim katham karoti:**

And while staying at the Ānanda shrine, too, the Buddha often gave this Dhamma talk to the mendicants:

**“iti sīlam, iti samādhi, iti paññā.**

“Such is ethics, such is immersion, such is wisdom.

**Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.**

When immersion is imbued with ethics it's very fruitful and beneficial.

**Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.**

When wisdom is imbued with immersion it's very fruitful and beneficial.

**Paññāparibhāvitam cittam sammadeva āsavehi vimuccati, seyyathidaṃ—**

When the mind is imbued with wisdom it is rightly freed from the defilements, namely,

**kāmāsavā, bhavāsavā, avijjāsavā”ti.**

the defilements of sensuality, desire to be reborn, and ignorance.”

## **23. Kammāraputtacundavatthu**

*23. On Cunda the Smith*

**Atha kho bhagavā bhoganagare yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:**

When the Buddha had stayed in Bhoganagara as long as he wished, he addressed Ānanda,

**“āyāmānanda, yena pāvā tenupasaṅkamissāmā”ti.**

“Come, Ānanda, let's go to Pāvā.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāvā tadavasari.**

Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā,

**Tatra sudarṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane.**

where he stayed in Cunda the smith's mango grove.

**Assosi kho cundo kammāraputto: “bhagavā kira pāvaṃ anupatto, pāvāyaṃ viharati mayhaṃ ambavane”ti.**

Cunda heard that the Buddha had arrived and was staying in his mango grove.

**Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.**

Then he went to the Buddha, bowed, and sat down to one side.

**Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī.**

The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

**Atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantaṃ etadavoca:**

Then Cunda said to the Buddha,

**“adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.**

“Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.”

**Adhivāsesī bhagavā tuṇhībhāvena.**

The Buddha consented in silence.

**Atha kho cundo kammāraputto bhagavato adhivāsaṇaṃ veditvā uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.**

Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

**Atha kho cundo kammāraputto tassā rattiyā accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā pahūtaṇca sūkaramaddavaṃ bhagavato kālaṃ ārocāpesi:**



And when the night had passed Cunda had a variety of delicious foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying,

**“kālo, bhante, niṭṭhitaṃ bhattaṃ”ti.**

“Sir, it’s time. The meal is ready.”

**Atha kho bhagavā pubbaṇhasamayam nivāsetvā  
pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena cundassa  
kammāraputtassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā  
paññatte āsane nisīdi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out

**Nisajja kho bhagavā cundaṃ kammāraputtaṃ āmantesi:**  
and addressed Cunda,

**“yaṃ te, cunda, sūkaramaddavaṃ paṭiyattaṃ, tena maṃ  
parivisa.**

“Cunda, please serve me with the pork on the turn that you’ve prepared.

**Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena  
bhikkhusaṅghaṃ parivisā”ti.**

And serve the mendicant Saṅgha with the other foods.”

**“Evaṃ, bhante”ti kho cundo kammāraputto bhagavato  
paṭissutvā yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena  
bhagavantaṃ parivisi.**

“Yes, sir,” replied Cunda, and did as he was asked.

**Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena  
bhikkhusaṅghaṃ parivisi.**

**Atha kho bhagavā cundaṃ kammāraputtaṃ āmantesi:**

Then the Buddha addressed Cunda,

**“yaṃ te, cunda, sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇāhi.**

“Cunda, any pork on the turn that’s left over, you should bury it in a pond.

**Nāhaṃ taṃ, cunda, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya aññatra tathāgatassā”ti.**

I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One.”

**“Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.**

“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side.

**Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utṭhāyāsanaṃ pakkāmi.**

Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

(...)

**Atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāvissa kharo ābādhō uppajji, lohitapakkhandikā pabāḷhā vedanā vattanti māraṇantikā.**

After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death.

**Tā sudamā bhagavā sato sampajāno adhivāsesi avihaññaṃ māno.**

But he endured with mindfulness and situational awareness, without worrying.

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

Then he addressed Ānanda,

**“āyāmānanda, yena kusinārā tenupasaṅkamissāmā”ti.**

“Come, Ānanda, let’s go to Kusinārā.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Cundassa bhattaṃ bhuñjitvā,**

I’ve heard that after eating

**kammārassāti me suttaṃ;**

the meal of Cunda the smith,

**Ābādhaṃ samphusī dhīro,**

the wise one fell severely ill,

**pabāḷhaṃ māraṇantikaṃ.**

with pains, close to death.

**Bhuttassa ca sūkaramaddavena,**

A severe sickness attacked the Teacher

**Byādhippabāḷho udapādi satthuno;**

who had eaten the pork on the turn.

**Virecamāno bhagavā avoca,**

While still purging the Buddha said:

**“Gacchāmaḥ kusiṇārāṃ nagaraṃ”ti.**

“I’ll go to the citadel of Kusinārā.”

## **24. Pāṇiyāharaṇa**

### *24. Bringing a Drink*

**Atha kho bhagavā maggā okkamma yena aññataram  
rukhamūlaṃ tenupasaṅkami; upasaṅkamtivā āyasmantaṃ  
ānandaṃ āmantesi:**

Then the Buddha left the road and went to the root of a tree, where he addressed Ānanda,

**“iṅha me tvaṃ, ānanda, catugguṇaṃ saṅghāṭiṃ paññapehi,  
kilantosmi, ānanda, nisīdissāmī”ti.**

“Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā  
catugguṇaṃ saṅghāṭiṃ paññapesi.**

“Yes, sir,” replied Ānanda, and did as he was asked.

**Nisīdi bhagavā paññatte āsane.**

The Buddha sat on the seat spread out.

**Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

When he was seated he said to Venerable Ānanda,

**“iṅha me tvaṃ, ānanda, pānīyaṃ āhara, pipāsitosmi, ānanda,  
pivissāmī”ti.**

“Please, Ānanda, fetch me some water. I am thirsty and will drink.”

**Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:**

When he said this, Venerable Ānanda said to the Buddha,

**“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ  
cakkacchinnam udakaṃ parittaṃ luḍitaṃ āvilaṃ sandati.**

“Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky.

**Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā  
sītodakā setodakā suppatitthā ramaṇīyā.**

The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful.

**Ettha bhagavā pāṇīyañca pivissati, gattāni ca sītī karissatī”ti.**  
There the Buddha can drink and cool his limbs.”

**Dutiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

For a second time, the Buddha asked Ānanda for a drink,

**“iṅgha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmī”ti.**

**Dutiyampi kho āyasmā ānando bhagavantaṃ etadavoca:**

and for a second time Ānanda suggested going to the Kakutthā river.

**“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnam udakam parittam luḷitam āvilam sandati.**

**Ayam, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.**

**Ettha bhagavā pāṇīyañca pivissati, gattāni ca sītīkarissatī”ti.**

**Tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

And for a third time, the Buddha said to Ānanda,

**“iṅgha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmī”ti.**

“Please, Ānanda, fetch me some water. I am thirsty and will drink.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā pattaṃ gahetvā yena sā nadikā tenupasaṅkami.**

“Yes, sir,” replied Ānanda. Taking his bowl he went to the river.

**Atha kho sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, āyasmante ānande upasaṅkamante acchā vipprasannā anāvilā sandittha.**

Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

**Atha kho āyasmato ānandassa etadahosi:**

Then Ānanda thought,

**“acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā.**

“It’s incredible, it’s amazing! The Realized One has such psychic power and might!

**Ayañhi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandatī”ti.**

For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.”

**Pattena pāṇīyaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ etadavoca:**

Gathering a bowl of drinking water he went back to the Buddha, and said to him,

**“acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa mahiddhikatā mahānubhāvatā.**

“It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might!

**Idāni sā bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandittha.**

Just now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.

**Pivatu bhagavā pāṇīyaṃ pivatu sugato pāṇīyaṃ”ti.**

Drink the water, Blessed One! Drink the water, Holy One!”

**Atha kho bhagavā pāṇīyaṃ apāyi.**

So the Buddha drank the water.

## **25. Pukkusamallaputtavatthu**

## 25. On Pukkusa the Malla

**Tena kho pana samayena pikkuso mallaputto āḷārassa  
kāḷāmassa sāvako kusinārāya pāvam  
addhānamaggappaṭipanno hoti.**

Now at that time Pukkusa the Malla, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā and Pāvā.

**Addasā kho pikkuso mallaputto bhagavantam aññatarasmim  
rukkhamūle nisinnam.**

He saw the Buddha sitting at the root of a certain tree.

**Disvā yena bhagavā tenupasaṅkami; upasaṅkamtvā  
bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam  
nisinno kho pikkuso mallaputto bhagavantam etadavoca:**

He went up to him, bowed, sat down to one side, and said,

**“acchariyam, bhante, abbhutam, bhante, santena vata, bhante,  
pabbajitā vihārena viharanti.**

“It’s incredible, sir, it’s amazing! Those who have gone forth remain in such peaceful meditations.

**Bhūtapubbam, bhante, āḷāro kāḷāmo addhānamaggappaṭipanno  
maggā okkamma avidūre aññatarasmim rukkhamūle  
divāvihāram nisīdi.**

Once it so happened that Āḷāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day’s meditation.

**Atha kho, bhante, pañcamattāni sakaṭasatāni āḷāram kāḷāmam  
nissāya nissāya atikkamimsu.**

Then around five hundred carts passed by right next to Āḷāra Kālāma.

**Atha kho, bhante, aññataro puriso tassa sakaṭasatthassa  
piṭṭhito piṭṭhito āgacchanto yena āḷāro kāḷāmo tenupasaṅkami;  
upasaṅkamtvā āḷāram kāḷāmam etadavoca:**

Then a certain person coming behind those carts went up to Āḷāra Kālāma and said to him:

**‘api, bhante, pañcamattāni sakaṭasatāni atikkantāni addasā’ti?**

‘Sir, didn’t you see the five hundred carts pass by?’

**‘Na kho ahaṃ, āvuso, addasan’ti.**

‘No, friend, I didn’t see them.’

**‘Kiṃ pana, bhante, saddaṃ assosī’ti?**

‘But sir, didn’t you hear a sound?’

**‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti.**

‘No, friend, I didn’t hear a sound.’

**‘Kiṃ pana, bhante, sutto ahosī’ti?**

‘But sir, were you asleep?’

**‘Na kho ahaṃ, āvuso, sutto ahosin’ti.**

‘No, friend, I wasn’t asleep.’

**‘Kiṃ pana, bhante, saññī ahosī’ti?**

‘But sir, were you conscious?’

**‘Evamāvuso’ti.**

‘Yes, friend.’

**‘So tvaṃ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosi;**

‘So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right next to you?’

**apisu te, bhante, saṅghāṭi rajena okiṇṇā’ti?**

‘Why sir, even your outer robe is covered with dust!’



**‘Evamāvuso’ti.**

‘Yes, friend.’

**Atha kho, bhante, tassa purisassa etadahosi:**

Then that person thought:

**‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho  
pabbajitā vihārena viharanti.**

‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations,

**Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni  
nissāya nissāya atikkantāni neva dakkhati, na pana saddaṃ  
sossatī’ti.**

in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.’

**Ālāre kālāme ulāraṃ pasādaṃ pavedetvā pakkāmī’ti.**

And after declaring his lofty confidence in Ālāra Kālāma, he left.”

**“Taṃ kiṃ maññasi, pukkusa,**

“What do you think, Pukkusa?

**katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā—**

Which is harder and more challenging to do while conscious and awake:

**yo vā saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya  
nissāya atikkantāni neva passeyya, na pana saddaṃ suṇeyya;**

to neither see nor hear a sound as five hundred carts pass by right next to you?

**yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante  
vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na  
pana saddaṃ suṇeyyā’ti?**

Or to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking?”

**“Kiñhi, bhante, karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni, sakaṭasahassaṃ vā sakaṭasahasahassaṃ vā.**

“What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts?

**Atha kho etadeva dukkaratarañceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā”ti.**

It’s far harder and more challenging to neither see nor hear a sound as it’s raining and pouring, lightning’s flashing, and thunder’s cracking!”

**“Ekamidāhaṃ, pukkusa, samayaṃ ātumāyaṃ viharāmi bhusāgāre.**

“This one time, Pukkusa, I was staying near Ātumā in a threshing-hut.

**Tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā.**

At that time it was raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen.

**Atha kho, pukkusa, ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkami.**

Then a large crowd came from Ātumā to the place where that happened.

**Tena kho panāhaṃ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi.**

Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut.

**Atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā  
yenāhaṃ tenupasaṅkami; upasaṅkamtivā maṃ abhivādetvā  
ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho ahaṃ, pukkusa, taṃ  
purisaṃ etadavocaṃ:**

Then having left that crowd, a certain person approached me,  
bowed, and stood to one side. I said to them,

**‘Kiṃ nu kho eso, āvuso, mahājanakāyo sannipatito’ti?**

‘Why, friend, has this crowd gathered?’

**‘Idāni, bhante, deve vassante deve gaḷagaḷāyante vijjullatāsu  
niccharantīsu asaniyā phalantiyā dve kassakā bhātaro hatā  
cattāro ca balibaddā.**

‘Just now, sir, it was raining and pouring, lightning was flashing, and  
thunder was cracking. And two farmers who were brothers were  
killed, as well as four oxen.

**Ettheso mahājanakāyo sannipatito.**

Then this crowd gathered here.

**Tvaṃ pana, bhante, kva ahoṣī’ti?**

But sir, where were you?’

**‘Idheva kho ahaṃ, āvuso, ahoṣin’ti.**

‘I was right here, friend.’

**‘Kiṃ pana, bhante, addasā’ti?**

‘But sir, did you see?’

**‘Na kho ahaṃ, āvuso, addasan’ti.**

‘No, friend, I didn’t see anything.’

**‘Kiṃ pana, bhante, saddaṃ assosī’ti?**

‘But sir, didn’t you hear a sound?’

**‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti.**

‘No, friend, I didn’t hear a sound.’

**‘Kiṃ pana, bhante, sutto ahoṣī’ti?**

‘But sir, were you asleep?’

**‘Na kho ahaṃ, āvuso, sutto ahoṣin’ti.**

‘No, friend, I wasn’t asleep.’

**‘Kiṃ pana, bhante, saññī ahoṣī’ti?**

‘But sir, were you conscious?’

**‘Evamāvuso’ti.**

‘Yes, friend.’

**‘So tvaṃ, bhante, saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva addasa, na pana saddaṃ assosī’ti?**

‘So, sir, while conscious and awake you neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking?’

**‘Evamāvuso’ti?**

‘Yes, friend.’

**Atha kho, pukkusa, tassa purisassa etadahosi:**

Then that person thought:

**‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti.**

‘It’s incredible, it’s amazing! Those who have gone forth remain in such peaceful meditations,

**Yatra hi nāma saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva dakkhati, na pana saddaṃ sossatī’ti.**

in that, while conscious and awake he neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking.’

**Mayi uḷāraṃ pasādaṃ pavedetvā maṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi”ti.**

And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving.”

**Evaṃ vutte, pukkuso mallaputto bhagavantaṃ etadavoca:**

When he said this, Pukkusa said to him,

**“esāhaṃ, bhante, yo me āḷāre kālāme pasādo taṃ mahāvāte vā ophuṇāmi sīghasotāya vā nadiyā pavāhemi.**

“Any confidence I had in Āḷāra Kālāma I sweep away as in a strong wind, or float away as down a swift stream.

**Abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

Excellent, sir! Excellent!

**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī”ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

**Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ”ti.**

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

**Atha kho pukkuso mallaputto aññataram purisaṃ āmantesi:**

Then Pukkusa addressed a certain man,

**“iṅha me tvaṃ, bhāṇe, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āharā”ti.**

“Please, my man, fetch a pair of ready to wear polished golden garments.”

**“Evaṃ, bhante”ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āhari.**

“Yes, sir,” replied that man, and did as he was asked.

**Atha kho pukkuso mallaputto taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato upanāmesi:**

Then Pukkusa brought the garments to the Buddha,

**“idaṃ, bhante, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ, taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā”ti.**

“Sir, please accept this pair of ready to wear polished golden garments from me out of compassion.”

**“Tena hi, pukkusa, ekena maṃ acchādehi, ekena ānandaṃ”ti.**

“Well then, Pukkusa, clothe me in one, and Ānanda in the other.”

**“Evaṃ, bhante”ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṃ acchādeti, ekena āyasmantaṃ ānandaṃ.**

“Yes, sir,” replied Pukkusa, and did so.

**Atha kho bhagavā pukkusaṃ mallaputtaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.**

Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk,

**Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.**

after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

**Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmesi.**

Then, not long after Pukkusa had left, Ānanda placed the pair of golden garments on the Buddha's body.

**Taṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati.**  
But when placed on the Buddha's body they seemed to lose their shine.

**Atha kho āyasmā ānando bhagavantaṃ etadavoca:**

Then Ānanda said to the Buddha,

**“acchariyaṃ, bhante, abbhutaṃ, bhante, yāva parisuddho, bhante, tathāgatassa chavivaṇṇo pariyodāto.**

“It's incredible, sir, it's amazing, how pure and bright is the color of the Realized One's skin.

**Idaṃ, bhante, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati”ti.**

When this pair of ready to wear polished golden garments is placed on the Buddha's body they seem to lose their shine.”

**“Evametaṃ, ānanda, evametaṃ, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.**

“That's so true, Ānanda, that's so true! There are two times when the color of the Realized One's skin becomes extra pure and bright.

**Katamesu dvīsu?**

What two?

**Yañca, ānanda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati.**

The night when a Realized One understands the supreme perfect awakening; and the night he becomes fully extinguished through the

natural principle of extinguishment, without anything left over.

**Imesu kho, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo  
parisuddho hoti chavivaṇṇo pariyodāto.**

These are the are two times when the color of the Realized One's skin becomes extra pure and bright.

**Ajja kho panānanda, rattiya pacchime yāme kusinārāyaṃ  
upavattane mallānaṃ sālavane antarena yamakasālānaṃ  
tathāgatassa parinibbānaṃ bhavissati.**

Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One's full extinguishment.

**Āyāmānanda, yena kakudhā nadī tenupasaṅkamissāmā"ti.**  
Come, Ānanda, let's go to the Kakutthā River."

**"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.**  
"Yes, sir," Ānanda replied.

**Siṅgivaṇṇaṃ yugamaṭṭhaṃ,**  
A pair of golden polished garments

**pukkuso abhihārayi;**  
was presented by Pukkusa;

**Tena acchādito satthā,**  
when the teacher was clothed with them,

**hemavaṇṇo asobhathāti.**  
his golden skin glowed bright.

(...)

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena  
kakudhā nadī tenupasaṅkami; upasaṅkamitvā kakudhaṃ nadim**



**ajjhogāhetvā nhatvā ca pivitvā ca paccuttarivā yena  
ambavanam tenupasaṅkami.**

Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove,

**Upasaṅkamitvā āyasmantaṃ cundakaṃ āmantesi:**

where he addressed Venerable Cundaka,

**“iṅha me tvaṃ, cundaka, catugguṇaṃ saṅghāṭiṃ pañṇapehi,  
kilantosmi, cundaka, nipajjissāmi”ti.**

“Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down.”

**“Evaṃ, bhante”ti kho āyasmā cundako bhagavato paṭissutvā  
catugguṇaṃ saṅghāṭiṃ pañṇapesi.**

“Yes, sir,” replied Cundaka, and did as he was asked.

**Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi  
pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ  
manasikarivā.**

And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

**Āyasmā pana cundako tattheva bhagavato purato nisīdi.**

But Cundaka sat down right there in front of the Buddha.

**Gantvāna buddho nadikaṃ kakudhaṃ,**

Having gone to Kakutthā Creek,

**Acchodakaṃ sātudakaṃ vippasannaṃ;**

whose water was transparent, sweet, and clear,

**Ogāhi satthā akilantarūpo,**

the Teacher, being tired, plunged in,

**Tathāgato appaṭimo ca loke.**

the Realized One, without compare in the world.

**Nhatvā ca pivitvā cudatāri satthā,**

And after bathing and drinking the Teacher emerged.

**Purakkhato bhikkhugaṇassa majjhe;**

Before the group of mendicants, in the middle, the Buddha,

**Vattā pavattā bhagavā idha dhamme,**

the Teacher who rolled forth the present dispensation,

**Upāgami ambavanam mahesi.**

the great hermit went to the mango grove.

**Āmantayi cundakam nāma bhikkhum,**

He addressed the mendicant named Cundaka:

**Catugguṇam santhara me nipajjam;**

“Spread out my folded robe so I can lie down.”

**So codito bhāvitattena cundo,**

The self-developed one urged Cunda,

**Catugguṇam santhari khippameva;**

who quickly spread the folded robe.

**Nipajji satthā akilantarūpo,**

Teacher, being tired, lay down,

**Cundopi tattha pamukhe nisīdīti.**

while Cunda sat there before him.

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

Then the Buddha said to Venerable Ānanda:

**“siyā kho panānanda, cundassa kammāraputtassa koci  
vipparisāram uppādeyya:**

“Now it may happen, Ānanda, that others may give rise to some regret for Cunda the smith:

**‘tassa te, āvuso cunda, alābhā tassa te dulladdham, yassa te  
tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto’ti.**

‘It’s your loss, friend Cunda, it’s your misfortune, in that the Realized One became fully extinguished after eating his last meal from you.’

**Cundassa, ānanda, kammāraputtassa evaṃ vipphaṇṇasāro  
paṭivinetabbo:**

You should get rid of remorse in Cunda the smith like this:

‘**tassa te, āvuso cunda, lābhā tassa te suladdhaṃ,**  
‘You’re fortunate, friend Cunda, you’re so very fortunate,

**yassa te tathāgato pacchimaṃ piṇḍapātāṃ paribhuñjitvā  
parinibbuto.**

in that the Realized One became fully extinguished after eating his last meal from you.

**Sammukhā metaṃ, āvuso cunda, bhagavato sutaṃ sammukhā  
paṭiggahitaṃ:**

I have heard and learned this in the presence of the Buddha.

**dveme piṇḍapātā samasamaphalā samavipākā, ativiya aññehi  
piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.**

There are two meal offerings that have identical fruit and result, and are more fruitful and beneficial than other meal offerings.

**Katame dve?**

What two?

**Yaṅca piṇḍapātāṃ paribhuñjitvā tathāgato anuttaraṃ  
sammāsamboधिṃ abhisambujjhati, yaṅca piṇḍapātāṃ  
paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā  
parinibbāyati.**

The meal after eating which a Realized One understands the supreme perfect awakening; and the meal after eating which he becomes fully extinguished through the natural principle of extinguishment, without anything left over.

**Ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi  
piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.**

These two meal offerings have identical fruit and result, and are more fruitful and beneficial than other meal offerings.

**Āyusaṃvattanikaṃ āyasmatā cundena kammāraputtena  
kammaṃ upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmatā cundena  
kammāraputtena kammaṃ upacitaṃ, sukhasaṃvattanikaṃ  
āyasmatā cundena kammāraputtena kammaṃ upacitaṃ,  
yasaṃvattanikaṃ āyasmatā cundena kammāraputtena  
kammaṃ upacitaṃ, saggasaṃvattanikaṃ āyasmatā cundena  
kammāraputtena kammaṃ upacitaṃ,  
ādhipateyyasaṃvattanikaṃ āyasmatā cundena kammāraputtena  
kammaṃ upacitaṃ”ti.**

You’ve accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.’

**Cundassa, ānanda, kammāraputtassa evaṃ vipphaṇṇasāro  
paṭivinetabbo”ti.**

That’s how you should get rid of remorse in Cunda the smith.”

**Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ  
udānaṃ udānesi:**

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

**“Dadato puññaṃ pavaḍḍhati,**

“A giver’s merit grows;

**Samyamato veraṃ na cīyati;**

enmity doesn’t build up when you have self-control.

**Kusalo ca jahāti pāpakaṃ,**

A skillful person gives up bad things—

**Rāgadosamohakkhayā sanibbuto”ti.**

with the end of greed, hate, and delusion, they’re extinguished.”

**Catuttho bhāṇavāro.**

## 26. Yamakasālā

### 26. *The Pair of Sal Trees*

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

Then the Buddha said to Ānanda,

**“āyāmānanda, yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkamissāmā”ti.**

“Come, Ānanda, let’s go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkami. upasaṅkamtivā āyasmantaṃ ānandaṃ āmantesi:**

And that’s where they went. Then the Buddha addressed Ānanda,

**“iṅgha me tvaṃ, ānanda, antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapehi, kilantosmi, ānanda, nipajjissāmī”ti.**

“Please, Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapesi.**

“Yes, sir,” replied Ānanda, and did as he was asked.

**Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.**

And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

**Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi.**

Now at that time the twin sal trees were in full blossom with flowers out of season.

**Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.**

They sprinkled and bestrewed the Realized One's body in honor of the Realized One.

**Dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.**

And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One's body in honor of the Realized One.

**Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.**

And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One's body in honor of the Realized One.

**Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.**

And heavenly music played in the sky in honor of the Realized One.

**Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.**

And heavenly choirs sang in the sky in honor of the Realized One.

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

Then the Buddha pointed out to Ānanda what was happening, adding:

**“sabbaphāliphullā kho, ānanda, yamakasālā akālapupphehi.**

**Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.**

**Dibbānīpi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.**

**Dibbānīpi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.**

**Dibbānīpi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.**

**Dibbānīpi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.**

**Na kho, ānanda, ettāvatā tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā.**

“That’s not how the Realized One is honored, respected, revered, venerated, and esteemed.

**Yo kho, ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, so tathāgataṃ sakkaroti garuṃ karoti māneti pūjeti apaciyati, paramāya pūjāya.**

Any monk or nun or male or female lay follower who practices in line with the teachings, practicing properly, living in line with the teachings—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor.

**Tasmātiḥānanda, dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārinoti.**

So Ānanda, you should train like this: ‘We shall practice in line with the teachings, practicing properly, living in line with the teaching.’

**Evañhi vo, ānanda, sikkhitabban”ti.**

## **27. Upavāṇatthera**

### *27. The Monk Upavāṇa*

**Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṃ bījayamāno.**

Now at that time Venerable Upavāṇa was standing in front of the Buddha fanning him.

**Atha kho bhagavā āyasmantaṃ upavāṇaṃ apasāresi:**

Then the Buddha made him move,

**“apehi, bhikkhu, mā me purato aṭṭhāsī”ti.**

“Move over, mendicant, don’t stand in front of me.”

**Atha kho āyasmato ānandassa etadahosi:**

Ānanda thought,

**“ayaṃ kho āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī.**

“This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence.

**Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti:**

Yet in his final hour the Buddha makes him move, saying:

**‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.**

‘Move over, mendicant, don’t stand in front of me.’

**Ko nu kho hetu, ko paccayo, yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti:**

What is the cause, what is the reason for this?”

**‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?**

**Atha kho āyasmā ānando bhagavantaṃ etadavoca:**

Then Ānanda said to the Buddha,

**“ayaṃ, bhante, āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī.**

“This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence.

**Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti:**



Yet in his final hour the Buddha makes him move, saying:

**‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.**

‘Move over, mendicant, don’t stand in front of me.’

**Ko nu kho, bhante, hetu, ko paccayo, yaṃ bhagavā  
āyasmantaṃ upavāṇaṃ apasāreti:**

What is the cause, sir, what is the reason for this?”

**‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?**

**“Yebhuyyena, ānanda, dasasu lokadhātūsu devatā sannipatitā  
tathāgataṃ dassanāya.**

“Most of the deities from ten solar systems have gathered to see the Realized One.

**Yāvatā, ānanda, kusinārā upavattanaṃ mallānaṃ sālavanaṃ  
samantato dvādasa yojanāni, natthi so padeso  
vālaggaakoṭṭinittudanamattopi mahesakkhāhi devatāhi apphuṭo.**

For twelve leagues all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious deities.

**Devatā, ānanda, ujjhāyanti:**

The deities are complaining:

**‘dūrā ca vatamha āgatā tathāgataṃ dassanāya.**

‘We’ve come such a long way to see the Realized One!

**Kadāci karahaci tathāgatā loke uppajjanti arahanto  
sammāsambuddhā.**

Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.

**Ajjeva rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ  
bhavissati.**

This very day, in the last watch of the night, the Realized One will become fully extinguished.

**Ayañca mahesakkho bhikkhu bhagavato purato ṭhito ovārento,  
na mayaṃ labhāma pacchime kāle tathāgataṃ dassanāya’”ti.**

And this illustrious mendicant is standing in front of the Buddha blocking the view. We won't get to see the Realized One in his final hour!"

**“Kathambhūtā pana, bhante, bhagavā devatā manasikaroti”ti?**  
 “But sir, what kind of deities are you thinking of?”

**“Santānanda, devatā ākāse pathavīsaññiniyo kese pakiriya  
kandanti, bāhā paggayha kandanti, chinnapātaraṃ papatanti,  
āvattanti, vivattanti:**

“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

**‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissatī’ti.**

‘Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!’

**Santānanda, devatā pathaviyaṃ pathavīsaññiniyo kesse pakiriya  
kandanti, bāhā paggayha kandanti, chinnaṇāṭaṃ papatanti,  
āvattanti, vivattanti:**

**‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissatī’ti.**

**Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāśenti:**

But the deities who are free of desire endure, mindful and aware, thinking:

**‘aniccā saṅkhārā, taṃ kutettha labbhā’”ti.**

‘Conditions are impermanent. How could it possibly be otherwise?’”

## 28. Catusaṃvejanīyaṭhāna

### 28. *The Four Inspiring Places*

**“Pubbe, bhante, disāsu vassaṃvuṭṭhā bhikkhū āgacchanti tathāgataṃ dassanāya.**

“Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One.

**Te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsanāya.**

We got to see the esteemed mendicants, and to pay homage to them.

**Bhagavato pana mayaṃ, bhante, accayena na labhissāma manobhāvanīye bhikkhū dassanāya, na labhissāma payirupāsanāyā”ti.**

But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay homage to them.”

**“Cattārimāni, ānanda, saddhassa kulaputtassa dassanīyāni saṃvejanīyāni ṭhānāni.**

“Ānanda, a faithful gentleman should go to see these four inspiring places.

**Katamāni cattāri?**

What four?

**‘Idha tathāgato jāto’ti, ānanda, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.**

Thinking: ‘Here the Realized One was born!’—that is an inspiring place.

**‘Idha tathāgato anuttaraṃ sammāsambodhiṃ abhisambuddho’ti, ānanda, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ ṭhānaṃ.**

Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place.

**‘Idha tathāgatena anuttaraṃ dhammacakkaṃ pavattitaṃ’ti,  
ānanda, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ  
ṭhānaṃ.**

Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’—that is an inspiring place.

**‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti,  
ānanda, saddhassa kulaputtassa dassanīyaṃ saṃvejanīyaṃ  
ṭhānaṃ.**

Thinking: ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’—that is an inspiring place.

**Imāni kho, ānanda, cattāri saddhassa kulaputtassa dassanīyāni  
saṃvejanīyāni ṭhānāni.**

These are the four inspiring places that a faithful gentleman should go to see.

**Āgamissanti kho, ānanda, saddhā bhikkhū bhikkhuniyo  
upāsakā upāsikāyo:**

Faithful monks, nuns, laymen, and laywomen will come, and think:

**‘idha tathāgato jāto’tipi, ‘idha tathāgato anuttaraṃ  
sammāsambodhiṃ abhisambuddho’tipi, ‘idha tathāgatena  
anuttaraṃ dhammacakkaṃ pavattitaṃ’tipi, ‘idha tathāgato  
anupādisesāya nibbānadhātuyā parinibbuto’tipi.**

‘Here the Realized One was born!’ and ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’ and ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’ and ‘Here the Realized One became fully extinguished through the natural principle of extinguishment, without anything left over!’

**Ye hi keci, ānanda, cetiyacārikaṃ āhiṇḍantā pasannacittā kālaṃ  
karissanti, sabbe te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ  
saggaṃ lokaṃ upapajjissanti”ti.**

Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

## 29. Ānandapucchākathā

### 29. Ānanda's Questions

**“Kathaṃ mayaṃ, bhante, mātugāme paṭipajjāmā”ti?**

“Sir, how do we proceed when it comes to females?”

**“Adassanaṃ, ānandā”ti.**

“Without seeing, Ānanda.”

**“Dassane, bhagavā, sati kathaṃ paṭipajjitabban”ti?**

“But when seeing, how to proceed?”

**“Anālāpo, ānandā”ti.**

“Without getting into conversation, Ānanda.”

**“Ālapantena pana, bhante, kathaṃ paṭipajjitabban”ti?**

“But when in a conversation, how to proceed?”

**“Sati, ānanda, upaṭṭhāpetabbā”ti.**

“Be mindful, Ānanda.”

**“Kathaṃ mayaṃ, bhante, tathāgatassa sarīre paṭipajjāmā”ti?**

“Sir, how do we proceed when it comes to the Realized One's corpse?”

**“Abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya.**

“Don't get involved in the rites for venerating the Realized One's corpse, Ānanda.

**lŋgha tumhe, ānanda, sāratthe ghaṭatha anuyuñjatha, sāratthe appamattā ātāpino pahitattā viharatha.**

Please, Ānanda, you must all strive and practice for your own goal!  
Meditate diligent, keen, and resolute for your own goal!

**Santānanda, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi  
gahapatiṇḍitāpi tathāgate abhippasannā, te tathāgatassa  
sarīrapūjaṃ karissantī”ti.**

There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One’s corpse.”

**“Kathaṃ pana, bhante, tathāgatassa sarīre paṭipajjitabban”ti?**

“But sir, how to proceed when it comes to the Realized One’s corpse?”

**“Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti,  
evaṃ tathāgatassa sarīre paṭipajjitabban”ti.**

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

**“Kathaṃ pana, bhante, rañño cakkavattissa sarīre  
paṭipajjantī”ti?**

“But how do they proceed with a wheel-turning monarch’s corpse?”

**“Rañño, ānanda, cakkavattissa sarīraṃ ahatena vatthena  
veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena  
veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena  
veṭhenti.**

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth.

**Etenupāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ  
veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya  
doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño  
cakkavattissa sarīraṃ jhāpentī.**

In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with

another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse.

**Cātumahāpathe rañño cakkavattissa thūpaṃ karonti.**

They build a monument for the wheel-turning monarch at the crossroads.

**Evaṃ kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti.**

That's how they proceed with a wheel-turning monarch's corpse.

**Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ.**

Proceed in the same way with the Realized One's corpse.

**Cātumahāpathe tathāgatassa thūpo kātabbo.**

A monument for the Realized One is to be built at the crossroads.

**Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesāṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya.**

When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

### **30. Thūpārahapuggala**

#### *30. Persons Worthy of Monument*

**Cattārome, ānanda, thūpārahā.**

Ānanda, these four are worthy of a monument.

**Katame cattāro?**

What four?

**Tathāgato arahaṃ sammāsambuddho thūpāraho,  
paccekasambuddho thūpāraho, tathāgatassa sāvako  
thūpāraho, rājā cakkavattī thūpārahoti.**

A Realized One, a perfected one, a fully awakened Buddha; a Buddha awakened for themselves; a disciple of a Realized One; and

a wheel-turning monarch.

**Kiñcānanda, atthavaśaṃ paṭicca tathāgato araham  
sammāsambuddho thūpāraho?**

And for what reason is a Realized One worthy of a monument?

**‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo’ti,  
ānanda, bahujaṇā cittaṃ pasādentī.**

So that many people will inspire confidence in their hearts, thinking:  
‘This is the monument for that Blessed One, perfected and fully  
awakened!’

**Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paramaṃ maraṇā  
sugatiṃ saggaṃ lokaṃ upapajjanti.**

And having done so, when their body breaks up, after death, they  
are reborn in a good place, a heavenly realm.

**Idaṃ kho, ānanda, atthavaśaṃ paṭicca tathāgato araham  
sammāsambuddho thūpāraho.**

It is for this reason that a Realized One is worthy of a monument.

**Kiñcānanda, atthavaśaṃ paṭicca paccekasambuddho  
thūpāraho?**

And for what reason is a Buddha awakened for themselves worthy of  
a monument?

**‘Ayaṃ tassa bhagavato paccekasambuddhassa thūpo’ti,  
ānanda, bahujaṇā cittaṃ pasādentī.**

So that many people will inspire confidence in their hearts, thinking:  
‘This is the monument for that Buddha awakened for himself!’

**Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paramaṃ maraṇā  
sugatiṃ saggaṃ lokaṃ upapajjanti.**

And having done so, when their body breaks up, after death, they  
are reborn in a good place, a heavenly realm.

**Idaṃ kho, ānanda, atthavaśaṃ paṭicca paccekasambuddho  
thūpāraho.**



It is for this reason that a Buddha awakened for himself is worthy of a monument.

**Kiñcānanda, atthavaśaṃ paṭicca tathāgatassa sāvako thūpāraho?**

And for what reason is a Realized One's disciple worthy of a monument?

**‘Ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo’ti, ānanda, bahujaṇā cittaṃ pasādentī.**

So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One's disciple!’

**Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.**

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

**Idaṃ kho, ānanda, atthavaśaṃ paṭicca tathāgatassa sāvako thūpāraho.**

It is for this reason that a Realized One's disciple is worthy of a monument.

**Kiñcānanda, atthavaśaṃ paṭicca rājā cakkavattī thūpāraho?**

And for what reason is a wheel-turning monarch worthy of a monument?

**‘Ayaṃ tassa dhammikassa dhammarañño thūpo’ti, ānanda, bahujaṇā cittaṃ pasādentī.**

So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that just and principled king!’

**Te tattha cittaṃ pasādetvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapajjanti.**

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

**Idaṃ kho, ānanda, atthavaśaṃ paṭicca rājā cakkavattī thūpāraho.**

It is for this reason that a wheel-turning monarch is worthy of a monument.

**Ime kho, ānanda, cattāro thūpārahā”ti.**

These four are worthy of a monument.”

### **31. Ānandaacchariyadhamma**

#### *31. Ānanda’s Incredible Qualities*

**Atha kho āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ**

**ālambitvā rodamāno aṭṭhāsi:**

Then Venerable Ānanda entered a dwelling, and stood there leaning against the door-jamb and crying,

**“ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako”ti.**

“Oh! I’m still only a trainee with work left to do; and my Teacher’s about to become fully extinguished, he who is so kind to me!”

**Atha kho bhagavā bhikkhū āmantesi:**

Then the Buddha said to the mendicants,

**“kahaṃ nu kho, bhikkhave, ānando”ti?**

“Mendicants, where is Ānanda?”

**“Eso, bhante, āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ**

**ālambitvā rodamāno ṭhito:**

“Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying:

**‘ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako’”ti.**

‘Oh! I’m still only a trainee with work left to do; and my Teacher’s about to become fully extinguished, he who is so kind to me!’”

**Atha kho bhagavā aññataram bhikkhum āmantesi:**

So the Buddha said to a certain monk,

**“ehi tvaṃ, bhikkhu, mama vacanena ānandaṃ āmantehi:**

“Please, monk, in my name tell Ānanda that

**‘satthā taṃ, āvuso ānanda, āmantetī’”ti.**

the teacher summons him.”

**“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā  
yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā  
āyasmantaṃ ānandaṃ etadavoca:**

“Yes, sir,” that monk replied. He went to Ānanda and said to him,

**“satthā taṃ, āvuso ānanda, āmantetī”ti.**

“Reverend Ānanda, the teacher summons you.”

**“Evamāvuso”ti kho āyasmā ānando tassa bhikkhuno paṭissutvā  
yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ  
abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho  
āyasmantaṃ ānandaṃ bhagavā etadavoca:**

“Yes, reverend,” Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

**“alaṃ, ānanda, mā soci mā paridevi, nanu etaṃ, ānanda, mayā  
paṭikacceva akkhātaṃ:**

“Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that

**‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo  
aññathābhāvo’;**

we must be parted and separated from all we hold dear and beloved?

**taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ  
saṅkhataṃ palokadhammaṃ, ‘taṃ vata tathāgatassāpi sarīraṃ  
mā palujji’ti netaṃ ṭhānaṃ vijjati.**

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One's body?

**Dīgharattam̐ kho te, ānanda, tathāgato paccupaṭṭhito mettena kāyakammena hitena sukhena advayena appamāṇena, mettena vacīkammena hitena sukhena advayena appamāṇena, mettena manokammena hitena sukhena advayena appamāṇena.**

For a long time, Ānanda, you've treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, whole-hearted, and limitless.

**Katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo”ti.**

You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements.”

**Atha kho bhagavā bhikkhū āmantesi:**

Then the Buddha said to the mendicants:

**“yepi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā ahesuṃ, seyyathāpi mayhaṃ ānando.**

“The Buddhas of the past or the future have attendants who are no better than Ānanda is for me.

**Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā bhavissanti, seyyathāpi mayhaṃ ānando.**

**Paṇḍito, bhikkhave, ānando;**

Ānanda is astute,

**medhāvī, bhikkhave, ānando.**

he is intelligent.

**Jānāti ‘ayaṃ kālo tathāgataṃ dassanāya upasaṅkamitum bhikkhūnaṃ, ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ,**

**ayaṃ kālo upāsikānaṃ, ayaṃ kālo rañño rājamahāmattānaṃ  
titthiyānaṃ titthiyasāvakānaṃ'ti.**

He knows the time for monks, nuns, laymen, laywomen, king's ministers, religious founders, and the disciples of religious founders to visit the Realized One.

**Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande.**

There are these four incredible and amazing things about Ānanda.

**Katame cattāro?**

What four?

**Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya  
upasaṅkamati, dassanena sā attamanā hoti.**

If an assembly of monks goes to see Ānanda, they're uplifted by seeing him

**Tatra ce ānando dhammaṃ bhāsatī, bhāsitenapi sā attamanā  
hoti.**

and uplifted by hearing him speak.

**Atittāva, bhikkhave, bhikkhuparisā hoti, atha kho ānando tuṇhī  
hoti.**

And when he falls silent, they've never had enough.

**Sace, bhikkhave, bhikkhunīparisā ānandaṃ dassanāya  
upasaṅkamati, dassanena sā attamanā hoti.**

If an assembly of nuns ...

**Tatra ce ānando dhammaṃ bhāsatī, bhāsitenapi sā attamanā  
hoti.**

**Atittāva, bhikkhave, bhikkhunīparisā hoti, atha kho ānando  
tuṇhī hoti.**

**Sace, bhikkhave, upāsakaparisā ānandaṃ dassanāya  
upasaṅkamati, dassanena sā attamanā hoti.**

laymen ...

**Tatra ce ānando dhammaṃ bhāsatī, bhāsitenapi sā attamanā  
hoti.**

**Atittāva, bhikkhave, upāsakaparisā hoti, atha kho ānando tuṇhī hoti.**

**Sace, bhikkhave, upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.**

or laywomen goes to see Ānanda, they're uplifted by seeing him

**Tatra ce ānando dhammaṃ bhāsatī, bhāsitena sā attamanā hoti.**

and uplifted by hearing him speak.

**Atittāva, bhikkhave, upāsikāparisā hoti, atha kho ānando tuṇhī hoti.**

And when he falls silent, they've never had enough.

**Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande.**

These are the four incredible and amazing things about Ānanda.

**Cattārome, bhikkhave, acchariyā abbhutā dhammā rañṇe cakkavattimhi.**

There are these four incredible and amazing things about a wheel-turning monarch.

**Katame cattāro?**

What four?

**Sace, bhikkhave, khattiyaparisā rājānaṃ cakkavattim dassanāya upasaṅkamati, dassanena sā attamanā hoti.**

If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him

**Tatra ce rājā cakkavattī bhāsatī, bhāsitena sā attamanā hoti.**  
and uplifted by hearing him speak.

**Atittāva, bhikkhave, khattiyaparisā hoti. Atha kho rājā cakkavattī tuṇhī hoti.**

And when he falls silent, they've never had enough.

**Sace bhikkhave, brāhmaṇaparisā ...pe...**

If an assembly of brahmins ...

**gahapatiparisā ...pe...**

householders ...

**samaṇaparisā rājānaṃ cakkavattiṃ dassanāya upasaṅkamati,  
dassanena sā attamanā hoti.**

or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him

**Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.**

and uplifted by hearing him speak.

**Atittāva, bhikkhave, samaṇaparisā hoti. Atha kho rājā cakkavattī  
tuṇhī hoti.**

And when he falls silent, they've never had enough.

**Evameva kho, bhikkhave, cattārome acchariyā abbhutā  
dhammā ānande.**

In the same way, there are those four incredible and amazing things about Ānanda."

**Sace, bhikkhave, bhikkhuparisā ānandaṃ dassanāya  
upasaṅkamati, dassanena sā attamanā hoti.**

**Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā  
hoti.**

**Atittāva, bhikkhave, bhikkhuparisā hoti.**

**Atha kho ānando tuṇhī hoti.**

**Sace, bhikkhave bhikkhunīparisā ...pe...**

**upāsakaparisā ...pe...**

**upāsikāparisā ānandaṃ dassanāya upasaṅkamati, dassanena  
sā attamanā hoti.**

**Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā  
hoti.**

**Atittāva, bhikkhave, upāsikāparisā hoti.**

**Atha kho ānando tuṇhī hoti.**

**Ime kho, bhikkhave, cattāro acchariyā abbhutā dhammā ānande”ti.**

## **32. Mahāsudassanasuttadesanā**

### *32. Teaching the Discourse on Mahāsudassana*

**Evaṃ vutte, āyasmā ānando bhagavantam etadavoca:**

When he said this, Venerable Ānanda said to the Buddha:

**“mā, bhante, bhagavā imasmim khuddakanagarake  
ujjaṅgalanagarake sākhānagarake parinibbāyi.**

“Sir, please don’t become fully extinguished in this little hamlet, this  
jungle hamlet, this branch hamlet.

**Santi, bhante, aññāni mahānagarāni, seyyathidaṃ—**

There are other great cities such as

**campā rājagahaṃ sāvattī sāketaṃ kosambī bārāṇasī;**

Campā, Rājagaha, Sāvattī, Sāketa, Kosambī, and Benares.

**ettha bhagavā parinibbāyatu.**

Let the Buddha become fully extinguished there.

**Ettha bahū khattiyamahāsālā, brāhmaṇamahāsālā**

**gahapatimahāsālā tathāgate abhippasannā.**

There are many well-to-do aristocrats, brahmins, and householders  
there who are devoted to the Buddha.

**Te tathāgatassa sarīrapūjaṃ karissantī”ti**

They will perform the rites of venerating the Realized One’s corpse.”

**“mā hevaṃ, ānanda, avaca, mā hevaṃ, ānanda, avaca:**

“Don’t say that Ānanda! Don’t say that

**‘khuddakanagarakaṃ ujjaṅgalanagarakaṃ sākhānagarakaṃ’ti.**

this is a little hamlet, a jungle hamlet, a branch hamlet.



**Bhūtapubbaṃ, ānanda, rājā mahāsudassano nāma ahosi  
cakkavattī dhammiko dhammarājā cāturato vijitāvī  
janapadatthāvariyaṃ pattaṃ satta ratana samannāgato.**

Once upon a time there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

**Raṇṇo, ānanda, mahāsudassanassa ayaṃ kusiṇārā kusāvatī  
nāma rājadhānī ahosi.**

His capital was this Kusiṇārā, which at the time was named Kusāvatī.

**puratthimena ca pacchimena ca dvādasayojanāni āyāmena;  
uttarena ca dakkhiṇena ca sattayojanāni vitthārena.**

It stretched for twelve leagues from east to west, and seven leagues from north to south.

**Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā  
ca ākiṇṇamanussā ca subhikkhā ca.**

The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food.

**Seyyathāpi, ānanda, devānaṃ āḷakamandā nāma rājadhānī  
iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca  
subhikkhā ca;**

It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food.

**evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi  
phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.**

**Kusāvatī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā  
ceva rattiṇca, seyyathidaṃ—**

Kusāvatī was never free of ten sounds by day or night, namely:

**hatthisaddena assasaddena rathasaddena bherisaddena  
mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena**

**sammasaddena pāṇitāḷasaddena ‘asnātha pivatha khādathā’ti  
dasamena saddena.**

the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: ‘Eat, drink, be merry!’ as the tenth.

**Gaccha tvaṃ, ānanda, kusināraṃ pavisitvā kosinārakānaṃ  
mallānaṃ ārocehi:**

Go, Ānanda, into Kusinārā and inform the Mallas:

**‘ajja kho, vāseṭṭhā, rattiyaṃ pacchime yāme tathāgatassa  
parinibbānaṃ bhavissati.**

‘This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished.

**Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.**

Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

**Mā pacchā vippaṭisārino ahuvattha—**

Don’t regret it later, thinking:

**amhākañca no gāmakkhette tathāgatassa parinibbānaṃ ahosi,  
na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā””ti.**

‘The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.’”

**“Evaṃ, bhante””ti kho āyasmā ānando bhagavato paṭissutvā  
nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi.**

“Yes, sir,” replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

### **33. Mallānaṃvandanā**

#### **33. The Mallas Pay Homage**

**Tena kho pana samayena kosinārakā mallā sandhāgāre  
sannipatitā honti kenacideva karaṇīyena.**

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business.

**Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamtvā kosinārakānaṃ mallānaṃ ārocesi:**

Ānanda went up to them, and announced:

**“ajja kho, vāseṭṭhā, rattiyā pacchime yāme tathāgatassa parinibbānaṃ bhavissati.**

“This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished.

**Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.**

Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

**Mā pacchā vippaṭṭisārino ahuvattha:**

Don’t regret it later, thinking:

**‘amhākañca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā’”ti.**

‘The Realized One became fully extinguished in our own village district, but we didn’t get a chance to see him in his final hour.’”

**Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇṇapātāṃ papatanti, āvaṭṭanti vivaṭṭanti:**

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

**“atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissatī”ti.**

“Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the seer will vanish from the world!”

**Atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo  
ca aghāvino dummanā cetodukkhasamappitā yena  
upavattanaṃ mallānaṃ sālavanaṃ yenāyasmā ānando  
tenupasaṅkamimsu.**

Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana and approached Ānanda.

**Atha kho āyasmato ānandassa etadahosi:**

Then Ānanda thought,

**“sace kho ahaṃ kosinārake malle ekamekaṃ bhagavantaṃ  
vandāpessāmi, avandito bhagavā kosinārakehi mallehi  
bhavissati, athāyaṃ ratti vibhāyissati.**

“If I have the Mallas pay homage to the Buddha one by one, they won’t be finished before first light.

**Yannūnāhaṃ kosinārake malle kulaparivattaso kulaparivattaso  
ṭhapetvā bhagavantaṃ vandāpeyyaṃ:**

I’d better separate them family by family and then have them pay homage, saying:

**‘itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco  
bhagavato pāde sirasā vandatī’”ti.**

‘Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head at your feet.’”

**Atha kho āyasmā ānando kosinārake malle kulaparivattaso  
kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi:**

And so that’s what he did.

**“itthannāmo, bhante, mallo saputto sabhariyo sapariso  
sāmacco bhagavato pāde sirasā vandatī”ti.**

**Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena  
kosinārake malle bhagavantaṃ vandāpesi.**

So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

### **34. Subhaddaparibbājakavatthu**

#### **34. On Subhadda the Wanderer**

**Tena kho pana samayena subhaddo nāma paribbājako  
kusinārāyaṃ paṭivasati.**

Now at that time a wanderer named Subhadda was residing near  
Kusinārā.

**Assosi kho subhaddo paribbājako:**

He heard that

**“ajja kira rattiyā pacchime yāme samaṇassa gotamassa  
parinibbānaṃ bhavissatī”ti.**

on that very day, in the last watch of the night, the ascetic Gotama  
would become fully extinguished.

**Atha kho subhaddassa paribbājakassa etadahosi:**

He thought:

**“sutaṃ kho pana metaṃ paribbājakānaṃ vuḍḍhānaṃ  
mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:**

“I have heard that brahmins of the past who were elderly and senior,  
the teachers of teachers, said:

**‘kadāci karahaci tathāgatā loke uppajjanti arahanto  
sammāsambuddhā’ti.**

‘Only rarely do Realized Ones arise in the world, perfected ones,  
fully awakened Buddhas.’

**Ajjeva rattiyā pacchime yāme samaṇassa gotamassa  
parinibbānaṃ bhavissati.**

And this very day, in the last watch of the night, the ascetic Gotama  
will become fully extinguished.

**Atthi ca me ayaṃ kaṅkhādhammo uppanno,**

This state of uncertainty has come up in me.

**evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’”ti.**

I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.”

**Atha kho subhaddo paribbājako yena upavattanaṃ mallānaṃ sālavanaṃ, yenāyasmā ānando tenupasaṅkami; upasaṅkamtivā āyasmantaṃ ānandaṃ etadavoca:**

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him,

**“sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:**

“Master Ānanda, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

**‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.**

‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’

**Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati.**

And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished.

**Atthi ca me ayaṃ kaṅkhādhammo uppanno—**

This state of uncertainty has come up in me.

**evaṃ pasanno ahaṃ samaṇe gotame ‘pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’”ti.**

I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.

**Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassetvā”ti.**

Master Ānanda, please let me see the ascetic Gotama.”

**Evaṃ vutte, āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:**

When he had spoken, Ānanda said,

**“alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.**

“Enough, Reverend Subhadda, do not trouble the Realized One. He is tired.”

**Dutiyampi kho subhaddo paribbājako ...pe...**

For a second time,

**tatiyampi kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca:**

and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

**“sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:**

**‘kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā’ti.**

**Ajjeva rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati.**

**Atthi ca me ayaṃ kaṅkhādhammo uppanno—**

**evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ kaṅkhādhammaṃ pajaheyyan’ti.**

**Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāyā”ti.**

**Tatiyampi kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:**

**“alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.**

**Assosi kho bhagavā āyasmato ānandassa subhaddena  
paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.**

The Buddha heard that discussion between Ānanda and Subhadda.

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

He said to Ānanda,

**“alaṃ, ānanda, mā subhaddaṃ vāresi, labhataṃ, ānanda,  
subhaddo tathāgataṃ dassanāya.**

“Enough, Ānanda, don’t obstruct Subhadda; let him see the Realized One.

**Yaṃ kiñci maṃ subhaddo pucchissati, sabbaṃ taṃ  
aññāpekkhova pucchissati, no vihesāpekkho.**

For whatever he asks me, he will only be looking for understanding, not trouble.

**Yañcassāhaṃ puṭṭho byākarissāmi, taṃ khippameva  
ājānissatī”ti.**

And he will quickly understand any answer I give to his question.”

**Atha kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:**

So Ānanda said to the wanderer Subhadda,

**“gacchāvuso subhadda, karoti te bhagavā okāsaṃ”ti.**

“Go, Reverend Subhadda, the Buddha is taking the time for you.”

**Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami;  
upasaṅkamtivā bhagavatā saddhiṃ sammodi, sammodanīyaṃ  
kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ  
nisinno kho subhaddo paribbājako bhagavantaṃ etadavoca:**

Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

**“yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino  
gaṇācariyā ñātā yasassino titthakarā sādhusammatā**



**bahujanassa,**

“Master Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, regarded as holy by many people.

**seyyathidaṃ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, sañcayo belatṭhaputto, nigaṇṭho nāṭaputto,**

Namely: Pūraṇa Kassapa, Makkhali Gosāla, Nigaṇṭha Nāṭaputta, Sañjaya Belatṭhiputta, Pakudha Kaccāyana, and Ajita Kesakambala.

**sabbete sakāya paṭiññāya abbhaññīmsu, sabbeva na abbhaññīmsu, udāhu ekacce abbhaññīmsu, ekacce na abbhaññīmsū”ti?**

According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

**“Alaṃ, subhadda, tiṭṭhatetaṃ:**

“Enough, Subhadda, let that be.

**‘sabbete sakāya paṭiññāya abbhaññīmsu, sabbeva na abbhaññīmsu, udāhu ekacce abbhaññīmsu, ekacce na abbhaññīmsū’ti.**

**Dhammaṃ te, subhadda, desessāmi;**

I shall teach you the Dhamma.

**taṃ suṇāhi sādhukaṃ manasikarohi, bhāsissāmī”ti.**

Listen and pay close attention, I will speak.”

**“Evaṃ, bhante”ti kho subhaddo paribbājako bhagavato paccassosi.**

“Yes, sir,” Subhadda replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“Yasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo na upalabbhati, samaṇopi tattha na upalabbhati. Dutiyopi tattha samaṇo na upalabbhati. Tatiyopi tattha samaṇo na upalabbhati. Catutthopi tattha samaṇo na upalabbhati.**

“Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no true ascetic found, no second ascetic, no third ascetic, and no fourth ascetic.

**Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati.**

In whatever teaching and training the noble eightfold path is found, there is a true ascetic found, a second ascetic, a third ascetic, and a fourth ascetic.

**Imasmiṃ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi.**

In this teaching and training the noble eightfold path is found. Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.

**Ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assāti.**

Were these mendicants to practice well, the world would not be empty of perfected ones.

**Ekūnatimso vayasā subhadda,**

I was twenty-nine years of age, Subaddha,

**Yaṃ pabbajim kiṅkusalānuesī;**

when I went forth to discover what is skillful.

**Vassāni paññāsa samādhikāni,**

It's been over fifty years

**Yato ahaṃ pabbajito subhadda;**  
since I went forth.

**Ñāyassa dhammassa padesavattī,**  
I am the one who points out the proper teaching:

**Ito bahiddhā samaṇopi natthi.**  
Outside of here there is no true ascetic.

**Dutiyopi samaṇo natthi.**

**Tatīyopi samaṇo natthi.**

**Catutthopi samaṇo natthi.**

**Suññā parappavādā samaṇebhi aññehi.**

**Ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assā”ti.**

Were these mendicants to practice well, the world would not be empty of perfected ones.”

**Evaṃ vutte, subhaddo paribbājako bhagavantaṃ etadavoca:**

When he had spoken, Subhadda said to the Buddha,

**“abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

“Excellent, sir! Excellent!

**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, the Buddha has made the teaching clear in many ways.

**Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṇca.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadaṃ”ti.**

Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

**“Yo kho, subhadda, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya.**

“Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood.

**Api ca mettha puggalavemattatā veditā”ti.**

However, I have recognized individual differences in this matter.”

**“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhaṇṭā pabbajjaṃ ākaṅkhaṇṭā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādenti bhikkhubhāvāya. Ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti.**

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

Then the Buddha said to Ānanda,

**“tenahānanda, subhaddaṃ pabbājehī”ti.**

“Well then, Ānanda, give Subhadda the going forth.”

**“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.**

“Yes, sir,” Ānanda replied.

**Atha kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca:**

Then Subhadda said to Ānanda,

**“lābhā vo, āvuso ānanda; suladdhaṃ vo, āvuso ānanda,**

“You’re so fortunate, Reverend Ānanda, so very fortunate,

**ye ettha satthu sammukhā antevāsikābhisekena abhisittā”ti.**

to be anointed here in the Teacher’s presence as his pupil!”

**Alattha kho subhaddo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ.**

And the wanderer Subhadda received the going forth, the ordination in the Buddha’s presence.

**Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti—tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja vihāsi.**

Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.**

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.”

**Aññataro kho panāyasmā subhaddo arahataṃ ahoṣi.**

And Venerable Subhadda became one of the perfected.

**So bhagavato pacchimo sakkhisāvako ahosīti.**

He was the last personal disciple of the Buddha.

**Pañcamo bhāṇavāro.**

### **35. Tathāgatapacchimavācā**

#### **35. *The Buddha's Last Words***

**Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:**

Then the Buddha addressed Venerable Ānanda:

**“siyā kho panānanda, tumhākaṃ evamassa:**

“Now, Ānanda, some of you might think:

**‘atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ti.**

‘The teacher’s dispensation has passed. Now we have no Teacher.’

**Na kho panetaṃ, ānanda, evaṃ datṭhabbaṃ.**

But you should not see it like this.

**Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.**

The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

**Yathā kho panānanda, etarahi bhikkhū aññamaññaṃ**

**āvusovādena samudācaranti, na kho mamaccayena evaṃ samudācaritabbaṃ.**

After my passing, mendicants ought not address each other as ‘reverend’, as they do today.

**Theratarena, ānanda, bhikkhunā navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo.**

A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying ‘reverend’.

**Navakatarena bhikkhunā therataro bhikkhu ‘bhante’ti vā ‘āyasmā’ti vā samudācaritabbo.**

A more junior mendicant ought to address a more senior mendicant using ‘sir’ or ‘venerable’.

**Ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu.**

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

**Channassa, ānanda, bhikkhuno mamaccayena brahmaḍaṇḍo dātabbo”ti.**

After my passing, give the prime punishment to the mendicant Channa.”

**“Katamo pana, bhante, brahmaḍaṇḍo”ti?**

“But sir, what is the prime punishment?”

**“Channo, ānanda, bhikkhu yaṃ iccheyya, taṃ vadeyya.**

“Channa may say what he likes,

**So bhikkhūhi neva vattabbo, na ovaditabbo, na anusāsitaḥ”ti.**

but the mendicants should not advise or instruct him.”

**Atha kho bhagavā bhikkhū āmantesi:**

Then the Buddha said to the mendicants,

**“siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:**

“Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking:

**‘sammukhībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitun’”ti.**

‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

**Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.**

When this was said, the mendicants kept silent.

**Dutiyampi kho bhagavā ...pe...**

For a second time,

**tatiyampi kho bhagavā bhikkhū āmantesi:**

and a third time the Buddha addressed the mendicants:

**“siyā kho pana, bhikkhave, ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā, pucchatha, bhikkhave, mā pacchā vippaṭisārino ahuvattha:**

“Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking:

**‘sammukhībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitun’”ti.**

‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

**Tatiyampi kho te bhikkhū tuṇhī ahesuṃ.**

For a third time, the mendicants kept silent.

**Atha kho bhagavā bhikkhū āmantesi:**

Then the Buddha said to the mendicants,

**“siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha. Sahāyakopi, bhikkhave, sahāyakassa ārocetū”ti.**

“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”



**Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.**

When this was said, the mendicants kept silent.

**Atha kho āyasmā ānando bhagavantaṃ etadavoca:**

Then Venerable Ānanda said to the Buddha,

**“acchariyaṃ, bhante, abbhutaṃ, bhante, evaṃ pasanno ahaṃ, bhante, imasmiṃ bhikkhusaṅghe, ‘natthi ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā’”ti.**

“It’s incredible, sir, it’s amazing! I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

**“Pasādā kho tvaṃ, ānanda, vadesi, ñāṇameva hettha, ānanda, tathāgatassa. Natthi imasmiṃ bhikkhusaṅghe ekabhikkhussāpi kaṅkhā vā vimati vā buddhe vā dhamme vā saṅghe vā magge vā paṭipadāya vā.**

“Ānanda, you speak from faith. But the Realized One knows that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.

**Imesañhi, ānanda, pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu, so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.**

Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

**Atha kho bhagavā bhikkhū āmantesi:**

Then the Buddha said to the mendicants:

**“handā dāni, bhikkhave, āmantayāmi vo,**

“Come now, mendicants, I say to you all:

**vayadhammā saṅkhārā appamādena sampādethā”ti.**

‘Conditions fall apart. Persist with diligence.’”

**Ayaṃ tathāgatassa pacchimā vācā.**

These were the Realized One’s last words.

### **36. Parinibbutakathā**

#### **36. *The Full Extinguishment***

**Atha kho bhagavā paṭhamam jhānam samāpajji, paṭhamajjhānā vuṭṭhahitvā dutiyam jhānam samāpajji, dutiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji, catutthajjhānā vuṭṭhahitvā ākāsaññāyatanam samāpajji, ākāsaññāyatana samāpattiyā vuṭṭhahitvā viññāṇaññāyatanam samāpajji, viññāṇaññāyatana samāpattiyā vuṭṭhahitvā ākiñcaññāyatanam samāpajji, ākiñcaññāyatana samāpattiyā vuṭṭhahitvā neva saññānāsaññāyatanam samāpajji, neva saññānāsaññāyatana samāpattiyā vuṭṭhahitvā saññāvedayitanirodham samāpajji.**

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

**Atha kho āyasmā ānando āyasmantaṃ anuruddham etadavoca:**

Then Venerable Ānanda said to Venerable Anuruddha,

**“parinibbuto, bhante anuruddha, bhagavā”ti.**

“Venerable Anuruddha, has the Buddha become fully extinguished?”

**“Nāvuso ānanda, bhagavā parinibbuto, saññāvedayitanirodhaṃ samāpanno”ti.**

“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

**Atha kho bhagavā saññāvedayitanirodhasamāpattiyā  
vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji,  
nevasaññānāsaññāyatanaṃ samāpattiyā vuṭṭhahitvā  
ākiñcaññāyatanaṃ samāpajji, ākiñcaññāyatanaṃ samāpattiyā  
vuṭṭhahitvā viññāṇaṇcāyatanaṃ samāpajji,  
viññāṇaṇcāyatanaṃ samāpattiyā vuṭṭhahitvā ākāsaṇcāyatanaṃ  
samāpajji, ākāsaṇcāyatanaṃ samāpattiyā vuṭṭhahitvā catutthaṃ  
jhānaṃ samāpajji, catutthajjhānā vuṭṭhahitvā tatiyaṃ jhānaṃ  
samāpajji, tatiyajjhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji,  
dutiyajjhānā vuṭṭhahitvā paṭhamaṃ jhānaṃ samāpajji,  
paṭhamajjhānā vuṭṭhahitvā dutiyaṃ jhānaṃ samāpajji,  
dutiyajjhānā vuṭṭhahitvā tatiyaṃ jhānaṃ samāpajji, tatiyajjhānā  
vuṭṭhahitvā catutthaṃ jhānaṃ samāpajji, catutthajjhānā  
vuṭṭhahitvā samanantarā bhagavā parinibbāyi.**

Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

**Parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi  
bhiṃsanako salomaṃso. Devadundubhiyo ca phaliṃsu.**

When the Buddha became fully extinguished, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

**Parinibbute bhagavati saha parinibbānā brahmāsahampati  
imaṃ gāthaṃ abhāsi:**

When the Buddha became fully extinguished, Brahmā Sahampati  
recited this verse:

**“Sabbeva nikkhipissanti,**

“All creatures in this world

**bhūtā loke samussayaṃ;**

must lay down this bag of bones.

**Yattha etādiso satthā,**

For even a Teacher such as this,

**loke appaṭipuggalo;**

unrivalled in the world,

**Tathāgato balappatto,**

the Realized One, attained to power,

**sambuddho parinibbuto”ti.**

the Buddha became fully extinguished.”

**Parinibbute bhagavati saha parinibbānā sakko devānamindo  
imaṃ gāthaṃ abhāsi:**

When the Buddha became fully extinguished, Sakka, lord of gods,  
recited this verse:

**“Aniccā vata saṅkhārā,**

“Oh! Conditions are impermanent,

**uppādavayadhammino;**

their nature is to rise and fall;

**Uppajjitvā nirujjhanti,**

having arisen, they cease;

**tesaṃ vūpasamo sukho”ti.**

their stilling is true bliss.”

**Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā  
gāthāyo abhāsi:**

When the Buddha became fully extinguished, Venerable Anuruddha  
recited this verse:

**“Nāhu assāsapassāso,**

“There was no more breathing

**ṭhitacittassa tādino;**

for the poised one of steady heart.

**Anejo santimārabba,**

Imperturbable, committed to peace,

**yaṃ kālamakarī muni.**

the sage has done his time.

**Asallīnena cittena,**

He put up with painful feelings

**vedanaṃ ajjhavāsaya;**

without flinching.

**Pajjotasseva nibbānaṃ,**

The liberation of his heart

**vimokkho cetaso ahū”ti.**

was like the extinguishing of a lamp.”

**Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ  
gāthaṃ abhāsi:**

When the Buddha became fully extinguished, Venerable Ānanda  
recited this verse:

**“Tadāsi yaṃ bhiṃsanakaṃ,**

“Then there was terror!

**tadāsi lomahaṃsanaṃ;**

Then they had goosebumps!

**Sabbākāravarūpete,**

When the Buddha, endowed with all fine qualities,

**sambuddhe parinibbute”ti.**

became fully extinguished.”

**Parinibbute bhagavati ye te tattha bhikkhū avītarāgā appekacce  
bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti  
vivaṭṭanti, “atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato  
parinibbuto, atikhippaṃ cakkhum loke antarahito”ti.**

When the Buddha became fully extinguished, some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

**Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsentī:**

But the mendicants who were free of desire endured, mindful and aware, thinking,

**“aniccā saṅkhārā, taṃ kutettha labbhā”ti.**

“Conditions are impermanent. How could it possibly be otherwise?”

**Atha kho āyasmā anuruddho bhikkhū āmantesī:**

Then Anuruddha addressed the mendicants:

**“alaṃ, āvuso, mā socittha mā paridevittha.**

“Enough, reverends, do not grieve or lament.

**Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātaṃ:**

Did the Buddha not prepare us for this when he explained that

**‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo  
aññathābhāvo’.**

we must be parted and separated from all we hold dear and beloved?

**Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjī’ti, netāṃ ṭhānaṃ vijjati.**

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart?

**Devatā, āvuso, ujjhāyanti”ti.**

The deities are complaining.”

**“Kathaṃbhūtā pana, bhante, āyasmā anuruddho devatā manasi karotī”ti?**

“But sir, what kind of deities are you thinking of?”

**“Santāvuso ānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇṇapātāṃ papatanti, āvaṭṭanti, vivaṭṭanti:**

“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

**‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito’ti.**

‘Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!’

**Santāvuso ānanda, devatā pathaviyā pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnaṇṇapātāṃ papatanti, āvaṭṭanti, vivaṭṭanti:**

**‘atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito’ti.**

**Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāseṇti:**

But the deities who are free of desire endure, mindful and aware, thinking:

**‘aniccā saṅkhārā, taṃ kutettha labbhā’”ti.**

‘Conditions are impermanent. How could it possibly be otherwise?’”

**Atha kho āyasmā ca anuruddho āyasmā ca ānando taṃ  
rattāvasesaṃ dhammiyā kathāya vītināmesuṃ.**

Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

**Atha kho āyasmā anuruddho āyasmantaṃ ānandaṃ āmantesi:**

Then Anuruddha said to Ānanda,

**“gacchāvuso ānanda, kusināraṃ pavisitvā kosinārakānaṃ  
mallānaṃ ārocehi:**

“Go, Ānanda, into Kusinārā and inform the Mallas:

**‘parinibbuto, vāseṭṭhā, bhagavā,**

‘Vāseṭṭhas, the Buddha has become fully extinguished.

**yassadāni kālaṃ maññathā”’ti.**

Please come at your convenience.”

**“Evaṃ, bhante”’ti kho āyasmā ānando āyasmato anuruddhassa  
paṭissutvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya  
attadutiyo kusināraṃ pāvisi.**

“Yes, sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

**Tena kho pana samayena kosinārakā mallā sandhāgāre  
sannipatitā honti teneva karaṇīyena.**

Now at that time the Mallas of Kusinārā were sitting together at the meeting hall on some business.

**Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ  
sandhāgāraṃ tenupasaṅkami; upasaṅkamtivā kosinārakānaṃ  
mallānaṃ ārocesi:**

Ānanda went up to them, and announced,

**“parinibbuto, vāseṭṭhā, bhagavā,**



“Vāseṭṭhas, the Buddha has become fully extinguished.

**yassadāni kālāṃ maññathā”ti.**

Please come at your convenience.”

**Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā  
ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā  
cetodukkhasamappitā appekacce kese pakiriya kandanti, bāhā  
paggayha kandanti, chinnaṇṇapātāṃ papatanti, āvaṭṭanti, vivaṭṭanti:**

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

**“atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato  
parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.**

“Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

### **37. Buddhasarīrapūjā**

#### *37. The Rites of Venerating the Buddha’s Corpse*

**Atha kho kosinārakā mallā purise āṇāpesuṃ:**

Then the Mallas ordered their men,

**“tena hi, bhaṇe, kusinārāyaṃ gandhamālaṇca sabbaṇca  
tālāvacaraṃ sannipātethā”ti.**

“So then, my men, collect fragrances and garlands, and all the musical instruments in Kusinārā.”

**Atha kho kosinārakā mallā gandhamālaṇca sabbaṇca  
tālāvacaraṃ pañca ca dussayugasatāni ādāya yena  
upavattanaṃ mallānaṃ sālavanaṃ, yena bhagavato sarīraṃ**

**tenupasaṅkamim̐su; upasaṅkamitvā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāḷe paṭiyādentā ekadivasaṃ vītināmesuṃ.**

Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha’s corpse. They spent the day honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions.

**Atha kho kosinārakānaṃ mallānaṃ etadahosi:**

Then they thought,

**“ativikālo kho ajja bhagavato sarīraṃ jhāpetuṃ, sve dāni mayaṃ bhagavato sarīraṃ jhāpessāmā”ti.**

“It’s too late to cremate the Buddha’s corpse today. Let’s do it tomorrow.”

**Atha kho kosinārakā mallā bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāḷe paṭiyādentā dutiyampi divasaṃ vītināmesuṃ, tatiyampi divasaṃ vītināmesuṃ, catutthampi divasaṃ vītināmesuṃ, pañcamampi divasaṃ vītināmesuṃ, chaṭṭhampi divasaṃ vītināmesuṃ.**

But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

**Atha kho sattamaṃ divasaṃ kosinārakānaṃ mallānaṃ etadahosi:**

Then on the seventh day they thought,

**“mayaṃ bhagavato sarīraṃ naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāmā”ti.**

“Honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town.”

**Tena kho pana samayena aṭṭha mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:**

Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said,

**“mayam bhagavato sarīraṁ uccāressāmā”ti na sakkonti uccāretum.**

“We shall lift the Buddha’s corpse.” But they were unable to do so.

**Atha kho kosinārakā mallā āyasmantaṁ anuruddhaṁ etadavocuṁ:**

The Mallas said to Anuruddha,

**“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime aṭṭha mallapāmokkhā sīsaṁnhātā ahatāni vatthāni nivatthā:**

“What is the cause, Venerable Anuruddha, what is the reason why these eight Mallian leaders are unable to lift the Buddha’s corpse?”

**‘mayam bhagavato sarīraṁ uccāressāmā’ti na sakkonti uccāretun”ti?**

**“Aññathā kho, vāseṭṭhā, tumhākaṁ adhippāyo, aññathā devatānaṁ adhippāyo”ti.**

“Vāseṭṭhas, you have one plan, but the deities have a different one.”

**“Kathaṁ pana, bhante, devatānaṁ adhippāyo”ti?**

“But sir, what is the deities’ plan?”

**“Tumhākaṁ kho, vāseṭṭhā, adhippāyo:**

“You plan to

**‘mayam bhagavato sariram naccehi gitehi vaditehi malehi  
gandhehi sakkarontā garum karontā manentā pūjentā  
dakkhiṇena dakkhiṇam nagarassa haritvā bāhirena bāhiram  
dakkhiṇato nagarassa bhagavato sariram jhāpessāmā’ti;**  
carry the Buddha’s corpse to the south of the town while venerating  
it with dance and song and music and garlands and fragrances, and  
cremate it there outside the town.

**devatānam kho, vāseṭṭhā, adhippāyo:**

The deities plan to

**‘mayam bhagavato sariram dibbehi naccehi gitehi vaditehi  
malehi gandhehi sakkarontā garum karontā manentā pūjentā  
uttarena uttaram nagarassa haritvā uttarena dvārena nagaram  
pavesetvā majjhena majjham nagarassa haritvā puratthimena  
dvārena nikkhamitvā puratthimato nagarassa  
makuṭabandhanam nāma mallānam cetiyam ettha bhagavato  
sariram jhāpessāmā’’ti.**

carry the Buddha’s corpse to the north of the town while venerating it  
with heavenly dance and song and music and garlands and  
fragrances. Then they plan to enter the town by the northern gate,  
carry it through the center of the town, leave by the eastern gate,  
and cremate it there at the Mallian shrine named Makuṭabandhana.”

**“Yathā, bhante, devatānam adhippāyo, tathā hotū’’ti.**

“Sir, let it be as the deities plan.”

**Tena kho pana samayena kusinārā yāva sandhisamalasaṅkaṭṭirā  
jaṇṇumattena odhinā mandāravapupphehi santhatā hoti.**

Now at that time the whole of Kusinārā was covered knee-deep with  
the flowers of the Flame Tree, without gaps even on the filth and  
rubbish heaps.

**Atha kho devatā ca kosinārakā ca mallā bhagavato sariram  
dibbehi ca mānusakehi ca naccehi gitehi vaditehi malehi  
gandhehi sakkarontā garum karontā manentā pūjentā uttarena  
uttaram nagarassa haritvā uttarena dvārena nagaram pavesetvā**

**majjhena majjhaṃ nagarassa haritvā puratthimena dvārena  
nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma  
mallānaṃ cetiyaṃ ettha ca bhagavato sarīraṃ nikkhipiṃsu.**

Then the deities and the Mallas of Kusinārā carried the Buddha's corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances. Then they entered the town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Makuṭabandhana.

**Atha kho kosinārakā mallā āyasmantaṃ ānandaṃ etadavocuṃ:**

Then the Mallas said to Anuruddha,

**“kathaṃ mayaṃ, bhante ānanda, tathāgatassa sarīre  
paṭipajjāmā”ti?**

“Sir, how do we proceed when it comes to the Realized One's corpse?”

**“Yathā kho, vāsetṭhā, rañño cakkavattissa sarīre paṭipajjanti,  
evaṃ tathāgatassa sarīre paṭipajjitabban”ti.**

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

**“Kathaṃ pana, bhante ānanda, rañño cakkavattissa sarīre  
paṭipajjantī”ti?**

“But how do they proceed with a wheel-turning monarch's corpse?”

**“Rañño, vāsetṭhā, cakkavattissa sarīraṃ ahatena vatthena  
veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena  
veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena  
veṭhenti.**

“They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth.

**Etena upāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ  
veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya**

**doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti.**

In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse.

**Cātumahāpathe rañño cakkavattissa thūpaṃ karonti.**

They build a monument for the wheel-turning monarch at the crossroads.

**Evaṃ kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti.**

That's how they proceed with a wheel-turning monarch's corpse.

**Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ.**

Proceed in the same way with the Realized One's corpse.

**Cātumahāpathe tathāgatassa thūpo kātabbo.**

A monument for the Realized One is to be built at the crossroads.

**Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.**

When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.”

**Atha kho kosinārakā mallā purise āṇāpesuṃ:**

Then the Mallas ordered their men,

**“tena hi, bhaṇe, mallānaṃ vihatāṃ kappāsaṃ sannipātethā”ti.**

“So then, my men, collect uncarded cotton.”

**Atha kho kosinārakā mallā bhagavato sarīraṃ ahatena vatthena veṭhetvā vihatena kappāsena veṭhesuṃ, vihatena kappāsena veṭhetvā ahatena vatthena veṭhesuṃ.**

So the Mallas wrapped the Buddha's corpse,

**Etena upāyena pañcahi yugasatehi bhagavato sarīraṃ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā bhagavato sarīraṃ citakaṃ āropesum.**

and placed it in an iron case filled with oil. Then, having built a funeral pyre out of all kinds of fragrant substances, they lifted the corpse on to the pyre.

### **38. Mahākassapaṭṭheravatthu**

#### *38. Mahākassapa's Arrival*

**Tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi.**

Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants.

**Atha kho āyasmā mahākassapo maggā okkamma aññatarasmim rukkhamūle nisīdi.**

Then he left the road and sat at the root of a tree.

**Tena kho pana samayena aññataro ājīvako kusinārāya mandāravapupphaṃ gahetvā pāvaṃ addhānamaggappaṭipanno hoti.**

Now at that time a certain Ājīvaka ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā.

**Addasā kho āyasmā mahākassapo taṃ ājīvakaṃ dūratova āgacchantaṃ, disvā taṃ ājīvakaṃ etadavoca:**

Mahākassapa saw him coming off in the distance and said to him,

**“apāvuso, amhākaṃ satthāraṃ jānāsī”ti?**

“Reverend, might you know about our Teacher?”

**“Āmāvuso, jānāmi, ajja sattāhaparinibbuto samaṇo gotamo.**

“Yes, reverend. Seven days ago the ascetic Gotama became fully extinguished.

**Tato me idaṃ mandāravapupphaṃ gahitaṃ”ti.**

From there I picked up this Flame Tree flower.”

**Tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha  
kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:**

Some of the mendicants there, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

**“atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato  
parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.**

“Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the seer has vanished from the world!”

**Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāseṇti:**

But the mendicants who were free of desire endured, mindful and aware, thinking,

**“aniccā saṅkhārā, taṃ kutettha labbhā”ti.**

“Conditions are impermanent. How could it possibly be otherwise?”

**Tena kho pana samayena subhaddo nāma vuddhapabbajito  
tassaṃ parisāyaṃ nisinno hoti.**

Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly.

**Atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca:**

He said to those mendicants,

**“alaṃ, āvuso, mā socittha, mā paridevitta, sumuttā mayaṃ  
tena mahāsamaṇena. Upaddutā ca homa:**

“Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic harassing us:

**‘idaṃ vo kappati, idaṃ vo na kappatī’ti.**

‘This is allowable for you; this is not allowable for you.’



**Idāni pana mayaṃ yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma, na taṃ karissāmā”ti.**

Well, now we shall do what we want and not do what we don’t want.”

**Atha kho āyasmā mahākassapo bhikkhū āmantesi:**

Then Venerable Mahākassapa addressed the mendicants,

**“alaṃ, āvuso, mā socittha, mā paridevittha.**

“Enough, reverends, do not grieve or lament.

**Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātaṃ:**

Did the Buddha not prepare us for this when he explained that

**‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’.**

we must be parted and separated from all we hold dear and beloved?

**Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ tathāgatassāpi sarīraṃ mā palujjī”ti, netaṃ ṭhānaṃ vijjatī”ti.**

How could it possibly be so that what is born, created, conditioned, and liable to fall apart should not fall apart, even the Realized One’s body?”

**Tena kho pana samayena cattāro mallapāmoḁkhā sīsānnhātā ahatāni vatthāni nivatthā:**

Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said,

**“mayaṃ bhagavato citakaṃ ālīmpessāmā”ti na sakkonti ālīmpetuṃ.**

“We shall light the Buddha’s funeral pyre.” But they were unable to do so.

**Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ:**

The Mallas said to Anuruddha,

**“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsarnhātā ahatāni vatthāni nivatthā:**

“What is the cause, Venerable Anuruddha, what is the reason why these four Mallian leaders are unable to light the Buddha’s funeral pyre?”

**‘mayam bhagavato citakam ālīmpessāmā’ti na sakkonti ālīmpetun’ti?**

**“Aññathā kho, vāseṭṭhā, devatānam adhippāyo”ti.**

“Vāseṭṭhas, the deities have a different plan.”

**“Katham pana, bhante, devatānam adhippāyo”ti?**

“But sir, what is the deities’ plan?”

**“Devatānam kho, vāseṭṭhā, adhippāyo:**

“The deities’ plan is this:

**‘ayam āyasmā mahākassapo pāvāya kusināram addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhim pañcamatthehi bhikkhusatehi.**

Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of around five hundred mendicants.

**Na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissatī”ti.**

The Buddha’s funeral pyre shall not burn until he bows with his head at the Buddha’s feet.”

**“Yathā, bhante, devatānam adhippāyo, tathā hotū”ti.**

“Sir, let it be as the deities plan.”

**Atha kho āyasmā mahākassapo yena kusinārā makuṭabandhanam nāma mallānam cetiyam, yena bhagavato citako tenupasaṅkami; upasaṅkamitvā ekaṁsam cīvaram katvā**

**añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandi.**

Then Venerable Mahākassapa came to the Mallian shrine named Makuṭabandhana at Kusinārā and approached the Buddha's funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head to the Buddha's feet.

**Tānipi kho pañcabhikkhusatāni ekaṃsaṃ cīvaram katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandiṃsu.**

And the five hundred mendicants did likewise.

**Vandite ca panāyasmatā mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.**

And when Mahākassapa and the five hundred mendicants bowed the Buddha's funeral pyre burst into flames all by itself.

**Jhāyamānassa kho pana bhagavato sarīrassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;**

And when the Buddha's corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid.

**sarīrāneva avasissimṃsu.**

Only the relics remained.

**Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa neva chārikā paññāyati, na masi;**

It's like when ghee or oil blaze and burn, and neither ashes nor soot are found.

**evameva bhagavato sarīrassa jhāyamānassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;**

In the same way, when the Buddha's corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid.

**sarīrāneva avasissim̐su.**

Only the relics remained.

**Tesañca pañcannam̐ dussayugasatānam̐ dveva dussāni na  
ḍayhim̐su yañca sabbaabbhantarimam̐ yañca bāhiram̐.**

And of those five hundred pairs of garments only two were not burnt:  
the innermost and the outermost.

**Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā  
pātubhavitvā bhagavato citakam̐ nibbāpesi.**

But when the Buddha's corpse was consumed the funeral pyre was  
extinguished by a stream of water that appeared in the sky,

**Udakasālatopi abbhunnamitvā bhagavato citakam̐ nibbāpesi.**  
by water dripping from the sal trees,

**Kosinārakāpi mallā sabbagandhodakena bhagavato citakam̐  
nibbāpesum̐.**

and by the Mallas' fragrant water.

**Atha kho kosinārakā mallā bhagavato sarīrāni sattāham̐  
sandhāgāre sattipañjaram̐ karitvā dhanupākāram̐  
parikkhipāpetvā naccehi gītehi vāditehi mālehi gandhehi  
sakkarim̐su garum̐ karim̐su mānesum̐ pūjesum̐.**

Then the Mallas made a cage of spears for the Buddha's relics in the  
meeting hall and surrounded it with a buttress of bows. For seven  
days they honored, respected, revered, and venerated them with  
dance and song and music and garlands and fragrances.

### **39. Sarīradhātuvibhajana**

#### **39. Distributing the Relics**

**Assosi kho rājā māgadho ajātasattu vedehiputto:**

King Ajātasattu of Magadha heard

**“bhagavā kira kusinārāyam̐ parinibbuto”ti.**

that the Buddha had become fully extinguished at Kusinārā.

**Atha kho rājā māgadho ajātasattu vedehiputto kosinārakānaṃ mallānaṃ dūtaṃ pāhesi:**

He sent an envoy to the Mallas of Kusinārā:

**“bhagavāpi khattiyo ahampi khattiyo, ahampi arahāmi  
bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ  
thūpañca mahañca karissāmī”ti.**

“The Buddha was an aristocrat, and so am I. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.”

**Assosum kho vesālikā licchavī:**

The Licchavis of Vesālī also heard

**“bhagavā kira kusinārāyaṃ parinibbuto”ti.**

that the Buddha had become fully extinguished at Kusinārā.

**Atha kho vesālikā licchavī kosinārakānaṃ mallānaṃ dūtaṃ pāhesum:**

They sent an envoy to the Mallas of Kusinārā:

**“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma  
bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ  
thūpañca mahañca karissāmā”ti.**

“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

**Assosum kho kapilavatthuvāsī sakyā:**

The Sakyans of Kapilavatthu also heard

**“bhagavā kira kusinārāyaṃ parinibbuto”ti.**

that the Buddha had become fully extinguished at Kusinārā.

**Atha kho kapilavatthuvāsī sakyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum:**

They sent an envoy to the Mallas of Kusinārā:

**“bhagavā amhākaṃ ñātiseṭṭho, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.**

“The Buddha was our foremost relative. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

**Assosum̃ kho allakappakā bulayo:**

The Bulas of Allakappa also heard

**“bhagavā kira kusinārāyaṃ parinibbuto”ti.**

that the Buddha had become fully extinguished at Kusinārā.

**Atha kho allakappakā bulayo kosinārakānaṃ mallānaṃ dūtaṃ pāhesum̃:**

They sent an envoy to the Mallas of Kusinārā:

**“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.**

“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

**Assosum̃ kho rāmagāmakā koḷiyā:**

The Koḷiyans of Rāmagāma also heard

**“bhagavā kira kusinārāyaṃ parinibbuto”ti.**

that the Buddha had become fully extinguished at Kusinārā.

**Atha kho rāmagāmakā koḷiyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum̃:**

They sent an envoy to the Mallas of Kusinārā:

**“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.**

“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and

conduct a memorial service.”

**Assosi kho veṭṭhadīpako brāhmaṇo:**

The brahmin of Veṭṭhadīpa also heard

**“bhagavā kira kusinārāyaṃ parinibbuto”ti.**

that the Buddha had become fully extinguished at Kusinārā.

**Atha kho veṭṭhadīpako brāhmaṇo kosinārakānaṃ mallānaṃ dūtaṃ pāhesi:**

He sent an envoy to the Mallas of Kusinārā:

**“bhagavāpi khattiyo ahampismi brāhmaṇo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpañca mahañca karissāmī”ti.**

“The Buddha was an aristocrat, and I am a brahmin. I too deserve a share of the Buddha’s relics. I will build a monument for them and conduct a memorial service.”

**Assosum kho pāveyyakā mallā:**

The Mallas of Pāvā also heard

**“bhagavā kira kusinārāyaṃ parinibbuto”ti.**

that the Buddha had become fully extinguished at Kusinārā.

**Atha kho pāveyyakā mallā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum:**

They sent an envoy to the Mallas of Kusinārā:

**“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.**

“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

**Evam vutte, kosinārakā mallā te saṅghe gaṇe etadavocum:**

When they had spoken, the Mallas of Kusinārā said to those various groups:

**“bhagavā amhākaṃ gāmakkhette parinibbuto, na mayaṃ dassāma bhagavato sarīrānaṃ bhāgaṃ”ti.**

“The Buddha became fully extinguished in our village district. We will not give away a share of his relics.”

**Evaṃ vutte, doṇo brāhmaṇo te saṅghe gaṇe etadavoca:**

Then Doṇa the brahmin said to those various groups:

**“Suṇantu bhonto mama ekavācaṃ,**

“Hear, sirs, a single word from me.

**Amhāka buddho ahu khantivādo;**

Our Buddha’s teaching was acceptance.

**Na hi sādhu yaṃ uttamapuggalassa,**

It would not be good to fight over

**Sarīrabhāge siyā sampahāro.**

a share of the supreme person’s relics.

**Sabbeva bhonto sahitā samaggā,**

Let us make eight portions, good sirs,

**Sammodamānā karomaṭṭhabhāge;**

rejoicing in unity and harmony.

**Vitthārikā hontu disāsu thūpā,**

Let there be monuments far and wide,

**Bahū janā cakkhumato pasannā”ti.**

so many folk may gain faith in the Seer!”

**“Tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni aṭṭhadhā samaṃ savibhattaṃ vibhajāhī”ti.**

“Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”



**“Evaṃ, bho”ti kho doṇo brāhmaṇo tesaṃ saṅghānaṃ gaṇānaṃ paṭissutvā bhagavato sarīrāni aṭṭhadhā samaṃ suvibhattaṃ vibhajtvā te saṅhe gaṇe etadavoca:**

“Yes, sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them,

**“imaṃ me bhonto tumbaṃ dadantu ahampi tumbassa thūpañca mahañca karissāmī”ti.**

“Sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service.”

**Adaṃsu kho te doṇassa brāhmaṇassa tumbaṃ.**

So they gave Doṇa the urn.

**Assosum kho pippalivaniyā moriyā:**

The Moras of Pippalivana heard

**“bhagavā kira kusinārāyaṃ parinibbuto”ti.**

that the Buddha had become fully extinguished at Kusinārā.

**Atha kho pippalivaniyā moriyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesum:**

They sent an envoy to the Mallas of Kusinārā:

**“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpañca mahañca karissāmā”ti.**

“The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

**“Natthi bhagavato sarīrānaṃ bhāgo, vibhattāni bhagavato sarīrāni.**

“There is no portion of the Buddha’s relics left, they have already been portioned out.

**Ito aṅgāraṃ harathā”ti.**

Here, take the embers.”

**Te tato aṅgāraṃ harim̐su.**

So they took the embers.

#### **40. Dhātuthūpapūjā**

##### *40. Venerating the Relics*

**Atha kho rājā māgadho ajātasattu vedehiputto rājagahe  
bhagavato sarīraṇaṃ thūpaṇca mahaṇca akāsi.**

Then King Ajātasattu of Magadha,

**Vesālikāpi licchavī vesāliyaṃ bhagavato sarīraṇaṃ thūpaṇca  
mahaṇca akaṃsu.**

the Licchavis of Vesālī,

**Kapilavatthuvāsīpi sakyā kapilavatthusmiṃ bhagavato  
sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.**

the Sakyans of Kapilavatthu,

**Allakappakāpi bulayo allakappe bhagavato sarīraṇaṃ thūpaṇca  
mahaṇca akaṃsu.**

the Bulas of Allakappa,

**Rāmagāmakāpi koḷiyā rāmagāme bhagavato sarīraṇaṃ  
thūpaṇca mahaṇca akaṃsu.**

the Koḷiyans of Rāmagāma,

**Veṭṭhadīpakopi brāhmaṇo veṭṭhadīpe bhagavato sarīraṇaṃ  
thūpaṇca mahaṇca akāsi.**

the brahmin of Veṭṭhadīpa,

**Pāveyyakāpi mallā pāvāyaṃ bhagavato sarīraṇaṃ thūpaṇca  
mahaṇca akaṃsu.**

the Mallas of Pāvā,

**Kosinārakāpi mallā kusinārāyaṃ bhagavato sarīraṇaṃ  
thūpaṇca mahaṇca akaṃsu.**

the Mallas of Kusinārā,

**Doṇopi brāhmaṇo tumbassa thūpañca mahañca akāsi.**  
the brahmin Doṇa,

**Pippalivaniyāpi moriyā pippalivane aṅgārānaṃ thūpañca mahañca akaṃsu.**

and the Moriyas of Pippalivana built monuments for them and conducted memorial services.

**Iti aṭṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo.**  
Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers.

**Evametaṃ bhūtapubbanti.**  
That is how it was in those days.

**Aṭṭhadoṇaṃ cakkhumato sarīraṃ,**  
There were eight shares of the Seer's relics.

**Sattadoṇaṃ jambudīpe mahenti;**  
Seven were worshipped throughout India.

**Ekañca doṇaṃ purisavaruttamassa,**  
But one share of the most excellent of men

**Rāmagāme nāgarājā maheti.**  
was worshipped in Rāmagāma by a dragon king.

**Ekāhi dāṭhā tidivehi pūjitā,**  
One tooth is venerated by the gods of the Three and Thirty,

**Ekā pana gandhārapure mahīyati;**  
and one is worshipped in the city of Gandhāra;

**Kāliṅgarañño vijite punekaṃ,**  
another one in the realm of the Kāliṅga King,

**Ekaṃ pana nāgarājā maheti.**  
and one is worshipped by a dragon king.

**Tasseva tejena ayaṃ vasundharā,**

Through their glory this rich earth

**Āyāgaseṭṭhehi mahī alaṅkatā;**  
is adorned with the best of offerings.

**Evaṃ imaṃ cakkhumato sarīraṃ,**  
Thus the Seer's corpse

**Susakkataṃ sakkatasakkatehi.**  
is well honored by the honorable.

**Devindanāgindanarindapūjito,**  
It's venerated by lords of gods, dragons, and spirits;

**Manussindaseṭṭhehi tatheva pūjito;**  
and likewise venerated by the finest lords of men.

**Taṃ vandatha pañjalikā labhitvā,**  
Honor it with joined palms when you get the chance,

**Buddho have kappasatehi dullabhoti.**  
for a Buddha is rare even in a hundred eons.

**Cattālīsa samā dantā,**  
Altogether forty even teeth,

**kesā lomā ca sabbaso;**  
and the body hair and head hair,

**Devā harimṣu ekekaṃ,**  
were carried off individually by gods

**cakkavāḷaparamparāti.**  
across the universe.

**Mahāparinibbānasuttaṃ niṭṭhitaṃ tatiyaṃ.**

## 17. Mahāśudassanasutta

*King Mahāśudassana*

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā kusinārāyaṃ viharati upavattane  
mallānaṃ sālavane antarena yamakasālānaṃ  
parinibbānasamaye.**

At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;  
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ  
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

**“mā, bhante, bhagavā imasmiṃ khuddakanagara-  
khe ujjāṅgalanagara-ke sākhanagara-ke parinibbāyi.**

“Sir, please don’t become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet.

**Santi, bhante, aññāni mahānagarāni.**

There are other great cities such as

**Seyyathidaṃ—campā, rājagahaṃ, sāvattī, sāketaṃ, kosambī,  
bārāṇasī;**

Campā, Rājagaha, Sāvattī, Sāketa, Kosambī, and Benares.

**ettha bhagavā parinibbāyatu.**

Let the Buddha become fully extinguished there.

**Ettha bahū khattiyamahāsālā brāhmaṇamahāsālā  
gahapatimahāsālā tathāgate abhippasannā, te tathāgatassa  
sarīrapūjaṃ karissantī”ti.**

There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One’s corpse.”

**“Mā hevaṃ, ānanda, avaca; mā hevaṃ, ānanda, avaca:**

“Don’t say that, Ānanda! Don’t say that

**‘khuddakanagarakaṃ ujaṅgalanagarakaṃ sākhānagarakan’ti.**

this is a little hamlet, a jungle hamlet, a branch hamlet.

## **1. Kusāvatīrājadhānī**

### ***1. The Capital City of Kusāvatī***

**Bhūtapubbaṃ, ānanda, rājā mahāsudassano nāma ahosi  
khattiyō muddhāvasitto cāturato vijitāvī  
janapadatthāvariyaṃ appatto.**

Once upon a time there was a king named Mahāsudassana whose dominion extended to all four sides, and who achieved stability in the country.

**Raṇṇo, ānanda, mahāsudassanassa ayaṃ kusinārā kusāvatī  
nāma rājadhānī ahosi.**

His capital was this Kusinārā, which at the time was named Kusāvatī.

**Puratthimena ca pacchimena ca dvādasayojanāni āyāmena,  
uttarena ca dakkhiṇena ca sattayojanāni vitthārena.**

It stretched for twelve leagues from east to west, and seven leagues from north to south.

**Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujanā  
ca ākiṇṇamanussā ca subhikkhā ca.**

The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food.

**Seyyathāpi, ānanda, devānaṃ āḷakamandā nāma rājadhānī  
iddhā ceva hoti phītā ca bahujanā ca ākiṇṇayakkhā ca  
subhikkhā ca;**

It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food.

**evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi  
phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.**

**Kusāvatī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā  
ceva rattiṇca, seyyathidaṃ—**

Kusāvatī was never free of ten sounds by day or night, namely:

**hatthisaddena assasaddena rathasaddena bherisaddena  
mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena  
sammasaddena pāṇitāḷasaddena ‘asnātha pivatha khādathā’ti  
dasamena saddena.**

the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry, ‘Eat, drink, be merry!’ as the tenth.

**Kusāvatī, ānanda, rājadhānī sattahi pākārehi parikkhittā ahosi.**

Kusāvatī was encircled by seven ramparts:

**Eko pākāro sovaṇṇamayo, eko rūpiyamayo, eko veḷuriyamayo,  
eko phalikamayo, eko lohitaṅkamayo, eko masāragallamayo,  
eko sabbaratanamayo.**

one made of gold, one made of silver, one made of beryl, one made of crystal, one made of ruby, one made of emerald, and one made of all precious things.

**Kusāvatiyā, ānanda, rājadhāniyā catunnaṃ vaṇṇānaṃ dvārāni  
ahesuṃ.**

It had four gates,

**Ekam dvāram sovaṇṇamayam, ekam rūpiyamam, ekam veḷuriyamam, ekam phalikamayam.**

made of gold, silver, beryl, and crystal.

**Ekekasmim dvāre satta satta esikā nikhātā ahesum tiporisaṅgā tiporisanikhātā dvādasaporisā ubbedhena.**

At each gate there were seven pillars, three fathoms deep and four fathoms high,

**Ekā esikā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā, ekā lohitaṅkamayā, ekā masāragallamayā, ekā sabbaratanamayā.**

made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

**Kusāvatī, ānanda, rājadhānī sattahi tālapantīhi parikkhittā ahosi.**

It was surrounded by seven rows of palm trees,

**Ekā tālapanti sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā, ekā lohitaṅkamayā, ekā masāragallamayā, ekā sabbaratanamayā.**

made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

**Sovaṇṇamayassa tālassa sovaṇṇamayo khandho ahosi, rūpiyamayāni pattāni ca phalāni ca.**

The golden palms had trunks of gold, and leaves and fruits of silver.

**Rūpiyamayassa tālassa rūpiyamayo khandho ahosi, sovaṇṇamayāni pattāni ca phalāni ca.**

The silver palms had trunks of silver, and leaves and fruits of gold.

**Veḷuriyamayassa tālassa veḷuriyamayo khandho ahosi, phalikamayāni pattāni ca phalāni ca.**

The beryl palms had trunks of beryl, and leaves and fruits of crystal.

**Phalikamayassa tālassa phalikamayo khandho ahosi, veḷuriyamayāni pattāni ca phalāni ca.**



The crystal palms had trunks of crystal, and leaves and fruits of beryl.

**Lohitaṅkamayassa tālassa lohitaṅkamayo khandho ahosi,  
masāragallamayāni pattāni ca phalāni ca.**

The ruby palms had trunks of ruby, and leaves and fruits of emerald.

**Masāragallamayassa tālassa masāragallamayo khandho ahosi,  
lohitaṅkamayāni pattāni ca phalāni ca.**

The emerald palms had trunks of emerald, and leaves and fruits of ruby.

**Sabbaratanamayassa tālassa sabbaratanamayo khandho ahosi,  
sabbaratanamayāni pattāni ca phalāni ca.**

The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things.

**Tāsaṃ kho panānanda, tālapantīnaṃ vāteritānaṃ saddo ahosi  
vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.**

When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating,

**Seyyathāpi, ānanda, pañcaṅgikassa tūriyassa suvinītassa  
suppaṭitāḷitassa sukusalehi samannāhatassa saddo hoti vaggu  
ca rajanīyo ca khamanīyo ca madanīyo ca;**

like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm.

**evameva kho, ānanda, tāsaṃ tālapantīnaṃ vāteritānaṃ saddo  
ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.**

**Ye kho panānanda, tena samayena kusāvatīyā rājadhāniyā  
dhuttā ahesuṃ soṇḍā pipāsā, te tāsaṃ tālapantīnaṃ  
vāteritānaṃ saddena paricāresuṃ.**

And any addicts, libertines, or drunkards in Kusāvatī at that time were entertained by that sound.

## **2. Sattaratanasamannāgata**

## 2. The Seven Treasures

### 2.1. Cakkaratana

#### 2.1. The Wheel Treasure

**Rājā, ānanda, mahāsudassano sattahi ratanehi samannāgato  
ahosi catūhi ca iddhīhi.**

King Mahāsudassana possessed seven treasures and four blessings.

**Katamehi sattahi?**

What seven?

**Idhānanda, rañño mahāsudassanassa tadahuposathe  
pannarase sīsaṁnhātassa uposathikassa  
uparipāsādavaragatassa**

On a fifteenth day sabbath, King Mahāsudassana had bathed his head and gone upstairs in the stilt longhouse to observe the sabbath.

**dibbaṁ cakkaratanaṁ pāturahosi saḥassāraṁ sanemikaṁ  
sanābhikaṁ sabbākāraparipūraṁ.**

And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail.

**Disvā rañño mahāsudassanassa etadahosi:**

Seeing this, the king thought,

**‘sutaṁ kho pana metaṁ: “yassa rañño khattiyassa  
muddhāvasittassa tadahuposathe pannarase sīsaṁnhātassa  
uposathikassa uparipāsādavaragatassa dibbaṁ cakkaratanaṁ  
pātubhavati saḥassāraṁ sanemikaṁ sanābhikaṁ  
sabbākāraparipūraṁ, so hoti rājā cakkavattī”ti.**

‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.

**Assaṁ nu kho ahaṁ rājā cakkavattī’ti.**

Am I then a wheel-turning monarch?’

**Atha kho, ānanda, rājā mahāsudassano utthāyāsanā ekaṃsaṃ  
uttarāsaṅgaṃ karitvā vāmena hatthena suvaṇṇabhiṅkāraṃ  
gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkiri:**

Then King Mahāsudassana, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying:

**‘pavattatu bhavaṃ cakkaratanaṃ, abhivijjātu bhavaṃ  
cakkaratanaṃ’ti.**

‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

**Atha kho taṃ, ānanda, cakkaratanaṃ puratthimaṃ disaṃ  
pavatti, anvadeva rājā mahāsudassano saddhiṃ caturaṅginiyā  
senāya, yasmiṃ kho paṇānanda, padese cakkaratanaṃ  
paṭiṭṭhāsi, tattha rājā mahāsudassano vāsaṃ upagacchi  
saddhiṃ caturaṅginiyā senāya.**

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

**Ye kho paṇānanda, puratthimāya disāya paṭirājāno, te rājānaṃ  
mahāsudassanaṃ upasaṅkamitvā evamāhaṃsu:**

And any opposing rulers of the eastern quarter came to him and said,

**‘ehi kho, mahārāja, svāgataṃ te, mahārāja, sakaṃ te, mahārāja,  
anusāsa, mahārājā’ti.**

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

**Rājā mahāsudassano evamāha:**

The king said,

**‘pāṇo na hantabbo, adinnaṃ na ādāttabbaṃ, kāmesu micchā na  
caritabbā, musā na bhaṇitabbā, majjaṃ na pātabbāṃ,  
yathābhuttaṇca bhuñjathā’ti.**

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

**Ye kho panānanda, puratthimāya disāya paṭirājāno, te rañño mahāsudassanassa anuyantā ahesuṃ.**

And so the opposing rulers of the eastern quarter became his vassals.

**Atha kho taṃ, ānanda, cakkaratanaṃ puratthimaṃ samuddaṃ ajjhogāhetvā paccuttarivā dakkhiṇaṃ disaṃ pavatti ...pe...**

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. ...

**dakkhiṇaṃ samuddaṃ ajjhogāhetvā paccuttarivā pacchimaṃ disaṃ pavatti ...pe...**

Having plunged into the southern ocean and emerged again, it rolled towards the west. ...

**pacchimaṃ samuddaṃ ajjhogāhetvā paccuttarivā uttaraṃ disaṃ pavatti, anvadeva rājā mahāsudassano saddhiṃ caturaṅginiyā senāya.**

Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions.

**Yasmiṃ kho panānanda, padese cakkaratanaṃ paṭiṭṭhāsi, tattha rājā mahāsudassano vāsaṃ upagacchi saddhiṃ caturaṅginiyā senāya.**

In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

**Ye kho panānanda, uttarāya disāya paṭirājāno, te rājānaṃ mahāsudassanaṃ upasaṅkamtvā evamāhaṃsu:**

And any opposing rulers of the northern quarter came to him and said,

**‘ehi kho, mahārāja, svāgataṃ te, mahārāja, sakaṃ te, mahārāja, anusāsa, mahārājā’ti.**

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

**Rājā mahāsudassano evamāha:**

The king said,

**‘pāṇo na hantabbo, adinnaṃ na ādātabbaṃ, kāmesu micchā na caritabbā, musā na bhaṇitabbā, majjaṃ na pātabbaṃ, yathābhuttaṃca bhuñjathā’ti.**

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

**Ye kho panānanda, uttarāya disāya paṭirājāno, te rañño mahāsudassanassa anuyantā ahesuṃ.**

And so the opposing rulers of the northern quarter became his vassals.

**Atha kho taṃ, ānanda, cakkaratanaṃ samuddapariyantaṃ pathaviṃ abhivijinitvā kusāvatim̐ rājadhāniṃ paccāgantvā rañño mahāsudassanassa antepuradvāre atthakaraṇapamukhe akkhāhataṃ maññe aṭṭhāsi rañño mahāsudassanassa antepuraṃ upasobhayamānaṃ.**

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital of Kusāvatī. There it stood still by the gate to Mahāsudassana’s royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

**Rañño, ānanda, mahāsudassanassa evarūpaṃ cakkaratanaṃ pāturahosi.**

Such is the wheel-treasure that appeared to King Mahāsudassana.

## **2.2. Hatthiratana**

### *2.2. The Elephant Treasure*

**Puna caparaṃ, ānanda, rañño mahāsudassanassa  
hatthiratanam pāturahosi**

Next, the elephant-treasure appeared to King Mahāsudassana.

**sabbaseto sattappatiṭṭho iddhimā vehāsaṅgamo uposatho  
nāma nāgarājā.**

It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath.

**Taṃ disvā rañño mahāsudassanassa cittaṃ pasīdi:**

Seeing him, the king was impressed,

**‘bhaddakaṃ vata bho hatthiyānaṃ, sace damathaṃ upeyyā’ti.**  
‘This would truly be a fine elephant vehicle, if he would submit to taming.’

**Atha kho taṃ, ānanda, hatthiratanam—seyyathāpi nāma  
gandhahatthājāniyo dīgharattaṃ suparidanto; evameva  
damathaṃ upagacchi.**

Then the elephant-treasure submitted to taming, as if he was a fine thoroughbred elephant that had been tamed for a long time.

**Bhūtapubbaṃ, ānanda, rājā mahāsudassano tameva  
hatthiratanam vīmaṃsamāno pubbaṇhasamayam abhiruhitvā  
samuddapariyantaṃ pathaviṃ anuyāyitvā kusāvatim  
rājadhāniṃ paccāgantvā pātarāsamakāsi.**

Once it so happened that King Mahāsudassana, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

**Rañño, ānanda, mahāsudassanassa evarūpaṃ hatthiratanam  
pāturahosi.**

Such is the elephant-treasure that appeared to King Mahāsudassana.

## **2.3. Assaratana**

### **2.3. The Horse-Treasure**

**Puna caparaṃ, ānanda, rañño mahāsudassanassa assaratanāṃ pāturahosi**

Next, the horse-treasure appeared to King Mahāsudassana.

**sabbaseto kālasīso muñjakeso iddhimā vehāsaṅgamo valāhako nāma assarājā.**

It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud.

**Taṃ disvā rañño mahāsudassanassa cittaṃ pasīdi:**

Seeing him, the king was impressed,

**‘bhaddakaṃ vata bho assayānaṃ sace damathaṃ upeyyā’ti.**

‘This would truly be a fine horse vehicle, if he would submit to taming.’

**Atha kho taṃ, ānanda, assaratanāṃ seyyathāpi nāma bhaddo assājāniyo dīgharattaṃ superidanto; evameva damathaṃ upagacchi.**

Then the horse-treasure submitted to taming, as if he was a fine thoroughbred horse that had been tamed for a long time.

**Bhūtapubbaṃ, ānanda, rājā mahāsudassano tameva assaratanāṃ vīmaṃsamāno pubbaṇhasamayaṃ abhiruhitvā samuddapariyantaṃ pathaviṃ anuyāyitvā kusāvatīṃ rājadhāniṃ paccāgantvā pātarāsamakāsi.**

Once it so happened that King Mahāsudassana, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast.

**Rañño, ānanda, mahāsudassanassa evarūpaṃ assaratanāṃ pāturahosi.**

Such is the horse-treasure that appeared to King Mahāsudassana.

## **2.4. Maṇiratana**

### **2.4. The Jewel Treasure**

**Puna caparaṃ, ānanda, rañño mahāsudassanassa maṇiratanam  
pāturahosi.**

Next, the jewel-treasure appeared to King Mahāsudassana.

**So ahosi maṇi veḷuriyo subho jātimā aṭṭhaṃso  
suparikammakato accho vippasanno anāvilo  
sabbākārasampanno.**

It was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities.

**Tassa kho panānanda, maṇiratanassa ābhā samantā yojanam  
phuṭā ahosi.**

And the radiance of that jewel spread all-round for a league.

**Bhūtapubbaṃ, ānanda, rājā mahāsudassano tameva  
maṇiratanam vīmaṃsamāno caturaṅginim senam sannayhitvā  
maṇim dhajaggaṃ āropetvā rattandhakāratimisāya pāyāsi.**

Once it so happened that King Mahāsudassana, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night.

**Ye kho panānanda, samantā gāmā ahesum, te tenobhāsena  
kammante payojesum divāti maññaṃmānā.**

Then the villagers around them set off to work, thinking that it was day.

**Rañño, ānanda, mahāsudassanassa evarūpaṃ maṇiratanam  
pāturahosi.**

Such is the jewel-treasure that appeared to King Mahāsudassana.

## **2.5. Itthiratana**

### *2.5. The Woman Treasure*

**Puna caparaṃ, ānanda, rañño mahāsudassanassa itthiratanam  
pāturahosi**

Next, the woman-treasure appeared to King Mahāsudassana.



**abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā nātidīghā nātirassā nātikisā nātithulā nātikālikā nāccodātā atikkantā mānusivaṇṇaṃ appattā dibbavaṇṇaṃ.**

She was attractive, good-looking, lovely, of surpassing beauty. She was neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdid human beauty without reaching divine beauty.

**Tassa kho panānanda, itthiratanassa evarūpo kāyasamphasso hoti, seyyathāpi nāma tūlapicuno vā kappāsapicuno vā.**

And her touch was like a tuft of cotton-wool or kapok.

**Tassa kho panānanda, itthiratanassa sīte uṇhāni gattāni honti, uṇhe sītāni.**

When it was cool her limbs were warm, and when it was warm her limbs were cool.

**Tassa kho panānanda, itthiratanassa kāyato candanagandho vāyati, mukhato uppalaṅgandho.**

The fragrance of sandal floated from her body, and lotus from her mouth.

**Taṃ kho panānanda, itthiratanam rañño mahāsudassanassa pubbuṭṭhāyinī ahosi pacchānipātinī kiṅkārappaṭissāvinī manāpacārinī piyavādinī.**

She got up before the king and went to bed after him, and was obliging, behaving nicely and speaking politely.

**Taṃ kho panānanda, itthiratanam rājānam mahāsudassanam manasāpi no aticari, kuto pana kāyena.**

The woman-treasure did not betray the wheel-turning monarch even in thought, still less in deed.

**Rañño, ānanda, mahāsudassanassa evarūpaṃ itthiratanam pāturahosi.**

Such is the woman-treasure that appeared to King Mahāsudassana.

## **2.6. Gahapatiratana**

## 2.6. The Householder Treasure

**Puna caparaṃ, ānanda, rañño mahāsudassanassa  
gahapatiratanam pāturahosi.**

Next, the householder-treasure appeared to King Mahāsudassana.

**Tassa kammavipākajaṃ dibbacakkhu pāturahosi yena nidhiṃ  
passati sassāmikampi assāmikampi.**

The power of clairvoyance manifested in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless.

**So rājānaṃ mahāsudassanaṃ upasaṅkamtvā evamāha:**

He approached the king and said,

**‘appossukko tvaṃ, deva, hohi, ahaṃ te dhanena  
dhanakaraṇīyaṃ karissāmi’ti.**

‘Relax, sire. I will take care of the treasury.’

**Bhūtapubbaṃ, ānanda, rājā mahāsudassano tameva  
gahapatiratanam vīmaṃsamāno nāvaṃ abhiruhitvā majjhe  
gaṅgāya nadiyā sotaṃ ogāhitvā gahapatiratanam etadavoca:**

Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure,

**‘attho me, gahapati, hiraññasuvaṇṇenā’ti.**

‘Householder, I need gold coins and bullion.’

**‘Tena hi, mahārāja, ekaṃ tīraṃ nāvā upetū’ti.**

‘Well then, great king, draw the boat up to one shore.’

**‘Idheva me, gahapati, attho hiraññasuvaṇṇenā’ti.**

‘It’s right here, householder, that I need gold coins and bullion.’

**Atha kho taṃ, ānanda, gahapatiratanam ubho hi hatthehi  
udakam omasitvā pūram hiraṇṇasuvaṇṇassa kumbhiṃ  
uddharitvā rājānam mahāsudassanam etadavoca:**

Then that householder-treasure, immersing both hands in the water,  
pulled up a pot full of gold coin and bullion, and said to the king,

**‘alamettāvatā, mahārāja, katamettāvatā, mahārāja,  
pūjitamettāvatā, mahārājā’ti?**

‘Is this sufficient, great king? Has enough been done, great king,  
enough offered?’

**Rājā mahāsudassano evamāha:**

The king said,

**‘alamettāvatā, gahapati, katamettāvatā, gahapati,  
pūjitamettāvatā, gahapātī’ti.**

‘That is sufficient, householder. Enough has been done, enough  
offered.’

**Raṇṇo, ānanda, mahāsudassanassa evarūpaṃ gahapatiratanam  
pāturahosi.**

Such is the householder-treasure that appeared to King  
Mahāsudassana.

## **2.7. Pariṇāyakarātana**

### *2.7. The Counselor Treasure*

**Puna caparam, ānanda, raṇṇo mahāsudassanassa  
pariṇāyakaratanam pāturahosi**

Next, the counselor-treasure appeared to King Mahāsudassana.

**paṇḍito viyatto medhāvī paṭibalo rājānam mahāsudassanam  
upayāpetabbaṃ upayāpetum, apayāpetabbaṃ apayāpetum,  
ṭhapetabbaṃ ṭhapetum.**

He was astute, competent, intelligent, and capable of getting the king  
to appoint who should be appointed, dismiss who should be

dismissed, and retain who should be retained.

**So rājānaṃ mahāsudassanaṃ upasaṅkamtvā evamāha:**

He approached the king and said,

**‘appossukko tvaṃ, deva, hohi, ahamanusāsissāmī’ti.**

‘Relax, sire. I shall issue instructions.’

**Raṇṇo, ānanda, mahāsudassanassa evarūpaṃ**

**pariṇāyakarataṇaṃ pāturahosi.**

Such is the counselor-treasure that appeared to King Mahāsudassana.

**Rājā, ānanda, mahāsudassano imehi sattahi ratanehi**

**samannāgato ahosi.**

These are the seven treasures possessed by King Mahāsudassana.

### **3. Catuiddhisamannāgata**

#### **3. *The Four Blessings***

**Rājā, ānanda, mahāsudassano catūhi iddhīhi samannāgato ahosi.**

King Mahāsudassana possessed four blessings.

**Katamāhi catūhi iddhīhi?**

And what are the four blessings?

**Idhānanda, rājā mahāsudassano abhirūpo ahosi dassanīyo pāsādiko paramāya vaṇṇapokkharatāya samannāgato ativiya aññehi manussehi.**

He was attractive, good-looking, lovely, of surpassing beauty, more so than other people.

**Rājā, ānanda, mahāsudassano imāya paṭhamāya iddhiyā samannāgato ahosi.**

This is the first blessing.

**Puna caparaṃ, ānanda, rājā mahāsudassano dīghāyuko ahosi ciraṭṭhitiko ativiya aññehi manussehi.**

Furthermore, he was long-lived, more so than other people.

**Rājā, ānanda, mahāsudassano imāya dutiyāya iddhiyā samannāgato ahosi.**

This is the second blessing.

**Puna caparaṃ, ānanda, rājā mahāsudassano appābādho ahosi appātaṅko samavepākiniyā gahaṇiyā samannāgato nātisītāya nāccuṇhāya ativiya aññehi manussehi.**

Furthermore, he was rarely ill or unwell, and his stomach digested well, being neither too hot nor too cold, more so than other people.

**Rājā, ānanda, mahāsudassano imāya tatiyāya iddhiyā samannāgato ahosi.**

This is the third blessing.

**Puna caparaṃ, ānanda, rājā mahāsudassano brāhmaṇagahapatikānaṃ piyo ahosi manāpo.**

Furthermore, he was as dear and beloved to the brahmins and householders

**Seyyathāpi, ānanda, pitā puttānaṃ piyo hoti manāpo;**  
as a father is to his children.

**evameva kho, ānanda, rājā mahāsudassano brāhmaṇagahapatikānaṃ piyo ahosi manāpo.**

**Raññopi, ānanda, mahāsudassanassa brāhmaṇagahapatikā piyā ahesuṃ manāpā.**

And the brahmins and householders were as dear to the king

**Seyyathāpi, ānanda, pitu puttā piyā honti manāpā;**  
as children are to their father.

**evameva kho, ānanda, raññoopi mahāsudassanassa  
brāhmaṇagahapatikā piyā ahesum manāpā.**

**Bhūtapubbaṃ, ānanda, rājā mahāsudassano caturaṅginiyā  
senāya uyyānabhūmiṃ niyyāsi.**

Once it so happened that King Mahāsudassana went with his army of four divisions to visit a park.

**Atha kho, ānanda, brāhmaṇagahapatikā rājānaṃ  
mahāsudassanaṃ upasaṅkamtvā evamāhaṃsu:**

Then the brahmins and householders went up to him and said,

**‘ataramāno, deva, yāhi, yathā taṃ mayaṃ cirataraṃ  
passeyyāmā’ti.**

‘Slow down, Your Majesty, so we may see you longer!’

**Rājāpi, ānanda, mahāsudassano sārathiṃ āmantesi:**

And the king addressed his charioteer,

**‘ataramāno, sārathi, rathaṃ pesehi, yathā ahaṃ  
brāhmaṇagahapatike cirataraṃ passeyyan’ti.**

‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’

**Rājā, ānanda, mahāsudassano imāya catutthiyā iddhiyā  
samannāgato ahosi.**

This is the fourth blessing.

**Rājā, ānanda, mahāsudassano imāhi catūhi iddhīhi  
samannāgato ahosi.**

These are the four blessings possessed by King Mahāsudassana.

#### **4. Dhammapāsādapokkharāṇī**

##### *4. Lotus Ponds in the Palace of Principle*

**Atha kho, ānanda, rañño mahāsudassanassa etadahosi:**

Then King Mahāsudassana thought,

**‘yannūnāhaṃ imāsu tālantarikāsu dhanusate dhanusate  
pokkharāṇiyo māpeyyan’ti.**

‘Why don’t I have lotus ponds built between the palms, at intervals of  
a hundred bow lengths?’

**Māpesi kho, ānanda, rājā mahāsudassano tāsu tālantarikāsu  
dhanusate dhanusate pokkharāṇiyo.**

So that’s what he did.

**Tā kho panānanda, pokkharāṇiyo catunnaṃ vaṇṇānaṃ iṭṭhakāhi  
citā ahesuṃ—**

The lotus ponds were lined with tiles of four colors,

**ekā iṭṭhakā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā,  
ekā phalikamayā.**

made of gold, silver, beryl, and crystal.

**Tāsu kho panānanda, pokkharāṇīsu cattāri cattāri sopānāni  
ahesuṃ catunnaṃ vaṇṇānaṃ,**

And four flights of stairs of four colors descended into each lotus  
pond,

**ekaṃ sopānaṃ sovaṇṇamayā ekaṃ rūpiyamayaṃ ekaṃ  
veḷuriyamayaṃ ekaṃ phalikamayaṃ.**

made of gold, silver, beryl, and crystal.

**Sovaṇṇamayassa sopānassa sovaṇṇamayā thambhā ahesuṃ,  
rūpiyamayā sūciyo ca uṇhīsañca.**

The golden stairs had posts of gold, and banisters and finials of  
silver.

**Rūpiyamayassa sopānassa rūpiyamayā thambhā ahesuṃ,  
sovaṇṇamayā sūciyo ca uṇhīsañca.**

The silver stairs had posts of silver, and banisters and finials of gold.

**Veḷuriyamayassa sopānassa veḷuriyamayā thambhā ahesuṃ,  
phalikamayā sūciyo ca uṇhīsañca.**

The beryl stairs had posts of beryl, and banisters and finials of crystal.

**Phalikamayassa sopānassa phalikamayā thambhā ahesuṃ,  
veḷuriyamayā sūciyo ca uṇhīsañca.**

The crystal stairs had posts of crystal, and banisters and finials of beryl.

**Tā kho panānanda, pokkharāṇiyo dvīhi vedikāhi parikkhittā  
ahesuṃ ekā vedikā sovaṇṇamayā, ekā rūpiyamayā.**

Those lotus ponds were surrounded by two balustrades, made of gold and silver.

**Sovaṇṇamayāya vedikāya sovaṇṇamayā thambhā ahesuṃ,  
rūpiyamayā sūciyo ca uṇhīsañca.**

The golden balustrades had posts of gold, and banisters and finials of silver.

**Rūpiyamayāya vedikāya rūpiyamayā thambhā ahesuṃ,  
sovaṇṇamayā sūciyo ca uṇhīsañca.**

The silver balustrades had posts of silver, and banisters and finials of gold.

**Atha kho, ānanda, rañño mahāsudassanassa etadahosi:**

Then King Mahāsudassana thought,

**‘yannūnāhaṃ imāsu pokkharāṇīsu evarūpaṃ mālaṃ  
ropāpeyyaṃ uppalaṃ padumaṃ kumudaṃ puṇḍarīkaṃ  
sabbotukaṃ sabbajanassa anāvaṭaṇ’ti.**

‘Why don’t I plant flowers in the lotus ponds such as blue water lilies, and lotuses of pink, yellow, and white, blooming all year round, and accessible to the public?’

**Ropāpesi kho, ānanda, rājā mahāsudassano tāsu pokkharāṇīsu  
evarūpaṃ mālaṃ uppalaṃ padumaṃ kumudaṃ puṇḍarīkaṃ  
sabbotukaṃ sabbajanassa anāvaṭaṃ.**

So that’s what he did.

**Atha kho, ānanda, rañño mahāsudassanassa etadahosi:**



Then King Mahāsudassana thought,

**‘yannūnāhaṃ imāsaṃ pokkharaṇīnaṃ tīre nhāpake purise  
ṭhapeyyaṃ, ye āgatāgataṃ janāṃ nhāpessantī’ti.**

‘Why don’t I appoint bath attendants to help bathe the people who come to bathe in the lotus ponds?’

**Ṭhapesi kho, ānanda, rājā mahāsudassano tāsāṃ  
pokkharaṇīnaṃ tīre nhāpake purise, ye āgatāgataṃ janāṃ  
nhāpesuṃ.**

So that’s what he did.

**Atha kho, ānanda, rañño mahāsudassanassa etadahosi:**

Then King Mahāsudassana thought,

**‘yannūnāhaṃ imāsaṃ pokkharaṇīnaṃ tīre evarūpaṃ dānaṃ  
paṭṭhapeyyaṃ—**

‘Why don’t I set up charities on the banks of the lotus ponds,

**annaṃ annaṭṭhikassa, pānaṃ pānaṭṭhikassa, vatthaṃ  
vatthaṭṭhikassa, yānaṃ yānaṭṭhikassa, sayanaṃ  
sayanaṭṭhikassa, itthiṃ itthiṭṭhikassa, hiraññaṃ  
hiraññaṭṭhikassa, suvaṇṇaṃ suvaṇṇaṭṭhikassā’ti.**

so that those in need of food, drink, clothes, vehicles, beds, women, gold, or silver can get what they need?’

**Paṭṭhapesi kho, ānanda, rājā mahāsudassano tāsāṃ  
pokkharaṇīnaṃ tīre evarūpaṃ dānaṃ—**

So that’s what he did.

**annaṃ annaṭṭhikassa, pānaṃ pānaṭṭhikassa, vatthaṃ  
vatthaṭṭhikassa, yānaṃ yānaṭṭhikassa, sayanaṃ  
sayanaṭṭhikassa, itthiṃ itthiṭṭhikassa, hiraññaṃ  
hiraññaṭṭhikassa, suvaṇṇaṃ suvaṇṇaṭṭhikassa.**

**Atha kho, ānanda, brāhmaṇagahapatikā pahūtaṃ sāpateyyaṃ  
ādāya rājānaṃ mahāsudassanaṃ upasaṅkamtivā evamāhaṃsu:**

Then the brahmins and householders came to the king bringing abundant wealth and said,

**‘idaṃ, deva, pahūtaṃ sāpateyyaṃ devaññeva uddissa ābhataṃ, taṃ devo paṭiggaṇhatū’ti.**

‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

**‘Alaṃ, bho, mamapidaṃ pahūtaṃ sāpateyyaṃ dhammikena balinā abhisankhataṃ, tañca vo hotu, ito ca bhiyyo harathā’ti.**

‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

**Te rañña paṭikkhittā ekamantaṃ apakkamma evaṃ samacintesuṃ:**

When the king turned them down, they withdrew to one side to think up a plan,

**‘na kho etaṃ amhākaṃ patirūpaṃ, yaṃ mayaṃ imāni sāpateyyāni punadeva sakāni gharāni paṭihareyyāma.**

‘It wouldn’t be proper for us to take this abundant wealth back to our own homes.

**Yannūna mayaṃ rañño mahāsudassanassa nivesanaṃ māpeyyāmā’ti.**

Why don’t we build a home for King Mahāsudassana?’

**Te rājānaṃ mahāsudassanaṃ upasaṅkamtivā evamāhaṃsu:**

They went up to the king and said,

**‘nivesanaṃ te, deva, māpessāmā’ti.**

‘We shall have a home built for you, sire!’

**Adhivāsesi kho, ānanda, rājā mahāsudassano tuṇhībhāvena.**

King Mahāsudassana consented in silence.

**Atha kho, ānanda, sakko devānamindo rañño mahāsudassanassa cetasā cetoparivitakkamaññāya vissakammaṃ devaputtaṃ āmantesi:**

And then Sakka, lord of gods, knowing what the king was thinking, addressed the god Vissakamma,

**‘ehi tvaṃ, samma vissakamma, rañño mahāsudassanassa nivesanaṃ māpehi dhammaṃ nāma pāsādan’ti.**

‘Come, dear Vissakamma, build a palace named Principle as a home for King Mahāsudassana.’

**‘Evaṃ, bhaddantavā’ti kho, ānanda, vissakammo devaputto sakkassa devānamindassa paṭissutvā seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya; evameva—devesu tāvatim̐sesu antarahito rañño mahāsudassanassa purato pāturahosi.**

‘Yes, lord,’ replied Vissakamma. Then, as easily as a strong person would extend or contract their arm, he vanished from the gods of the Thirty-Three and appeared in front of King Mahāsudassana.

**Atha kho, ānanda, vissakammo devaputto rājānaṃ mahāsudassanaṃ etadavoca:**

Vissakamma said to the king,

**‘nivesanaṃ te, deva, māpessāmi dhammaṃ nāma pāsādan’ti.**

‘I shall build a palace named Principle as a home for you, sire.’

**Adhivāsesi kho, ānanda, rājā mahāsudassano tuṇhībhaṇa.**

King Mahāsudassana consented in silence.

**Māpesi kho, ānanda, vissakammo devaputto rañño mahāsudassanassa nivesanaṃ dhammaṃ nāma pāsādaṃ.**

And so that’s what Vissakamma did.

**Dhammo, ānanda, pāsādo puratthimena pacchimena ca yojanaṃ āyāmena ahosi. Uttarena dakkhiṇena ca aḍḍhayojanaṃ vitthārena.**

The Palace of Principle stretched for a league from east to west, and half a league from north to south.

**Dhammassa, ānanda, pāsādassa tiporisaṃ uccatarena vatthu  
citaṃ ahosi catunnaṃ vaṇṇānaṃ iṭṭhakāhi—**

It was lined with tiles of four colors, three fathoms high,

**ekā iṭṭhakā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā,  
ekā phalikamayā.**

made of gold, silver, beryl, and crystal.

**Dhammassa, ānanda, pāsādassa caturāsītithambhasahassāni  
ahesuṃ catunnaṃ vaṇṇānaṃ—**

It had 84,000 pillars of four colors,

**eko thambho sovaṇṇamayo, eko rūpiyamayo, eko  
veḷuriyamayo, eko phalikamayo.**

made of gold, silver, beryl, and crystal.

**Dhammo, ānanda, pāsādo catunnaṃ vaṇṇānaṃ phalakehi  
santhato ahosi—**

It was covered with panels of four colors,

**ekaṃ phalakaṃ sovaṇṇamayaṃ, ekaṃ rūpiyamayaṃ, ekaṃ  
veḷuriyamayaṃ, ekaṃ phalikamayaṃ.**

made of gold, silver, beryl, and crystal.

**Dhammassa, ānanda, pāsādassa catuvīsati sopānāni ahesuṃ  
catunnaṃ vaṇṇānaṃ—**

It had twenty-four staircases of four colors,

**ekaṃ sopānaṃ sovaṇṇamayaṃ, ekaṃ rūpiyamayaṃ, ekaṃ  
veḷuriyamayaṃ, ekaṃ phalikamayaṃ.**

made of gold, silver, beryl, and crystal.

**Sovaṇṇamayassa sopānassa sovaṇṇamayā thambhā ahesuṃ  
rūpiyamayā sūciyo ca uṇhisaṇca.**

The golden stairs had posts of gold, and banisters and finials of silver.

**Rūpiyamayassa sopānassa rūpiyamayā thambhā ahesuṃ  
sovaṇṇamayā sūciyo ca uṇhisaṇca.**

The silver stairs had posts of silver, and banisters and finials of gold.

**Veḷuriyamayassa sopānassa veḷuriyamayā thambhā ahesum  
phalikamayā sūciyo ca uṇhīsañca.**

The beryl stairs had posts of beryl, and banisters and finials of crystal.

**Phalikamayassa sopānassa phalikamayā thambhā ahesum  
veḷuriyamayā sūciyo ca uṇhīsañca.**

The crystal stairs had posts of crystal, and banisters and finials of beryl.

**Dhamme, ānanda, pāsāde caturāsītikūṭāgārasahassāni ahesum  
catunnaṃ vaṇṇānaṃ—**

It had 84,000 chambers of four colors,

**ekaṃ kūṭāgāraṃ sovaṇṇamayaṃ, ekaṃ rūpiyamayaṃ, ekaṃ  
veḷuriyamayaṃ, ekaṃ phalikamayaṃ.**

made of gold, silver, beryl, and crystal.

**Sovaṇṇamaye kūṭāgāre rūpiyamayo pallaṅko paññatto ahosi,  
rūpiyamaye kūṭāgāre sovaṇṇamayo pallaṅko paññatto ahosi,  
veḷuriyamaye kūṭāgāre dantamayo pallaṅko paññatto ahosi,  
phalikamaye kūṭāgāre sāramayo pallaṅko paññatto ahosi.**

In each chamber a couch was spread: in the golden chamber a couch of silver; in the silver chamber a couch of beryl; in the beryl chamber a couch of ivory; in the crystal chamber a couch of hardwood.

**Sovaṇṇamayassa kūṭāgārassa dvāre rūpiyamayo tālo ṭhito  
ahosi, tassa rūpiyamayo khandho sovaṇṇamayāni pattāni ca  
phalāni ca.**

At the door of the golden chamber stood a palm tree of silver, with trunk of silver, and leaves and fruits of gold.

**Rūpiyamayassa kūṭāgārassa dvāre sovaṇṇamayo tālo ṭhito  
ahosi, tassa sovaṇṇamayo khandho, rūpiyamayāni pattāni ca  
phalāni ca.**

At the door of the silver chamber stood a palm tree of gold, with trunk of gold, and leaves and fruits of silver.

**Veḷuriyamayassa kūṭāgārassa dvāre phalikamayo tālo ṭhito ahosi, tassa phalikamayo khandho, veḷuriyamayāni pattāni ca phalāni ca.**

At the door of the beryl chamber stood a palm tree of crystal, with trunk of crystal, and leaves and fruits of beryl.

**Phalikamayassa kūṭāgārassa dvāre veḷuriyamayo tālo ṭhito ahosi, tassa veḷuriyamayo khandho, phalikamayāni pattāni ca phalāni ca.**

At the door of the crystal chamber stood a palm tree of beryl, with trunk of beryl, and leaves and fruits of crystal.

**Atha kho, ānanda, rañño mahāsudassanassa etadahosi:**

Then King Mahāsudassana thought,

**‘yannūnāhaṃ mahāviyūhassa kūṭāgārassa dvāre sabbasovaṇṇamayāṃ tālavanāṃ māpeyyaṃ, yattha divāvihāraṃ nisīdissāmī’ti.**

‘Why don’t I build a grove of golden palm trees at the door to the great foyer, where I can sit for the day?’

**Māpesi kho, ānanda, rājā mahāsudassano mahāviyūhassa kūṭāgārassa dvāre sabbasovaṇṇamayāṃ tālavanāṃ, yattha divāvihāraṃ nisīdi.**

So that’s what he did.

**Dhammo, ānanda, pāsādo dvīhi vedikāhi parikkhitto ahosi, ekā vedikā sovaṇṇamayā, ekā rūpiyamayā.**

The Palace of Principle was surrounded by two balustrades, made of gold and silver.

**Sovaṇṇamayāya vedikāya sovaṇṇamayā thambhā ahesuṃ, rūpiyamayā sūciyo ca uṇhīsañca.**

The golden balustrades had posts of gold, and banisters and finials of silver.

**Rūpiyamayāya vedikāya rūpiyamayā thambhā ahesum,  
sovaṇṇamayā sūciyo ca uṇhisañca.**

The silver balustrades had posts of silver, and banisters and finials of gold.

**Dhammo, ānanda, pāsādo dvīhi kiṅkiṇikajālehi parikkhitto ahosi**  
—

The Palace of Principle was surrounded by two nets of bells,

**ekaṃ jālaṃ sovaṇṇamayam ekaṃ rūpiyamayaṃ.**

made of gold and silver.

**Sovaṇṇamayassa jālassa rūpiyamayā kiṅkiṇikā ahesum,  
rūpiyamayassa jālassa sovaṇṇamayā kiṅkiṇikā ahesum.**

The golden net had bells of silver, and the silver net had bells of gold.

**Tesaṃ kho panānanda, kiṅkiṇikajālānaṃ vāteritānaṃ saddo  
ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.**

When those nets of bells were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating,

**Seyyathāpi, ānanda, pañcaṅgikassa tūriyassa suvinītassa  
suppaṭitālitassa sukusalehi samannāhatassa saddo hoti, vaggu  
ca rajanīyo ca khamanīyo ca madanīyo ca;**

like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm.

**evameva kho, ānanda, tesaṃ kiṅkiṇikajālānaṃ vāteritānaṃ  
saddo ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.**

**Ye kho panānanda, tena samayena kusāvatīyā rājadhāniyā  
dhuttā ahesum soṇḍā pipāsā, te tesaṃ kiṅkiṇikajālānaṃ  
vāteritānaṃ saddena paricāresum.**

And any addicts, libertines, or drunkards in Kusāvatī at that time were entertained by that sound.

**Niṭṭhito kho panānanda, dhammo pāsādo duddikkho ahosi  
musati cakkhūni.**

When it was finished, the palace was hard to look at, dazzling to the eyes,

**Seyyathāpi, ānanda, vassānaṃ pacchime māse saradasamaye  
viddhe vigatavalāhake deve ādicco nabhaṃ abbhussakkamāno  
duddikkho hoti musati cakkhūni;**

like the sun rising in a clear and cloudless sky in the last month of the rainy season.

**evameva kho, ānanda, dhammo pāsādo duddikkho ahosi  
musati cakkhūni.**

**Atha kho, ānanda, rañño mahāsudassanassa etadahosi:**

Then King Mahāsudassana thought,

**‘yannūnāhaṃ dhammassa pāsādassa purato dhammaṃ nāma  
pokkharaṇiṃ māpeyyan’ti.**

‘Why don’t I build a lotus pond named Principle in front of the palace?’

**Māpesi kho, ānanda, rājā mahāsudassano dhammassa  
pāsādassa purato dhammaṃ nāma pokkharaṇiṃ.**

So that’s what he did.

**Dhammā, ānanda, pokkharaṇī puratthimena pacchimena ca  
yojanaṃ āyāmena ahosi, uttarena dakkhiṇena ca aḍḍhayajanaṃ  
vitthārena.**

The Lotus Pond of Principle stretched for a league from east to west, and half a league from north to south.

**Dhammā, ānanda, pokkharaṇī catunnaṃ vaṇṇānaṃ iṭṭhakāhi  
citā ahosi—**

It was lined with tiles of four colors,

**ekā iṭṭhakā sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā,  
ekā phalikamayā.**

made of gold, silver, beryl, and crystal.



**Dhammāya, ānanda, pokkharāṇiyā catuvīsati sopānāni ahesuṃ catunnaṃ vaṇṇānaṃ—**

It had twenty-four staircases of four colors,

**ekaṃ sopānaṃ sovaṇṇamayaṃ, ekaṃ rūpiyamayaṃ, ekaṃ veḷuriyamayaṃ, ekaṃ phalikamayaṃ.**

made of gold, silver, beryl, and crystal.

**Sovaṇṇamayassa sopānassa sovaṇṇamayā thambhā ahesuṃ rūpiyamayā sūciyo ca uṇhisaṇca.**

The golden stairs had posts of gold, and banisters and finials of silver.

**Rūpiyamayassa sopānassa rūpiyamayā thambhā ahesuṃ sovaṇṇamayā sūciyo ca uṇhisaṇca.**

The silver stairs had posts of silver, and banisters and finials of gold.

**Veḷuriyamayassa sopānassa veḷuriyamayā thambhā ahesuṃ phalikamayā sūciyo ca uṇhisaṇca.**

The beryl stairs had posts of beryl, and banisters and finials of crystal.

**Phalikamayassa sopānassa phalikamayā thambhā ahesuṃ veḷuriyamayā sūciyo ca uṇhisaṇca.**

The crystal stairs had posts of crystal, and banisters and finials of beryl.

**Dhammā, ānanda, pokkharāṇī dvīhi vedikāhi parikkhittā ahosi— ekā vedikā sovaṇṇamayā, ekā rūpiyamayā.**

It was surrounded by two balustrades, made of gold and silver.

**Sovaṇṇamayāya vedikāya sovaṇṇamayā thambhā ahesuṃ rūpiyamayā sūciyo ca uṇhisaṇca.**

The golden balustrades had posts of gold, and banisters and finials of silver.

**Rūpiyamayāya vedikāya rūpiyamayā thambhā ahesuṃ sovaṇṇamayā sūciyo ca uṇhisaṇca.**

The silver balustrades had posts of silver, and banisters and finials of gold.

**Dhammā, ānanda, pokkharanī sattahi tālapantīhi parikkhittā ahosi—**

It was surrounded by seven rows of palm trees,

**ekā tālapanti sovaṇṇamayā, ekā rūpiyamayā, ekā veḷuriyamayā, ekā phalikamayā, ekā lohitaṅkamayā, ekā masāragallamayā, ekā sabbaratanamayā.**

made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

**Sovaṇṇamayassa tālassa sovaṇṇamayo khandho ahosi rūpiyamayāni pattāni ca phalāni ca.**

The golden palms had trunks of gold, and leaves and fruits of silver.

**Rūpiyamayassa tālassa rūpiyamayo khandho ahosi sovaṇṇamayāni pattāni ca phalāni ca.**

The silver palms had trunks of silver, and leaves and fruits of gold.

**Veḷuriyamayassa tālassa veḷuriyamayo khandho ahosi phalikamayāni pattāni ca phalāni ca.**

The beryl palms had trunks of beryl, and leaves and fruits of crystal.

**Phalikamayassa tālassa phalikamayo khandho ahosi veḷuriyamayāni pattāni ca phalāni ca.**

The crystal palms had trunks of crystal, and leaves and fruits of beryl.

**Lohitaṅkamayassa tālassa lohitaṅkamayo khandho ahosi masāragallamayāni pattāni ca phalāni ca.**

The ruby palms had trunks of ruby, and leaves and fruits of emerald.

**Masāragallamayassa tālassa masāragallamayo khandho ahosi lohitaṅkamayāni pattāni ca phalāni ca.**

The emerald palms had trunks of emerald, and leaves and fruits of ruby.

**Sabbaratanamayassa tālassa sabbaratanamayō khandho ahosi,  
sabbaratanamayāni pattāni ca phalāni ca.**

The palms of all precious things had trunks of all precious things,  
and leaves and fruits of all precious things.

**Tāsaṃ kho panānanda, tālapantīnaṃ vāteritānaṃ saddo ahosi,  
vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.**

When those rows of palm trees were blown by the wind they  
sounded graceful, tantalizing, sensuous, lovely, and intoxicating,

**Seyyathāpi, ānanda, pañcaṅgikassa tūriyassa suvinītassa  
suppaṭitālītassa sukusalehi samannāhatassa saddo hoti vaggu  
ca rajanīyo ca khamanīyo ca madanīyo ca;**

like a quintet made up of skilled musicians who had practiced well  
and kept excellent rhythm.

**evameva kho, ānanda, tāsaṃ tālapantīnaṃ vāteritānaṃ saddo  
ahosi vaggu ca rajanīyo ca khamanīyo ca madanīyo ca.**

**Ye kho panānanda, tena samayena kusāvatiyā rājadhāniyā  
dhuttā ahesuṃ soṇḍā pipāsā, te tāsaṃ tālapantīnaṃ  
vāteritānaṃ saddena paricāresuṃ.**

And any addicts, libertines, or drunkards in Kusāvatī at that time  
were entertained by that sound.

**Niṭṭhite kho panānanda, dhamme pāsāde niṭṭhitāya dhammāya  
ca pokkharāṇiyā rājā mahāsudassano ‘ye tena samayena  
samaṇesu vā samaṇasammatā brāhmaṇesu vā  
brāhmaṇasammatā’, te sabbakāmehi santappetvā dhammaṃ  
pāsādaṃ abhiruhi.**

When the palace and its lotus pond were finished, King  
Mahāsudassana served those who were reckoned as true ascetics  
and brahmins with all they desired. Then he ascended the Palace of  
Principle.

**Paṭhamabhāṇavāro.**

## 5. Jhānasampatti

### 5. Attaining Absorption

**Atha kho, ānanda, rañño mahāsudassanassa etadahosi:**

Then King Mahāsudassana thought,

**‘kissa nu kho me idaṃ kammaṣṣa phalaṃ kissa kammaṣṣa  
vipāko, yenāhaṃ etarahi evaṃmahiddhiko  
evaṃmahānubhāvo’ti?**

‘Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?’

**Atha kho, ānanda, rañño mahāsudassanassa etadahosi:**

Then King Mahāsudassana thought,

**‘tiṇṇaṃ kho me idaṃ kammānaṃ phalaṃ tiṇṇaṃ kammānaṃ  
vipāko, yenāhaṃ etarahi evaṃmahiddhiko evaṃmahānubhāvo,  
seyyathidaṃ—**

‘It is the fruit and result of three kinds of deeds:

**dānassa damassa saṃyamassā’ti.**

giving, self-control, and restraint.’

**Atha kho, ānanda, rājā mahāsudassano yena mahāviyūhaṃ  
kūṭāgāraṃ tenupasaṅkami; upasaṅkamtvā mahāviyūhassa  
kūṭāgārassa dvāre ṭhito udānaṃ udānesi:**

Then he went to the great foyer, stood at the door, and expressed this heartfelt sentiment:

**‘tiṭṭha, kāmavitakka, tiṭṭha, byāpādavitaṅka, tiṭṭha,  
vihimsāvitakka.**

‘Stop here, sensual, malicious, and cruel thoughts—

**Ettāvatā, kāmavitakka, ettāvatā, byāpādavitaṅka, ettāvatā,  
vihimsāvitakkā’ti.**

no further!’

**Atha kho, ānanda, rājā mahāsudassano mahāviyūhaṃ  
kūṭāgāraṃ pavisitvā sovaṇṇamaye pallaṅke nisinno vivicceva  
kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ  
vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsi.**

Then he entered the great foyer and sat on the golden couch. Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso  
ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ  
dutiyaṃ jhānaṃ upasampajja vihāsi.**

As the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Pītiyā ca virāgā upekkhako ca vihāsi, sato ca sampajāno  
sukhañca kāyena paṭisaṃvedesi, yaṃ taṃ ariyā ācikkhanti:  
‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja  
vihāsi.**

And with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

**Sukhassa ca pahānā dukkhassa ca pahānā pubbeva  
somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ  
upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsi.**

With the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Atha kho, ānanda, rājā mahāsudassano mahāviyūhā kūṭāgārā  
nikkhamitvā sovaṇṇamayam kūṭāgāram pavisitvā rūpiyamaye  
pallaṅke nisinno**

Then King Mahāsudassana left the great foyer and entered the golden chamber, where he sat on the golden couch.

**mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā vihāsi. Tathā  
dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ  
sabbadhi sabbattatāya sabbāvantam lokam mettāsaḥagatena  
cetasā vipulena mahaggatena appamāṇena averena  
abyāpajjena pharitvā vihāsi.**

He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way he spread a heart full of love above, below, across, everywhere, all around, to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.

**Karuṇāsaḥagatena cetasā ...pe...**

He meditated spreading a heart full of compassion ...

**muditāsaḥagatena cetasā ...pe...**

He meditated spreading a heart full of rejoicing ...

**upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā vihāsi. Tathā  
dutiyaṃ tathā tatiyaṃ tathā catutthaṃ. Iti uddhamadho tiriyaṃ  
sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaḥagatena  
cetasā vipulena mahaggatena appamāṇena averena  
abyāpajjena pharitvā vihāsi.**

He meditated spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

## **6. Caturāsītinagarasahassādi**

### **6. Of All Cities**

**Raṇṇo, ānanda, mahāsudassanassa caturāsīti nagarasahassāni  
ahesuṃ kusāvatīrājadhānippamukhāni;**

King Mahāsudassana had 84,000 cities, with the royal capital of  
Kusāvatī foremost.

**caturāsīti pāsādasahassāni ahesuṃ  
dhammapāsādappamukhāni;**

He had 84,000 palaces, with the Palace of Principle foremost.

**caturāsīti kūṭāgārasahassāni ahesuṃ  
mahāvīyūhakūṭāgārappamukhāni;**

He had 84,000 chambers, with the great foyer foremost.

**caturāsīti pallaṅkasahassāni ahesuṃ sovaṇṇamayāni  
rūpiyamayāni dantamayāni sāramayāni gonakatthatāni  
paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni  
sauttaracchadāni ubhatolohitakūpadhānāni;**

He had 84,000 couches made of gold, silver, ivory, and hardwood.  
They were spread with woollen covers—shag-piled, pure white, or  
embroidered with flowers—and spread with a fine deer hide, with a  
canopy above and red pillows at both ends.

**caturāsīti nāgasahassāni ahesuṃ sovaṇṇālaṅkāraṇi  
sovaṇṇadhajāni hemajālapaṭicchannāni  
uposathanāgarājappamukhāni;**

He had 84,000 bull elephants with gold adornments and banners,  
covered with gold netting, with the royal bull elephant named  
Sabbath foremost.

**caturāsīti assasahassāni ahesuṃ sovaṇṇālaṅkāraṇi  
sovaṇṇadhajāni hemajālapaṭicchannāni  
valāhakaassarājappamukhāni;**

He had 84,000 horses with gold adornments and banners, covered  
with gold netting, with the royal steed named Thundercloud  
foremost.

**caturāsīti rathasahassāni ahesuṃ sīhacammaparivārāni  
byagghacammaparivārāni dīpicammaparivārāni**

**paṇḍukambalaparivārāni sovaṇṇālaṅkāṛāni sovaṇṇadhajāni  
hemajālapaṭicchannāni vejayantaratthappamukhāni;**

He had 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting, with the chariot named Triumph foremost.

**caturāsīti maṇisahassāni ahesuṃ maṇiratanappamukhāni;**  
He had 84,000 jewels, with the jewel-treasure foremost.

**caturāsīti itthisahassāni ahesuṃ subhaddādevippamukhāni;**  
He had 84,000 women, with Queen Subhaddā foremost.

**caturāsīti gahapatisahassāni ahesuṃ  
gahapatiratanappamukhāni;**

He had 84,000 householders, with the householder-treasure foremost.

**caturāsīti khattiyasahassāni ahesuṃ anuyantāni  
pariṇāyakaratanappamukhāni;**

He had 84,000 aristocrat vassals, with the counselor-treasure foremost.

**caturāsīti dhenusahassāni ahesuṃ duhasandanāni  
kaṃsūpadhāraṇāni;**

He had 84,000 milk-cows with silken reins and bronze pails.

**caturāsīti vatthakoṭṭisahassāni ahesuṃ khomasukhumānaṃ  
kappāsikasukhumānaṃ koseyyasukhumānaṃ  
kambalasukhumānaṃ;**

He had 8,400,000,000 fine cloths of linen, silk, wool, and cotton.

**rañño, ānanda, mahāsudassanassa caturāsīti  
thālipākasahassāni ahesuṃ sāyaṃ pātaṃ bhattābhihāro  
abhihariyittha.**

He had 84,000 servings of food, which were presented to him as offerings in the morning and evening.

**Tena kho panānanda, samayena rañño mahāsudassanassa  
caturāsīti nāgasahassāni sāyaṃ pātaṃ upaṭṭhānaṃ āgacchanti.**



Now at that time his 84,000 royal elephants came to attend on him in the morning and evening.

**Atha kho, ānanda, rañño mahāsudassanassa etadahosi:**

Then King Mahāsudassana thought,

**‘imāni kho me caturāsīti nāgasahassāni sāyaṃ pātaṃ  
upaṭṭhānaṃ āgacchanti, yannūna vassasatassa vassasatassa  
accayena dvecattālīsaṃ dvecattālīsaṃ nāgasahassāni sakīṃ  
sakīṃ upaṭṭhānaṃ āgaccheyyūn’ti.**

‘What if instead half of the elephants took turns to attend on me at the end of each century?’

**Atha kho, ānanda, rājā mahāsudassano pariṇāyakarataṇaṃ  
āmantesi:**

He instructed the counselor-treasure to do this, and so it was done.

**‘imāni kho me, samma pariṇāyakarataṇa, caturāsīti  
nāgasahassāni sāyaṃ pātaṃ upaṭṭhānaṃ āgacchanti, tena hi,  
samma pariṇāyakarataṇa, vassasatassa vassasatassa accayena  
dvecattālīsaṃ dvecattālīsaṃ nāgasahassāni sakīṃ sakīṃ  
upaṭṭhānaṃ āgacchantū’ti.**

**‘Evaṃ, devā’ti kho, ānanda, pariṇāyakarataṇaṃ rañño  
mahāsudassanassa paccassosi.**

**Atha kho, ānanda, rañño mahāsudassanassa apareṇa  
samayena vassasatassa vassasatassa accayena dvecattālīsaṃ  
dvecattālīsaṃ nāgasahassāni sakīṃ sakīṃ upaṭṭhānaṃ  
āgamaṃsu.**

## **7. Subhaddādeviupasaṅkamana**

### **7. The Visit of Queen Subhaddā**

**Atha kho, ānanda, subhaddāya deviyā bahunnaṃ vassānaṃ  
bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ  
accayena etadahosi:**

Then, after many years, many hundred years, many thousand years had passed, Queen Subhaddā thought,

**‘ciraṃ diṭṭho kho me rājā mahāsudassano. Yannūnāhaṃ rājānaṃ mahāsudassanaṃ dassanāya upasaṅkameyyan’ti.**  
‘It is long since I have seen the king. Why don’t I go to see him?’

**Atha kho, ānanda, subhaddā devī itthāgāraṃ āmantesi:**

So the queen addressed the ladies of the harem,

**‘etha tumhe sīsāni nhāyatha pītāni vatthāni pārupatha.**  
‘Come, bathe your heads and dress in yellow.

**Ciraṃ diṭṭho no rājā mahāsudassano, rājānaṃ mahāsudassanaṃ dassanāya upasaṅkamissāmā’ti.**  
It is long since we saw the king, and we shall go to see him.’

**‘Evaṃ, ayye’ti kho, ānanda, itthāgāraṃ subhaddāya deviyā paṭissutvā sīsāni nhāyitvā pītāni vatthāni pārupitvā yena subhaddā devī tenupasaṅkami.**

‘Yes, ma’am,’ replied the ladies of the harem. They did as she asked and returned to the queen.

**Atha kho, ānanda, subhaddā devī pariṇāyakaratanā āmantesi:**

Then the queen addressed the counselor-treasure,

**‘kappehi, samma pariṇāyakarātana, caturaṅginīṃ senaṃ, ciraṃ diṭṭho no rājā mahāsudassano, rājānaṃ mahāsudassanaṃ dassanāya upasaṅkamissāmā’ti.**

‘Dear counselor-treasure, please ready the army with four divisions. It is long since we saw the king, and we shall go to see him.’

**‘Evaṃ, devī’ti kho, ānanda, pariṇāyakaratanā subhaddāya deviyā paṭissutvā caturaṅginīṃ senaṃ kappāpetvā subhaddāya deviyā paṭivedesi:**

‘Yes, my queen,’ he replied, and did as he was asked. He informed the queen,

**‘kappitā kho, devi, caturaṅginī senā,**  
‘My queen, the army with four divisions is ready,  
**yassadāni kālaṃ maññasī’ti.**  
please go at your convenience.’

**Atha kho, ānanda, subhaddā devī caturaṅginiyā senāya**  
**saddhiṃ itthāgārena yena dhammo pāsādo tenupasaṅkami;**  
**upasaṅkamtivā dhammaṃ pāsādaṃ abhiruhitvā yena**  
**mahāviyūhaṃ kūṭāgāraṃ tenupasaṅkami.**  
Then Queen Subhaddā together with the ladies of the harem went  
with the army to the Palace of Principle. She ascended the palace  
and went to the great foyer,

**Upasaṅkamtivā mahāviyūhassa kūṭāgārassa dvārabāhaṃ**  
**ālambitvā aṭṭhāsi.**  
where she stood leaning against a door-post.

**Atha kho, ānanda, rājā mahāsudassano saddaṃ sutvā:**  
Hearing them, the king thought,  
**‘kiṃ nu kho mahato viya janakāyassa saddo’ti mahāviyūhā**  
**kūṭāgārā nikkhamanto addasa subhaddaṃ devīṃ dvārabāhaṃ**  
**ālambitvā ṭhitaṃ, disvāna subhaddaṃ devīṃ etadavoca:**  
‘What’s that, it sounds like a big crowd!’ Coming out of the foyer he  
saw Queen Subhaddā leaning against a door-post and said to her,  
**‘ettheva, devi, tiṭṭha mā pāvisī’ti.**  
‘Please stay there, my queen, don’t enter in here.’

**Atha kho, ānanda, rājā mahāsudassano aññataraṃ purisaṃ**  
**āmantesi:**  
Then he addressed a certain man,  
**‘ehi tvaṃ, ambho purisa, mahāviyūhā kūṭāgārā sovaṇṇamayaṃ**  
**pallaṅkaṃ nīharitvā sabbasovaṇṇamaye tālavane pañṇapehī’ti.**  
‘Come, mister, bring the golden couch from the great foyer and set it  
up in the golden palm grove.’

**‘Evaṃ, devā’ti kho, ānanda, so puriso rañño  
mahāsudassanassa paṭissutvā mahāviyūhā kūṭāgārā  
sovaṇṇamayāṃ pallaṅkaṃ nīharitvā sabbasovaṇṇamaye  
tālavane paññapesi.**

‘Yes, Your Majesty,’ that man replied, and did as he was asked.

**Atha kho, ānanda, rājā mahāsudassano dakkhiṇena passena  
sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.**

The king laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

**Atha kho, ānanda, subhaddāya deviyā etadahosi:**

Then Queen Subhaddā thought,

**‘vipasannāni kho rañño mahāsudassanassa indriyāni,  
parisuddho chavivaṇṇo pariyodāto, mā heva kho rājā  
mahāsudassano kālamakāsī’ti rājānaṃ mahāsudassanaṃ  
etadavoca:**

‘The king’s faculties are so very clear, and the complexion of his skin is pure and bright. Let him not pass away!’ She said to him,

**‘Imāni te, deva, caturāsīti nagarasahassāni  
kusāvatīrājadhānippamukhāni.**

‘Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost.

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

Arouse desire for these! Take an interest in life!’

**Imāni te, deva, caturāsīti pāsādasahassāni  
dhammapāsādappamukhāni.**

And she likewise urged the king to live on by taking an interest in all his possessions as described above.

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti kūṭāgārasahassāni  
mahāvīyūhakūṭāgārappamukhāni.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti pallaṅkasahassāni sovaṇṇamayāni  
rūpiyamayāni dantamayāni sāramayāni gonakatthatāni  
paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni  
sauttaracchadāni ubhatolohitakūpadhānāni.**

**Ettha, deva, chandaṃ janehi, jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti nāgasahassāni sovaṇṇālaṅkāraṇi  
sovaṇṇadhajāni hemajālapaṭicchannāni  
uposathanāgarājappamukhāni.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti assasahassāni sovaṇṇālaṅkāraṇi  
sovaṇṇadhajāni hemajālapaṭicchannāni  
valāhakaassarājappamukhāni.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti rathasahassāni sīhacamma-parivārāni  
byagghacamma-parivārāni dīpicamma-parivārāni  
paṇḍukambalaparivārāni sovaṇṇālaṅkāraṇi sovaṇṇadhajāni  
hemajālapaṭicchannāni vejyantarathappamukhāni.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti maṇisahassāni  
maṇīratana-appamukhāni.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti itthisahassāni itthīratana-appamukhāni.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti gahapati-sahassāni  
gahapatīratana-appamukhāni.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti khattiyasahassāni anuyantāni  
pariṇāyakaratanappamukhāni.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti dhenusahassāni duhasandanāni  
kaṃsūpadhāraṇāni.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti vatthakoṭṭisahasassāni  
khomeasukhumānaṃ kappāsikasukhumānaṃ  
koseyyasukhumānaṃ kambalasukhumānaṃ.**

**Ettha, deva, chandaṃ janehi, jīvite apekkhaṃ karohi.**

**Imāni te, deva, caturāsīti thālīpākasahasassāni sāyaṃ pātaṃ  
bhaddābhīhāro abhihariyati.**

**Ettha, deva, chandaṃ janehi jīvite apekkhaṃ karohī'ti.**

**Evaṃ vutte, ānanda, rājā mahāsudassano subhaddaṃ devīṃ  
etadavoca:**

When the queen had spoken, the king said to her,

**‘Dīgharattaṃ kho maṃ tvaṃ, devī, iṭṭhehi kantehi piyehi  
manāpehi samudācarittha;**

‘For a long time, my queen, you have spoken to me with loving,  
desirable, pleasant, and agreeable words.

**atha ca pana maṃ tvaṃ pacchime kāle aniṭṭhehi akantehi  
appiyehi amanāpehi samudācarasī'ti.**

And yet in my final hour, your words are undesirable, unpleasant,  
and disagreeable!’

**‘Kathaṃ carahi taṃ, deva, samudācarāmī'ti?**

‘Then how exactly, Your Majesty, am I to speak to you?’

**‘Evaṃ kho maṃ tvaṃ, devī, samudācara:**

‘Like this, my queen:

**“sabbeheva, deva, piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, mā kho tvaṃ, deva, sāpekkho kālamakāsi, dukkhā sāpekkhassa kālaṅkiriya, garahitā ca sāpekkhassa kālaṅkiriya.**

“Sire, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized.

**Imāni te, deva, caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni.**

Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost.

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

Give up desire for these! Take no interest in life!”

**Imāni te, deva, caturāsīti pāsādasahassāni dhammapāsādappamukhāni.**

And so on for all the king’s possessions.

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti nāgasahassāni sovaṇṇālaṅkāraṇi sovaṇṇadhajāni hemajālapaṭicchannāni uposathanāgarājappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti assasahassāni sovaṇṇālaṅkāraṇi sovaṇṇadhajāni hemajālapaṭicchannāni**

**valāhakaassarājappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti rathasahassāni sīhacammapparivārāni  
byagghacammapparivārāni dīpicammapparivārāni  
paṇḍukambalaparivārāni sovaṇṇālaṅkāraṇi sovaṇṇadhajāni  
hemajālapaṭicchannāni vejyantarathappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti maṇisahassāni  
maṇiratanappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti itthisahassāni  
subhaddādevippamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti gahapatisahassāni  
gahapatiratanappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti khattiyasahassāni anuyantāni  
pariṇāyakaratanappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti dhenusahassāni duhasandanāni  
kaṃsūpadhāraṇāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti vatthakoṭisahassāni  
khomasukhumānaṃ kappāsikasukhumānaṃ  
koseyyasukhumānaṃ kambalasukhumānaṃ.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti thālīpākasahassāni sāyaṃ pātaṃ  
bhattābhīhāro abhihariyati.**



**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsī’’ti.**

**Evaṃ vutte, ānanda, subhaddā devī parodi assūni pavattesi.**  
When the king had spoken, Queen Subhaddā cried and burst out in tears.

**Atha kho, ānanda, subhaddā devī assūni puñchitvā rājānaṃ mahāsudassanaṃ etadavoca:**

Wiping away her tears, the queen said to the king:

**‘Sabbeheva, deva, piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, mā kho tvaṃ, deva, sāpekkho kālamakāsi, dukkhā sāpekkhassa kālaṅkiriya, garahitā ca sāpekkhassa kālaṅkiriya.**

‘Sire, we must be parted and separated from all we hold dear and beloved. Don’t pass away with concerns. Such concern is suffering, and it’s criticized.

**Imāni te, deva, caturāsīti nagarasahassāni kusāvatīrājadhānippamukhāni.**

Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost.

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

Give up desire for these! Take no interest in life!’

**Imāni te, deva, caturāsīti pāsādasahassāni dhammapāsādappamukhāni.**

And she continued, listing all the king’s possessions.

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti kūṭāgārasahassāni mahāvīyūhakūṭāgārappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti pallaṅkasahassāni sovaṇṇamayāni rūpiyamayāni dantamayāni sāramayāni gonakatthatāni paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni sauttaracchadāni ubhatolohitakūpadhānāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti nāgasahassāni sovaṇṇālaṅkāraṇi  
sovaṇṇadhajāni hemajālapaṭicchannāni  
uposathanāgarājappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti assasahassāni sovaṇṇālaṅkāraṇi  
sovaṇṇadhajāni hemajālapaṭicchannāni  
valāhakaassarājappamukhāni.**

**Ettha, deva, chandaṃ pajaha, jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti rathasahassāni sīhacamma-parivārāni  
byagghacamma-parivārāni dīpicamma-parivārāni  
paṇḍukambalaparivārāni sovaṇṇālaṅkāraṇi sovaṇṇadhajāni  
hemajālapaṭicchannāni vejyantarathappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti maṇisahassāni  
maṇiratanappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti itthisahassāni itthiratanappamukhāni.**

**Ettha, deva, chandaṃ pajaha, jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti gahapatisahassāni  
gahapatiratanappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti khattiyasahassāni anuyantāni  
pariṇāyakaratanappamukhāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti dhenusahassāni duhasandanāni  
kaṃsūpadhāraṇāni.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti vatthakoṭṭisahassāni  
khomeasukhumānaṃ kappāsikasukhumānaṃ  
koseyyasukhumānaṃ kambalasukhumānaṃ.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi.**

**Imāni te, deva, caturāsīti thālipākasahassāni sāyaṃ pātaṃ  
bhattābhihāro abhihariyati.**

**Ettha, deva, chandaṃ pajaha jīvite apekkhaṃ mākāsi'ti.**

## **8. Brahmālokūpagama**

### **8. *Rebirth in the Brahmā Realm***

**Atha kho, ānanda, rājā mahāsudassano na cirasseva  
kālamakāsi.**

Not long after that, King Mahāsudassana passed away.

**Seyyathāpi, ānanda, gahapatissa vā gahapatiputtassa vā  
manuññaṃ bhojanaṃ bhuttāvissa bhattasammado hoti;  
evameva kho, ānanda, rañño mahāsudassanassa māraṇantikā  
vedanā ahosi.**

And the feeling he had close to death was like a householder or their child falling asleep after eating a delectable meal.

**Kālaṅkato ca, ānanda, rājā mahāsudassano sugatiṃ  
brahmālokaṃ upapajji.**

When he passed away King Mahāsudassana was reborn in a good place, a Brahmā realm.

**Rājā, ānanda, mahāsudassano caturāsīti vassasahassāni  
kumārakīlaṃ kīḷi.**

Ānanda, King Mahāsudassana played children's games for 84,000 years.

**Caturāsīti vassasahassāni oparajjaṃ kāresi.**

He ruled as viceroy for 84,000 years.

**Caturāsīti vassasahassāni rajjaṃ kāresi.**

He ruled as king for 84,000 years.

**Caturāsīti vassasahassāni gihibhūto dhamme pāsāde  
brahmacariyaṃ cari.**

He led the spiritual life as a layman in the Palace of Principle for 84,000 years.

**So cattāro brahmavihāre bhāvetvā kāyassa bhedā paraṃ  
maraṇā brahmalokūpago ahoṣi.**

And having developed the four Brahmā meditations, when his body broke up, after death, he was reborn in a good place, a Brahmā realm.

**Siyā kho panānanda, evamassa:**

Now, Ānanda, you might think:

**‘añño nūna tena samayena rājā mahāsudassano ahoṣī’ti,**

‘Surely King Mahāsudassana must have been someone else at that time?’

**na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ. Ahaṃ tena  
samayena rājā mahāsudassano ahoṣiṃ.**

But you should not see it like that. I myself was King Mahāsudassana at that time.

**Mama tāni caturāsīti nagarasahassāni**

**kusāvatīrājadhānippamukhāni, mama tāni caturāsīti**

**pāsādasahassāni dhammapāsādappamukhāni, mama tāni**

**caturāsīti kūṭāgārasahassāni mahāviyūhakūṭāgārappamukhāni,**

**mama tāni caturāsīti pallaṅkasahassāni sovaṇṇamayāni**

**rūpiyamayāni dantamayāni sāramayāni gonakatthatāni**

**paṭikatthatāni paṭalikatthatāni kadalimigapavarapaccattharaṇāni**

**sauttaracchadāni ubhatolohitakūpadhānāni, mama tāni**

**caturāsīti nāgasahassāni sovaṇṇālaṅkāraṇi sovaṇṇadhajāni**

**hemajālapaṭicchannāni uposathanāgarājappamukhāni, mama**

**tāni caturāsīti assasahassāni sovaṇṇālaṅkāraṇi sovaṇṇadhajāni**

hemajālapaṭicchannāni valāhakaassarājappamukhāni, mama  
tāni caturāsīti rathasahassāni sīhacammaaparivārāni  
byagghacammaaparivārāni dīpicammaaparivārāni  
paṇḍukambalaparivārāni sovaṇṇālaṅkāraṇi sovaṇṇadhajāni  
hemajālapaṭicchannāni vejayantarathappamukhāni, mama tāni  
caturāsīti maṇisahasassāni maṇiratanappamukhāni, mama tāni  
caturāsīti itthisahasassāni subhaddādevippamukhāni, mama tāni  
caturāsīti gahapatisahassāni gahapatiratanappamukhāni, mama  
tāni caturāsīti khattiyasahasassāni anuyantāni  
pariṇāyakaratanappamukhāni, mama tāni caturāsīti  
dhenusahasassāni duhasandanāni kaṁsūpadhāraṇāni, mama tāni  
caturāsīti vatthakoṭṭisahassāni khomasukhumānaṁ  
kappāsikasukhumānaṁ koseyyasukhumānaṁ  
kambalasukhumānaṁ, mama tāni caturāsīti thālīpākasahasassāni  
sāyaṁ pātaṁ bhattābhihāro abhihariyittha.

Mine were the 84,000 cities, with the royal capital of Kusāvatī  
foremost. And mine were all the other possessions.

**Tesaṁ kho panānanda, caturāsītinagarasahasassānaṁ ekaññeva  
taṁ nagaraṁ hoti, yaṁ tena samayena ajjhāvasāmi yadidaṁ  
kusāvatī rājadhānī.**

Of those 84,000 cities, I only stayed in one, the capital Kusāvatī.

**Tesaṁ kho panānanda, caturāsīti pāsādasahasassānaṁ ekoyeva  
so pāsādo hoti, yaṁ tena samayena ajjhāvasāmi yadidaṁ  
dhammo pāsādo.**

Of those 84,000 mansions, I only dwelt in one, the Palace of  
Principle.

**Tesaṁ kho panānanda, caturāsīti kūṭāgārasahasassānaṁ  
ekaññeva taṁ kūṭāgāraṁ hoti, yaṁ tena samayena ajjhāvasāmi  
yadidaṁ mahāviyūhaṁ kūṭāgāraṁ.**

Of those 84,000 chambers, I only dwelt in the great foyer.

**Tesaṁ kho panānanda, caturāsīti pallaṅkasahasassānaṁ ekoyeva  
so pallaṅko hoti, yaṁ tena samayena paribhuñjāmi yadidaṁ  
sovaṇṇamayo vā rūpiyamayo vā dantamayo vā sāramayo vā.**

Of those 84,000 couches, I only used one, made of gold or silver or ivory or heartwood.

**Tesaṃ kho paṇānanda, caturāsīti nāgasahassānaṃ ekoyeva so nāgo hoti, yaṃ tena samayena abhiruhāmi yadidaṃ uposatho nāgarājā.**

Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath.

**Tesaṃ kho paṇānanda, caturāsīti assasahassānaṃ ekoyeva so asso hoti, yaṃ tena samayena abhiruhāmi yadidaṃ valāhako assarājā.**

Of those 84,000 horses, I only rode one, the royal horse named Thundercloud.

**Tesaṃ kho paṇānanda, caturāsīti rathasahassānaṃ ekoyeva so ratho hoti, yaṃ tena samayena abhiruhāmi yadidaṃ vejayantaratho.**

Of those 84,000 chariots, I only rode one, the chariot named Triumph.

**Tesaṃ kho paṇānanda, caturāsīti itthisahassānaṃ ekāyeva sā itthī hoti, yā tena samayena paccupaṭṭhāti khattiyānī vā vessinī vā.**

Of those 84,000 women, I was only served by one, a maiden of the aristocratic or merchant classes.

**Tesaṃ kho paṇānanda, caturāsīti vatthakoṭṭisahasassānaṃ ekaṃyeva taṃ dussayugaṃ hoti, yaṃ tena samayena paridahāmi khomasukhumaṃ vā kappāsikasukhumaṃ vā koseyyasukhumaṃ vā kambalasukhumaṃ vā.**

Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, cotton, silk, or wool.

**Tesaṃ kho paṇānanda, caturāsīti thālīpākasahasassānaṃ ekoyeva so thālīpāko hoti, yato nālīkodanaparamaṃ bhuñjāmi tadupiyañca sūpeyyaṃ.**

Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce.

**Passānanda, sabbete saṅkhārā atītā niruddhā vipariṇatā.**

See, Ānanda! All those conditioned phenomena have passed, ceased, and perished.

**Evaṃ aniccā kho, ānanda, saṅkhārā;**

So impermanent are conditions,

**evaṃ addhuvā kho, ānanda, saṅkhārā;**

so unstable are conditions,

**evaṃ anassāsikā kho, ānanda, saṅkhārā.**

so unreliable are conditions.

**Yāvañcidaṃ, ānanda, alameva sabbasaṅkhāresu nibbindituṃ,**

**alaṃ virajjituṃ, alaṃ vimuccituṃ.**

This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

**Chakkhattuṃ kho panāhaṃ, ānanda, abhijānāmi imasmiṃ**

**padese sarīraṃ nikkhipitaṃ, tañca kho rājāva samāno**

**cakkavattī dhammiko dhammarājā cāturato vijitāvī**

**janapadatthāvariyaṃ appatto sattaratanasamannāgato, ayaṃ**

**sattamo sarīranikkhepo.**

Six times, Ānanda, I recall having laid down my body at this place.

And the seventh time was as a wheel-turning monarch, a just and principled king, at which time my dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures.

**Na kho panāhaṃ, ānanda, taṃ padesaṃ samanupassāmi**

**sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā**

**pajāya sadevamanussāya yattha tathāgato aṭṭhamaṃ sarīraṃ**

**nikkhipeyyā”ti.**

But Ānanda, I do not see any place in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans where the Realized One would lay down his body for the eighth time.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Aniccā vata saṅkhārā,**

“Oh! Conditions are impermanent,

**uppādavayadhammino;**

their nature is to rise and fall;

**Uppajjitvā nirujjhanti,**

having arisen, they cease;

**tesaṃ vūpasamo sukho”ti.**

their stilling is true bliss.”

**Mahāsudassanasuttaṃ niṭṭhitaṃ catutthaṃ.**



## 18. Janavasabhasutta

*With Janavasabha*

### 1. Nātikiyādibyaṅgaṇa

*1. Declaring the Rebirths of People From Nādika and Elsewhere*

**Evaṃ me sutaṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā nātike viharati giṇṇakāvasathe.**

At one time the Buddha was staying at Nādika in the brick house.

**Tena kho pana samayena bhagavā parito parito janapadesu  
paricārake abbhatīte kālaṅkate upapattīsu byākaroti  
kāśikosalesu vajjimallesu cetivaṃsesu kurupañcālesu  
majjhasūrasenesu:**

Now at that time the Buddha was explaining the rebirths of devotees all over the nations; the Kāsis and Kosalans, Vajjis and Mallas, Cetīs and Vaṃsas, Kurus and Pañcālas, Macchas and Sūrasenas:

**“asu amutra upapanno, asu amutra upapanno.**

“This one was reborn here, while that one was reborn there.

**Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā  
pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā  
opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.**

Over fifty devotees in Nādika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

**Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.**

More than ninety devotees in Nādika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

**Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.**

In excess of five hundred devotees in Nādika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.”

**Assosum kho nātikiyā paricārakā:**

When the devotees of Nādika heard about the Buddha's

**“bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṃsesu kurupañcālesu majjhasūrasenesu:**

**‘asu amutra upapanno, asu amutra upapanno.**

**Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.**

**Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.**

**Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā”ti.**

**Tena ca nātikiyā paricārakā attamanā ahesuṃ pamuditā  
pītisomanassajātā bhagavato pañhaveyyākaraṇaṃ sutvā.**

answers to those questions, they were uplifted and overjoyed, full of rapture and happiness.

**Assosi kho āyasmā ānando:**

Venerable Ānanda heard of the Buddha's statements and the Nādikans' happiness.

**“bhagavā kira parito parito janapadesu paricārake abbhatīte  
kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu  
cetivaṃsesu kurupañcālesu majjhasūrasenesu:**

**‘asu amutra upapanno, asu amutra upapanno.**

**Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā  
pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā  
opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.**

**Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ  
saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā  
sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ  
karissanti.**

**Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā  
tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā  
niyatā sambodhiparāyaṇā’ti.**

**Tena ca nātikiyā paricārakā attamanā ahesuṃ pamuditā  
pītisomanassajātā bhagavato pañhaveyyākaraṇaṃ sutvā”ti.**

## **2. Ānandaparikathā**

### **2. Ānanda’s Suggestion**

**Atha kho āyasmato ānandassa etadahosi:**

Then Venerable Ānanda thought,

**“ime kho panāpi ahesuṃ māgadhakā paricārakā bahū ceva rattaññū ca abbhatītā kālaṅkatā.**

“But there were also Magadhan devotees—many, and of long standing too—who have passed away.

**Suññā maññe aṅgamagadhā aṅgamāgadhakehi paricārakehi abbhatītehi kālaṅkatehi.**

You’d think that Aṅga and Magadha were empty of devotees who have passed away!

**Te kho panāpi ahesuṃ buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārino.**

But they too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled their ethics.

**Te abbhatītā kālaṅkatā bhagavatā abyākatā;**

The Buddha hasn’t declared their passing.

**tesampissa sādhu veyyākaraṇaṃ, bahujaṇo pasīdeyya, tato gaccheyya sugatīṃ.**

It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

**Ayaṃ kho panāpi ahosi rājā māgadho seniyo bimbisāro dhammiko dhammarājā hito brāhmaṇagahapatikānaṃ negamānañceva jānapadānañca.**

That King Seniya Bimbisāra of Magadha was a just and principled king who benefited the brahmins and householders of town and country.

**Apissudaṃ manussā kittayamānarūpā viharanti:**

People still sing his praises:

**‘evaṃ no so dhammiko dhammarājā sukhāpetvā kālaṅkato, evaṃ mayaṃ tassa dhammikassa dhammarañño vijite phāsu viharimhā’ti.**

‘That just and principled king, who made us so happy, has passed away. Life was good under his dominion.’

**So kho panāpi ahosi buddhe pasanno dhamme pasanno  
saṅghe pasanno sīlesu paripūrakārī.**

He too had confidence in the Buddha, the teaching, and the Saṅgha,  
and had fulfilled his ethics.

**Apissudaṃ manussā evamāhaṃsu:**

People say:

**‘yāva maraṇakālāpi rājā māgadho seniyo bimbisāro  
bhagavantam kittayamānarūpo kālaṅkato’ti.**

‘Until his dying day, King Bimbisāra sang the Buddha’s praises!’

**So abbatīto kālaṅkato bhagavatā abyākato.**

The Buddha hasn’t declared his passing.

**Tassapissa sādhu veyyākaraṇaṃ bahujaṇo pasīdeyya, tato  
gaccheyya sugatim.**

It would be good to do so, for many people would gain confidence,  
and so be reborn in a good place.

**Bhagavato kho pana sambodhi magadhesu.**

Besides, the Buddha was awakened in Magadha;

**Yattha kho pana bhagavato sambodhi magadhesu, kathaṃ tatra  
bhagavā māgadhaṃke paricārake abbatīte kālaṅkate upapattisu  
na byākareyya.**

so why hasn’t he declared the rebirth of the Magadhan devotees?

**Bhagavā ce kho pana māgadhaṃke paricārake abbatīte  
kālaṅkate upapattisu na byākareyya, dīnamanā tenassu  
māgadhaṃkā paricārakā;**

If he fails to do so, they will be dejected.”

**yena kho panassu dīnamanā māgadhaṃkā paricārakā kathaṃ te  
bhagavā na byākareyyā”ti?**

**Idamāyasmā ānando māgadhaṃke paricārake ārabha eko raho  
anuvicintetvā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya yena  
bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantam**

**abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:**

After pondering the fate of the Magadhan devotees alone in private, Ānanda rose at the crack of dawn and went to see the Buddha. He bowed, sat down to one side, and told the Buddha of his concerns, finishing by saying,

**“sutaṃ metaṃ, bhante:**

**‘bhagavā kira parito parito janapadesu paricārake abbhatīte kālaṅkate upapattīsu byākaroti kāsikosalesu vajjimallesu cetivaṃsesu kurupañcālesu majjhasūrasenesu:**

**“asu amutra upapanno, asu amutra upapanno.**

**Paropaññāsa nātikiyā paricārakā abbhatītā kālaṅkatā pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā.**

**Sādhikā navuti nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.**

**Sātirekāni pañcasatāni nātikiyā paricārakā abbhatītā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇāti.**

**Tena ca nātikiyā paricārakā attamanā ahesuṃ pamuditā pītisomanassajātā bhagavato pañhaveyyākaraṇaṃ sutvā””ti.**

**Ime kho panāpi, bhante, ahesuṃ māgadhakā paricārakā bahū ceva rattaññū ca abbhatītā kālaṅkatā.**

**Suññā maññe aṅgamagadhā aṅgamāgadhakehi paricārakehi abbhatītehi kālaṅkatehi.**

**Te kho panāpi, bhante, ahesuṃ buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārino, te abbhatītā kālaṅkatā bhagavatā abyākatā.**

**Tesampissa sādhu veyyākaraṇaṃ, bahujaṇo pasīdeyya, tato gaccheyya sugatiṃ.**

**Ayaṃ kho paṇāpi, bhante, ahosi rājā māgadho seniyo bimbisāro dhammiko dhammarājā hito brāhmaṇagahapatikānaṃ negamaṇaṇceva jānapadānaṇca.**

**Apissudaṃ manussā kittayamānarūpā viharanti:**

**‘evaṃ no so dhammiko dhammarājā sukhāpetvā kālaṅkato.**

**Evaṃ mayaṃ tassa dhammikassa dhammaraṇṇo vijite phāsu viharimhā’ti.**

**So kho paṇāpi, bhante, ahosi buddhe pasanno dhamme pasanno saṅghe pasanno sīlesu paripūrakārī.**

**Apissudaṃ manussā evamāhaṃsu:**

**‘yāva maraṇakālāpi rājā māgadho seniyo bimbisāro bhagavantaṃ kittayamānarūpo kālaṅkato’ti.**

**So abbatīto kālaṅkato bhagavatā abyākato;**

**tassapissa sādhu veyyākaraṇaṃ, bahujaṇo pasīdeyya, tato gaccheyya sugatiṃ.**

**Bhagavato kho pana, bhante, sambodhi magadhesu.**

**Yattha kho pana, bhante, bhagavato sambodhi magadhesu, kathaṃ tatra bhagavā māgadhake paricārake abbatīte kālaṅkate upapattīsu na byākareyya?**

**Bhagavā ce kho pana, bhante, māgadhake paricārake abbatīte kālaṅkate upapattīsu na byākareyya, dīnamanā tenassu māgadhakā paricārakā;**

**yena kho paṇassu dīnamanā māgadhakā paricārakā kathaṃ te bhagavā na byākareyyā”ti.**

**“Why hasn’t the Buddha declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected.”**

**Idamāyasmā ānando māgadhake paricārake ārabba bhagavato sammukhā parikathaṃ katvā uṭṭhāyāsanā bhagavantaṃ**

**abhivādetvā padakkhiṇaṃ katvā pakkāmi.**

Then Ānanda, after making this suggestion regarding the Magadhan devotees, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

**Atha kho bhagavā acirapakkante āyasmante ānande  
pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya nātikaṃ  
piṇḍāya pāvisi.**

Soon after Ānanda had left, the Buddha robed up in the morning and, taking his bowl and robe, entered Nādika for alms.

**Nātike piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto  
pāde pakkhāletvā giṇḍakāvasathaṃ pavisitvā māgadhake  
paricārake ārabha aṭṭhiṃ katvā manasikatvā sabbaṃ cetasā  
samannāharitvā paññatte āsane nisīdi:**

He wandered for alms in Nādika. After the meal, on his return from alms-round, he washed his feet and entered the brick house. He paid heed, paid attention, and concentrated wholeheartedly on the fate of Magadhan devotees, and sat on the seat spread out, thinking,

**“gatiṃ nesaṃ jānissāmi abhisamparāyaṃ, yaṅgatikā te  
bhavanto yaṃabhisamparāyā”ti.**

“I shall know their destiny, where they are reborn in the next life.”

**Addasā kho bhagavā māgadhake paricārake:**

And he saw where they had been reborn.

**“yaṅgatikā te bhavanto yaṃabhisamparāyā”ti.**

**Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito  
giṇḍakāvasathā nikkhamitvā vihārapacchāyāyaṃ paññatte  
āsane nisīdi.**

Then in the late afternoon, the Buddha came out of retreat. Emerging from the brick house, he sat on the seat spread out in the shade of the porch.



**Atha kho āyasmā ānando yena bhagavā tenupasaṅkami;  
upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho āyasmā ānando bhagavantam  
etadavoca:**

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,

**“upasantapadisso, bhante, bhagavā bhātiriva bhagavato  
mukhavaṇṇo vipasannattā indriyānam.**

“Sir, you look so serene; your face seems to shine owing to the clarity of your faculties.

**Santena nūnajja, bhante, bhagavā vihārena vihāsī”ti?**

Have you been abiding in a peaceful meditation today, sir?”

**“Yadeva kho me tvaṃ, ānanda, māgadhake paricārake ārabha  
sammukhā parikatham katvā uṭṭhāyāsanaṃ pakkanto, tadevāham  
nātike piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭikkanto  
pāde pakkhāletvā giṇḍakāvasatham pavasitvā māgadhake  
paricārake ārabha aṭṭhiṃ katvā manasikatvā sabbam cetasa  
samannāharitvā paññatte āsane nisīdim:**

The Buddha then recounted what had happened since speaking to Ānanda, revealing that he had seen the destiny of the Magadhan devotees. He continued:

**‘gatiṃ nesaṃ jānissāmi abhisamparāyam, yaṅgatikā te  
bhavanto yaṃabhisamparāyā’ti.**

**Addasaṃ kho aham, ānanda, māgadhake paricārake ‘yaṅgatikā  
te bhavanto yaṃabhisamparāyā’ti.**

### **3. Janavasabhayakkha**

#### **3. Janavasabha the Spirit**

**Atha kho, ānanda, antarahito yakkho saddamanussāvesi:**

“Then, Ānanda an invisible spirit called out:

**‘janavasabho ahaṃ, bhagavā;**  
‘I am Janavasabha, Blessed One!

**janavasabho ahaṃ, sugatā’ti.**  
I am Janavasabha, Holy One!’

**Abhijānāsi no tvaṃ, ānanda, ito pubbe evarūpaṃ nāmadheyyaṃ  
sutaṃ yadidaṃ janavasabho”ti?**

Ānanda, do you recall having previously heard such a name as  
Janavasabha?”

**“Na kho ahaṃ, bhante, abhijānāmi ito pubbe evarūpaṃ  
nāmadheyyaṃ sutaṃ yadidaṃ janavasabhoti, api ca me,  
bhante, lomāni haṭṭhāni ‘janavasabho’ti nāmadheyyaṃ sutvā.**  
“No, sir. But when I heard the word, I got goosebumps!

**Tassa mayhaṃ, bhante, etadahosi:**  
I thought,

**‘na hi nūna so orako yakkho bhavissati yadidaṃ evarūpaṃ  
nāmadheyyaṃ supaññattaṃ yadidaṃ janavasabho”’ti.**  
‘This must be no ordinary spirit to bear such an exalted name as  
Janavasabha.’”

**“Anantarā kho, ānanda, saddapātubhāvā ulāravaṇṇo me yakkho  
sammukhe pāturahosi.**

“After making himself heard while invisible, Ānanda, a very beautiful  
spirit appeared in front of me.

**Dutiyakampi saddamanussāvesi:**  
And for a second time he called out:

**‘bimbisāro ahaṃ, bhagavā;**  
‘I am Bimbisāra, Blessed One!

**bimbisāro ahaṃ, sugatāti.**  
I am Bimbisāra, Holy One!

**Idaṃ sattamaṃ kho ahaṃ, bhante, vessavaṇassa mahārājassa  
sahabyataṃ upapajjāmi, so tato cuto manussarājā bhavituṃ**

**pahomi.**

This is the seventh time I have been reborn in the company of the Great King Vessavaṇa. After passing away from there, I am now able to become a king of non-humans.

**Ito satta tato satta,**

Seven from here, seven from there—

**saṃsārāni catuddasa;**

fourteen transmigrations in all.

**Nivāsamabhijānāmi,**

That's how many past lives

**yattha me vusitaṃ pure.**

I can recollect.

**Dīgharattaṃ kho ahaṃ, bhante, avinipāto avinipātaṃ sañjānāmi,  
āsā ca pana me santiṭṭhati sakadāgāmitāyā”ti.**

For a long time I've known that I won't be reborn in the underworld, but that I still hope to become a once-returner.'

**“Acchariyamidaṃ āyasmato janavasabhassa yakkhassa,  
abbhutamidaṃ āyasmato janavasabhassa yakkhassa.**

'It's incredible and amazing that you, the venerable spirit Janavasabha, should say:

**‘Dīgharattaṃ kho ahaṃ, bhante, avinipāto avinipātaṃ  
sañjānāmi”ti ca vadesi, ‘āsā ca pana me santiṭṭhati  
sakadāgāmitāyā”ti ca vadesi, kutonidānaṃ paṇāyasmā  
janavasabho yakkho evarūpaṃ ulāraṃ visesādhigamaṃ  
sañjānāti”ti?**

“For a long time I've been aware that I won't be reborn in the underworld” and also “But I still hope to become a once-returner.” But from what source do you know that you've achieved such a high distinction?’

**“Na aññatra, bhagavā, tava sāsana, na aññatra, sugata, tava sāsana;**

‘None other than the Blessed One’s instruction! None other than the Holy One’s instruction!

**yadagge ahaṃ, bhante, bhagavati ekantikato abhippasanno, tadagge ahaṃ, bhante, dīgharattaṃ avinipāto avinipātaṃ sañjānāmi, āsā ca pana me santiṭṭhati sakadāgāmitāya.**

From the day I had absolute devotion to the Buddha I have known that I won’t be reborn in the underworld, but that I still hope to become a once-returner.

**Idhāhaṃ, bhante, vessavaṇena mahārājena pesito virūḷhakassa mahārājassa santike kenacideva karaṇīyena addasaṃ bhagavantaṃ antarāmagge giñjakāvasathaṃ pavisitvā māgadhaṃke paricārake ārabba aṭṭhiṃ katvā manasikatvā sabbaṃ cetasa samannāharitvā nisinnaṃ:**

Just now, sir, I had been sent out by the great king Vessavaṇa to the great king Virūḷhaka’s presence on some business, and on the way I saw the Buddha giving his attention to the fate of the Magadhan devotees.

**“gatiṃ nesaṃ jānissāmi abhisamparāyaṃ, yaṅgatikā te bhavanto yaṃabhisamparāyā”ti.**

**Anacchariyaṃ kho panetaṃ, bhante, yaṃ vessavaṇassa mahārājassa tassaṃ parisāyaṃ bhāsato sammukhā suttaṃ sammukhā paṭiggahitaṃ:**

But it comes as no surprise that I have heard and learned the fate of the Magadhan devotees in the presence of the great king Vessavaṇa as he was speaking to his assembly.

**“yaṅgatikā te bhavanto yaṃabhisamparāyā”ti.**

**Tassa mayhaṃ, bhante, etadahosi:**

It occurred to me,

**“bhagavantañca dakkhāmi, idañca bhagavato ārocessāmi”ti.**

“I shall see the Buddha and inform him of this.”

**Ime kho me, bhante, dvepaccayā bhagavantam dassanāya upasaṅkमितुṃ.**

These are the two reasons I've come to see the Buddha.

#### **4. Devasabhā**

##### *4. The Council of the Gods*

**Purimāni, bhante, divasāni purimatarāni tadahuposathe pannarase vassūpanāyikāya puṇṇāya puṇṇamāya rattiya kevalakappā ca devā tāvatimsā sudhammāyaṃ sabhāyaṃ sannisinnā honti sannipatitā.**

Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the entry to the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice.

**Mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti.**

A large assembly of gods was sitting all around, and the Four Great Kings were there.

**Puratthimāya disāya dhataratṭho mahārājā pacchimābhimukho nisinno hoti deve purakkhatvā;**

The Great King Dhataratṭha was seated to the east, facing west, in front of his gods.

**dakkhiṇāya disāya virūḷhako mahārājā uttarābhimukho nisinno hoti deve purakkhatvā;**

The Great King Virūḷhaka was seated to the south, facing north, in front of his gods.

**pacchimāya disāya virūpakkho mahārājā puratthābhimukho nisinno hoti deve purakkhatvā;**

The Great King Virūpakkha was seated to the west, facing east, in front of his gods.

**uttarāya disāya vessavaṇo mahārājā dakkhiṇābhimukho  
nisinno hoti deve purakkhatvā.**

The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.

**Yadā, bhante, kevalakappā ca devā tāvatimsā sudhammāyaṃ  
sabhāyaṃ sannisinā honti sannipatitā, mahatī ca dibbaparisā  
samantato nisinnā honti, cattāro ca mahārājāno catuddisā  
nisinnā honti. Idam nesaṃ hoti āsanasmim;**

When the gods of the Thirty-Three have a gathering like this, that is how they are seated.

**atha pacchā amhākaṃ āsanaṃ hoti.**

After that come our seats.

**Ye te, bhante, devā bhagavati brahmacariyaṃ caritvā  
adhunūpapannā tāvatimsakāyaṃ, te aññe deve atirocanti  
vaṇṇena ceva yasaṃ ca.**

Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshone the other gods in beauty and glory.

**Tena sudam, bhante, devā tāvatimsā attamanā honti pamuditā  
pītisomanassajātā:**

The gods of the Thirty-Three were uplifted and overjoyed at that, full of rapture and happiness, saying,

**“dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā”ti.**

“The heavenly hosts swell, while the demon hosts dwindle!”

**Atha kho, bhante, sakko devānamindo devānaṃ tāvatimsānaṃ  
sampasādaṃ veditvā imāhi gāthāhi anumodi:**

Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

**“Modanti vata bho devā,**

“The gods rejoice—

**tāvatimsā sahindakā;**  
the Thirty-Three with their Lord—  
**Tathāgataṃ namassantā,**  
revering the Realized One,  
**dhammassa ca sudhammataṃ.**  
and the natural excellence of the teaching;

**Nave deve ca passantā,**  
and seeing the new gods,  
**vaṇṇavante yasassine;**  
so beautiful and glorious,  
**Sugatasmim̐ brahmacariyaṃ,**  
who have come here after leading  
**caritvāna idhāgate.**  
the spiritual life under the Buddha!

**Te aññe atirocanti,**  
They outshine the others  
**vaṇṇena yasaśāyunā;**  
in beauty, glory, and lifespan.  
**Sāvakā bhūripaññassa,**  
Here are the distinguished disciples  
**visesūpagatā idha.**  
of he whose wisdom is vast.

**Idaṃ disvāna nandanti,**  
Seeing this, they delight—  
**tāvatimsā sahindakā;**  
the Thirty-Three with their Lord—  
**Tathāgataṃ namassantā,**  
revering the Realized One,

**dhammassa ca sudhammatan”ti.**

and the natural excellence of the teaching.”

**Tena sudarṃ, bhante, devā tāvatimsā bhiyyoso mattāya  
attamanā honti pamuditā pītisomanassajātā**

The gods of the Thirty-Three were even more uplifted and overjoyed at that, saying:

**“dibbā vata, bho, kāyā paripūrenti, hāyanti asurakāyā”ti.**

“The heavenly hosts swell, while the demon hosts dwindle!”

**Atha kho, bhante, yenatthena devā tāvatimsā sudhammāyaṃ  
sabhāyaṃ sannisinnā honti sannipatitā, taṃ atthaṃ cintayitvā  
taṃ atthaṃ mantayitvā vuttavacanāpi taṃ cattāro mahārājāno  
tasmim atthe honti. Paccānusiṭṭhavacanāpi taṃ cattāro  
mahārājāno tasmim atthe honti,**

Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject.

**sakesu sakesu āsanesu ṭhitā avipakkantā.**

And each stood at his own seat without departing.

**Te vuttavākyā rājāno,**

The Kings were instructed,

**paṭiggayhānusāsanim;**

and heeded good advice.

**Vippasannamanā santā,**

With clear and peaceful minds,

**aṭṭhaṃsu samhi āsaneti.**

they stood by their own seats.



**Atha kho, bhante, uttarāya disāya uḷāro āloko sañjāyi, obhāso pāturahosi atikkammeva devānaṃ devānubhāvaṃ.**

Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods.

**Atha kho, bhante, sakko devānamindo deve tāvatimse āmantesi:**

Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

**“yathā kho, mārisā, nimittāni dissanti, uḷāro āloko sañjāyati, obhāso pātubhavati, brahmā pātubhavissati. Brahmuno hetāṃ pubbanimittaṃ pātubhāvāya yadidaṃ āloko sañjāyati obhāso pātubhavatī”ti.**

“As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.”

**Yathā nimittā dissanti,**

As indicated by the signs,

**brahmā pātubhavissati;**

Brahmā will appear.

**Brahmuno hetāṃ nimittaṃ,**

For this is the sign of Brahmā:

**obhāso vipulo mahāti.**

a light vast and great.

## **5. Sanaṅkumārakathā**

### **5. On Sanaṅkumāra**

**Atha kho, bhante, devā tāvatimsā yathāsakesu āsanesu nisīdimsu:**

Then the gods of the Thirty-Three sat in their own seats, saying,

**“obhāsametaṃ ñassāma, yaṃvipāko bhavissati, sacchikatvāva naṃ gamissāmā”ti.**

“We shall find out what has caused that light, and having realized it we shall go to it.”

**Cattāropi mahārājāno yathāsakesu āsanesu nisīdiṃsu:**

And the Four Great Kings did likewise.

**“obhāsametaṃ ñassāma yaṃvipāko bhavissati, sacchikatvāva naṃ gamissāmā”ti.**

**Idaṃ sutvā devā tāvatimsā ekaggā samāpajjiṃsu:**

Hearing that, the gods of the Thirty-Three agreed in unison,

**“obhāsametaṃ ñassāma, yaṃvipāko bhavissati, sacchikatvāva naṃ gamissāmā”ti.**

“We shall find out what has caused that light, and having realized it we shall go to it.”

**Yadā, bhante, brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ pātubhavati, oḷārikaṃ attabhāvaṃ abhinimminivā pātubhavati.**

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form.

**Yo kho pana, bhante, brahmuno pakativaṇṇo anabhisambhavanīyo so devānaṃ tāvatimsānaṃ cakkhupathasmim.**

For the gods of the Thirty-Three aren’t able to see a Brahmā’s normal appearance.

**Yadā, bhante, brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasaṃ ca.**

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory,

**Seyyathāpi, bhante, sovaṇṇo viggaho mānusaṃ viggahaṃ atirocati;**

as a golden statue outshines the human form.

**evameva kho, bhante, yadā brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.**

**Yadā, bhante, brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ pātubhavati, na tassaṃ parisāyaṃ koci devo abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.**

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat.

**Sabbeva tuṇhībhūtā pañjalikā pallaṅkena nisīdanti:**

They all sit silently on their couches with their joined palms raised, thinking,

**“yassadāni devassa pallaṅkaṃ icchissati brahmā sanaṅkumāro, tassa devassa pallaṅke nisīdissatī”ti.**

“Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses.”

**Yassa kho pana, bhante, devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṃ so labhati devo vedapaṭilābhaṃ; uḷāraṃ so labhati devo somanassapaṭilābhaṃ.**

And the god on whose couch Brahmā sits is overjoyed and brimming with happiness,

**Seyyathāpi, bhante, rājā khattiyo muddhāvasitto adhunābhisitto rajjena, uḷāraṃ so labhati vedapaṭilābhaṃ, uḷāraṃ so labhati somanassapaṭilābhaṃ;**

like a king on the day of his coronation.

**evameva kho, bhante, yassa devassa brahmā sanaṅkumāro pallaṅke nisīdati, uḷāraṃ so labhati devo vedapaṭilābhaṃ, uḷāraṃ so labhati devo somanassapaṭilābhaṃ.**

**Atha, bhante, brahmā sanaṅkumāro oḷārikaṃ attabhāvaṃ abhinimminivā kumāravaṇṇī hutvā pañcasikho devānaṃ tāvatimsānaṃ pāturahosi.**

Then Brahmā Sanañkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three.

**So vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīdi.**

Rising into the air, he sat cross-legged in the sky,

**Seyyathāpi, bhante, balavā puriso supaccatthate vā pallaṅke same vā bhūmibhāge pallaṅkena nisīdeyya;**

like a strong man might sit cross-legged on a well-appointed couch or on level ground.

**evameva kho, bhante, brahmā sanañkumāro vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā devānaṃ tāvatimsānaṃ sampasādaṃ viditvā imāhi gāthāhi anumodi:**

Seeing the joy of those gods, Brahmā Sanañkumāra celebrated with these verses:

**“Modanti vata bho devā,**

“The gods rejoice—

**tāvatimsā sahindakā;**

the Thirty-Three with their Lord—

**Tathāgataṃ namassantā,**

revering the Realized One,

**dhammassa ca sudhammataṃ.**

and the natural excellence of the teaching;

**Nave deve ca passantā,**

and seeing the new gods,

**vaṇṇavante yasassine;**

so beautiful and glorious,

**Sugatasmiṃ brahmacariyaṃ,**

who have come here after leading

**caritvāna idhāgate.**

the spiritual life under the Buddha!

**Te aññe atirocanti,**

They outshine the others

**vaṇṇena yasasāyunā;**

in beauty, glory, and lifespan.

**Sāvakaṃ bhūripaññaṃ,**

Here are the distinguished disciples

**visesūpagatā idha.**

of he whose wisdom is vast.

**Idaṃ disvāna nandanti,**

Seeing this, they delight—

**tāvatimsā sahindakā;**

the Thirty-Three with their Lord—

**Tathāgataṃ namassantā,**

revering the Realized One,

**dhammassa ca sudhammatan”ti.**

and the natural excellence of the teaching!”

**Imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsittha;**

That is the topic on which Brahmā Sanaṅkumāra spoke.

**imamatthaṃ, bhante, brahmuno sanaṅkumārassa bhāsato**

**aṭṭhaṅgasamannāgato saro hoti vissaṭṭho ca viññeyyo ca mañju**

**ca savanīyo ca bindu ca avisārī ca gambhīro ca ninnādī ca.**

And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant.

**Yathāparisaṃ kho pana, bhante, brahmā sanaṅkumāro sarena**

**viññāpeti; na cassa bahiddhā parisāya ghoso niccharati.**

He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly.

**Yassa kho pana, bhante, evaṃ aṭṭhaṅgasamannāgato saro hoti, so vuccati “brahmassaro”ti.**

When someone has a voice like this, they're said to have the voice of Brahmā.

**Atha kho, bhante, brahmā sanaṅkumāro tettiṃse attabhāve abhinimminivā devānaṃ tāvatimsānaṃ paccekapallaṅkesu pallaṅkena nisīditvā deve tāvatimse āmantesi:**

Then Brahmā Sanaṅkumāra, having manifested thirty-three corporeal forms, sat down on the couches of each of the gods of the Thirty-Three and addressed them,

**“taṃ kiṃ maññanti, bhonto devā tāvatimsā, yāvaṅca so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.**

“What do the good gods of the Thirty-Three think about how much the Buddha has acted for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans?

**Ye hi keci, bho, buddhaṃ saraṇaṃ gatā dhammaṃ saraṇaṃ gatā saṅghaṃ saraṇaṃ gatā sīlesu paripūrakārino te kāyassa bhedaṃ paraṃ maraṇā appekacce paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce nimmānaratīnaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce tusitānaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce yāmānaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce tāvatimsānaṃ devānaṃ saḥabyataṃ upapajjanti, appekacce cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjanti.**

For consider those who have gone for refuge to the Buddha, the teaching, and the Saṅgha, and have fulfilled their ethics. When their bodies break up, after death, some are reborn in the company of the Gods Who Control the Creations of Others, some with the Gods Who Love to Create, some with the Joyful Gods, some with the

Gods of Yama, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings.

**Ye sabbanihīnaṃ kāyaṃ paripūrenti, te gandhabbakāyaṃ paripūrentī”ti.**

And at the very least they swell the hosts of the fairies.”

**Imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsittha;**

That is the topic on which Brahmā Sanaṅkumāra spoke.

**imamatthaṃ, bhante, brahmuno sanaṅkumārassa bhāsato ghosoyeva devā maññanti:**

And while he was speaking on that topic, each of the gods fancied,

**“yvāyaṃ mama pallaṅke svāyaṃ ekova bhāsatī”ti.**

“The one sitting on my couch is the only one speaking.”

**Ekasmiṃ bhāsamānasmiṃ,**

When one is speaking,

**sabbe bhāsanti nimmitā;**

all the forms speak.

**Ekasmiṃ tuṇhimāsīne,**

When one sits in silence,

**sabbe tuṇhī bhavanti te.**

they all remain silent.

**Tadāsu devā maññanti,**

But those gods imagine—

**tāvatimsā sahindakā;**

the Thirty-Three with their Lord—

**Yvāyaṃ mama pallaṅkasmī,**

that the one on their seat

**svāyaṃ ekova bhāsatīti.**

is the only one to speak.

**Atha kho, bhante, brahmā sanaṅkumāro ekattena attānaṃ upasaṃharati, ekattena attānaṃ upasaṃharitvā sakkassa devānamindassa pallaṅke pallaṅkena nisīditvā deve tāvatimse āmantesi:**

The Brahmā Sanaṅkumāra merged into one corporeal form. Then he sat on the couch of Sakka, lord of gods, and addressed the gods of the Thirty-Three:

## **6. Bhāvitaidhipāda**

### *6. Developing the Bases of Psychic Power*

**“Taṃ kiṃ maññanti, bhonto devā tāvatimsā, yāva supaññattā cime tena bhagavatā jānatā passatā arahatā sammāsamabbuddhena cattāro iddhipādā paññattā iddhipahutāya iddhivisavitāya iddhivikubbanatāya.**

“What do the good gods of the Thirty-Three think about how much the four bases of psychic power have been clearly described by the Blessed One—the one who knows and sees, the perfected one, the fully awakened Buddha—for the multiplication, generation, and transformation of corporeal forms through psychic power?

**Katame cattāro?**

What four?

**Idha bho bhikkhu**

**chandasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.**

It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

**Vīriyasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.**

They develop the basis of psychic power that has immersion due to energy, and active effort.



**Cittasamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.**

They develop the basis of psychic power that has immersion due to mental development, and active effort.

**Vīmaṃsāsamādhippadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.**

They develop the basis of psychic power that has immersion due to inquiry, and active effort.

**Ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro iddhipādā paññattā iddhipahutāya iddhivisavitāya iddhivikubbanatāya.**

These are the four bases of psychic power that have been clearly described by the Buddha, for the multiplication, generation, and transformation of corporeal forms through psychic power.

**Ye hi keci bho atītamaddhānaṃ samaṇā vā brāhmaṇā vā anekavihitaṃ iddhividhaṃ paccaṇubhosuṃ, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.**

All the ascetics and brahmins in the past,

**Yepi hi keci bho anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā anekavihitaṃ iddhividhaṃ paccaṇubhossanti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.**

future,

**Yepi hi keci bho etarahi samaṇā vā brāhmaṇā vā anekavihitaṃ iddhividhaṃ paccaṇubhonti, sabbe te imesaṃyeva catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā.**

or present who wield the many kinds of psychic power do so by developing and cultivating these four bases of psychic power.

**Passanti no, bhonto devā tāvatimsā, mama pimaṃ evarūpaṃ iddhānubhāvan”ti?**

gentlemen, do you see such psychic might and power in me?”

**“Evaṃ, mahābrahme”ti.**

“Yes, Great Brahmā.”

**“Ahampi kho bho imesaṃyeva catunnaṅca iddhipādānaṃ  
bhāvitattā bahulīkatattā evaṃ mahiddhiko  
evaṃmahānubhāvo”ti.**

“I too became so mighty and powerful by developing and cultivating these four bases of psychic power.”

**Imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsittha.**

That is the topic on which Brahmā Sanaṅkumāra spoke.

**Imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsitvā deve  
tāvatiṃse āmantesi:**

And having spoken about that, he addressed the gods of the Thirty-Three:

## **7. Tividhaokāsādhigama**

### *7. The Three Openings*

**“Taṃ kiṃ maññanti, bhonto devā tāvatiṃsā, yāvañcidaṃ tena  
bhagavatā jānatā passatā arahatā sammāsambuddhena tayo  
okāsādhigamā anubuddhā sukhassādhigamāya.**

“What do the good gods of the Thirty-Three think about how much the Buddha has understood the three opportunities for achieving happiness?

**Katame tayo?**

What three?

**Idha bho ekacco saṃsaṭṭho viharati kāmehi saṃsaṭṭho  
akusalehi dhammehi.**

First, take someone who lives mixed up with sensual pleasures and unskillful qualities.

**So aparena samayena ariyadhammaṃ suṇāti, yoniso manasi karoti, dhammānudhammaṃ paṭipajjati.**

After some time they hear the noble teaching, properly attend to how it applies to them, and practice accordingly.

**So ariyadhammassavanaṃ āgamma yonisomanasikāraṃ dhammānudhammappaṭipattiṃ asaṃsaṭṭho viharati kāmehi asaṃsaṭṭho akusalehi dhammehi.**

They live aloof from sensual pleasures and unskillful qualities.

**Tassa asaṃsaṭṭhassa kāmehi asaṃsaṭṭhassa akusalehi dhammehi uppajjati sukhaṃ, sukhā bhiyyo somanassaṃ.**

That gives rise to pleasure, and more than pleasure, happiness,

**Seyyathāpi, bho, pamudā pāmojjaṃ jāyetha;**

like the joy that's born from gladness.

**evameva kho, bho, asaṃsaṭṭhassa kāmehi asaṃsaṭṭhassa akusalehi dhammehi uppajjati sukhaṃ, sukhā bhiyyo somanassaṃ.**

**Ayaṃ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo okāsādhigamo anubuddho sukhassādhigamāya.**

This is the first opportunity for achieving happiness.

**Puna caparaṃ, bho, idhekaccassa oḷārikā kāyasaṅkhārā appaṭippassaddhā honti, oḷārikā vacīsaṅkhārā appaṭippassaddhā honti, oḷārikā cittasaṅkhārā appaṭippassaddhā honti.**

Next, take someone whose coarse physical, verbal, and mental processes have not died down.

**So aparena samayena ariyadhammaṃ suṇāti, yoniso manasi karoti, dhammānudhammaṃ paṭipajjati.**

After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice accordingly.

**Tassa ariyadhammassavanam āgamma yonisomanasikāram  
dhammānudhammappaṭipattim oḷārikā kāyasaṅkhārā  
paṭippassambhanti, oḷārikā vacīsaṅkhārā paṭippassambhanti,  
oḷārikā cittasaṅkhārā paṭippassambhanti.**

Their coarse physical, verbal, and mental processes die down.

**Tassa oḷārikānam kāyasaṅkhārānam paṭippassaddhiyā  
oḷārikānam vacīsaṅkhārānam paṭippassaddhiyā oḷārikānam  
cittasaṅkhārānam paṭippassaddhiyā uppajjati sukham, sukhā  
bhiyyo somanassam.**

That gives rise to pleasure, and more than pleasure, happiness,

**Seyyathāpi, bho, pamudā pāmojjaṃ jāyetha;**

like the joy that's born from gladness.

**evameva kho bho oḷārikānam kāyasaṅkhārānam  
paṭippassaddhiyā oḷārikānam vacīsaṅkhārānam  
paṭippassaddhiyā oḷārikānam cittasaṅkhārānam  
paṭippassaddhiyā uppajjati sukham, sukhā bhiyyo  
somanassam.**

**Ayam kho, bho, tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena dutiyo okāsādhigamo anubuddho  
sukhassādhigamāya.**

This is the second opportunity for achieving happiness.

**Puna caparam, bho, idhekacco 'idam kusalan'ti yathābhūtaṃ  
nappajānāti, 'idam akusalan'ti yathābhūtaṃ nappajānāti.**

Next, take someone who doesn't truly understand what is skillful and what is unskillful,

**'Idam sāvajjaṃ idam anavajjaṃ, idam sevitabbaṃ idam na  
sevitabbaṃ, idam hīnaṃ idam paṇītaṃ, idam  
kaṇhasukkasappaṭibhāgan'ti yathābhūtaṃ nappajānāti.**

what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright.

**So aparena samayena ariyadhammaṃ suṇāti, yoniso manasi karoti, dhammānudhammaṃ paṭipajjati.**

After some time they hear the teaching of the noble ones, properly attend to how it applies to them, and practice accordingly.

**So ariyadhammassavanaṃ āgamma yonisomanasikāraṃ dhammānudhammappaṭipattiṃ, ‘idaṃ kusalan’ti yathābhūtaṃ pajānāti, ‘idaṃ akusalan’ti yathābhūtaṃ pajānāti.**

They truly understand what is skillful and what is unskillful, and so on.

**‘Idaṃ sāvajjaṃ idaṃ anavajjaṃ, idaṃ sevitabbaṃ idaṃ na sevitabbaṃ, idaṃ hīnaṃ idaṃ paṇītaṃ, idaṃ kaṇhasukkasappaṭibhāgan’ti yathābhūtaṃ pajānāti.**

**Tassa evaṃ jānato evaṃ passato avijjā pahīyati, vijjā uppajjati.**  
Knowing and seeing like this, ignorance is given up and knowledge arises.

**Tassa avijjāvirāgā vijjuppādā uppajjati sukhaṃ, sukhā bhiyyo somanassaṃ.**

That gives rise to pleasure, and more than pleasure, happiness,

**Seyyathāpi, bho, pamudā pāmojjaṃ jāyetha;**  
like the joy that’s born from gladness.

**evameva kho, bho, avijjāvirāgā vijjuppādā uppajjati sukhaṃ, sukhā bhiyyo somanassaṃ.**

**Ayaṃ kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo okāsādhigamo anubuddho sukhassādhigamāya.**

This is the third opportunity for achieving happiness.

**Ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo okāsādhigamā anubuddhā sukhassādhigamāyā’ti.**

These are the three opportunities for achieving happiness that have been understood by the Buddha.”

**Imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsittha,**  
That is the topic on which Brahmā Sanaṅkumāra spoke.

**imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsitvā deve  
tāvatiṃse āmantesi:**

And having spoken about that, he addressed the gods of the Thirty-Three:

## **8. Catusatipaṭṭhāna**

### *8. Mindfulness Meditation*

**“Taṃ kiṃ maññanti, bhonto devā tāvatiṃsā, yāva supaññattā  
cime tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena cattāro satipaṭṭhānā paññattā  
kusalassādhigamāya.**

“What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the four kinds of mindfulness meditation for achieving what is skillful?

**Katame cattāro?**

What four?

**Idha, bho, bhikkhu ajjhattaṃ kāye kāyānupassī viharati ātāpī  
sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

It’s when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of desire and aversion for the world.

**Ajjhattaṃ kāye kāyānupassī viharanto tattha sammā  
samādhīyati, sammā vipasīdati.**

As they meditate in this way, they become rightly immersed in that, and rightly serene.

**So tattha sammā samāhito sammā vippasanno bahiddhā  
parakāye ñāṇadassanaṃ abhinibbatteti.**

Then they give rise to knowledge and vision of other people's bodies externally.

**Ajjhattaṃ vedanāsu vedanānupassī viharati ...pe...**

They meditate observing an aspect of feelings internally ...

**bahiddhā paravedanāsu ñāṇadassanaṃ abhinibbatteti.**

Then they give rise to knowledge and vision of other people's feelings externally.

**Ajjhattaṃ citte cittānupassī viharati ...pe...**

They meditate observing an aspect of the mind internally ...

**bahiddhā paracitte ñāṇadassanaṃ abhinibbatteti.**

Then they give rise to knowledge and vision of other people's minds externally.

**Ajjhattaṃ dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

They meditate observing an aspect of principles internally—keen, aware, and mindful, rid of desire and aversion for the world.

**Ajjhattaṃ dhammesu dhammānupassī viharanto tattha sammā samādhīyati, sammā vipassīdati.**

As they meditate in this way, they become rightly immersed in that, and rightly serene.

**So tattha sammā samāhito sammā vipasanno bahiddhā paradhammesu ñāṇadassanaṃ abhinibbatteti.**

Then they give rise to knowledge and vision of other people's principles externally.

**Ime kho, bho, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro satipaṭṭhānā paññattā kusalassādhigamāyā”ti.**

These are the four kinds of mindfulness meditation that the Buddha has clearly described for achieving what is skillful.”

**Imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsittha.**

That is the topic on which Brahmā Sanaṅkumāra spoke.

**Imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsitvā deve tāvatimse āmantesi:**

And having spoken about that, he addressed the gods of the Thirty-Three:

## **9. Sattasamādhiparikkhāra**

### *9. Seven Prerequisites of Immersion*

**“Taṃ kiṃ maññanti, bhonto devā tāvatimsā, yāva supaññattā cime tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta samādhiparikkhārā sammāsamādhissa paribhāvanāya sammāsamādhissa pāripūriyā.**

“What do the good gods of the Thirty-Three think about how much the Buddha has clearly described the seven prerequisites of immersion for the development and fulfillment of right immersion?

**Katame satta?**

What seven?

**Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsatī.**

Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

**Yā kho, bho, imehi sattahaṅgehi cittassa ekaggatā parikkhatā, ayaṃ vuccati, bho, ariyo sammāsamādhi saupaniso itipi saaparikkhāro itipi.**

Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.



**Sammādiṭṭhissa, bho, sammāsaṅkappo pahoti,  
sammāsaṅkappassa sammāvācā pahoti, sammāvācassa  
sammākammanto pahoti. Sammākammantassa sammāājīvo  
pahoti, sammāājīvassa sammāvāyāmo pahoti,  
sammāvāyāmassa sammāsati pahoti, sammāsatisa  
sammāsamādhī pahoti, sammāsamādhissa sammāñāṇaṃ  
pahoti, sammāñāṇassa sammāvimutti pahoti.**

Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

**Yaṇhi taṃ, bho, sammā vadamāno vadeyya:**

If anything should be rightly described as

**‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko  
opaneyyiko paccattaṃ veditabbo viññūhi apārutā amatassa  
dvārā’ti idameva taṃ sammā vadamāno vadeyya.**

‘a teaching that’s well explained by the Buddha, visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves; and the doors to the deathless are flung open,’ it’s this.

**Svākkhāto hi, bho, bhagavatā dhammo sandiṭṭhiko, akāliko  
ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi apārutā  
amatassa dvārā.**

For the teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves—and the doors of the deathless are flung open.

**Ye hi keci, bho, buddhe aveccappasādena samannāgatā,  
dhamme aveccappasādena samannāgatā, saṅghe  
aveccappasādena samannāgatā, ariyakantehi sīlehi**

**samannāgatā, ye cime opapātikā dhammavinītā sātirekāni  
catuvīsatisatasahassāni māgadhakā paricārakā abbatitā  
kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā  
avinipātadhammā niyatā sambodhiparāyaṇā.**

Whoever has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethical conduct loved by the noble ones; and whoever is spontaneously reborn, and is trained in the teaching; in excess of 2,400,000 such Magadhan devotees have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

**Atthi cevettha sakadāgāmino.**

And there are once-returners here, too.

**Atthāyaṃ itarā pajā,**

And as for other people

**puññābhāgāti me mano;**

who I think have shared in merit—

**Saṅkhātuṃ nopi sakkomi,**

I couldn't even number them,

**musāvādassa ottappan"ti.**

for fear of speaking falsely."

**Imamatthaṃ, bhante, brahmā sanaṅkumāro bhāsitta,**

**imamatthaṃ, bhante, brahmuno sanaṅkumārassa bhāsato**

**vessavaṇassa mahārājassa evaṃ cetaso parivitakko udapādi:**

That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, this thought came to the great king Vessavaṇa,

**“acchariyaṃ vata bho, abbhutaṃ vata bho, evarūpopi nāma**

**ulāro satthā bhavissati, evarūpaṃ ulāraṃ dhammakkhānaṃ,**

**evārūpā ulārā visesādhigamā paññāyissantī”ti.**

“It's incredible, it's amazing! That there should be such a magnificent Teacher, and such a magnificent exposition of the teaching! And that

such achievements of high distinction should be made known!”

**Atha, bhante, brahmā sanaṅkumāro vessavaṇassa mahārājassa cetasā cetoparivitakkamaññāya vessavaṇaṃ mahārājānaṃ etadavoca:**

And then Brahmā Sanaṅkumāra, knowing what the great king Vessavaṇa was thinking, said to him,

**“taṃ kiṃ maññati bhavaṃ vessavaṇo mahārājā atītampi addhānaṃ evarūpo uḷāro satthā ahosi, evarūpaṃ uḷāraṃ dhammakkhānaṃ, evarūpā uḷārā visesādhigamā paññāyimsu.**

“What does Great King Vessavaṇa think? In the past, too, there was such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction were made known!

**Anāgatampi addhānaṃ evarūpo uḷāro satthā bhavissati, evarūpaṃ uḷāraṃ dhammakkhānaṃ, evarūpā uḷārā visesādhigamā paññāyissantī”ti.**

In the future, too, there will be such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction will be made known!”

**Imamatthaṃ, bhante, brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ abhāsi, imamatthaṃ vessavaṇo mahārājā brahmuno sanaṅkumārassa devānaṃ tāvatimsānaṃ bhāsato sammukhā sutaṃ sammukhā paṭiggahitaṃ sayaṃ parisāyaṃ ārocesi”.**

That, sir, is the topic on which Brahmā Sanaṅkumāra spoke to the gods of the Thirty-Three. And the great king Vessavaṇa, having heard and learned it in the presence of Brahmā as he was speaking on that topic, informed his own assembly.”

**Imamatthaṃ janavasabho yakkho vessavaṇassa mahārājassa sayaṃ parisāyaṃ bhāsato sammukhā sutaṃ sammukhā paṭiggahitaṃ bhagavato ārocesi.**

And the spirit Janavasabha, having heard and learned it in the presence of the great king Vessavaṇa as he was speaking on that topic to his own assembly, informed the Buddha.

**Imamatthaṃ bhagavā janavasabhassa yakkhassa sammukhā sutvā sammukhā paṭiggahetvā sāmañca abhiññāya āyasmato ānandassa ārocesi, imamatthamāyasmā ānando bhagavato sammukhā sutvā sammukhā paṭiggahetvā ārocesi bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ.**

And the Buddha, having heard and learned it in the presence of the spirit Janavasabha, and also from his own direct knowledge, informed Venerable Ānanda. And Venerable Ānanda, having heard and learned it in the presence of the Buddha, informed the monks, nuns, laymen, and laywomen.

**Tayidaṃ brahmacariyaṃ iddhañceva phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitanti.**

And that's how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

**Janavasabhasuttaṃ niṭṭhitaṃ pañcamaṃ.**

## 19. Mahāgovindasutta *The Great Steward*

**Evaṃ me sutaṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.**

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

**Atha kho pañcasikho gandhabbaputto abhikkantāya rattiyaṃ abhikkantavaṇṇo kevalakappaṃ gijjhakūṭaṃ pabbataṃ obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ uthito kho pañcasikho gandhabbaputto bhagavantaṃ etadavoca:**

Then, late at night, the fairy Pañcasikha, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and said to him,

**“yaṃ kho me, bhante, devānaṃ tāvatisānaṃ sammukhā sutaṃ sammukhā paṭiggahitaṃ, ārocemi taṃ bhagavato”ti.**

“Sir, I would tell you of what I heard and learned directly from the gods of the Thirty-Three.”

**“Ārocehi me tvaṃ, pañcasikhā”ti bhagavā avoca.**

“Tell me, Pañcasikha,” said the Buddha.

### 1. Devasabhā

#### 1. *The Council of the Gods*

**“Purimāni, bhante, divasāni purimatarāni tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā kevalakappā ca devā tāvatimsā sudhammāyaṃ sabhāyaṃ sannisinnā honti sannipatitā;**

“Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the invitation to admonish held at the end of the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice.

**mahatī ca dibbaparisā samantato nisinnā honti, cattāro ca mahārājāno catuddisā nisinnā honti;**

A large assembly of gods was sitting all around, and the Four Great Kings were there.

**puratthimāya disāya dhataratṭho mahārājā pacchimābhimukho nisinno hoti deve purakkhatvā;**

The Great King Dhataratṭha was seated to the east, facing west, in front of his gods.

**dakkhiṇāya disāya virūḷhako mahārājā uttarābhimukho nisinno hoti deve purakkhatvā;**

The Great King Virūḷhaka was seated to the south, facing north, in front of his gods.

**pacchimāya disāya virūpakkho mahārājā puratthābhimukho nisinno hoti deve purakkhatvā;**

The Great King Virūpakkha was seated to the west, facing east, in front of his gods.

**uttarāya disāya vessavaṇo mahārājā dakkhiṇābhimukho nisinno hoti deve purakkhatvā.**

The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.

**Yadā, bhante, kevalakappā ca devā tāvatimsā sudhammāyaṃ sabhāyaṃ sannisinnā honti sannipatitā, mahatī ca dibbaparisā**

**samantato nisinnā honti, cattāro ca mahārājāno catuddisā  
nisinnā honti, idaṃ nesaṃ hoti āsanasmim;**

When the gods of the Thirty-Three have a gathering like this, that is how they are seated.

**atha pacchā amhākaṃ āsanaṃ hoti.**

After that come our seats.

**Ye te, bhante, devā bhagavati brahmacariyaṃ caritvā  
adhunūpapannā tāvatimsakāyaṃ, te aññe deve atirocanti  
vaṇṇena ceva yasasā ca.**

Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshine the other gods in beauty and glory.

**Tena sudam, bhante, devā tāvatimsā attamanā honti pamuditā  
pītisomanassajātā;**

The gods of the Thirty-Three were uplifted and overjoyed at that, full of rapture and happiness, saying,

**‘dibbā vata bho kāyā paripūrenti, hāyanti asurakāyā’ti.**

‘The heavenly hosts swell, while the demon hosts dwindle!’

**Atha kho, bhante, sakko devānamindo devānaṃ tāvatimsānaṃ  
sampasādaṃ veditvā imāhi gāthāhi anumodi:**

Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

**‘Modanti vata bho devā,**

‘The gods rejoice—

**tāvatimsā sahindakā;**

the Thirty-Three with their Lord—

**Tathāgataṃ namassantā,**

revering the Realized One,

**dhammassa ca sudhammataṃ.**

and the natural excellence of the teaching;

**Nave deve ca passantā,**

and seeing the new gods,

**vaṇṇavante yasassine;**

so beautiful and glorious,

**Sugatasmim brahmacariyaṃ,**

who have come here after leading

**caritvāna idhāgate.**

the spiritual life under the Buddha!

**Te aññe atirocanti,**

They outshine the others

**vaṇṇena yasaṣāyunā;**

in beauty, glory, and lifespan.

**Sāvakā bhūripaññaṣa,**

Here are the distinguished disciples

**visesūpagatā idha.**

of he whose wisdom is vast.

**Idaṃ disvāna nandanti,**

Seeing this, they delight—

**tāvatimsā sahindakā;**

the Thirty-Three with their Lord—

**Tathāgataṃ namassantā,**

revering the Realized One,

**dhammassa ca sudhammatan'ti.**

and the natural excellence of the teaching!'

**Tena sudam, bhante, devā tāvatimsā bhiyyoso mattāya  
attamanā honti pamuditā pītisomanassajātā;**



The gods of the Thirty-Three were even more uplifted and overjoyed at that, full of rapture and happiness, saying,

**‘dibbā vata bho, kāyā paripūrenti, hāyanti asurakāyā’ti.**

‘The heavenly hosts swell, while the demon hosts dwindle!’

## **2. Aṭṭhayathābhuccavaṇṇa**

### *2. Eight Genuine Praises*

**Atha kho, bhante, sakko devānamindo devānaṃ tāvatimsānaṃ sampasādaṃ veditvā deve tāvatimse āmantesi:**

Seeing the joy of those gods, Sakka, lord of gods, addressed them,

**‘iccheyyātha no tumhe, mārisā, tassa bhagavato aṭṭha yathābhucce vaṇṇe sotun’ti?**

‘Gentlemen, would you like to hear eight genuine praises of the Buddha?’

**‘Icchāma mayaṃ, mārisa, tassa bhagavato aṭṭha yathābhucce vaṇṇe sotun’ti.**

‘Indeed we would, sir.’

**Atha kho, bhante, sakko devānamindo devānaṃ tāvatimsānaṃ bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi:**

Then Sakka proffered these eight genuine praises of the Buddha:

**‘Taṃ kiṃ maññanti, bhonto devā tāvatimsā?**

‘What do the good gods of the Thirty-Three think

**Yāvañca so bhagavā bahujanahitāya paṭipanno bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.**

about how much the Buddha has acted for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans?

**Evaṃ bahujaṇahitāya paṭipannaṃ bahujaṇasukhāya  
lokānukampāya atthāya hitāya sukhāya devamanussānaṃ  
imināpaṇgena samannāgataṃ satthāraṃ neva atītaṃse  
samanupassāma, na panetarahi, aññatra tena bhagavatā. (1)**

I don't see any Teacher, past or present, who has such compassion for the world, apart from the Buddha.

**Svākkhāto kho pana tena bhagavatā dhammo sandiṭṭhiko  
akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi.**

Also, the Buddha has explained the teaching well—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

**Evaṃ opaneyyikassa dhammassa desetāraṃ imināpaṇgena  
samannāgataṃ satthāraṃ neva atītaṃse samanupassāma, na  
panetarahi, aññatra tena bhagavatā. (2)**

I don't see any Teacher, past or present, who explains such a relevant teaching, apart from the Buddha.

**“Idaṃ kusalan”ti kho pana tena bhagavatā supaññattaṃ, “idaṃ  
akusalan”ti supaññattaṃ.**

Also, the Buddha has clearly described what is skillful and what is unskillful,

**“Idaṃ sāvajjaṃ idaṃ anavajjaṃ, idaṃ sevitabbaṃ idaṃ na  
sevitabbaṃ, idaṃ hīnaṃ idaṃ paṇītaṃ, idaṃ  
kaṇhasukkasappaṭibhāgan”ti supaññattaṃ.**

what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright.

**Evaṃ  
kusalākusalasāvajjānavajjasevitabbāsevitabbahīnapaṇītakāṇha  
sukkasappaṭibhāgānaṃ dhammānaṃ paññāpetāraṃ  
imināpaṇgena samannāgataṃ satthāraṃ neva atītaṃse  
samanupassāma, na panetarahi, aññatra tena bhagavatā. (3)**

I don't see any Teacher, past or present, who so clearly describes all these things, apart from the Buddha.

**Supaññattā kho pana tena bhagavatā sāvakaṇaṃ nibbānagāminī paṭipadā, saṃsandati nibbānañca paṭipadā ca.**

Also, the Buddha has clearly described the practice that leads to extinguishment for his disciples. And extinguishment and the practice come together,

**Seyyathāpi nāma gaṅgodakaṃ yamunodakena saṃsandati sameti;**

as the waters of the Ganges come together and converge with the waters of the Yamuna.

**evameva supaññattā tena bhagavatā sāvakaṇaṃ nibbānagāminī paṭipadā, saṃsandati nibbānañca paṭipadā ca.**

**Evaṃ nibbānagāminiyā paṭipadāya paññāpetāraṃ imināpaṅgena samannāgataṃ satthāraṃ neva atītaṃse samanupassāma, na panetarahi, aññatra tena bhagavatā. (4)**

I don't see any Teacher, past or present, who so clearly describes the practice that leads to extinguishment for his disciples, apart from the Buddha.

**Abhinipphanno kho pana tassa bhagavato lābho abhinipphanno siloko, yāva maññe khattiyā sampiyāyamānarūpā viharanti, vigatamado kho pana so bhagavā āhāraṃ āhāreti.**

Also, possessions and popularity have accrued to the Buddha, so much that you'd think it would thrill even the aristocrats. But he takes his food free of vanity.

**Evaṃ vigatamadaṃ āhāraṃ āharayamānaṃ imināpaṅgena samannāgataṃ satthāraṃ neva atītaṃse samanupassāma, na panetarahi, aññatra tena bhagavatā. (5)**

I don't see any Teacher, past or present, who takes their food so free of vanity, apart from the Buddha.

**Laddhasahāyo kho pana so bhagavā sekhānañceva  
paṭipannānaṃ khīṇāsavānañca vusitavataṃ.**

Also, the Buddha has gained companions, both trainees who are practicing, and those with defilements ended who have completed their journey.

**Te bhagavā apanujja ekārāmataṃ anuyutto viharati.**

The Buddha is committed to the joy of solitude, but doesn't send them away.

**Evaṃ ekārāmataṃ anuyuttaṃ imināpaṅgena samannāgataṃ  
satthāraṃ neva atītaṃse samanupassāma, na panetarahi,  
aññatra tena bhagavatā. (6)**

I don't see any Teacher, past or present, so committed to the joy of solitude, apart from the Buddha.

**Yathāvādī kho pana so bhagavā tathākārī, yathākārī tathāvādī,  
iti yathāvādī tathākārī, yathākārī tathāvādī.**

Also, the Buddha does as he says, and says as he does, thus: he does as he says, and says as he does.

**Evaṃ dhammānudhammapaṭipannaṃ imināpaṅgena  
samannāgataṃ satthāraṃ neva atītaṃse samanupassāma, na  
panetarahi, aññatra tena bhagavatā. (7)**

I don't see any Teacher, past or present, who so practices in line with the teaching, apart from the Buddha.

**Tiṇṇavicikiccho kho pana so bhagavā vigatakathaṅkatho  
pariyositasāṅkappo ajjhāsayāṃ ādibrahmacariyaṃ.**

Also, the Buddha has gone beyond doubt and got rid of indecision. He has achieved all he wished for regarding the fundamental purpose of the spiritual life.

**Evaṃ tiṇṇavicikicchaṃ vigatakathaṅkathaṃ  
pariyositasāṅkappaṃ ajjhāsayāṃ ādibrahmacariyaṃ  
imināpaṅgena samannāgataṃ satthāraṃ neva atītaṃse  
samanupassāma, na panetarahi, aññatra tena bhagavatā'ti. (8)**

I don't see any Teacher, past or present, who has achieved these things, apart from the Buddha.'

**Ime kho, bhante, sakko devānamindo devānaṃ tāvatiṃsānaṃ bhagavato aṭṭha yathābhucce vaṇṇe payirudāhāsi.**

These are the eight genuine praises of the Buddha proffered by Sakka.

**Tena sudamṃ, bhante, devā tāvatiṃsā bhiyyoso mattāya attamanā honti pamuditā pītisomanassajātā bhagavato aṭṭha yathābhucce vaṇṇe sutvā.**

Hearing them, the gods of the Thirty-Three were even more uplifted and overjoyed.

**Tatra, bhante, ekacce devā evamāhaṃsu:**

Then some gods thought,

**'aho vata, mārisā, cattāro sammāsambuddhā loke uppajjeyyumaṃ dhammaṇca deseyyumaṃ yathariva bhagavā.**

'If only four fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One!

**Tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ'ti.**

That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!'

**Ekacce devā evamāhaṃsu:**

Other gods thought,

**'tiṭṭhantu, mārisā, cattāro sammāsambuddhā, aho vata, mārisā, tayo sammāsambuddhā loke uppajjeyyumaṃ dhammaṇca deseyyumaṃ yathariva bhagavā.**

'Let alone four fully awakened Buddhas; if only three fully awakened Buddhas,

**Tadassa bahujanahitāya bahujanasukhāya lokānukampāya  
atthāya hitāya sukhāya devamanussānan'ti.**

**Ekacce devā evamāhaṃsu:**

**‘tiṭṭhantu, mārisā, tayo sammāsambuddhā, aho vata, mārisā,  
dve sammāsambuddhā loke uppajjeyyurū dhammañca  
deseyyurū yathariva bhagavā.**

or two fully awakened Buddhas might arise in the world and teach  
the Dhamma, just like the Blessed One!

**Tadassa bahujanahitāya bahujanasukhāya lokānukampāya  
atthāya hitāya sukhāya devamanussānan'ti.**

That would be for the welfare and happiness of the people, out of  
compassion for the world, for the benefit, welfare, and happiness of  
gods and humans!’

**Evam vutte, bhante, sakko devānamindo deve tāvatimse  
etadavoca:**

When they said this, Sakka said,

**‘aṭṭhānaṃ kho etaṃ, mārisā, anavakāso, yaṃ ekissā  
lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ  
acarimaṃ uppajjeyyurū, netāṃ tṭhānaṃ vijjati.**

‘It’s impossible, gentlemen, for two perfected ones, fully awakened  
Buddhas to arise in the same solar system at the same time.

**Aho vata, mārisā, so bhagavā appābādho appātaṅko ciraṃ  
dīghamaddhānaṃ tiṭṭheyya.**

May that Blessed One be healthy and well, and remain with us for a  
long time!

**Tadassa bahujanahitāya bahujanasukhāya lokānukampāya  
atthāya hitāya sukhāya devamanussānan'ti.**

That would be for the welfare and happiness of the people, out of  
compassion for the world, for the benefit, welfare, and happiness of  
gods and humans!’

**Atha kho, bhante, yenatthena devā tāvatimsā sudhammāyaṃ  
sabhāyaṃ sannisinā honti sannipatitā, taṃ atthaṃ cintayitvā  
taṃ atthaṃ mantayitvā vuttavacanāpi taṃ cattāro mahārājāno  
tasmim atthe honti.**

Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject.

**Paccānusiṭṭhavacanāpi taṃ cattāro mahārājāno tasmim atthe  
honti, sakesu sakesu āsanesu ṭhitā avipakkantā.**

And each stood at their own seat without departing.

**Te vuttavākyā rājāno,**  
The Kings were instructed,

**paṭiggayhānusāsanim;**  
and heeded good advice.

**Vippasannamanā santā,**  
With clear and peaceful minds,

**aṭṭhaṃsu samhi āsaneti.**  
they stood by their own seats.

**Atha kho, bhante, uttarāya disāya uḷāro āloko sañjāyi, obhāso  
pāturahosi atikkammeva devānaṃ devānubhāvaṃ.**

Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods.

**Atha kho, bhante, sakko devānamindo deve tāvatimse  
āmantesi:**

Then Sakka, lord of gods, addressed the gods of the Thirty-Three,

**‘yathā kho, mārisā, nimittāni dissanti, uḷāro āloko sañjāyati,  
obhāso pātubhavati, brahmā pātubhavissati;**

‘As indicated by the signs—light arising and radiance appearing—  
Brahmā will appear. For this is the precursor for the appearance of  
Brahmā, namely light arising and radiance appearing.’

**brahmuno hetam̐ pubbanimittam̐ pātubhāvāya, yadidaṃ āloko  
sañjāyati obhāso pātubhavatīti.**

**Yathā nimittā dissanti,**  
As indicated by the signs,

**brahmā pātubhavissati;**  
Brahmā will appear.

**Brahmuno hetam̐ nimittam̐,**  
For this is the sign of Brahmā:

**obhāso vipulo mahā'ti.**  
a light vast and great.

### **3. Sanaṅkumārakathā** *3. On Sanaṅkumāra*

**Atha kho, bhante, devā tāvatimsā yathāsakesu āsanesu  
nisīdiṃsu:**

Then the gods of the Thirty-Three sat in their own seats, saying,

**‘obhāsametaṃ ñassāma, yaṃvipāko bhavissati, sacchikatvāva  
naṃ gamissāmā'ti.**

‘We shall find out what has caused that light, and having realized it  
we shall go to it.’

**Cattāropi mahārājāno yathāsakesu āsanesu nisīdiṃsu:**  
And the Four Great Kings did likewise.

**‘obhāsametaṃ ñassāma, yaṃvipāko bhavissati, sacchikatvāva  
naṃ gamissāmā'ti.**

**Idaṃ sutvā devā tāvatimsā ekaggā samāpajjiṃsu:**  
Hearing that, the gods of the Thirty-Three agreed in unison,

**‘obhāsametaṃ ñassāma, yaṃvipāko bhavissati, sacchikatvāva  
naṃ gamissāmā'ti.**



‘We shall find out what has caused that light, and having realized it we shall go to it.’

**Yadā, bhante, brahmā sanaṅkumāro devānaṃ tāvatiṃsānaṃ pātubhavati, oḷārikaṃ attabhāvaṃ abhinimminivā pātubhavati.**

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form,

**Yo kho pana, bhante, brahmuno pakativaṇṇo, anabhisambhavanīyo so devānaṃ tāvatiṃsānaṃ cakkhupathasmim.**

for the gods of the Thirty-Three aren’t able to see a Brahmā’s normal appearance.

**Yadā, bhante, brahmā sanaṅkumāro devānaṃ tāvatiṃsānaṃ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.**

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory,

**Seyyathāpi, bhante, so vaṇṇo viggaho mānusaṃ viggahaṃ atirocati;**

as a golden statue outshines the human form.

**evameva kho, bhante, yadā brahmā sanaṅkumāro devānaṃ tāvatiṃsānaṃ pātubhavati, so aññe deve atirocati vaṇṇena ceva yasasā ca.**

**Yadā, bhante, brahmā sanaṅkumāro devānaṃ tāvatiṃsānaṃ pātubhavati, na tassaṃ parisāyaṃ koci devo abhivādeti vā paccuṭṭheti vā āsanena vā nimanteti.**

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat.

**Sabbeva tuṇhībhūtā pañjalikā pallaṅkena nisīdanti:**

They all sit silently on their couches with their joined palms raised, thinking,

**‘yassadāni devassa pallaṅkaṃ icchissati brahmā sanaṅkumāro,  
tassa devassa pallaṅke nisīdissatī’ti.**

‘Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses.’

**Yassa kho pana, bhante, devassa brahmā sanaṅkumāro  
pallaṅke nisīdati, uḷāraṃ so labhati devo vedapaṭilābhaṃ,  
uḷāraṃ so labhati devo somanassapaṭilābhaṃ.**

And the god on whose couch Brahmā sits is overjoyed and brimming with happiness,

**Seyyathāpi, bhante, rājā khattiyo muddhāvasitto adhunābhisitto  
rajjena, uḷāraṃ so labhati vedapaṭilābhaṃ, uḷāraṃ so labhati  
somanassapaṭilābhaṃ;**

like a king on the day of his coronation.

**evameva kho, bhante, yassa devassa brahmā sanaṅkumāro  
pallaṅke nisīdati, uḷāraṃ so labhati devo vedapaṭilābhaṃ,  
uḷāraṃ so labhati devo somanassapaṭilābhaṃ.**

**Atha, bhante, brahmā sanaṅkumāro devānaṃ tāvatimsānaṃ  
sampasādaṃ veditvā antarahito imāhi gāthāhi anumodi:**

Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:

**‘Modanti vata bho devā,**

‘The gods rejoice—

**tāvatimsā sahindakā;**

the Thirty-Three with their Lord—

**Tathāgataṃ namassantā,**

revering the Realized One,

**dhammassa ca sudhammataṃ.**

and the natural excellence of the teaching;

**Nave deve ca passantā,**

and seeing the new gods,  
**vaṇṇavante yasassine;**  
so beautiful and glorious,  
**Sugatasmim̐ brahmacariyaṃ,**  
who have come here after leading  
**caritvāna idhāgate.**  
the spiritual life under the Buddha!

**Te aññe atirocanti,**  
They outshine the others  
**vaṇṇena yasaśāyunā;**  
in beauty, glory, and lifespan.  
**Sāvakaṃ bhūripaññaṃ,**  
Here are the distinguished disciples  
**visesūpagatā idha.**  
of he whose wisdom is vast.

**Idaṃ disvāna nandanti,**  
Seeing this, they delight—  
**tāvatimsā sahindakā;**  
the Thirty-Three with their Lord—  
**Tathāgataṃ namassantā,**  
revering the Realized One,  
**dhammassa ca sudhammatan'ti.**  
and the natural excellence of the teaching!

**Imamatthaṃ, bhante, brahmā sanaṅkumāro abhāsīttha.**  
That is the topic on which Brahmā Sanaṅkumāra spoke.

**Imamatthaṃ, bhante, brahmuno sanaṅkumārassa bhāsato  
aṭṭhaṅgasamannāgato saro hoti vissaṭṭho ca viññeyyo ca mañju  
ca savaṇīyo ca bindu ca avisārī ca gambhīro ca ninnādī ca.**

And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, rounded, undistorted, deep, and resonant.

**Yathāparisaṃ kho pana, bhante, brahmā sanaṅkumāro sarena viññāpeti, na cassa bahiddhā parisāya ghoso niccharati.**

He makes sure his voice is intelligible as far as the assembly goes, but it doesn't extend outside the assembly.

**Yassa kho pana, bhante, evaṃ aṭṭhaṅgasamannāgato saro hoti, so vuccati 'brahmassaro'ti.**

When someone has a voice like this, they're said to have the voice of Brahmā.

**Atha kho, bhante, devā tāvatimsā brahmānaṃ sanaṅkumāraṃ etadavocuṃ:**

Then the gods of the Thirty-Three said to Brahmā Sanaṅkumāra,

**'sādhu, mahābrahme, etadeva mayaṃ saṅkhāya modāma;**

'Good, Great Brahmā! Knowing this, we rejoice.

**atthi ca sakkena devānamindena tassa bhagavato aṭṭha yathābhuccā vaṇṇā bhāsītā;**

And there are the eight genuine praises of the Buddha spoken by Sakka—

**te ca mayaṃ saṅkhāya modāmā'ti.**

knowing them, too, we rejoice.'

#### **4. Aṭṭhayathābhuccavaṇṇa**

#### **4. Eight Genuine Praises**

**Atha, bhante, brahmā sanaṅkumāro sakkaṃ devānamindaṃ etadavoca:**

Then Brahmā said to Sakka,

**‘sādhū, devānaminda, mayampi tassa bhagavato aṭṭha  
yathābhucce vaṇṇe suṇeyyāma’ti.**

‘It would be good, lord of gods, if I could also hear the eight genuine praises of the Buddha.’

**‘Evaṃ, mahābrahme’ti kho, bhante, sakko devānamindo  
brahmuno sanaṅkumārassa bhagavato aṭṭha yathābhucce  
vaṇṇe payirudāhāsi.**

Saying, ‘Yes, Great Brahmā,’ Sakka repeated the eight genuine praises for him.

**‘Taṃ kiṃ maññati, bhavaṃ mahābrahmā?**

**Yāvaṇca so bhagavā bahujanahitāya paṭipanno  
bahujanasukhāya lokānukampāya atthāya hitāya sukhāya  
devamanussānaṃ.**

**Evaṃ bahujanahitāya paṭipannaṃ bahujanasukhāya  
lokānukampāya atthāya hitāya sukhāya devamanussānaṃ  
imināpaṅgena samannāgataṃ satthāraṃ neva atītaṃse  
samanupassāma, na panetarahi, aññatra tena bhagavatā. (1)**

**Svākkhāto kho pana tena bhagavatā dhammo sandiṭṭhiko  
akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhi.**

**Evaṃ opaneyyikassa dhammassa desetāraṃ imināpaṅgena  
samannāgataṃ satthāraṃ neva atītaṃse samanupassāma, na  
panetarahi, aññatra tena bhagavatā. (2)**

**“Idaṃ kusalan”ti kho pana tena bhagavatā supaññattaṃ, “idaṃ  
akusalan”ti supaññattaṃ, “idaṃ sāvajjaṃ idaṃ anavajjaṃ, idaṃ  
sevitabbaṃ idaṃ na sevitaṃ, idaṃ hīnaṃ idaṃ paṇītaṃ,  
idaṃ kaṇhasukkasappaṭibhāgan”ti supaññattaṃ.**

**Evaṃ**

**kusalākusalasāvajjānavajjasevitabbāsevitabbahīnapaṇītakāṇha  
sukkasappaṭibhāgānaṃ dhammānaṃ paññāpetāraṃ.**

**Imināpaṅgena samannāgataṃ satthāraṃ neva atītaṃse  
samanupassāma, na panetarahi, aññatra tena bhagavatā. (3)**

**Supaññattā kho pana tena bhagavatā sāvakaṇaṃ  
nibbānagāminī paṭipadā saṃsandati nibbānañca paṭipadā ca.**

**Seyyathāpi nāma gaṅgodakaṃ yamunodakena saṃsandati  
sameti;**

**evameva supaññattā tena bhagavatā sāvakaṇaṃ nibbānagāminī  
paṭipadā saṃsandati nibbānañca paṭipadā ca.**

**Evaṃ nibbānagāminiyā paṭipadāya paññāpetāraṃ  
imināpaṅgena samannāgataṃ satthāraṃ neva atītaṃse  
samanupassāma, na panetarahi, aññatra tena bhagavatā. (4)**

**Abhinipphanno kho pana tassa bhagavato lābho abhinipphanno  
siloko, yāva maññe khattiyā sampiyāyamānarūpā viharanti.**

**Vigatamado kho pana so bhagavā āhāraṃ āhāreti.**

**Evaṃ vigatamadaṃ āhāraṃ āharayamānaṃ imināpaṅgena  
samannāgataṃ satthāraṃ neva atītaṃse samanupassāma, na  
panetarahi, aññatra tena bhagavatā. (5)**

**Laddhasahāyo kho pana so bhagavā sekhānañceva  
paṭipannānaṃ khīṇāsavānañca vusitavataṃ, te bhagavā  
apanujja ekārāmataṃ anuyutto viharati.**

**Evaṃ ekārāmataṃ anuyuttaṃ imināpaṅgena samannāgataṃ  
satthāraṃ neva atītaṃse samanupassāma, na panetarahi,  
aññatra tena bhagavatā. (6)**

**Yathāvādī kho pana so bhagavā tathākārī, yathākārī tathāvādī;  
iti yathāvādī tathākārī, yathākārī tathāvādī.**

**Evaṃ dhammānudhammapaṭippannaṃ imināpaṅgena  
samannāgataṃ satthāraṃ neva atītaṃse samanupassāma, na**

**panetarahi, aññatra tena bhagavatā. (7)**

**Tiṇṇavicikiccho kho pana so bhagavā vigatakathaṅkatho  
pariyositasāṅkappo ajjhāsayaṃ ādibrahmacariyaṃ.**

**Evaṃ tiṇṇavicikicchaṃ vigatakathaṅkathaṃ  
pariyositasāṅkappaṃ ajjhāsayaṃ ādibrahmacariyaṃ.**

**Imināpaṅgena samannāgataṃ satthāraṃ neva atītaṃse  
samanupassāma, na panetarahi, aññatra tena bhagavatā'ti. (8)**

**Ime kho, bhante, sakko devānamindo brahmuno  
sanaṅkumārassa bhagavato aṭṭha yathābhucce vaṇṇe  
payirudāhāsi.**

**Tena sudarṇ, bhante, brahmā sanaṅkumāro attamano hoti  
pamudito pītisomanassajāto bhagavato aṭṭha yathābhucce  
vaṇṇe sutvā.**

Hearing them, Brahmā Sanaṅkumāra was uplifted and overjoyed, full of rapture and happiness.

**Atha, bhante, brahmā sanaṅkumāro oḷārikaṃ attabhāvaṃ  
abhinimminivā kumāravaṇṇī hutvā pañcasikho devānaṃ  
tāvatiṃsānaṃ pāturahosi.**

Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three.

**So vehāsaṃ abbhuggantvā ākāse antalikkhe pallaṅkena nisīdi.**  
Rising into the air, he sat cross-legged in the sky,

**Seyyathāpi, bhante, balavā puriso supaccatthate vā pallaṅke  
same vā bhūmibhāge pallaṅkena nisīdeyya;**

like a strong man might sit cross-legged on a well-appointed couch or on level ground.

**evameva kho, bhante, brahmā sanaṅkumāro vehāsaṃ  
abbhuggantvā ākāse antalikkhe pallaṅkena nisīditvā deve  
tāvatiṃse āmantesi:**

There he addressed the gods of the Thirty-Three:

## **5. Govindabrāhmaṇavatthu**

### **5. *The Story of the Steward***

**‘Taṃ kiṃ maññanti, bhonto devā tāvatimsā, yāva dīgharattaṃ mahāpañño so bhagavā ahosi.**

‘What do the gods of the Thirty-Three think about the extent of the Buddha’s great wisdom?

**Bhūtapubbaṃ, bho, rājā disampati nāma ahosi.**

Once upon a time, there was a king named Disampati.

**Disampatissa rañño govindo nāma brāhmaṇo purohito ahosi.**

He had a brahmin high priest named the Steward.

**Disampatissa rañño reṇu nāma kumāro putto ahosi.**

Disampati’s son was the prince named Reṇu,

**Govindassa brāhmaṇassa jotipālo nāma māṇavo putto ahosi.**

while the Steward’s son was the student named Jotipāla.

**Iti reṇu ca rājaputto jotipālo ca māṇavo aññe ca cha khattiyā iccete aṭṭha sahāyā ahesuṃ.**

There were Reṇu the prince, Jotipāla the student, and six other aristocrats; these eight became friends.

**Atha kho, bho, ahorattānaṃ accayena govindo brāhmaṇo kālamakāsi.**

In due course the brahmin Steward passed away.

**Govinde brāhmaṇe kālaṅkate rājā disampati paridevesi:**

At his passing, King Disampati lamented,

**“yasmim vata, bho, mayaṃ samaye govinde brāhmaṇe sabbakiccāni sammā vossajjitvā pañcahi kāmagaṇehi**



**samappitā samaṅgībhūtā paricārema, tasmim̐ no samaye  
govindo brāhmaṇo kālaṅkato”ti.**

“At a time when I have relinquished all my duties to the brahmin Steward and amuse myself, supplied and provided with the five kinds of sensual stimulation, he passes away!”

**Evaṁ vutte, bho, reṇu rājaputto rājānaṁ disampatiṁ etadavoca:**  
When he said this, Prince Reṇu said to him,

**“mā kho tvaṁ, deva, govinde brāhmaṇe kālaṅkate atibāḷhaṁ  
paridevesi.**

“Sire, don’t lament too much at the Steward’s passing.

**Atthi, deva, govindassa brāhmaṇassa jotipālo nāma māṇavo  
putto paṇḍitataro ceva pitarā, alamattadasataro ceva pitarā;**  
He has a son named Jotipāla, who is even more astute and expert than his father.

**yepissa pitā atthe anusāsi, tepi jotipālasseva māṇavassa  
anusāsaniyā”ti.**

He should manage the affairs that were managed by his father.”

**“Evaṁ, kumārā”ti?**

“Is that so, my prince?”

**“Evaṁ, devā”ti.**

“Yes, sire.”

## **6. Mahāgovindavatthu**

### **6. The Story of the Great Steward**

**Atha kho, bho, rājā disampati aññataraṁ purisaṁ āmantesi:**  
So King Disampati addressed one of his men,

**“ehi tvaṁ, ambho purisa, yena jotipālo māṇavo  
tenupasaṅkama; upasaṅkamitvā jotipālaṁ māṇavaṁ evaṁ**

**vadehi:**

“Please, mister, go to the student Jotipāla, and say to him,

**‘bhavamatthu bhavantaṃ jotipālaṃ, rājā disampati bhavantaṃ  
jotipālaṃ māṇavaṃ āmantayati, rājā disampati bhoto  
jotipālassa māṇavassa dassanakāmo’”ti.**

‘Best wishes, Jotipāla! You are summoned by King Disampati; he wants to see you.’”

**“Evaṃ, devā”ti kho, bho, so puriso disampatissa rañño  
paṭissutvā yena jotipālo māṇavo tenupasaṅkami;  
upasaṅkamtivā jotipālaṃ māṇavaṃ etadavoca:**

“Yes, Your Majesty,” replied that man, and did as he was asked.

**“bhavamatthu bhavantaṃ jotipālaṃ, rājā disampati bhavantaṃ  
jotipālaṃ māṇavaṃ āmantayati, rājā disampati bhoto  
jotipālassa māṇavassa dassanakāmo”ti.**

**“Evaṃ, bho”ti kho, bho, jotipālo māṇavo tassa purisassa  
paṭissutvā yena rājā disampati tenupasaṅkami; upasaṅkamtivā  
disampatinā raññā saddhiṃ sammodi;**

Then Jotipāla went to the king and exchanged greetings with him.

**sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdi. Ekamantaṃ nisinnaṃ kho, bho, jotipālaṃ māṇavaṃ rājā  
disampati etadavoca:**

When the greetings and polite conversation were over, he sat down to one side, and the king said to him,

**“anusāsatu no bhavaṃ jotipālo, mā no bhavaṃ jotipālo  
anusāsaniyā paccabyāhāsi.**

“May you, Jotipāla, manage my affairs—please don’t turn me down!

**Pettike taṃ ṭhāne ṭhapessāmi, govindiye abhisiñcissāmī”ti.**

I shall appoint you to your father’s position, and anoint you as Steward.”

**“Evaṃ, bho”ti kho, bho, so jotipālo māṇavo disampatissa rañño paccassosi.**

“Yes, sir,” replied Jotipāla.

**Atha kho, bho, rājā disampati jotipālaṃ māṇavaṃ govindiye abhisiñci, taṃ pettike ṭhāne ṭhapesi.**

So the king anointed him as Steward and appointed him to his father’s position.

**Abhisitto jotipālo māṇavo govindiye pettike ṭhāne ṭhapito yepissa pitā atthe anusāsi tepi atthe anusāsati, yepissa pitā atthe nānusāsi tepi atthe anusāsati;**

After his appointment, the Steward Jotipāla managed both the affairs that his father had managed, and other affairs that his father had not managed.

**yepissa pitā kammante abhisambhosi tepi kammante abhisambhoti, yepissa pitā kammante nābhisambhosi tepi kammante abhisambhoti.**

He organized both the works that his father had organized, and other works that his father had not organized.

**Tamenaṃ manussā evamāhaṃsu:**

When people noticed this they said,

**“govindo vata, bho, brāhmaṇo, mahāgovindo vata, bho, brāhmaṇo”ti.**

“The brahmin is indeed a Steward, a Great Steward!”

**Iminā kho evaṃ, bho, pariyāyena jotipālassa māṇavassa govindo mahāgovindotveva samaññā udapādi.**

And that’s how the student Jotipāla came to be known as the Great Steward.

## **6.1. Rajjasamvibhajana**

### *6.1. Dividing the Realm*

**Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā  
tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:**

Then the Great Steward went to the six aristocrats and said,

**“disampati kho, bho, rājā jiṇṇo vuddho mahallako addhagato  
vayoanuppatto, ko nu kho pana, bho, jānāti jīvitam?**

“King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live?

**Ṭhānaṃ kho panetaṃ vijjati, yaṃ disampatimhi raññe kālaṅkate  
rājakattāro reṇuṃ rājaputtaṃ rajje abhisiñceyyuṃ.**

It’s likely that when he passes away the king-makers will anoint Prince Reṇu as king.

**Āyantu, bhonto, yena reṇu rājaputto tenupasaṅkamatha;  
upasaṅkamitvā reṇuṃ rājaputtaṃ evaṃ vadetha:**

Come, sirs, go to Prince Reṇu and say,

**‘mayam kho bhoto reṇussa sahāyā piyā manāpā appaṭikūlā,  
yaṃsukho bhavaṃ taṃsukhā mayam, yaṃdukkho bhavaṃ  
taṃdukkhā mayam.**

‘Prince Reṇu, we are your friends, dear, beloved, and cherished. We have shared your joys and sorrows.

**Disampati kho, bho, rājā jiṇṇo vuddho mahallako addhagato  
vayoanuppatto, ko nu kho pana, bho, jānāti jīvitam?**

King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live?

**Ṭhānaṃ kho panetaṃ vijjati, yaṃ disampatimhi raññe kālaṅkate  
rājakattāro bhavantaṃ reṇuṃ rajje abhisiñceyyuṃ.**

It’s likely that when he passes away the king-makers will anoint you as king.

**Sace bhavaṃ reṇu rajjaṃ labhetha, samvibhajetha no  
rajjenā””ti.**

If you should gain kingship, share it with us.”

**“Evaṃ, bho”ti kho, bho, te cha khattiyā mahāgovindassa  
brāhmaṇassa paṭissutvā yena reṇu rājaputto  
tenupasaṅkamimsu; upasaṅkamtivā reṇuṃ rājaputtaṃ  
etadavocuṃ:**

“Yes, sir,” replied the six aristocrats. They went to Prince Reṇu and put the proposal to him.

**“mayaṃ kho bho reṇussa sahāyā piyā manāpā appaṭikūlā;  
yaṃsukho bhavaṃ taṃsukhā mayaṃ, yaṃdukkho bhavaṃ  
taṃdukkhā mayaṃ.**

**Disampati kho, bho, rājā jiṇṇo vuddho mahallako addhagato  
vayoanupatto, ko nu kho pana bho jānāti jīvitaṃ?**

**Thānaṃ kho panetaṃ vijjati, yaṃ disampatimhi rañṇe kālaṅkate  
rājakattāro bhavantaṃ reṇuṃ rajje abhisiṅceyyuṃ.**

**Sace bhavaṃ reṇu rajjaṃ labhetha, saṃvibhajetha no rajjena”ti.**

**“Ko nu kho, bho, aṅṇo mama vijite sukho bhavetha, aṅṇatra  
bhavantebhi?**

The prince replied, “Who else, sirs, in my realm ought to prosper if not you?

**Sacāhaṃ, bho, rajjaṃ labhissāmi, saṃvibhajissāmi vo  
rajjena”ti.**

If I gain kingship, I will share it with you all.”

**Atha kho, bho, ahorattānaṃ accayena rājā disampati  
kālamakāsi.**

In due course King Disampati passed away.

**Disampatimhi rañṇe kālaṅkate rājakattāro reṇuṃ rājaputtaṃ  
rajje abhisiṅcimsu.**

At his passing, the king-makers anointed Prince Reṇu as king.

**Abhisitto reṇu rajjena pañcahi kāmagaṇehi samappito  
samaṅgībhūto paricāreti.**

But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

**Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā tenupasaṅkami; upasaṅkamtivā te cha khattiye etadavoca:**

Then the Great Steward went to the six aristocrats and said,

**“disampati kho, bho, rājā kālaṅkato.**

“King Disampati has passed away.

**Abhisitto reṇu rajjena pañcahi kāmagaṇehi samappito samaṅgībhūto paricāreti.**

But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

**Ko nu kho pana, bho, jānāti, madanīyā kāmā?**

Who knows the intoxicating power of sensual pleasures?

**Āyantu, bhonto, yena reṇu rājā tenupasaṅkamatha;**

**upasaṅkamtivā reṇuṃ rājānaṃ evaṃ vadetha:**

Come, sirs, go to Prince Reṇu and say,

**‘disampati kho, bho, rājā kālaṅkato, abhisitto bhavaṃ reṇu rajjena, sarati bhavaṃ taṃ vacanan’”ti?**

‘Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?’”

**“Evaṃ, bho”ti kho, bho, te cha khattiyā mahāgovindassa brāhmaṇassa paṭissutvā yena reṇu rājā tenupasaṅkamimsu; upasaṅkamtivā reṇuṃ rājānaṃ etadavocuṃ:**

“Yes, sir,” replied the six aristocrats. They went to Prince Reṇu and said,

**“disampati kho, bho, rājā kālaṅkato, abhisitto bhavaṃ reṇu rajjena, sarati bhavaṃ taṃ vacanan”ti?**

“Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?”

**“Sarāmaham, bho, taṃ vacanam.**

“I remember, sirs.

**Ko nu kho, bho, pahoti imaṃ mahāpathaviṃ uttarena āyatam  
dakkhiṇena sakaṭamukham sattadhā samam suvibhattam  
vibhajitun”ti?**

Who is able to neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south?”

**“Ko nu kho, bho, añño pahoti, aññatra mahāgovindena  
brāhmaṇenā”ti?**

“Who else, sir, if not the Great Steward?”

**Atha kho, bho, reṇu rājā aññataram purisaṃ āmantesi:**

So King Reṇu addressed one of his men,

**“ehi tvaṃ, ambho purisa, yena mahāgovindo brāhmaṇo  
tenupasaṅkama; upasaṅkamtivā mahāgovindam brāhmaṇam  
evaṃ vadehi:**

“Please, mister, go to the brahmin Great Steward and say that

**‘rājā taṃ, bhante, reṇu āmantetī’”ti.**

King Reṇu summons him.”

**“Evaṃ, devā”ti kho, bho, so puriso reṇussa rañño paṭissutvā  
yena mahāgovindo brāhmaṇo tenupasaṅkami; upasaṅkamtivā  
mahāgovindam brāhmaṇam etadavoca:**

“Yes, Your Majesty,” replied that man, and did as he was asked.

**“rājā taṃ, bhante, reṇu āmantetī”ti.**

**“Evaṃ, bho”ti kho, bho, mahāgovindo brāhmaṇo tassa  
purisassa paṭissutvā yena reṇu rājā tenupasaṅkami;  
upasaṅkamtivā reṇunā raññā saddhiṃ sammodi.**

Then the Great Steward went to the king and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdi. Ekamantaṃ nisinnaṃ kho, bho, mahāgovindaṃ  
brāhmaṇaṃ reṇu rājā etadavoca:**

When the greetings and polite conversation were over, he sat down to one side, and the king said to him,

**“etu, bhavaṃ govindo imaṃ mahāpathaviṃ uttarena āyataṃ  
dakkhiṇena sakaṭamukhaṃ sattadhā samaṃ suvibhattaṃ  
vibhajatū”ti.**

“Come, let the good Steward neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south.”

**“Evaṃ, bho”ti kho bho mahāgovindo brāhmaṇo reṇussa rañño  
paṭissutvā imaṃ mahāpathaviṃ uttarena āyataṃ dakkhiṇena  
sakaṭamukhaṃ sattadhā samaṃ suvibhattaṃ vibhaji.**

“Yes, sir,” replied the Great Steward, and did as he was asked.

**Sabbāni sakaṭamukhāni paṭṭhapesi.**

All were set up like the fronts of carts,

**Tatra sudarṃ majjhe reṇussa rañño janapado hoti.**

with King Reṇu’s nation in the center.

**Dantapuraṃ kaliṅgānaṃ,**  
Dantapura for the Kaliṅgas;

**assakānañca potanaṃ;**  
Potana for the Assakas;

**Mahesayaṃ avantīnaṃ,**  
Mahissati for the Avantis;

**sovīrānañca rorukaṃ.**  
Roruka for the Sovīras;

**Mithilā ca videhānaṃ,**  
Mithila for the Videhas;



**campā aṅgesu māpitā;**  
Campā was made for the Aṅgas;

**Bārāṇasī ca kāsīnaṃ,**  
and Varanasi for the Kāsīs:

**ete govindamāpitāti.**  
these were laid out by the Steward.

**Atha kho, bho, te cha khattiyā yathāsakena lābhena attamanā  
ahesuṃ paripuṇṇasaṅkappā:**

Then those six aristocrats were delighted with their respective gains,  
having achieved all they wished for,

**“yaṃ vata no ahosi icchitaṃ, yaṃ ākaṅkhiṭaṃ, yaṃ  
adhippetāṃ, yaṃ abhipatthitaṃ, taṃ no laddhaṃ”ti.**

“We have received exactly what we wanted, what we wished for,  
what we desired, what we yearned for.”

**Sattabhū brahmadatto ca,**  
Sattabhū and Brahmadatta,

**vessabhū bharato saha;**  
Vessabhū and Bharata,

**Reṇu dve dhataratthā ca,**  
Reṇu and the two Dhataratthas:

**tadāsuṃ satta bhāradhātī.**  
these are the seven Bhāratas.

**Paṭhamabhāṇavāro niṭṭhito.**  
The first recitation section is finished.

## **6.2. Kittisaddaabbhuggamana**

### *6.2. A Good Reputation*

**Atha kho, bho, te cha khattiyā yena mahāgovindo brāhmaṇo  
tenupasaṅkamimsu; upasaṅkamtivā mahāgovindaṃ  
brāhmaṇaṃ etadavocuṃ:**

Then the six aristocrats approached the Great Steward and said,

**“yathā kho bhavaṃ govindo reṇussa rañño sahāyo piyo  
manāpo appaṭikūlo.**

“Steward, just as you are King Reṇu’s friend, dear, beloved, and  
cherished,

**Evameva kho bhavaṃ govindo amhākampi sahāyo piyo  
manāpo appaṭikūlo, anusāsatu no bhavaṃ govindo;**  
you are also our friend.

**mā no bhavaṃ govindo anusāsaniyā paccabyāhāsī”ti.**

Would you manage our affairs? Please don’t turn us down!”

**“Evaṃ, bho”ti kho mahāgovindo brāhmaṇo tesaṃ channaṃ  
khattiyānaṃ paccassosi.**

“Yes, sirs,” replied the Great Steward.

**Atha kho, bho, mahāgovindo brāhmaṇo satta ca rājāno khattiye  
muddhāvasitte rajje anusāsi, satta ca brāhmaṇamahāsāle satta  
ca nhātakasatāni mante vācesī.**

Then the Great Steward managed the realms of the seven kings.  
And he taught seven well-to-do brahmins, and seven hundred  
bathed initiates to recite the hymns.

**Atha kho, bho, mahāgovindassa brāhmaṇassa aparena  
samayena evaṃ kalyāṇo kittisaddo abbhuggacchi:**

After some time he got this good reputation,

**“sakkhi mahāgovindo brāhmaṇo brahmānaṃ passati, sakkhi  
mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati  
mantetī”ti.**

“The Great Steward sees Brahmā in person! The Great Steward  
discusses, converses, and consults with Brahmā in person!”

**Atha kho, bho, mahāgovindassa brāhmaṇassa etadahosi:**

The Great Steward thought,

**“mayhaṃ kho evaṃ kalyāṇo kittisaddo abbhuggato:**

“I have the reputation

**‘sakkhi mahāgovindo brāhmaṇo brahmānaṃ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.**

of seeing Brahmā in person, and discussing with him in person.

**Na kho panāhaṃ brahmānaṃ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.**

But I don’t.

**Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:**

I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said:

**‘yo vassike cattāro māse paṭisallīyati, karuṇaṃ jhānaṃ jhāyati, so brahmānaṃ passati brahmunā sākaccheti brahmunā sallapati brahmunā mantetī’ti.**

‘Whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him.’

**Yannūnāhaṃ vassike cattāro māse paṭisallīyeyyaṃ, karuṇaṃ jhānaṃ jhāyeyyaṃ”ti.**

Why don’t I do that?”

**Atha kho, bho, mahāgovindo brāhmaṇo yena reṇu rājā tenupasaṅkami; upasaṅkamitvā reṇuṃ rājānaṃ etadavoca:**

So the Great Steward went to King Reṇu and told him of the situation, saying,

**“mayhaṃ kho, bho, evaṃ kalyāṇo kittisaddo abbhuggato:**

**‘sakkhi mahāgovindo brāhmaṇo brahmānaṃ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati**

**mantetī'ti.**

**Na kho panāhaṃ, bho, brahmānaṃ passāmi, na brahmunā  
sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.**

**Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ  
mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:**

**‘yo vassike cattāro māse paṭisallīyati, karuṇaṃ jhānaṃ jhāyati,  
so brahmānaṃ passati, brahmunā sākaccheti brahmunā  
sallapati brahmunā mantetī'ti.**

**lcchāmahaṃ, bho, vassike cattāro māse paṭisallīyituṃ, karuṇaṃ  
jhānaṃ jhāyituṃ;**

“Sir, I wish to go on retreat for the four months of the rainy season  
and practice the absorption on compassion.

**namhi kenaci upasaṅkamitabbo aññatra ekena  
bhattābhihārenā”ti.**

No one should approach me, except for the one who brings my  
meal.”

**“Yassadāni bhavaṃ govindo kālaṃ maññatī”ti.**

“Please do so, Steward, at your convenience.”

**Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā  
tenupasaṅkami; upasaṅkamitvā te cha khattiye etadavoca:**

Then the Great Steward went to the six aristocrats to put the same  
proposal, and received the same reply.

**“mayhaṃ kho, bho, evaṃ kalyāṇo kittisaddo abbhuggato:**

**‘sakkhi mahāgovindo brāhmaṇo brahmānaṃ passati, sakkhi  
mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati  
mantetī'ti.**

**Na kho panāhaṃ, bho, brahmānaṃ passāmi, na brahmunā  
sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.**

**Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ  
mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ,**

**‘yo vassike cattāro māse paṭisallīyati, karuṇaṃ jhānaṃ jhāyati,  
so brahmānaṃ passati brahmunā sākaccheti brahmunā  
sallapati brahmunā mantetī’ti.**

**lcchāmahaṃ, bho, vassike cattāro māse paṭisallīyituṃ, karuṇaṃ  
jhānaṃ jhāyituṃ;**

**namhi kenaci upasaṅkamitabbo aññatra ekena  
bhattābhihārenā”ti.**

**“Yassadāni bhavaṃ govindo kālaṃ maññatī”ti.**

**Atha kho, bho, mahāgovindo brāhmaṇo yena te satta ca  
brāhmaṇamahāsālā satta ca nhātakasatāni tenupasaṅkami;  
upasaṅkamtivā te satta ca brāhmaṇamahāsāle satta ca  
nhātakasatāni etadavoca:**

He also went to the seven well-to-do brahmins and seven hundred  
bathed initiates and put to them the same proposal, adding,

**“mayhaṃ kho, bho, evaṃ kalyāṇo kittisaddo abbhuggato:**

**‘sakkhi mahāgovindo brāhmaṇo brahmānaṃ passati, sakkhi  
mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati  
mantetī’ti.**

**Na kho panāhaṃ, bho, brahmānaṃ passāmi, na brahmunā  
sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.**

**Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ  
mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:**

**‘yo vassike cattāro māse paṭisallīyati, karuṇaṃ jhānaṃ jhāyati,  
so brahmānaṃ passati, brahmunā sākaccheti, brahmunā  
sallapati, brahmunā mantetī’ti.**

**Tena hi, bho, yathāsute yathāpariyatte mante vitthārena  
sajjhāyaṃ karoṭha, aññamaññaṇca mante vācetha;**

“Sirs, recite the hymns in detail as you have learned and memorized them, and teach each other how to recite.”

**icchāmahaṃ, bho, vassike cattāro māse paṭisallīyituṃ, karuṇaṃ jhānaṃ jhāyituṃ;**

**namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.**

And they too said,

**“Yassadāni bhavaṃ govindo kālaṃ maññatī”ti.**

“Please do so, Steward, at your convenience.”

**Atha kho, bho, mahāgovindo brāhmaṇo yena cattārīsā bhariyā sādisiyo tenupasaṅkami; upasaṅkamitvā cattārīsā bhariyā sādisiyo etadavoca:**

Then the Great Steward went to his forty equal wives to put the same proposal to them, and received the same reply.

**“mayhaṃ kho, bhotī, evaṃ kalyāṇo kittisaddo abbhuggato:**

**‘sakkhi mahāgovindo brāhmaṇo brahmānaṃ passati, sakkhi mahāgovindo brāhmaṇo brahmunā sākaccheti sallapati mantetī’ti.**

**Na kho panāhaṃ, bhotī, brahmānaṃ passāmi, na brahmunā sākacchemi, na brahmunā sallapāmi, na brahmunā mantemi.**

**Sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ**

**‘yo vassike cattāro māse paṭisallīyati, karuṇaṃ jhānaṃ jhāyati, so brahmānaṃ passati, brahmunā sākaccheti, brahmunā sallapati, brahmunā mantetī’ti,**

**icchāmahaṃ, bhotī, vassike cattāro māse paṭisallīyituṃ, karuṇaṃ jhānaṃ jhāyituṃ;**

**namhi kenaci upasaṅkamitabbo aññatra ekena bhattābhihārenā”ti.**

**“Yassadāni bhavaṃ govindo kālaṃ maññatī”ti.**

**Atha kho, bho, mahāgovindo brāhmaṇo puratthimena  
nagarassa navaṃ sandhāgāraṃ kārāpetvā vassike cattāro māse  
paṭisallīyi, karuṇaṃ jhānaṃ jhāyi;**

Then the Great Steward had a new meeting hall built to the east of his citadel, where he went on retreat for the four months of the rainy season and practiced the absorption on compassion.

**nāssudha koci upasaṅkamati aññatra ekena bhattābhihārena.**  
And no one approached him except the one who brought him meals.

**Atha kho, bho, mahāgovindassa brāhmaṇassa catunnaṃ  
māsānaṃ accayena ahudeva ukkaṇṭhanā ahu paritassanā:**  
But then, when the four months had passed, the Great Steward became dissatisfied and anxious,

**“sutaṃ kho pana metaṃ brāhmaṇānaṃ vuddhānaṃ  
mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:**

“I have heard that brahmīns of the past said that

**‘yo vassike cattāro māse paṭisallīyati, karuṇaṃ jhānaṃ jhāyati,  
so brahmānaṃ passati, brahmunā sākaccheti brahmunā  
sallapati brahmunā mantetī’ti.**

whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him.

**Na kho panāhaṃ brahmānaṃ passāmi, na brahmunā  
sākacchemi na brahmunā sallapāmi na brahmunā mantemī”ti.**  
But I neither see Brahmā nor discuss with him.”

### **6.3. Brahmunāsākacchā**

#### **6.3. A Discussion With Brahmā**

**Atha kho, bho, brahmā sanaṅkumāro mahāgovindassa  
brāhmaṇassa cetasā cetoparivitakkamaññāya—seyyathāpi**

**nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ  
vā bāhaṃ samiñjeyya; evameva—brahmaloke antarahito  
mahāgovindassa brāhmaṇassa sammukhe pāturahosi.**

And then Brahmā Sanaṅkumāra, knowing what the Great Steward was thinking, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in the Great Steward's presence.

**Atha kho, bho, mahāgovindassa brāhmaṇassa ahudeva bhayaṃ  
ahu chambhitattaṃ ahu lomahaṃso yathā taṃ adiṭṭhapubbaṃ  
rūpaṃ disvā.**

At that, the Great Steward became frightened, scared, his hair standing on end, as he had never seen such a sight before.

**Atha kho, bho, mahāgovindo brāhmaṇo bhīto saṃviggo  
lomahaṭṭhajāto brahmānaṃ sanaṅkumāraṃ gāthāya ajjhabhāsi:**  
So he addressed Brahmā Sanaṅkumāra in verse:

**“Vaṇṇavā yasavā sirimā,**

“Who might you be, sir,

**ko nu tvamasi mārisa;**

so beautiful, glorious, majestic?

**Ajānantā taṃ pucchāma,**

Not knowing, I ask—

**kathaṃ jānemu taṃ mayan”ti.**

how am I to know who you are?”

**“Maṃ ve kumāraṃ jānanti,**

“In the Brahmā realm they know me

**brahmaloke sanantanaṃ;**

as ‘The Eternal Youth’.

**Sabbe jānanti maṃ devā,**

All the gods know me thus,

**evaṃ govinda jānahi”.**



and so you should know me, Steward.”

**“Āsanaṃ udakaṃ pajjaṃ,**

“A Brahmā deserves a seat and water,

**madhusākañca brahmuno;**

foot-salve, and sweet cakes.

**Agghe bhavantaṃ pucchāma,**

Sir, I ask you to please accept

**agghaṃ kurutu no bhavaṃ”.**

these gifts of hospitality.”

**“Paṭiggaṇhāma te agghaṃ,**

“I accept the gifts of hospitality

**yaṃ tvaṃ govinda bhāsasi;**

of which you speak.

**Diṭṭhadhammahitatthāya,**

I grant you the opportunity

**samparāya sukhāya ca;**

to ask whatever you desire—

**Katāvakāso pucchassu,**

about welfare and benefit in this life,

**yaṃ kiñci abhipatthitaṃ”ti.**

or happiness in lives to come.”

**Atha kho, bho, mahāgovindassa brāhmaṇassa etadahosi:**

Then the Great Steward thought,

**“katāvakāso khomhi brahmunā sanaṅkumārena.**

“Brahmā Sanaṅkumāra has granted me an opportunity.

**Kiṃ nu kho ahaṃ brahmānaṃ sanaṅkumāraṃ puccheyyaṃ**

**diṭṭhadhammikaṃ vā atthaṃ samparāyikaṃ vā”ti?**

Should I ask him about what is beneficial for this life or lives to come?”

**Atha kho, bho, mahāgovindassa brāhmaṇassa etadahosi:**

Then he thought,

**“kusalo kho ahaṃ diṭṭhadhammikānaṃ atthānaṃ, aññepi maṃ diṭṭhadhammikaṃ atthaṃ pucchanti.**

“I’m a skilled in what is beneficial for this life, and others even ask me about it.

**Yannūnāhaṃ brahmānaṃ sanaṅkumāraṃ samparāyikaññeva atthaṃ puccheyyan”ti.**

Why don’t I ask Brahmā about the benefit that specifically applies to lives to come?”

**Atha kho, bho, mahāgovindo brāhmaṇo brahmānaṃ sanaṅkumāraṃ gāthāya ajjhabhāsi:**

So he addressed Brahmā Sanaṅkumāra in verse:

**“Pucchāmi brahmānaṃ sanaṅkumāraṃ,**

“I’m in doubt, so I ask Brahmā—who is free of doubt—

**Kaṅkhī akaṅkhiṃ paravediyesu;**

about things one may learn from another.

**Katthaṭṭhito kimhi ca sikkhamāno,**

Standing on what, training in what

**Pappoti macco amataṃ brahmalokaṃ”ti.**

may a mortal reach the deathless Brahmā realm?”

**“Hitvā mamattaṃ manujesu brahme,**

“He among men, O brahmin, has given up possessions,

**Ekodibhūto karuṇedhimutto;**

become one, compassionate,

**Nirāmagandho virato methunasmā,**

free from the stench of decay, and refraining from sex.

**Etthaṭṭhito ettha ca sikkhamāno;**

Standing on that, training in that

**Pappoti macco amataṃ brahmalokaṃ”ti.**

a mortal may reach the deathless Brahmā realm.”

**“Hitvā mamattan’ti ahaṃ, bhoto, ājānāmi.**

“Sir, I understand what ‘giving up possessions’ means.

**Idhekacco appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā  
bhogakkhandhaṃ pahāya appaṃ vā ñātiparivaṭṭaṃ pahāya  
mahantaṃ vā ñātiparivaṭṭaṃ pahāya kesamassuṃ ohāretvā  
kāśāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati,**

It’s when someone gives up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

**iti ‘hitvā mamattan’ti ahaṃ, bhoto, ājānāmi.**

That’s how I understand ‘giving up possessions’.

**‘Ekodibhūto’ti ahaṃ, bhoto, ājānāmi.**

Sir, I understand what ‘oneness’ means.

**Idhekacco vivittaṃ senāsanaṃ bhajati araññaṃ rukkhamūlaṃ  
pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ  
abbhokāsaṃ palālapuñjaṃ,**

It’s when someone frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**iti ‘ekodibhūto’ti ahaṃ, bhoto, ājānāmi.**

That’s how I understand ‘oneness’.

**‘Karūṇedhimutto’ti ahaṃ, bhoto, ājānāmi.**

Sir, I understand what ‘compassionate’ means.

**Idhekacco karuṇāsaḥagatena cetasā ekaṃ disaṃ pharitvā  
viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti  
uddhamadhotiriyāṃ sabbadhi sabbattatāya sabbāvantāṃ lokaṃ  
karuṇāsaḥagatena cetasā vipulena mahaggatena appamāṇena  
averena abyāpajjena pharitvā viharati.**

It's when someone meditates spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Iti 'karuṇedhimutto'ti ahaṃ, bhoto, ājānāmi.**

That's how I understand 'compassionate'.

**Āmagandhe ca kho ahaṃ, bhoto, bhāsamānassa na ājānāmi.**

But I don't understand what you say about the stench of decay.

**Ke āmagandhā manujesu brahme,**

What among men, O Brahmā, is the stench of decay?

**Ete avidvā idha brūhi dhīra;**

I don't understand, so tell me, wise one:

**Kenāvaṭṭā vāti pajā kurutu,**

wrapped in what do people stink,

**Āpāyikā nivutabrahmalokā'ti.**

headed for hell, shut out of the Brahmā realm?"

**"Kodho mosavajjaṃ nikati ca dubbho,**

"Anger, lies, fraud, and deceit,

**Kadariyatā atimāno usūyā;**

miserliness, vanity, jealousy,

**icchā vivicchā parahetaṇā ca,**

desire, stinginess, harassing others,

**Lobho ca doso ca mado ca moho;**

greed, hate, pride, and delusion—

**Etesu yuttā anirāmagandhā,**

those bound to such things have the stench of decay;

**Āpāyikā nivutabrahmalokā”ti.**

they’re headed for hell, shut out of the Brahmā realm.”

**“Yathā kho ahaṃ, bhoto, āmagandhe bhāsamānassa ājānāmi.**

**Te na sunimmadayā agāraṃ ajjhāvasatā.**

“As I understand what you say about the stench of decay, it’s not easy to quell while living at home.

**Pabbajissāmahaṃ, bho, agārasmā anagāriyaṃ”ti.**

I shall go forth from the lay life to homelessness!”

**“Yassadāni bhavaṃ govindo kālaṃ maññaṭi”ti.**

“Please do so, Steward, at your convenience.”

## **6.4. Reṇurājaāmantanā**

### *6.4. Informing King Reṇu*

**Atha kho, bho, mahāgovindo brāhmaṇo yena reṇu rājā**

**tenupasaṅkami; upasaṅkamitvā reṇuṃ rājānaṃ etadavoca:**

So the Great Steward went to King Reṇu and said,

**“aññaṃ dāni bhavaṃ purohitaṃ pariyesatu, yo bhoto rajjaṃ  
anusāsissati.**

“Sir, please now find another high priest to manage the affairs of state for you.

**icchāmahaṃ, bho, agārasmā anagāriyaṃ pabbajitum.**

I wish to go forth from the lay life to homelessness.

**Yathā kho pana me suttaṃ brahmuno āmagandhe**

**bhāsamānassa, te na sunimmadayā agāraṃ ajjhāvasatā.**

As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

**Pabbajissāmaḥaṃ, bho, agārasmā anagāriyaṃ”ti.**  
I shall go forth from the lay life to homelessness.

**“Āmantayāmi rājānaṃ,**  
I announce to King Reṇu,  
**reṇuṃ bhūmipatiṃ ahaṃ;**  
the lord of the land:  
**Tvaṃ pajānassu rajjena,**  
you must learn how to rule,  
**nāhaṃ porohicce rame”.**  
for I no longer care for my ministry.”

**“Sace te ūnaṃ kāmehi,**  
“If you’re lacking any pleasures,  
**ahaṃ paripūrayāmi te;**  
I’ll supply them for you.  
**Yo taṃ hiṃsati vāremi,**  
I’ll protect you from any harm,  
**bhūmisenāpati ahaṃ;**  
for I command the nation’s army.  
**Tuvaṃ pitā ahaṃ putto,**  
You are my father, I am your son!  
**mā no govinda pājahi”.**  
O Steward, please don’t leave!”

**“Namatthi ūnaṃ kāmehi,**  
“I’m lacking no pleasures,  
**hiṃsitā me na vijjati;**  
and no-one is harming me.  
**Amanussavaco sutvā,**  
I’ve heard a non-human voice,

**tasmāhaṃ na gahe rame”.**  
so I no longer care for lay life.”

**“Amanusso kathaṃvaṇṇo,**  
“What was that non-human like?

**kiṃ te atthaṃ abhāsatha;**  
What did he say to you,

**Yañca sutvā jahāsi no,**  
hearing which you would abandon

**gehe amhe ca kevalī”.**  
our house and all our people?”

**“Upavutthassa me pubbe,**  
“Before entering this retreat,

**yiṭṭhukāmassa me sato;**  
I only liked to sacrifice.

**Aggi pajjalito āsi,**  
I kindled the sacred flame,

**kusapattaparitthato.**  
strewn about with kusa grass.

**Tato me brahmā pāturahu,**  
But then Brahmā appeared to me,

**brahmalokā sanantano;**  
the Eternal Youth from the Brahmā realm.

**So me pañhaṃ viyākāsi,**  
He answered my question,

**taṃ sutvā na gahe rame”.**  
hearing which I no longer care for lay life.”

**“Saddahāmi ahaṃ bhoto,**

“I have faith, O Steward,

**yaṃ tvaṃ govinda bhāsasi;**

in that of which you speak.

**Amanussavaco sutvā,**

Having heard a non-human voice,

**kathaṃ vattetha aññathā.**

what else could you do?

**Te taṃ anuvattissāma,**

We will follow your example,

**satthā govinda no bhavaṃ;**

Steward, be my Teacher!

**Maṇi yathā veḷuriyo,**

Like a gem of beryl—

**akāco vimalo subho;**

flawless, immaculate, beautiful—

**Evaṃ suddhā carissāma,**

that’s how pure we shall live,

**govindassānusāsaneti.**

in the Steward’s dispensation.

**Sace bhavaṃ govindo agārasmā anagāriyaṃ pabbajissati,**

**mayampi agārasmā anagāriyaṃ pabbajissāma.**

If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

**Atha yā te gati, sā no gati bhavissatī”ti.**

## **6.5. Chakhattiyaāmantanā**

### *6.5. Informing the Six Aristocrats*



**Atha kho, bho, mahāgovindo brāhmaṇo yena te cha khattiyā  
tenupasaṅkami; upasaṅkamtivā te cha khattiye etadavoca:**

Then the Great Steward went to the six aristocrats and said,

**“aññaṃ dāni bhavanto purohitaṃ pariyesantu, yo bhavantānaṃ  
rajje anusāsissati.**

“Sirs, please now find another high priest to manage the affairs of  
state for you.

**lcchāmahaṃ, bho, agārasmā anagāriyaṃ pabbajituṃ.**

I wish to go forth from the lay life to homelessness.

**Yathā kho pana me suttaṃ brahmuno āmagandhe  
bhāsamānassa, te na sunimmaḍḍayā agāraṃ ajjhāvasatā.**

As I understand what Brahmā says about the stench of decay, it's  
not easy to quell while living at home.

**Pabbajissāmahaṃ, bho, agārasmā anagāriyaṃ”ti.**

I shall go forth from the lay life to homelessness!”

**Atha kho, bho, te cha khattiyā ekamantaṃ apakkamma evaṃ  
samacintesuṃ:**

Then the six aristocrats withdrew to one side and thought up a plan,

**“ime kho brāhmaṇā nāma dhanaluddhā;**

“These brahmins are really greedy for wealth.

**yannūna mayaṃ mahāgovindaṃ brāhmaṇaṃ dhanena  
sikkheyyāma”ti.**

Why don't we try to persuade him with wealth?”

**Te mahāgovindaṃ brāhmaṇaṃ upasaṅkamtivā evamāhaṃsu:**

They returned to the Great Steward and said,

**“saṃvijjati kho, bho, imesu sattasu rajjesu pahūtaṃ  
sāpateyyaṃ, tato bhoṭo yāvatakena attho, tāvatakaṃ  
āharīyatan”ti.**

“In these seven kingdoms there is abundant wealth. We'll get you as  
much as you want.”

**“Alaṃ, bho, mamaṭṭhaṃ paḥūtaṃ sāpateyyaṃ  
bhavantaṇaṃyeva vāhasā.**

“Enough, sirs. I already have abundant wealth, owing to my lords.

**Tamaḥaṃ sabbhaṃ paḥāya agārasmaṃ anagāriyaṃ pabbajissāmi.**  
Giving up all that, I shall go forth.”

**Yathā kho pana me suttaṃ brahmuno āmagandhe  
bhāsamānassa, te na sunimmadayaṃ agāraṃ ajjhāvasatā,  
pabbajissāmaḥaṃ, bho, agārasmaṃ anagāriyaṃ”ti.**

**Atha kho, bho, te cha khattiyā ekamantaṃ apakkamma evaṃ  
samacintesuṃ:**

Then the six aristocrats withdrew to one side and thought up a plan,

**“ime kho brāhmaṇā nāma itthiluddhā;**

“These brahmins are really greedy for women.

**yannūna mayaṃ mahāgovindaṃ brāhmaṇaṃ itthiṃ  
sikkheyyāmaṃ”ti.**

Why don’t we try to persuade him with women?”

**Te mahāgovindaṃ brāhmaṇaṃ upasaṅkamitvā evamāhaṃsu:**

They returned to the Great Steward and said,

**“saṃvijjanti kho, bho, imesu sattasu rajjesu paḥūtā itthiyo, tato  
bhoṭo yāvatikāhi attho, tāvatikā ānīyatan”ti.**

“In these seven kingdoms there are many women. We’ll get you as many as you want.”

**“Alaṃ, bho, mamaṭṭhaṃ cattārīsā bhariyā sādisiyo.**

“Enough, sirs. I already have forty equal wives.

**Tāpāhaṃ sabbā paḥāya agārasmaṃ anagāriyaṃ pabbajissāmi.**  
Giving up all them, I shall go forth.”

**Yathā kho pana me suttaṃ brahmuno āmagandhe  
bhāsamānassa, te na sunimmadayaṃ agāraṃ ajjhāvasatā,**

**pabbajissāmaṃ, bho, agāraśmā anagāriyaṃti”.**

**“Sace bhavaṃ govindo agāraśmā anagāriyaṃ pabbajissati,  
mayampi agāraśmā anagāriyaṃ pabbajissāma, atha yā te gati,  
sā no gati bhavissati”ti.**

“If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

**“Sace jahatha kāmāni,**

“If you all give up sensual pleasures,

**yattha satto puthujjano;**

to which ordinary people are attached,

**Ārambhavho daḷhā hotha,**

exert yourselves, being strong,

**khantībalasamāhitā.**

and possessing the power of patience.

**Esa maggo ujumaggo,**

This path is the straight path,

**esa maggo anuttaro;**

this path is supreme.

**Saddhammo sabbhi rakkhito,**

Guarded by the good, the true teaching

**brahmalokūpapattiyā”ti.**

leads to rebirth in the Brahmā realm.”

**“Tena hi bhavaṃ govindo satta vassāni āgametu.**

“Well then, sir, please wait for seven years.

**Sattannaṃ vassānaṃ accayena mayampi agāraśmā anagāriyaṃ  
pabbajissāma, atha yā te gati, sā no gati bhavissati”ti.**

When seven years have passed, we shall go forth with you.”

**“Aticiraṃ kho, bho, satta vassāni, nāhaṃ sakkomi, bhavante, satta vassāni āgāmetuṃ.**

“Seven years is too long, sirs. I cannot wait that long.

**Ko nu kho pana, bho, jānāti jīvitānaṃ.**

Who knows what will happen to the living?

**Gamaṇīyo samparāyo, mantāyaṃ boddhabbaṃ, kattaḃbaṃ kusalaṃ, caritaḃbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ.**

We are heading to the next life. We must think about this and wake up! We must do what’s good and live the spiritual life, for no-one born can escape death.

**Yathā kho pana me sutāṃ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṃ ajjhāvasatā,**

**pabbajissāmahaṃ, bho, agārasmā anagāriyaṃ”ti.**

I shall go forth.”

**“Tena hi bhavaṃ govindo chabbassāni āgāmetu ...pe...**

“Well then, sir, please wait for six years,

**pañca vassāni āgāmetu ...**

five years,

**cattāri vassāni āgāmetu ...**

four years,

**tīṇi vassāni āgāmetu ...**

three years,

**dve vassāni āgāmetu ...**

two years,

**ekaṃ vassaṃ āgāmetu, ekassa vassassa accayena mayampi agārasmā anagāriyaṃ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.**

one year,

**“Aticiraṃ kho, bho, ekaṃ vassaṃ, nāhaṃ sakkomi bhavante ekaṃ vassaṃ āgāmetuṃ.**

**Ko nu kho pana, bho, jānāti jīvitānaṃ.**

**Gamanīyo samparāyo, mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ.**

**Yathā kho pana me sutāṃ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṃ ajjhāvasatā, pabbajissāmahaṃ, bho, agārasmā anagāriyaṃ”ti.**

**“Tena hi bhavaṃ govindo satta māsāni āgametu, sattannaṃ māsānaṃ accayena mayampi agārasmā anagāriyaṃ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.**  
seven months,

**“Aticiraṃ kho, bho, satta māsāni, nāhaṃ sakkomi bhavante satta māsāni āgametuṃ.**

**Ko nu kho pana, bho, jānāti jīvitānaṃ.**

**Gamanīyo samparāyo, mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ.**

**Yathā kho pana me sutāṃ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṃ ajjhāvasatā, pabbajissāmahaṃ, bho, agārasmā anagāriyaṃ”ti.**

**“Tena hi bhavaṃ govindo cha māsāni āgametu ...pe...**  
six months,

**pañca māsāni āgametu ...**  
five months,

**cattāri māsāni āgametu ...**  
four months,

**tīṇi māsāni āgametu ...**  
three months,

**dve māsāni āgametu ...**  
two months,

**ekaṃ māsaṃ āgametu ...**

one month,

**addhamāsaṃ āgometu, addhamāsassa accayena mayampi agāasmā anagāriyaṃ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.**

or even a fortnight. When a fortnight has passed, we shall go forth. Your destiny shall be ours.”

**“Aticiraṃ kho, bho, addhamāso, nāhaṃ sakkomi bhavante addhamāsaṃ āgometuṃ.**

“A fortnight is too long, sirs. I cannot wait that long.

**Ko nu kho pana, bho, jānāti jīvitānaṃ.**

Who knows what will happen to the living?

**Gamaṇīyo samparāyo, mantāyaṃ boddhabbaṃ, kattabbaṃ kusalaṃ, caritabbaṃ brahmacariyaṃ, natthi jātassa amaraṇaṃ.**

We are heading to the next life. We must think about this and wake up! We must do what’s good and live the spiritual life, for no-one born can escape death.

**Yathā kho pana me sutāṃ brahmuno āmagandhe**

**bhāsamānassa, te na sunimmadayā agāraṃ ajjhāvasatā,**

As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

**pabbajissāmahaṃ, bho, agāasmā anagāriyaṃ”ti.**

I shall go forth from the lay life to homelessness.”

**“Tena hi bhavaṃ govindo sattāhaṃ āgometu, yāva mayaṃ sake puttabhātaro rajjena anusāsissāma, sattāhassa accayena mayampi agāasmā anagāriyaṃ pabbajissāma, atha yā te gati, sā no gati bhavissatī”ti.**

“Well then, sir, please wait for a week, so that we can instruct our sons and brothers in kingship. When a week has passed, we shall go forth. Your destiny shall be ours.”

**“Na ciraṃ kho, bho, sattāhaṃ, āgameśāmahaṃ bhavante sattāhan”ti.**

“A week is not too long, sirs. I will wait that long.”

## **6.6. Brāhmaṇamahāsālādīnaṃāmantanā**

### *6.6. Informing the Brahmins*

**Atha kho, bho, mahāgovindo brāhmaṇo yena te satta ca brāhmaṇamahāsālā satta ca nhātakasatāni tenupasaṅkami; upasaṅkamtivā te satta ca brāhmaṇamahāsāle satta ca nhātakasatāni etadavoca:**

Then the Great Steward also went to the seven well-to-do brahmins and seven hundred bathed initiates and said,

**“aññaṃ dāni bhavanto ācariyaṃ pariyesantu, yo bhavantānaṃ mante vācessati.**

“Sirs, please now find another teacher to teach you to recite the hymns.

**icchāmahaṃ, bho, agārasmā anagāriyaṃ pabbajitum.**

I wish to go forth from the lay life to homelessness.

**Yathā kho pana me sutam brahmuno āmagandhe bhāsamānassa. Te na sunimmadayā agāraṃ ajjhāvasatā,**

As I understand what Brahmā says about the stench of decay, it's not easy to quell while living at home.

**pabbajissāmahaṃ, bho, agārasmā anagāriyaṃ”ti.**

I shall go forth from the lay life to homelessness.”

**“Mā bhavaṃ govindo agārasmā anagāriyaṃ pabbaji.**

“Please don't go forth from the lay life to homelessness!

**Pabbajjā, bho, appesakkhā ca appalābhā ca;**

The life of one gone forth is of little influence or profit,

**brahmaññaṃ mahesakkhañca mahālābhañcā”ti.**

whereas the life of a brahmin is of great influence and profit.”

**“Mā bhavanto evaṃ avacuttha: ‘pabbajjā appesakkhā ca appalābhā ca, brahmaññaṃ mahesakkhañca mahālābhañcā’ti.**  
“Please, sirs, don’t say that.

**Ko nu kho, bho, aññatra mayā mahesakkhataro vā mahālābhataro vā.**

Who has greater influence and profit than myself?

**Ahañhi, bho, etarahi rājāva raññaṃ brahmāva brāhmaṇānaṃ devatāva gahapatikānaṃ.**

For now I am like a king to kings, like Brahmā to brahmins, like a deity to householders.

**Tamaṃ sabbaṃ pahāya agārasmā anagāriyaṃ pabbajissāmi.**  
Giving up all that, I shall go forth.

**Yathā kho pana me sutaṃ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṃ ajjhāvasatā.**

As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

**Pabbajissāmahaṃ, bho, agārasmā anagāriyaṃ’ti.**  
I shall go forth from the lay life to homelessness.”

**“Sace bhavaṃ govindo agārasmā anagāriyaṃ pabbajissati, mayampi agārasmā anagāriyaṃ pabbajissāma, atha yā te gati, sā no gati bhavissatī’ti.**

“If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

## **6.7. Bhariyānaṃāmantanā**

### *6.7. Informing the Wives*

**Atha kho, bho, mahāgovindo brāhmaṇo yena cattārīsā bhariyā sādisiyo tenupasaṅkami; upasaṅkamtvā cattārīsā bhariyā sādisiyo etadavoca:**

Then the Great Steward went to his forty equal wives and said,



**“yā bhotīnaṃ icchati, sakāni vā ñātikulāni gacchatu aññaṃ vā bhattāraṃ pariyesatu.**

“Ladies, please do whatever you wish, whether returning to your own families, or finding another husband.

**icchāmahaṃ, bhotī, agārasmā anagāriyaṃ pabbajituṃ.**

I wish to go forth from the lay life to homelessness.

**Yathā kho pana me sutaraṃ brahmuno āmagandhe bhāsamānassa, te na sunimmadayā agāraṃ ajjhāvasatā.**

As I understand what Brahmā says about the stench of decay, it’s not easy to quell while living at home.

**Pabbajissāmahaṃ, bhotī, agārasmā anagāriyaṃ”ti.**

I shall go forth from the lay life to homelessness.”

**“Tvaññeva no ñāti ñātikāmānaṃ, tvaṃ pana bhattā bhattukāmānaṃ.**

“You are the only family we want! You are the only husband we want!

**Sace bhavaṃ govindo agārasmā anagāriyaṃ pabbajissati, mayampi agārasmā anagāriyaṃ pabbajissāma, atha yā te gati, sā no gati bhavissati”ti.**

If you are going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

## **6.8. Mahāgovindapabbajjā**

### *6.8. The Great Steward Goes Forth*

**Atha kho, bho, mahāgovindo brāhmaṇo tassa sattāhassa accayena kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbaji.**

When a week had passed, the Great Steward shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

**Pabbajitaṃ pana mahāgovindaṃ brāhmaṇaṃ satta ca rājāno khattiyā muddhāvasittā satta ca brāhmaṇamahāsālā satta ca**

**nhātakasatāni cattārīsā ca bhariyā sādisiyo anekāni ca  
khattiyasahassāni anekāni ca brāhmaṇasahassāni anekāni ca  
gahapatihassāni anekehi ca itthāgārehi itthiyo kesamassum  
ohāretvā kāsāyāni vatthāni acchādetvā mahāgovindaṃ  
brāhmaṇaṃ agārasmā anagāriyaṃ pabbajitaṃ anupabbajimsu.**

And when he had gone forth, the seven anointed aristocrat kings, the seven brahmins with seven hundred initiates, the forty equal wives, and many thousands of aristocrats, brahmins, householders, and many harem women shaved off their hair and beards, dressed in ocher robes, and went forth from the lay life to homelessness.

**Tāya sudam, bho, parisāya parivuto mahāgovindo brāhmaṇo  
gāmanigamarājadhānīsu cārikaṃ carati.**

Escorted by that assembly, the Great Steward wandered on tour among the villages, towns, and capital cities.

**Yaṃ kho pana, bho, tena samayena mahāgovindo brāhmaṇo  
gāmaṃ vā nigamaṃ vā upasaṅkamati, tathā rājāva hoti  
raññaṃ, brahmāva brāhmaṇānaṃ, devatāva gahapatikānaṃ.**

And at that time, whenever he arrived at a village or town, he was like a king to kings, like Brahmā to brahmins, like a deity to householders.

**Tena kho pana samayena manussā khipanti vā upakkhalanti vā.**

And whenever people sneezed or tripped over

**Te evamāhaṃsu:**

they'd say:

**“namatthu mahāgovindassa brāhmaṇassa, namatthu satta  
purohitassā”ti.**

“Homage to the Great Steward! Homage to the high priest for the seven!”

**Mahāgovindo, bho, brāhmaṇo mettāsaḥagatena cetasā ekaṃ  
disaṃ pharivā viḥāsi, tathā dutiyaṃ, tathā tatiyaṃ, tathā  
catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya**

**sabbāvantam lokam mettāsahagatena cetasā vipulena  
mahaggatena appamāṇena averena abyāpajjena pharitvā vihāsi.**

And the Great Steward meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Karuṇāsahagatena cetasā ...pe...**

He meditated spreading a heart full of compassion ...

**muditāsahagatena cetasā ...pe...**

rejoicing ...

**upekkhāsahagatena cetasā ...pe... abyāpajjena pharitvā vihāsi.**

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Sāvakānañca brahmalokasahabyatāya maggaṃ desesi.**

And he taught his disciples the path to rebirth in the company of Brahmā.

**Ye kho pana, bho, tena samayena mahāgovindassa  
brāhmaṇassa sāvakā sabbenasabbaṃ sāsanaṃ ājānimsu.**

Those of his disciples who completely understood the Great Steward's instructions,

**Te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ brahmalokaṃ  
upapajjimsu.**

at the breaking up of the body, after death, were reborn in the Brahmā realm.

**Ye na sabbenasabbaṃ sāsanaṃ ājānimsu, te kāyassa bhedaṃ  
paraṃ maraṇā appekacce paranimmitavasavattīnaṃ devānaṃ  
sahabyataṃ upapajjimsu;**

Of those disciples who only partly understood the Great Steward's instructions, some were reborn in the company of the Gods Who

Control the Creations of Others,

**appekacce nimmānaratīnaṃ devānaṃ saḥabyataṃ upapajjimsu;**  
while some were reborn in the company of the Gods Who Love to Create,

**appekacce tusitānaṃ devānaṃ saḥabyataṃ upapajjimsu;**  
or the Joyful Gods,

**appekacce yāmānaṃ devānaṃ saḥabyataṃ upapajjimsu;**  
or the Gods of Yama,

**appekacce tāvatimsānaṃ devānaṃ saḥabyataṃ upapajjimsu;**  
or the Gods of the Thirty-Three,

**appekacce cātumahārājikānaṃ devānaṃ saḥabyataṃ upapajjimsu;**  
or the Gods of the Four Great Kings.

**ye sabbanihīnaṃ kāyaṃ paripūresuṃ te gandhabbakāyaṃ paripūresuṃ.**  
And at the very least they swelled the hosts of the fairies.

**Iti kho, bho, sabbesaṃyeva tesāṃ kulaputtānaṃ amoghā pabbajjā ahosi avañjhā saphalā saudrayā’ti.**  
And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.’

**Sarati taṃ bhagavā”ti?**  
Do you remember this, Blessed One?”

**“Sarāmahaṃ, pañcasikha.**  
“I remember, Pañcasikha.

**Ahaṃ tena samayena mahāgovindo brāhmaṇo ahosiṃ.**  
I myself was the brahmin Great Steward at that time.

**Ahaṃ tesāṃ sāvakānaṃ brahmalokasaḥabyatāya maggaṃ desesiṃ.**

And I taught those disciples the path to rebirth in the company of Brahmā.

**Taṃ kho pana me, pañcasikha, brahmacariyaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva brahmalokūpapattiyā.**

But that spiritual path of mine doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the Brahmā realm.

**Idaṃ kho pana me, pañcasikha, brahmacariyaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.**

But this spiritual path does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Katamañca taṃ, pañcasikha, brahmacariyaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?**

And what is the spiritual path that leads to extinguishment?

**Ayameva ariyo aṭṭhaṅgiko maggo.**

It is simply this noble eightfold path, that is:

**Seyyathidaṃ—sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.**

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Idaṃ kho taṃ, pañcasikha, brahmacariyaṃ ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.**

This is the spiritual path that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Ye kho pana me, pañcasikha, sāvakaṃ sabbenasabbaṃ sāsanaṃ ājānanti, te āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharanti;**

Those of my disciples who completely understand my instructions realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

**ye na sabbenasabbaṃ sāsanaṃ ājānanti, te pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā honti tattha parinibbāyino anāvattidhammā tasmā lokā.**

Of those disciples who only partly understand my instructions, some, with the ending of the five lower fetters, become reborn spontaneously. They are extinguished there, and are not liable to return from that world.

**Ye na sabbenasabbaṃ sāsanaṃ ājānanti, appekacce tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino honti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.**

Some, with the ending of three fetters, and the weakening of greed, hate, and delusion, become once-returners. They come back to this world once only, then make an end of suffering.

**Ye na sabbenasabbaṃ sāsanaṃ ājānanti, appekacce tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā honti avinipātadhammā niyatā sambodhiparāyaṇā.**

And some, with the ending of three fetters, become stream-enterers, not liable to be reborn in the underworld, bound for awakening.

**Iti kho, pañcasikha, sabbesaṃyeva imesaṃ kulaputtānaṃ amoghā pabbajjā avañjhā saphalā saudrayā”ti.**

And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamano pañcasikho gandhabbaputto bhagavato bhāsitaṃ  
abhinanditvā anumoditvā bhagavantaṃ abhivādetvā  
padakkhiṇaṃ katvā tatthevantaradhāyīti.**

Delighted, the fairy Pañcasikha approved and agreed with what the Buddha said. He bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

**Mahāgovindasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.**

## 20. Mahāsamayasutta *The Great Congregation*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ  
mahāvane mahatā bhikkhusaṅghena saddhiṃ pañcamattehi  
bhikkhusatehi sabbeheva arahantehi;**

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Great Wood, together with a large Saṅgha of around five hundred mendicants, all of whom were perfected ones.

**dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti  
bhagavantaṃ dassanāya bhikkhusaṅghaṇca.**

And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

**Atha kho catunnaṃ suddhāvāsakāyikānaṃ devatānaṃ  
etadahosi:**

Then four deities of the Pure Abodes, aware of what was happening, thought:

**“ayaṃ kho bhagavā sakkesu viharati kapilavatthusmiṃ  
mahāvane mahatā bhikkhusaṅghena saddhiṃ pañcamattehi  
bhikkhusatehi sabbeheva arahantehi;**

**dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti  
bhagavantaṃ dassanāya bhikkhusaṅghaṇca.**

**Yannūna mayampi yena bhagavā tenupasaṅkameyyāma;  
upasaṅkamitvā bhagavato santike paccekaṃ gāthaṃ  
bhāseyyāmā”ti.**



“Why don’t we go to the Buddha and each recite a verse in his presence?”

**Atha kho tā devatā seyyathāpi nāma balavā puriso samiñjitam  
vā bāham pasāreyya pasāritam vā bāham samiñjeyya; evameva  
—suddhāvāsesu devesu antarahitā bhagavato purato  
pāturahesum.**

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha.

**Atha kho tā devatā bhagavantam abhivādetvā ekamantam  
aṭṭhamsu.**

They bowed to the Buddha and stood to one side.

**Ekamantam ṭhitā kho ekā devatā bhagavato santike imam  
gātham abhāsi:**

Standing to one side, one deity recited this verse in the Buddha’s presence:

**“Mahāsamayo pavanasmim,**

“There’s a great congregation in the woods,

**Devakāyā samāgatā;**

a host of gods have assembled.

**Āgatamha imam dhammasamayaṃ,**

We’ve come to this righteous congregation

**Dakkhitāye aparājitasanghan”ti.**

to see the invincible Saṅgha!”

**Atha kho aparā devatā bhagavato santike imam gātham abhāsi:**

Then another deity recited this verse in the Buddha’s presence:

**“Tatra bhikkhavo samādahamsu,**

“The mendicants there are immersed in samādhi,

**Cittamattano ujukaṃ akaṃsu;**  
they've straightened out their own minds.

**Sārathīva nettāni gahetvā,**  
Like a charioteer who has taken the reins,

**Indriyāni rakkhanti paṇḍitā”ti.**  
the astute ones protect their senses.”

**Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:**  
Then another deity recited this verse in the Buddha's presence:

**“Chetvā khīlaṃ chetvā palighaṃ,**  
“Having cut the stake and cut the bar,  
**Indakhīlaṃ ūhacca manejā;**  
they're unstirred, with boundary pillar uprooted.

**Te caranti suddhā vimalā,**  
They live pure and immaculate,  
**Cakkhumatā sudantā susunāgā”ti.**  
the young dragons tamed by the seer.”

**Atha kho aparā devatā bhagavato santike imaṃ gāthaṃ abhāsi:**  
Then another deity recited this verse in the Buddha's presence:

**“Ye keci buddhaṃ saraṇaṃ gatāse,**  
“Anyone who has gone to the Buddha for refuge  
**Na te gamissanti apāyabhūmiṃ;**  
won't go to a plane of loss.

**Pahāya mānusaṃ dehaṃ,**  
After giving up this human body,  
**Devakāyaṃ paripūressantī”ti.**  
they swell the hosts of gods.”

## 1. Devatāsannipāta

### 1. The Gathering of Deities

**Atha kho bhagavā bhikkhū āmantesi:**

Then the Buddha said to the mendicants:

**“yebhuyyena, bhikkhave, dasasu lokadhātūsu devatā  
sannipatitā honti, tathāgataṃ dassanāya bhikkhusaṅghaṇca.**

“Mendicants, most of the deities from ten solar systems have gathered to see the Realized One and the mendicant Saṅgha.

**Yepi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto  
sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva  
devatā sannipatitā ahesuṃ seyyathāpi mayhaṃ etarahi.**

The Buddhas of the past had, and the Buddhas of the future will have, gatherings of deities that are at most like the gathering for me now.

**Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto  
sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva  
devatā sannipatitā bhavissanti seyyathāpi mayhaṃ etarahi.**

**Ācikkhissāmi, bhikkhave, devakāyānaṃ nāmāni;**

I shall declare the names of the heavenly hosts;

**kittayissāmi, bhikkhave, devakāyānaṃ nāmāni;**

I shall extol the names of the heavenly hosts;

**desessāmi, bhikkhave, devakāyānaṃ nāmāni.**

I shall teach the names of the heavenly hosts.

**Taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmī”ti.**

Listen and pay close attention, I will speak.”

**“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosuṃ.**

“Yes, sir,” they replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“Silokamanukassāmi,**  
“I shall invoke a paean of praise!

**yattha bhumṃā tadassitā;**  
Where the earth-gods dwell,

**Ye sitā girigabbharaṃ,**  
there, in mountain caves,

**pahitattā samāhitā.**  
resolute and composed,

**Puthūsīhāva sallīnā,**  
dwell many like lonely lions,

**lomahaṃsābhisambhuno;**  
who have mastered their fears.

**Odātamanasā suddhā,**  
Their minds are bright and pure,

**vippasannamanāvilā.**  
clear and undisturbed.”

**Bhiyyo pañcasate ñatvā,**  
The teacher knew that over five hundred

**vane kāpilavatthave;**  
were in the wood at Kapilavatthu.

**Tato āmantayī satthā,**  
Therefore he addressed

**sāvake sāsane rate.**  
the disciples who love the teaching:

**‘Devakāyā abhikkantā,**  
“The heavenly hosts have come forth;

**te vijānātha bhikkhavo’;**  
mendicants, you should be aware of them.”

**Te ca ātappamakarum̐,**  
Those monks became keen,  
**sutvā buddhassa sāsanaṃ.**  
hearing the Buddha’s instruction.

**Tesaṃ pāturahu ñāṇaṃ,**  
Knowledge manifested in them,  
**amanussānadassanaṃ;**  
seeing those non-human beings.

**Appeke satamaddakkhum̐,**  
Some saw a hundred,  
**sahassaṃ atha sattariṃ.**  
a thousand, even seventy thousand,

**Sataṃ eke sahassānaṃ,**  
while some saw a hundred thousand  
**amanussānamaddasum̐;**  
non-human beings.

**Appekenantamaddakkhum̐,**  
But some saw an endless number  
**disā sabbā phuṭā ahuṃ.**  
spread out in every direction.

**Tañca sabbaṃ abhiññāya,**  
And all that was known  
**vavatthitvāna cakkhumā;**  
and distinguished by the Seer.  
**Tato āmantayī satthā,**

Therefore he addressed

**sāvake sāsane rate.**

the disciples who love the teaching:

**‘Devakāyā abhikkantā,**

“The heavenly hosts have come forth;

**te vijānātha bhikkhavo;**

mendicants, you should be aware of them.

**Ye vohaṃ kittayissāmi,**

I shall extol them for you,

**girāhi anupubbaso’.**

with lyrics in proper order.

**Sattasahassā te yakkhā,**

There are seven thousand spirits,

**bhum mā kāpilavatthavā;**

earth-gods of Kapilavatthu.

**Iddhimanto jutimanto,**

They’re powerful and brilliant,

**vaṇṇavanto yasassino;**

so beautiful and glorious.

**Modamānā abhikkāmuṃ,**

Rejoicing, they’ve come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**

to the meeting of mendicants in the wood.

**Chasahassā hemavatā,**

From the Himalayas there are six thousand

**yakkhā nānattavaṇṇino;**

spirits of different colors.

**Iddhimanto jutimanto,**  
They're powerful and brilliant,

**vaṇṇavanto yasassino;**  
so beautiful and glorious.

**Modamānā abhikkāmuṃ,**  
Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**  
to the meeting of mendicants in the wood.

**Sātāgirā tisahassā,**  
From Sātāgira there are three thousand

**yakkhā nānattavaṇṇino;**  
spirits of different colors.

**Iddhimanto jutimanto,**  
They're powerful and brilliant,

**vaṇṇavanto yasassino;**  
so beautiful and glorious.

**Modamānā abhikkāmuṃ,**  
Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**  
to the meeting of mendicants in the wood.

**Iccete soḷasasahassā,**  
And thus there are sixteen thousand

**yakkhā nānattavaṇṇino;**  
spirits of different colors.

**Iddhimanto jutimanto,**  
They're powerful and brilliant,

**vaṇṇavanto yasassino;**  
so beautiful and glorious.

**Modamānā abhikkāmuṃ,**

Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**

to the meeting of mendicants in the wood.

**Vessāmittā pañcasatā,**

From Vessamittā there are five hundred

**yakkhā nānattavaṇṇino;**

spirits of different colors.

**Iddhimanto jutimanto,**

They're powerful and brilliant,

**vaṇṇavanto yasassino;**

so beautiful and glorious.

**Modamānā abhikkāmuṃ,**

Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**

to the meeting of mendicants in the wood.

**Kumbhīro rājagahiko,**

And there's Kumbhīra of Rājagaha,

**vepullassa nivesanaṃ;**

whose home is on Mount Vepulla.

**Bhiyyo naṃ satahassaṃ,**

Attended by more than

**yakkhānaṃ payirupāsati;**

a hundred thousand spirits,

**Kumbhīro rājagahiko,**

Kumbhīra of Rājagaha

**sopāgā samitiṃ vanaṃ.**

also came to the meeting in the wood.



**Purimañca disaṃ rājā,**  
King Dhataratṭha rules

**dhataratṭho pasāsati;**  
the eastern quarter.

**Gandhabbānaṃ adhipati,**  
Lord of the fairies,

**mahārājā yasassiso.**  
he's a great king, glorious.

**Puttāpi tassa bahavo,**  
And he has many mighty sons

**indanāmā mahabbalā;**  
all of them named Inda.

**Iddhimanto jutimanto,**  
They're powerful and brilliant,

**vaṇṇavanto yasassino;**  
so beautiful and glorious.

**Modamānā abhikkāmuṃ,**  
Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**  
to the meeting of mendicants in the wood.

**Dakkhiṇaṃca disaṃ rājā,**  
King Virūḷha rules

**virūḷho taṃ pasāsati;**  
the southern quarter.

**Kumbhaṇḍānaṃ adhipati,**  
Lord of the goblins,

**mahārājā yasassiso.**  
he's a great king, glorious.

**Puttāpi tassa bahavo,**  
And he has many mighty sons

**indanāmā mahabbalā;**  
all of them named Inda.

**Iddhimanto jutimanto,**  
They're powerful and brilliant,

**vaṇṇavanto yasassino;**  
so beautiful and glorious.

**Modamānā abhikkāmuṃ,**  
Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**  
to the meeting of mendicants in the wood.

**Pacchimañca disaṃ rājā,**  
King Virūpakkha rules

**virūpakkho pasāsati;**  
the western quarter.

**Nāgānañca adhipati,**  
Lord of the dragons,

**mahārājā yasassiso.**  
he's a great king, glorious.

**Puttāpi tassa bahavo,**  
And he has many mighty sons

**indanāmā mahabbalā;**  
all of them named Inda.

**Iddhimanto jutimanto,**  
They're powerful and brilliant,

**vaṇṇavanto yasassino;**  
so beautiful and glorious.

**Modamānā abhikkāmuṃ,**

Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**

to the meeting of mendicants in the wood.

**Uttarañca disaṃ rājā,**

King Kuvera rules

**kuvero taṃ pasāsati;**

the northern quarter.

**Yakkhānañca adhipati,**

Lord of spirits,

**mahārājā yasassiso.**

he's a great king, glorious.

**Puttāpi tassa bahavo,**

And he has many mighty sons

**indanāmā mahabbalā;**

all of them named Inda.

**Iddhimanto jutimanto,**

They're powerful and brilliant,

**vaṇṇavanto yasassino;**

so beautiful and glorious.

**Modamānā abhikkāmuṃ,**

Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**

to the meeting of mendicants in the wood.

**Purimaṃ disaṃ dhataratṭho,**

Dhataratṭha in the east,

**dakkhiṇena virūḷhako;**

Virūḷhaka to the south,

**Pacchimena virūpakkho,**  
Virūpakkha to the west,  
**kuvero uttaram̐ disam̐.**  
and Kuvera in the north.

**Cattāro te mahārājā,**  
These Four Great Kings,  
**samantā caturō disā;**  
all around in the four quarters,  
**Daddallamānā aṭṭham̐su,**  
stood there dazzling  
**vane kāpilavatthave.**  
in the wood at Kapilavatthu.

**Tesaṃ māyāvino dāsā,**  
Their deceitful bondservants came,  
**āguṃ vañcanikā saṭhā;**  
so treacherous and crafty—  
**Māyā kuṭṭhaṇḍu viṭṭhaṇḍu,**  
the deceivers Kuṭṭhaṇḍu, Viṭṭhaṇḍu,  
**viṭṭhaṇḍu viṭṭhaṇḍu saha.**  
with Viṭṭhaṇḍu and Viṭṭhaṇḍu.

**Candano kāmasetṭha ca,**  
And Candana and Kāmasetṭha,  
**kinnighaṇḍu nighaṇḍu ca;**  
Kinnighaṇḍu and Nighaṇḍu,  
**Panādo opamañña ca,**  
Panāda and Opamañña,  
**devasūto ca mātali.**

and Mātali, the god's charioteer.

**Cittaseno ca gandhabbo,**

Cittasena the fairy came too,

**naḷorājā janesabho;**

and the kings Nala and Janesabha,

**Āgā pañcasikho ceva,**

as well as Pañcasikha,

**timbarū sūriyavacchasā.**

Timbaru, and Suriyavaccasā.

**Ete caññe ca rājāno,**

These and other kings there were,

**gandhabbā saha rājubhi;**

the fairies with their kings.

**Modamānā abhikkāmuṃ,**

Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**

to the meeting of mendicants in the wood.

**Athāguṃ nāgasā nāgā,**

Then came dragons from Nābhasa,

**vesālā sahatacchakā;**

and Vesālī, with the Tacchakas.

**Kambalassatarā āguṃ,**

The Kambalas and Assataras came

**pāyāgā saha ñātibhi.**

from Pāyāga with their kin.

**Yāmunā dhataratṭhā ca,**

From Yamunā the Dhataratṭha

**āgū nāgā yasassino;**  
dragons came, so glorious.

**Erāvaṇo mahānāgo,**  
And Erāvaṇa the great dragon

**sopāgā samitiṃ vanaṃ.**  
also came to the meeting in the wood.

**Ye nāgarāje sahasā haranti,**  
Those who seize the dragon kings by force—

**Dibbā dijā pakkhi visuddhacakkhū;**  
divine, twice-born birds with piercing vision—

**Vehāyasā te vanamajjhapattā,**  
swoop down to the wood from the sky;

**Citrā supaṇṇā iti tesa nāmaṃ.**  
their name is ‘Rainbow Phoenix’.

**Abhayaṃ tadā nāgarājānamāsi,**  
But the dragon kings remained fearless,

**Supaṇṇato khemamakāsi buddho;**  
for the Buddha kept them safe from the phoenixes.

**Saṇhāhi vācāhi upavhayantā,**  
Introducing each other with gentle words,

**Nāgā supaṇṇā saraṇamakaṃsu buddhaṃ.**  
the dragons and phoenixes took the Buddha as their refuge.

**Jitā vajirahatthena,**  
Defeated by Vajirahattha,

**samuddaṃ asurāsītā;**  
the demons live in the ocean.

**Bhātaro vāsavassete,**

They're brothers of Vāsava,  
**iddhimanto yasassino.**  
powerful and glorious.

**Kālakañcā mahābhismā,**  
There's the terrifying Kālakañjas,  
**asurā dānaveghasā;**  
the Dānaveghasa demons,  
**Vepacitti sucitti ca,**  
Vepacitti and Sucitti,  
**pahārādo namucī saha.**  
Pahārāda with Namuci,

**Satañca baliputtānaṃ,**  
and a hundred of Bali's sons,  
**sabbe verocanāmakā;**  
all named after Veroca.

**Sannayhitvā balisenāṃ,**  
Bali's army armed themselves  
**rāhubhaddamupāgamuṃ;**  
and went up to the auspicious Rāhu, saying:  
**‘Samayo dāni bhaddante,**  
‘Now is the time, sir,  
**bhikkhūnaṃ samitiṃ vanaṃ’.**  
for the meeting of mendicants in the wood.’

**Āpo ca devā pathavī,**  
The gods of Water and Earth,  
**tejo vāyo tadāgamuṃ;**  
and Fire and Wind came there.

**Varuṇā vāraṇā devā,**  
The Varuṇa and Vāruṇa gods,  
**somo ca yasasā saha.**  
and Soma together with Yasa.

**Mettā karuṇā kāyikā,**  
A host of the gods of Love  
**āguṃ devā yasassino;**  
and Compassion came, so glorious.

**Dasete dasadhā kāyā,**  
These ten hosts of gods  
**sabbe nānattavaṇṇino.**  
shone in all different colors.

**Iddhimanto jutimanto,**  
They're powerful and brilliant,  
**vaṇṇavanto yasassino;**  
so beautiful and glorious.  
**Modamānā abhikkāmuṃ,**  
Rejoicing, they've come forth  
**bhikkhūnaṃ samitiṃ vanaṃ.**  
to the meeting of mendicants in the wood.

**Veṇḍudevā sahali ca,**  
The Veṇhu and Sahali gods,  
**asamā ca duve yamā;**  
and Asama, and the twin Yamas came.

**Candassūpanisā devā,**  
The gods living on the moon came,  
**candamāguṃ purakkhatvā.**  
with the Moon before them.



**Sūriyassūpanisā devā,**  
The gods living on the sun came,

**sūriyamāguṃ purakkhatvā;**  
with the Sun before them.

**Nakkhattāni purakkhatvā,**  
And with the stars before them

**āguṃ mandavalāhakā.**  
came the silly gods of clouds.

**Vasūnaṃ vāsavo seṭṭho,**  
And Sakka came, the stronghold-giver,  
**sakkopāgā purindado;**  
known as Vāsava, the best of the Vasus.

**Dasete dasadhā kāyā,**  
These ten hosts of gods  
**sabbe nānattavaṇṇino.**  
shone in all different colors.

**Iddhimanto jutimanto,**  
They're powerful and brilliant,  
**vaṇṇavanto yasassino;**  
so beautiful and glorious.  
**Modamānā abhikkāmuṃ,**  
Rejoicing, they've come forth  
**bhikkhūnaṃ samitiṃ vanaṃ.**  
to the meeting of mendicants in the wood.

**Athāguṃ sahabhū devā,**  
Then came the Sahabhū gods,

**jalamaggi sikhāriva;**

blazing like a crested flame;

**Ariṭṭhakā ca rojā ca,**

and the Ariṭṭhakas and Rojas too,

**umāpupphanibhāsino.**

and the gods hues blue as flax.

**Varuṇā sahadhammā ca,**

The Varuṇas and Sahadhammas,

**accutā ca anejakā;**

the Accutas and Anejakas,

**Sūleyyarucirā āguṃ,**

the Sūleyyas and Ruciras all came,

**āguṃ vāsavanesino;**

as did the Vāsavanesi gods.

**Dasete dasadhā kāyā,**

These ten hosts of gods

**sabbe nānattavaṇṇino.**

shone in all different colors.

**Iddhimanto jutimanto,**

They're powerful and brilliant,

**vaṇṇavanto yasassino;**

so beautiful and glorious.

**Modamānā abhikkāmuṃ,**

Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**

to the meeting of mendicants in the wood.

**Samānā mahāsamanā,**

The Samānas, Mahāsamanānas,

**mānusā mānusuttamā;**  
Mānusas, and Mānusuttamas all came,  
**Khiḍḍāpadosikā āguṃ,**  
and the gods depraved by play,  
**āguṃ manopadosikā.**  
and those who are malevolent.

**Athāguṃ harayo devā,**  
Then came the Hari gods,  
**ye ca lohitavāsino;**  
and the Lohitavāsīs.  
**Pāragā mahāpāragā,**  
The Pāragas and Mahāpāragas came,  
**āguṃ devā yasassino;**  
such glorious gods.  
**Dasete dasadhā kāyā,**  
These ten hosts of gods  
**sabbe nānattavaṇṇino.**  
shone in all different colors.

**Iddhimanto jutimanto,**  
They're powerful and brilliant,  
**vaṇṇavanto yasassino;**  
so beautiful and glorious.  
**Modamānā abhikkāmuṃ,**  
Rejoicing, they've come forth  
**bhikkhūnaṃ samitiṃ vanaṃ.**  
to the meeting of mendicants in the wood.

**Sukkā karambhā aruṇā,**

The Sukkas, Karumhas, and Aruṇas

**āguṃ veghanasā saha;**

came along with the Veghanasas.

**Odātagayhā pāmokkhā,**

And the Odātagayhas came as chiefs

**āguṃ devā vicakkhaṇā.**

of the Vicakkhaṇa gods.

**Sadāmattā hāragajā,**

The Sadāmattas and Hāragajas,

**missakā ca yasassino;**

and the glorious Missakas;

**Thanayaṃ āga pajjunno,**

Pajjuna came thundering,

**yo disā abhivassati.**

he who rains on all quarters.

**Dasete dasadhā kāyā,**

These ten hosts of gods

**sabbe nānattavaṇṇino;**

shone in all different colors.

**Iddhimanto jutimanto,**

They're powerful and brilliant,

**vaṇṇavanto yasassino;**

so beautiful and glorious.

**Modamānā abhikkāmuṃ,**

Rejoicing, they've come forth

**bhikkhūnaṃ samitiṃ vanaṃ.**

to the meeting of mendicants in the wood.

**Khemiyā tusitā yāmā,**  
The Khemiyas, Tusitas, Yāmas,  
**kaṭṭhakā ca yasassino;**  
and the glorious Kaṭṭhakas came;  
**Lambītakā lāmasetṭhā,**  
The Lambītakas, Lāmasetṭhas,  
**jotināmā ca āsavā;**  
those called the Jotis and Āsavas.  
**Nimmānaratino āgum,**  
The Gods Who Love to Create came too,  
**athāgum paranimmitā.**  
and those who delight in the Creations of Others.

**Dasete dasadhā kāyā,**  
These ten hosts of gods  
**sabbe nānattavaṇṇino;**  
shone in all different colors.  
**Iddhimanto jutimanto,**  
They're powerful and brilliant,  
**vaṇṇavanto yasassino;**  
so beautiful and glorious.  
**Modamānā abhikkāmuṃ,**  
Rejoicing, they've come forth  
**bhikkhūnaṃ samitiṃ vanaṃ.**  
to the meeting of mendicants in the wood.

**Saṭṭhete devanikāyā,**  
These sixty hosts of gods  
**sabbe nānattavaṇṇino;**  
shone in all different colors.

**Nāmanvayena āgacchuṃ,**  
They came in order of their names,  
**ye caññe sadisā saha.**  
these and others likewise, thinking:

**‘Pavutṭhajātimakhilaṃ,**  
‘We shall see those rid of rebirth, kind,  
**oghatinṇamanāsavaṃ;**  
the undefiled ones who have crossed the flood,  
**Dakkhemoghataraṃ nāgaṃ,**  
and the dragon who brought them across,  
**candaṃva asitātigaṃ’.**  
who like the Moon has overcome darkness.’

**Subrahmā paramatto ca,**  
Subrahmā and Paramatta came,  
**puttā iddhimato saha;**  
with sons of those powerful ones.  
**Sanaṅkumāro tisso ca,**  
Sanaṅkumāra and Tissa  
**sopāga samitiṃ vanaṃ.**  
also came to the meeting in the wood.

**Sahassaṃ brahmalokānaṃ,**  
Of a thousand Brahmā realms,  
**mahābrahmābhitiṭṭhati;**  
the Great Brahmā stands forth.  
**Upapanno jutimanto,**  
He has arisen, resplendent,  
**bhismākāyo yasassiso.**  
his formidable body so glorious.

**Dasettha issarā āgum,**  
The ten Issarās came there,  
**paccekavasavattino;**  
each one of them wielding power,  
**Tesañca majjhato āga,**  
and in the middle of them came  
**hārito parivārīto.**  
Hārita with his following.”

**Te ca sabbe abhikkante,**  
When they had all come forth—  
**sainde deve sabrahmake;**  
the gods with their Lord, and the Brahmās—  
**Mārasenā abhikkāmi,**  
Māra’s army came forth too:  
**passa kaṇhassa mandiyam.**  
see the stupidity of the Dark Lord!

**‘Etha gaṇhatha bandhatha,**  
“Come, seize them and bind them,” he said,  
**rāgena baddhamatthu vo;**  
“let them be bound by desire!  
**Samantā parivāretha,**  
Surround them on all sides,  
**mā vo muñcittha koci nam’.**  
don’t let any escape!”

**Iti tattha mahāseno,**  
And so there the great general

**kaṇho senaṃ apesayi;**  
sent forth his dark army.

**Pāṇinā talamāhacca,**  
He struck the ground with his fist

**saraṃ katvāna bheravaṃ.**  
to make a horrifying sound

**Yathā pāvussako meggho,**  
like a storm cloud shedding rain,

**thanayanto savijjuko;**  
thundering and flashing.

**Tadā so paccudāvatti,**  
But then he retreated,

**saṅkuddho asayaṃvase.**  
furious, out of control.

**Tañca sabbaṃ abhiññāya,**  
And all that was known

**vavatthitvāna cakkhumā;**  
and distinguished by the Seer.

**Tato āmantayī satthā,**  
Therefore he addressed

**sāvake sāsane rate.**  
the disciples who love the teaching:

**‘Mārasenā abhikkantā,**  
“Māra’s army has arrived;

**te vijānātha bhikkhavo’;**  
mendicants, you should be aware of them.”

**Te ca ātappamakarum,**  
Those monks became keen,



**sutvā buddhassa sāsanaṃ;**  
hearing the Buddha's instruction.

**Vītarāgehi pakkāmuṃ,**  
The army fled from those free of passion,  
**nesaṃ lomāpi iñjayuṃ.**  
and not a single hair was stirred!

**‘Sabbe vijitasāṅgāmā,**  
“All are triumphant in battle,  
**bhayātītā yasassino;**  
so fearless and glorious.

**Modanti saha bhūtehi,**  
They rejoice with all the spirits,  
**sāvakā te janesutā’”ti.**  
the disciples well-known among men.”

**Mahāsamayasuttaṃ niṭṭhitaṃ sattamaṃ.**

## 21. Sakkapañhasutta *Sakka's Questions*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā magadhesu viharati, pācīnato  
rājagahassa ambasaṇḍā nāma brāhmaṇagāmo, tassuttarato  
vediyake pabbate indasālaguhāyaṃ.**

At one time the Buddha was staying in the land of the Magadhans; east of Rājagaha there's a brahmin village named Ambasaṇḍā, north of which, on Mount Vedyaka, is the Indasāla cave.

**Tena kho pana samayena sakkassa devānamindassa ussukkaṃ  
udapādi bhagavantāṃ dassanāya.**

Now at that time Sakka, the lord of gods, became eager to see the Buddha.

**Atha kho sakkassa devānamindassa etadahosi:**

He thought,

**“kahaṃ nu kho bhagavā etarahi viharati arahāṃ  
sammāsambuddho”ti?**

“Where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

**Addasā kho sakko devānamindo bhagavantāṃ magadhesu  
viharaṇtāṃ pācīnato rājagahassa ambasaṇḍā nāma  
brāhmaṇagāmo, tassuttarato vediyake pabbate  
indasālaguhāyaṃ.**

He saw that the Buddha was at the Indasāla cave,

**Disvāna deve tāvatimse āmantesi:**

and addressed the gods of the Thirty-Three,

**“ayaṃ, mārisā, bhagavā magadhesu viharati, pācīnato  
rājagahassa ambaṣaṇḍā nāma brāhmaṇagāmo, tassuttarato  
vediyake pabbate indasālaguhāyaṃ.**

“Good sirs, the Buddha is staying in the land of the Magadhans at the Indasāla cave.

**Yadi pana, mārisā, mayaṃ taṃ bhagavantaṃ dassanāya  
upasaṅkameyyāma arahantaṃ sammāsambuddhaṃ”ti?**

What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?”

**“Evaṃ, bhaddantavā”ti kho devā tāvatimsā sakkassa  
devānamindassa paccassosum.**

“Yes, lord,” replied the gods.

**Atha kho sakko devānamindo pañcasikhaṃ  
gandhabbadevaputtaṃ āmantesi:**

Then Sakka addressed the fairy Pañcasikha,

**“ayaṃ, tāta pañcasikha, bhagavā magadhesu viharati pācīnato  
rājagahassa ambaṣaṇḍā nāma brāhmaṇagāmo, tassuttarato  
vediyake pabbate indasālaguhāyaṃ.**

“Dear Pañcasikha, the Buddha is staying in the land of the Magadhans at the Indasāla cave.

**Yadi pana, tāta pañcasikha, mayaṃ taṃ bhagavantaṃ  
dassanāya upasaṅkameyyāma arahantaṃ  
sammāsambuddhaṃ”ti?**

What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?”

**“Evaṃ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto  
sakkassa devānamindassa paṭissutvā beluvapaṇḍuvīṇaṃ ādāya  
sakkassa devānamindassa anucariyaṃ upāgami.**

“Yes, lord,” replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went as Sakka’s attendant.

**Atha kho sakko devānamindo devehi tāvatimsehi parivuto pañcasikhena gandhabbadevaputtena purakkhato—**

Then Sakka went at the head of a retinue consisting of the gods of the Thirty-Three and the fairy Pañcasikha.

**seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ samiñjeyya; evameva—devesu tāvatimsesu antarahito magadhesu pācīnato rājagahassa ambaṣaṇḍā nāma brāhmaṇagāmo, tassuttarato vediyake pabbate paccuṭṭhāsi.**

As easily as a strong person would extend or contract their arm, he vanished from the heaven of the gods of the Thirty-Three and landed on Mount Vedyaka north of Ambaṣaṇḍā.

**Tena kho pana samayena vediyako pabbato atiriva obhāsajāto hoti ambaṣaṇḍā ca brāhmaṇagāmo yathā taṃ devānaṃ devānubhāvena.**

Now at that time a dazzling light appeared over Mount Vedyaka and Ambaṣaṇḍā, as happens through the glory of the gods.

**Apissudaṃ parito gāmesu manussā evamāhaṃsu:**

People in the villages round about, terrified, shocked, and awestruck, said,

**“ādittassu nāmajja vediyako pabbato jhāyatisu nāmajja vediyako pabbato jalatisu. Nāmajja vediyako pabbato.**

“Mount Vedyaka must be on fire today, blazing and burning!

**Kiṃsu nāmajja vediyako pabbato atiriva obhāsajāto ambaṣaṇḍā ca brāhmaṇagāmo”ti;**

Oh why has such a dazzling light appeared over Mount Vedyaka and Ambaṣaṇḍā?”

**saṃviggā lomahaṭṭhajātā ahesuṃ.**

**Atha kho sakko devānamindo pañcasikhaṃ  
gandhabbadevaputtaṃ āmantesi:**

Then Sakka addressed the fairy Pañcasikha,

**“durupasaṅkamā kho, tāta pañcasikha, tathāgatā mādisena,  
jhāyī jhānaratā, tadantaraṃ paṭisallīnā.**

“My dear Pañcasikha, it’s hard for one like me to get near the Realized Ones while they are on retreat practicing absorption, enjoying absorption.

**Yadi pana tvaṃ, tāta pañcasikha, bhagavantaṃ paṭhamaṃ  
pasādeyyāsi, tayā, tāta, paṭhamaṃ pasāditaṃ pacchā mayaṃ  
taṃ bhagavantaṃ dassanāya upasaṅkameyyāma arahantaṃ  
sammāsambuddhaṃ”ti.**

But if you were to charm the Buddha first, then I could go to see him.”

**“Evaṃ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto  
sakkassa devānamindassa paṭissutvā beluvapaṇḍuvīṇaṃ ādāya  
yena indasālaguhā tenupasaṅkami; upasaṅkamitvā:**

“Yes, lord,” replied the fairy Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went to the Indasāla cave. When he had drawn near, he stood to one side, thinking,

**“ettāvatā me bhagavā neva atidūre bhavissati nāccāsanne,  
saddaṅca me sossatī”ti—**

“This is neither too far nor too near; and he’ll hear my voice.”

**ekamantaṃ aṭṭhāsi.**

## **1. Pañcasikhagītagāthā**

### **1. *Pañcasikha’s Song***

**Ekamantaṃ ṭhito kho pañcasikho gandhabbadevaputto  
beluvapaṇḍuvīṇaṃ assāvesi, imā ca gāthā abhāsi**

**buddhūpasañhitā dhammūpasañhitā saṅghūpasañhitā  
arahantūpasañhitā kāmūpasañhitā:**

Standing to one side, Pañcasikha played his arched harp, and sang these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love.

**“Vande te pitaraṃ bhadde,**

“My lady Suriyavaccasā, oh my Sunshine—

**timbaraṃ sūriyavacchase;**

I pay homage to your father Timbaru,

**Yena jātāsi kalyāṇī,**

through whom was born a lady so fine,

**ānandajanāni mama.**

to fill me with a joy I never knew.

**Vātova sedataṃ kanto,**

As sweet as a breeze to one who’s sweating,

**pāṇīyaṃva pipāsato;**

or when thirsty, a sweet and cooling drink,

**Aṅgīrasi piyāmesi,**

so dear is your shining beauty to me,

**dhammo arahatāṃmiva.**

just like the teaching is to all the saints!

**Āturasseva bhesajjaṃ,**

Like a cure when you’re struck by fever dire,

**bhojanaṃva jighacchato;**

or food to ease the hunger pain,

**Parinibbāpaya maṃ bhadde,**

come on, darling, please put out my fire,

**jalantamiva vārinā.**

quench me like water on a flame.

**Sītodakaṃ pokkharāṇiṃ,**

As elephants burning in the heat of summer,

**yuttaṃ kiṇṇakkhareṇunā;**

sink down in a lotus pond to rest,

**Nāgo ghammābhitattova,**

so cool, full of petals and of pollen—

**ogāhe te thanūdaraṃ.**

that's how I would plunge into your breast.

**Accaṅkusova nāgova,**

Like elephants bursting bonds in rutting season,

**jitaṃ me tuttatomaṃ;**

beating off the pricks of lance and pikes—

**Kāraṇaṃ nappajānāmi,**

I just don't understand what is the reason

**sammatto lakkhaṇūruyā.**

I'm so crazy for your shapely thighs!

**Tayi gedhitacittosmi,**

For you, my heart is full of passion,

**cittaṃ vipariṇāmitaṃ;**

I'm in an altered state of mind.

**Paṭigantuṃ na sakkomi,**

There is no going back, I'm just not able,

**vaṅkaghastova ambujo.**

I'm like a fish that's hooked up on the line.

**Vāmūru saja maṃ bhadde,**

Come on, my darling, hold me, fair of thighs!

**saja maṃ mandalocane;**  
Embrace me, with your so bashful eyes!

**Palissaja maṃ kalyāṇi,**  
Take me in your arms, my lovely lady,  
**etaṃ me abhipatthitaṃ.**  
that's all I'd ever want or could desire.

**Appako vata me santo,**  
Ah, then my desire was such a small thing,  
**kāmo vellitakesiyā;**  
my sweet, with your curling wavy hair;  
**Anekabhāvo samuppādi,**  
now, like to arahants an offering,  
**arahanteva dakkhiṇā.**  
it's grown so very much from there.

**Yaṃ me atthi kataṃ puññaṃ,**  
Whatever the merit I have forged  
**arahantesu tādisu;**  
by giving to such perfected beings—  
**Taṃ me sabbaṅgakalyāṇi,**  
may that, my altogether gorgeous,  
**tayā saddhiṃ vipaccataṃ.**  
ripen in togetherness with you.

**Yaṃ me atthi kataṃ puññaṃ,**  
Whatever the merit I have forged  
**asmim̐ pathavimaṇḍale;**  
in this wide open land,  
**Taṃ me sabbaṅgakalyāṇi,**



may that, my altogether gorgeous,

**tayā saddhiṃ vipaccataṃ.**

ripen in togetherness with you.

**Sakyaputtova jhānena,**

Absorbed, the Sakyan meditates,

**ekodi nipako sato;**

unified, alert, and mindful,

**Amataṃ muni jigīsāno,**

the sage aims right at the deathless state—

**tamahaṃ sūriyavacchase.**

like me, oh my Sunshine, aiming for you!

**Yathāpi muni nandeyya,**

And just like the sage would be rejoicing,

**patvā sambodhimuttamaṃ;**

were he to awaken to the truth,

**Evaṃ nandeyyaṃ kalyāṇi,**

so I'd be rejoicing, lady,

**missībhāvaṃ gato tayā.**

were I to end up as one with you.

**Sakko ce me varaṃ dajjā,**

If Sakka were to grant me just one wish,

**tāvatimsānamissaro;**

as Lord of the holy Thirty-Three,

**Tāhaṃ bhadde vareyyāhe,**

my darling, you're the only one I'd wish for,

**evaṃ kāmo daḷho mama.**

so strong is the love I hold for you.

**Sālaṃva na ciraṃ phullaṃ,**  
Like a freshly blossoming sal tree

**pitaraṃ te sumedhase;**  
is your father, my lady so wise.

**Vandamāno namassāmi,**  
I pay homage to him, bowing down humbly,

**yassāsetādisī pajā”ti.**  
to he whose daughter is of such a kind.”

**Evaṃ vutte, bhagavā pañcasikhaṃ gandhabbadevaputtaṃ  
etadavoca:**

When Pañcasikha had spoken, the Buddha said to him,

**“saṃsandati kho te, pañcasikha, tantissaro gītassarena,  
gītassaro ca tantissarena;**

“Pañcasikha, the sound of the strings and the sound of your voice  
blend well together,

**na ca pana te, pañcasikha, tantissaro gītassaraṃ ativattati,  
gītassaro ca tantissaraṃ.**

so that neither overpowers the other.

**Kadā saṃyūḷhā pana te, pañcasikha, imā gāthā  
buddhūpasañhitā dhammūpasañhitā saṅghūpasañhitā  
arahantūpasañhitā kāmūpasañhitā”ti?**

But when did you compose these verses on the Buddha, the  
teaching, the Saṅgha, the perfected ones, and sensual love?”

**“Ekamidaṃ, bhante, samayaṃ bhagavā uruvelāyaṃ viharati  
najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.**

“This one time, sir, when you were first awakened, you were staying  
near Uruvelā at the goatherd’s banyan tree on the bank of the  
Nerañjarā River.

**Tena kho panāhaṃ, bhante, samayena bhaddā nāma  
sūriyavacchasā timbaruno gandhabbaraṇṇo dhītā,**

**tamabhikaṅkhāmi.**

And at that time I was in love with the lady named Bhaddā  
Suriyavaccasā, the daughter of the fairy king Timbaru.

**Sā kho pana, bhante, bhaginī parakāminī hoti;**

But the sister desired another—

**sikhaṇḍī nāma mātalissa saṅgāhakassa putto, tamabhikaṅkhati.**

it was Mātali the charioteer's son named Sikhaḍḍī who she loved.

**Yato kho ahaṃ, bhante, taṃ bhaginiṃ nālatthaṃ kenaci  
pariyāyena.**

Since I couldn't win that sister by any means,

**Athāhaṃ beluvapaṇḍuvīṇaṃ ādāya yena timbaruno  
gandhabbaraṇṇo nivesanaṃ tenupasaṅkamim; upasaṅkamtva  
beluvapaṇḍuvīṇaṃ assāvesim, imā ca gāthā abhāsim  
buddhūpasaṅhitā dhammūpasaṅhitā saṅghūpasaṅhitā  
arahantūpasaṅhitā kāmūpasaṅhitā—**

I took my arched harp to Timbaru's home, where I played those  
verses.

**Vande te pitaraṃ bhadde,**

**timbaruṃ sūriyavacchase;**

**Yena jātāsi kalyāṇī,**

**ānandajananī mama.**

...pe...

**Sālaṃva na ciraṃ phullaṃ,**

**pitaraṃ te sumedhase;**

**Vandamāno namassāmi,**

**yassāsetādisī pajāti.**

**Evam vutte, bhante, bhaddā sūriyavacchasā maṃ etadavoca:**  
When I finished, Suriyavacchasā said to me,

**‘na kho me, mārisa, so bhagavā sammukhā diṭṭho, api ca  
sutoyeva me so bhagavā devānaṃ tāvatiṃsānaṃ  
sudhammāyaṃ sabhāyaṃ upanaccantiyā.**

‘Dear sir, I have not personally seen the Buddha. But I did hear about him when I went to dance for the gods of the Thirty-Three in the Hall of Justice.

**Yato kho tvaṃ, mārisa, taṃ bhagavantaṃ kittesi, hotu no ajja  
samāgamo’ti.**

Since you extol the Buddha, let us meet up today.’

**Soyeva no, bhante, tassā bhaginiyā saddhiṃ samāgamo ahosi.**  
And that’s when I met up with that sister.

**Na ca dāni tato pacchā”ti.**  
But we have not met since.”

## **2. Sakkūpasaṅkama**

### *2. The Approach of Sakka*

**Atha kho sakkassa devānamindassa etadahosi:**  
Then Sakka, lord of gods, thought,

**“paṭisammodati pañcasikho gandhabbadevaputto bhagavatā,  
bhagavā ca pañcasikhenā”ti.**

“Pañcasikha is exchanging pleasantries with the Buddha.”

**Atha kho sakko devānamindo pañcasikhaṃ  
gandhabbadevaputtaṃ āmantesi:**  
So he addressed Pañcasikha,

**“abhivādehi me tvaṃ, tāta pañcasikha, bhagavantaṃ:**  
“My dear Pañcasikha, please bow to the Buddha for me, saying:

**‘sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī’”ti.**

‘Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.’”

**“Evaṃ, bhaddantavā”ti kho pañcasikho gandhabbadevaputto sakkassa devānamindassa paṭissutvā bhagavantam abhivādeti:**

“Yes, lord,” replied Pañcasikha. He bowed to the Buddha and said,

**“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”ti.**

“Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”

**“Evaṃ sukhī hotu, pañcasikha, sakko devānamindo sāmacco saparijano;**

“So may Sakka with his ministers and retinue be happy, Pañcasikha,” said the Buddha,

**sukhakāmā hi devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā”ti.**

“for all want to be happy—whether gods, humans, demons, dragons, fairies, or any of the other diverse creatures there may be.”

**Evañca pana tathāgatā evarūpe mahesakkhe yakkhe abhivadanti.**

For that is how the Realized Ones salute such illustrious spirits.

**Abhivadito sakko devānamindo bhagavato indasālaguham pavisitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.**

And being saluted by the Buddha, Sakka entered the Indasāla cave, bowed to the Buddha, and stood to one side.

**Devāpi tāvatimsā indasālaguham pavisitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhamsu.**

And the gods of the Thirty-Three did likewise,

**Pañcasikhopi gandhabbadevaputto indasālaguham pavisitvā  
bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi.**  
as did Pañcasikha.

**Tena kho pana samayena indasālaguhā visamā santī samā  
samapādi, sambādhā santī urundā samapādi, andhakāro  
guhāyaṃ antaradhāyi, āloko udapādi yathā taṃ devānaṃ  
devānubhāvena.**

And at that time the uneven places were evened out, the cramped places were opened up, the darkness vanished and light appeared, as happens through the glory of the gods.

**Atha kho bhagavā sakkaṃ devānamindaṃ etadavoca:**  
Then the Buddha said to Sakka,

**“acchariyamidaṃ āyasmato kosiyassa, abbhutamidaṃ  
āyasmato kosiyassa tāva bahukiccassa bahukaraṇīyassa  
yadidaṃ idhāgamanan”ti.**

“It’s incredible and amazing that you, the venerable Kosiya, who has so many duties and so much to do, should come here.”

**“Cirapaṭikāhaṃ, bhante, bhagavantaṃ dassanāya  
upasaṅkamtukāmo; api ca devānaṃ tāvatimsānaṃ kehici  
kehici kiccakaraṇīyehi byāvaṭṭo; evāhaṃ nāsakkhiṃ  
bhagavantaṃ dassanāya upasaṅkamtuṃ.**

“For a long time I’ve wanted to go and see the Buddha, but I wasn’t able, being prevented by my many duties and responsibilities for the gods of the Thirty-Three.

**Ekamidaṃ, bhante, samayaṃ bhagavā sāvatthiyaṃ viharati  
salaḷāgāraṃ.**

This one time, sir, the Buddha was staying near Sāvattthī in the frankincense-tree hut.

**Atha khvāhaṃ, bhante, sāvatthiṃ agamāsiṃ bhagavantaṃ  
dassanāya.**

Then I went to Sāvattthī to see the Buddha.

**Tena kho pana, bhante, samayena bhagavā aññatarena samādhinā nisinno hoti, bhūjati ca nāma vessavaṇassa mahārājassa paricārikā bhagavantam paccupaṭṭhitā hoti, pañjalikā namassamānā tiṭṭhati.**

But at that time the Buddha was sitting immersed in some kind of meditation. And a divine maiden of Great King Vessavaṇa named Bhūjati was attending on the Buddha, standing there paying homage to him with joined palms.

**Atha khvāham, bhante, bhūjatim etadavocaṃ:**

So I said to her,

**‘abhivādehi me tvaṃ, bhagini, bhagavantam:**

‘Sister, please bow to the Buddha for me, saying:

**“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”’ti.**

“Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”’

**Evaṃ vutte, bhante, sā bhūjati maṃ etadavoca:**

When I said this, she said to me,

**‘akālo kho, mārīsa, bhagavantam dassanāya;**

‘It’s the wrong time to see the Buddha,

**paṭisallīno bhagavā’ti.**

as he’s in retreat.’

**‘Tena hi, bhagini, yadā bhagavā tamhā samādhimhā vuṭṭhito hoti, atha mama vacanena bhagavantam abhivādehi:**

‘Well then, sister, please convey my message when the Buddha emerges from that immersion.’

**“sakko, bhante, devānamindo sāmacco saparijano bhagavato pāde sirasā vandatī”’ti.**

**Kacci me sā, bhante, bhaginī bhagavantam abhivādesi?**

I hope that sister bowed to you?

**Sarati bhagavā tassā bhaginiyā vacanan”ti?**

Do you remember what she said?”

**“Abhivādesi maṃ sā, devānaminda, bhaginī, sarāmaḥ tassā bhaginiyā vacanaṃ.**

“She did bow, lord of gods, and I remember what she said.

**Api cāhaṃ āyasmato nemisaddena tamhā samādhimhā vuṭṭhito”ti.**

I also remember that it was the sound of your chariot wheels that pulled me out of that immersion.”

**“Ye te, bhante, devā amhehi paṭhamataraṃ tāvatiṃsakāyaṃ upapannā, tesaṃ me sammukhā sutaraṃ sammukhā paṭiggahitaṃ:**

“Sir, I have heard and learned this in the presence of the gods who were reborn in the host of the Thirty-Three before me:

**‘yadā tathāgatā loke uppajjanti arahanto sammāsambuddhā, dibbā kāyā paripūrenti, hāyanti asurakāyā’ti.**

‘When a Realized One arises in the world, perfected and fully awakened, the heavenly hosts swell, while the demon hosts dwindle.’

**Taraṃ me idaṃ, bhante, sakkhidiṭṭhaṃ yato tathāgato loke uppanno ahaṃ sammāsambuddho, dibbā kāyā paripūrenti, hāyanti asurakāyāti.**

And I have seen this with my own eyes.

## **2.1. Gopakavatthu**

### *2.1. The Story of Gopikā*

**Idheva, bhante, kapilavatthusmiṃ gopikā nāma sakyadhītā ahosi buddhe pasannā dhamme pasannā saṅghe pasannā sīlesu paripūrakārini.**



Right here in Kapilavatthu there was a Sakyan lady named Gopikā who had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled her ethics.

**Sā itthittam virājetvā purisattam bhāvetvā kāyassa bheda param maraṇā sugatim saggaṃ lokam upapannā.**

Losing her attachment to femininity, she developed masculinity. When her body broke up, after death, she was reborn in a good place, a heavenly realm.

**Devānam tāvatimsānam saḥabyatam amhākam puttattam ajjhupagatā.**

In the company of the gods of the Thirty-Three she became one of my sons.

**Tatrapī nam evam jānanti:**

There they knew him as

**‘gopako devaputto, gopako devaputto’ti.**

the god Gopaka.

**Aññepi, bhante, tayo bhikkhū bhagavati brahmacariyam caritvā hīnam gandhabbakāyam upapannā.**

Meanwhile three others, mendicants who had led the spiritual life under the Buddha, were reborn in the inferior fairy realm.

**Te pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārayamānā amhākam upaṭṭhānam āgacchanti amhākam pāricariyam.**

There they amused themselves, supplied and provided with the five kinds of sensual stimulation, and became my servants and attendants.

**Te amhākam upaṭṭhānam āgate amhākam pāricariyam gopako devaputto paṭicodesi:**

At that, Gopaka scolded them,

**‘kutomukhā nāma tumhe, mārisā, tassa bhagavato dhammam assuttha—**

‘Where on earth were you at, good sirs, when you heard the Buddha’s teaching!

**ahañhi nāma itthikā samānā buddhe pasannā dhamme pasannā  
saṅghe pasannā sīlesu paripūrakārīnī itthittam virājetvā  
purisattam bhāvetvā kāyassa bheda param maraṇā sugatim  
saggaṃ lokam upapannā, devānam tāvatimsānam saḥabyatam  
sakkassa devānamindassa puttattam ajjhupagatā.**

For while I was still a woman I had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled my ethics. I lost my attachment to femininity and developed masculinity. When my body broke up, after death, I was reborn in a good place, a heavenly realm. In the company of the gods of the Thirty-Three I became one of Sakka’s sons.

**Idhāpi maṃ evaṃ jānanti:**

Here they know me as

**“gopako devaputto gopako devaputto”ti.**

the god Gopaka.

**Tumhe pana, mārisā, bhagavati brahmacariyam caritvā hīnam  
gandhabbakāyam upapannā.**

But you, having led the spiritual life under the Buddha, were reborn in the inferior fairy realm.’

**Duddiṭṭharūpaṃ vata bho addasāma, ye mayam addasāma  
sahadhammike hīnam gandhabbakāyam upapanne’ti.**

**Tesaṃ, bhante, gopakena devaputtena paṭicoditānam dve devā  
diṭṭheva dhamme satim paṭilabhiṃsu kāyam brahmapurohitam,  
eko pana devo kāme ajjhāvasi.**

When scolded by Gopaka, two of those gods in that very life gained mindfulness leading to the host of Brahmā’s Ministers. But one god remained attached to sensuality.

**‘Upāsikā cakkhumato ahoṣim,**

‘I was a laywoman disciple of the seer,

**Nāmampi mayhaṃ ahu “gopikā”ti;**  
and my name was Gopikā.

**Buddhe ca dhamme ca abhippasannā,**  
I was devoted to the Buddha and the teaching,  
**Saṅghaṇcupaṭṭhāsiṃ pasannacittā.**  
and I faithfully served the Saṅgha.

**Tasseva buddhassa sudhammatāya,**  
Because of the excellence of the Buddha’s teaching,  
**Sakkassa puttomhi mahānubhāvo;**  
I’m now a mighty, splendid son of Sakka,  
**Mahājutiko tidivūpapanno,**  
reborn among the Three and Thirty.  
**Jānanti maṃ idhāpi “gopako”ti.**  
And here they know me as Gopaka.

**Athaddasaṃ bhikkhavo diṭṭhapubbe,**  
Then I saw some mendicants who I’d seen before,  
**Gandhabbakāyūpagate vasīne;**  
dwelling in the host of fairies.  
**Imehi te gotamasāvakāse,**  
When I used to be a human,  
**Ye ca mayaṃ pubbe manussabhūtā.**  
they were disciples of Gotama.

**Annena pānena upaṭṭhahimhā,**  
I served them with food and drink,  
**Pādūpasaṅgayha sake nivesane;**  
and clasped their feet in my own home.  
**Kutomukhā nāma ime bhavanto,**  
Where on earth were they at

**Buddhassa dhammāni paṭiggahesum.**  
when they learned the Buddha's teachings?

**Paccattaṃ veditabbo hi dhammo,**  
For each must know for themselves the teaching

**Sudesito cakkhumatānubuddho;**  
so well-taught, realized by the seer.

**Ahañhi tumheva upāsamāno,**  
I was one who followed you,

**Sutvāna ariyāna subhāsitāni.**  
having heard the fine words of the noble ones.

**Sakkassa puttomhi mahānubhāvo,**  
I'm now a mighty, splendid son of Sakka,

**Mahājutiko tidivūpapanno;**  
reborn among the Three and Thirty.

**Tumhe pana seṭṭhamupāsamānā,**  
But you followed the best of men,

**Anuttaraṃ brahmacariyaṃ caritvā.**  
and led the supreme spiritual life,

**Hīnaṃ kāyaṃ upapannā bhavanto,**  
but still you're born in this lesser realm,

**Anānulomā bhavatūpapatti;**  
a rebirth not befitting.

**Duddiṭṭharūpaṃ vata addasāma,**  
It's a sorry sight I see, good sirs,

**Sahadhammike hīnakāyūpapanne.**  
fellow Buddhists in a lesser realm.

**Gandhabbakāyūpagatā bhavanto,**  
Reborn in the host of fairies,

**Devānamāgacchatha pāricariyaṃ;**  
you only wait upon the gods.

**Agāre vasato mayhaṃ,**  
Meanwhile, I dwelt in a house—

**Imaṃ passa visesataṃ.**  
but see my distinction now!

**Itthī hutvā svajja pumomhi devo,**  
Having been a woman now I'm a male god,

**Dibbehi kāmehi samaṅgibhūto';**  
blessed with heavenly sensual pleasures.'

**Te coditā gotamasāvakena,**  
Scolded by that disciple of Gotama,

**Samvegamaṃpādu samecca gopakaṃ.**  
when they understood Gopaka, they were struck with urgency.

**'Handa viyāyāma byāyāma,**  
'Let's strive, let's try hard—

**Mā no mayaṃ parapessā ahumhā';**  
we won't serve others any more!'

**Tesaṃ duve vīriyamārabhiṃsu,**  
Two of them aroused energy,

**Anussaraṃ gotamasāsanāni.**  
recalling the Buddha's instructions.

**Idheva cittāni virājayitvā,**  
Right away they became dispassionate,

**Kāmesu ādīnavamaddasaṃsu;**  
seeing the drawbacks in sensual pleasures.

**Te kāmasaṃyojanabandhanāni,**  
The fetters and bonds of sensual pleasures—

**Pāpimayogāni duraccayāni.**  
the ties of the Wicked One so hard to break—

**Nāgoṽa sannāni guṇāni chetvā,**  
they burst them like a bull elephant his ropes,

**Deve tāvatimse atikkamiṃsu;**  
and passed right over the Thirty-Three.

**Saindā devā sapajāpatikā,**  
The gods with Inda and Pajāpati

**Sabbe sudhammāya sabhāyupaviṭṭhā.**  
were all gathered in the Hall of Justice.

**Tesaṃ nisinnānaṃ abhikkamiṃsu,**  
As they sat there, they passed over them,

**Vīrā virāgā virajaṃ karontā;**  
the heroes desireless, practicing purity.

**Te disvā saṃvegamakāsi vāsavo,**  
Seeing them, Vāsava was struck with a sense of urgency;

**Devābhibhū devagaṇassa majjhe.**  
the master of gods in the midst of the group said,

**‘Imehi te hīnakāyūpapannā,**  
‘These were born in the lesser fairy realm,

**Deve tāvatimse abhikkamanti’;**  
but now they pass us by!’

**Saṃvegajātassa vaco nisamma,**  
Heeding the speech of one so moved,

**So gopako vāsavamajjhabhāsi.**

Gopaka addressed Vāsava,

**‘Buddho janindatthi manussaloke,**

‘There is a Buddha, a lord of men, in the world.

**Kāmābhibhū sakyamunīti ñāyati;**

Known as the Sakyan Sage, he’s mastered the senses.

**Tasseva te puttā satiyā vihinā,**

Those sons of his were bereft of mindfulness;

**Coditā mayā te satimajjhalatthum’.**

but when scolded by me they gained it back.

**Tiṇṇaṃ tesaṃ āvasinettha eko,**

Of the three, there is one who remains

**Gandhabbakāyūpagato vasīno;**

dwelling in the host of fairies.

**Dve ca sambodhipathānusārino,**

But two, recollecting the path to awakening,

**Devepi hīḷenti samāhitattā.**

serene, spurn even the gods.’

**Etādisī dhammappakāsanettha,**

The teaching’s explained in such a way

**Na tattha kiṅkaṅkhati koci sāvako;**

that not a single disciple doubts it.

**Nitiṇṇaoghaṃ vicikicchachinnaṃ,**

We venerate the Buddha, the victor, lord of men,

**Buddhaṃ namassāma jinaṃ janindaṃ.**

who has crossed the flood and cut off doubt.

**Yaṃ te dhammaṃ idhaññāya,**

They attained to distinction fitting

**visesaṃ ajjhagaṃsu te;**

the extent to which they understood the teaching here.

**Kāyaṃ brahmapurohitaṃ,**

Two of them mastered the distinction of

**duve tesaṃ visesagū.**

the host of Brahmā's Ministers.

**Tassa dhammassa pattiyaṃ,**

We have come here, dear sir,

**āgatamhāsi mārisa;**

to realize this same teaching.

**Katāvakāsā bhagavatā,**

If the Buddha would give me a chance,

**pañhaṃ pucchemu mārisā"ti.**

I would ask a question, dear sir."

**Atha kho bhagavato etadahosi:**

Then the Buddha thought,

**"dīgharattaṃ visuddho kho ayaṃ yakkho, yaṃ kiñci maṃ  
pañhaṃ pucchissati, sabbaṃ taṃ atthasañhitaṃveva  
pucchissati, no anatthasañhitaṃ.**

"For a long time now this spirit has led a pure life. Any question he asks me will be beneficial, not useless.

**Yañcassāhaṃ puṭṭho byākarissāmi, taṃ khippameva  
ājānissatī"ti.**

And he will quickly understand any answer I give to his question."

**Atha kho bhagavā sakkaṃ devānamindaṃ gāthāya ajjhabhāsi:**

So the Buddha addressed Sakka in verse:

**"Puccha vāsava maṃ pañhaṃ,**



“Ask me your question, Vāsava,

**yaṃ kiñci manasicchasi;**

whatever you want.

**Tassa tasseva pañhassa,**

I’ll solve each and every

**ahaṃ antaṃ karomi te”ti.**

problem you have.”

**Paṭhamabhāṇavāro niṭṭhito.**

The first recitation section is finished.

**Katāvakāso sakko devānamindo bhagavatā imaṃ bhagavantaṃ  
paṭhamaṃ pañhaṃ apucchi:**

Having been granted an opportunity by the Buddha, Sakka asked the first question.

**“Kimsaṃyojanā nu kho, mārisa, devā manussā asurā nāgā  
gandhabbā ye caññe santi puthukāyā, te:**

“Dear sir, what fetters bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures—

**‘averā adaṇḍā asapattā abyāpajjā viharemu averino’ti iti ca  
nesaṃ hoti, atha ca pana saverā sadaṇḍā sasapattā sabyāpajjā  
viharanti saverino”ti?**

so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate?”

**Itthaṃ sakko devānamindo bhagavantaṃ pañhaṃ apucchi.**

Such was Sakka’s question to the Buddha.

**Tassa bhagavā pañhaṃ puṭṭho byākāsi:**

And the Buddha answered him:

**“Issāmacchariyasaṃyojanā kho, devānaminda, devā manussā asurā nāgā gandhabbā ye caññe santi puthukāyā, te:**

“Lord of gods, the fetters of jealousy and stinginess bind the gods, humans, demons, dragons, fairies—and any of the other diverse creatures—

**‘averā adaṇḍā asapattā abyāpajjā viharemu averino’ti iti ca nesaṃ hoti, atha ca pana saverā sadaṇḍā sasapattā sabyāpajjā viharanti saverino’ti.**

so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate.”

**Itthaṃ bhagavā sakkassa devānamindassa pañhaṃ puṭṭho byākāsi.**

Such was the Buddha’s answer to Sakka.

**Attamano sakko devānamindo bhagavato bhāsitaṃ abhinandi anumodi:**

Delighted, Sakka approved and agreed with what the Buddha said, saying,

**“evametaṃ, bhagavā, evametaṃ, sugata.**

“That’s so true, Blessed One! That’s so true, Holy One!

**Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṃ sutvā’ti.**

Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

**Itiha sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttari pañhaṃ apucchi:**

And then, having approved and agreed with what the Buddha said, Sakka asked another question:

**“Issāmacchariyaṃ pana, mārisa, kiṃnidānaṃ kiṃsamudayaṃ kiṃjātikaṃ kiṃpabhavaṃ;**

“But dear sir, what is the source, origin, birthplace, and inception of jealousy and stinginess?

**kismim sati issāmacchariyaṃ hoti;**

When what exists is there jealousy and stinginess?

**kismim asati issāmacchariyaṃ na hotī”ti?**

When what doesn’t exist is there no jealousy and stinginess?”

**“Issāmacchariyaṃ kho, devānaminda, piyāppiyānidānaṃ  
piyāppiyasamudayaṃ piyāppiyajātikaṃ piyāppiyapabhavaṃ;**

“The liked and the disliked, lord of gods, are the source of jealousy and stinginess.

**piyāppiye sati issāmacchariyaṃ hoti,**

When the liked and the disliked exist there is jealousy and stinginess.

**piyāppiye asati issāmacchariyaṃ na hotī”ti.**

When the liked and the disliked don’t exist there is no jealousy and stinginess.”

**“Piyāppiyaṃ pana, mārisa, kimnidānaṃ kimsamudayaṃ  
kimjātikaṃ kimpabhavaṃ;**

“But dear sir, what is the source of what is liked and disliked?”

**kismim sati piyāppiyaṃ hoti;**

**kismim asati piyāppiyaṃ na hotī”ti?**

**“Piyāppiyaṃ kho, devānaminda, chandanidānaṃ  
chandasaṃudayaṃ chandajātikaṃ chandapabhavaṃ;**

“Desire is the source of what is liked and disliked.”

**chande sati piyāppiyaṃ hoti;**

**chande asati piyāppiyaṃ na hotī”ti.**

**“Chando pana, mārisa, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo;**

“But what is the source of desire?”

**kismiṃ sati chando hoti;**

**kismiṃ asati chando na hotī”ti?**

**“Chando kho, devānaminda, vitakkanidāno vitakkasamudayo vitakkajātiko vitakkapabhavo;**

“Thought is the source of desire.”

**vitakke sati chando hoti;**

**vitakke asati chando na hotī”ti.**

**“Vitakko pana, mārisa, kiṃnidāno kiṃsamudayo kiṃjātiko kiṃpabhavo;**

“But what is the source of thought?”

**kismiṃ sati vitakko hoti;**

**kismiṃ asati vitakko na hotī”ti?**

**“Vitakko kho, devānaminda, papañcasaññāsaṅkhānidāno papañcasaññāsaṅkhāsamudayo papañcasaññāsaṅkhājātiko papañcasaññāsaṅkhāpabhavo;**

“Concepts of identity that emerge from the proliferation of perceptions are the source of thoughts.”

**papañcasaññāsaṅkhāya sati vitakko hoti;**

**papañcasaññāsaṅkhāya asati vitakko na hotī”ti.**

**“Kathaṃ paṭipanno pana, mārisa, bhikkhu**

**papañcasaññāsaṅkhānirodhasāruppagāminiṃ paṭipadaṃ paṭipanno hotī”ti?**

“But how does a mendicant fittingly practice for the cessation of concepts of identity that emerge from the proliferation of

perceptions?”

## 2.2. Vedanākammatthāna

### 2.2. Meditation on Feelings

**“Somanassampāhaṃ, devānaminda, duvidhena vadāmi—**

“Lord of gods, there are two kinds of happiness, I say:

**sevitabbampi, asevitabbampi.**

that which you should cultivate, and that which you should not cultivate.

**Domanassampāhaṃ, devānaminda, duvidhena vadāmi—**

There are two kinds of sadness, I say:

**sevitabbampi, asevitabbampi.**

that which you should cultivate, and that which you should not cultivate.

**Upekkhampāhaṃ, devānaminda, duvidhena vadāmi—**

There are two kinds of equanimity, I say:

**sevitabbampi, asevitabbampi.**

that which you should cultivate, and that which you should not cultivate.

**Somanassampāhaṃ, devānaminda, duvidhena vadāmi**

**sevitabbampi, asevitabbampīti iti kho panetaṃ vuttaṃ,**

**kiñcetaṃ paṭicca vuttaṃ?**

Why did I say that there are two kinds of happiness?

**Tattha yaṃ jaññā somanassaṃ**

Take a happiness of which you know:

**‘imaṃ kho me somanassaṃ sevato akusalā dhammā**

**abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpaṃ**

**somanassaṃ na sevittaṃ.**

‘When I cultivate this kind of happiness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of

happiness.

**Tattha yaṃ jaññā somanassaṃ**

Take a happiness of which you know:

**‘imaṃ kho me somanassaṃ sevato akusalā dhammā  
parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṃ  
somanassaṃ sevitabbaṃ.**

‘When I cultivate this kind of happiness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of happiness.

**Tattha yañce savitakkaṃ savicāraṃ, yañce avitakkaṃ avicāraṃ,  
ye avitakke avicāre, te paṇītatāre.**

And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

**Somanassampāhaṃ, devānaminda, duvidhena vadāmi  
sevitabbampi, asevitabbampīti.**

That’s why I said there are two kinds of happiness.

**Iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.**

**Domanassampāhaṃ, devānaminda, duvidhena vadāmi  
sevitabbampi, asevitabbampīti iti kho panetaṃ vuttaṃ,  
kiñcetaṃ paṭicca vuttaṃ?**

Why did I say that there are two kinds of sadness?

**Tattha yaṃ jaññā domanassaṃ**

Take a sadness of which you know:

**‘imaṃ kho me domanassaṃ sevato akusalā dhammā  
abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpaṃ  
domanassaṃ na sevitabbaṃ.**

‘When I cultivate this kind of sadness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of sadness.

**Tattha yaṃ jaññā domanassaṃ**

Take a sadness of which you know:

**‘imaṃ kho me domanassaṃ sevato akusalā dhammā  
parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpaṃ  
domanassaṃ sevitabbaṃ.**

‘When I cultivate this kind of sadness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of sadness.

**Tattha yañce savitakkaṃ savicāraṃ, yañce avitakkaṃ avicāraṃ,  
ye avitakke avicāre, te paṇītatare.**

And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

**Domanassampāhaṃ, devānaminda, duvidhena vadāmi  
sevitabbampi, asevitabbampīti**

That’s why I said there are two kinds of sadness.

**iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.**

**Upekkhampāhaṃ, devānaminda, duvidhena vadāmi  
sevitabbampi, asevitabbampīti iti kho panetaṃ vuttaṃ,  
kiñcetaṃ paṭicca vuttaṃ?**

Why did I say that there are two kinds of equanimity?

**Tattha yaṃ jaññā upekkhaṃ**

Take an equanimity of which you know:

**‘imaṃ kho me upekkhaṃ sevato akusalā dhammā  
abhivaḍḍhanti, kusalā dhammā parihāyantī’ti, evarūpā upekkhā  
na sevitabbā.**

‘When I cultivate this kind of equanimity, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of equanimity.

**Tattha yaṃ jaññā upekkhaṃ**

Take an equanimity of which you know:

**‘imaṃ kho me upekkhaṃ sevato akusalā dhammā parihāyanti,  
kusalā dhammā abhivaḍḍhantī’ti, evarūpā upekkhā sevitabbā.**

‘When I cultivate this kind of equanimity, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of equanimity.

**Tattha yañce savitakkaṃ savicāraṃ, yañce avitakkaṃ avicāraṃ, ye avitakke avicāre, te paṇītatare.**

And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected.

**Upekkhampāhaṃ, devānaminda, duvidhena vadāmi sevitabbampi, asevitabbampīti**

That’s why I said there are two kinds of equanimity.

**iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.**

**Evaṃ paṭipanno kho, devānaminda, bhikkhu papañcasaññāsaṅkhānirodhasāruppagāminiṃ paṭipadaṃ paṭipanno hotī”ti.**

That’s how a mendicant fittlingly practices for the cessation of concepts of identity that emerge from the proliferation of perceptions.”

**Itthaṃ bhagavā sakkassa devānamindassa pañhaṃ puṭṭho byākāsi.**

Such was the Buddha’s answer to Sakka.

**Attamano sakko devānamindo bhagavato bhāsitaṃ abhinandi anumodi:**

Delighted, Sakka approved and agreed with what the Buddha said, saying,

**“evametaṃ, bhagavā, evametaṃ, sugata.**

“That’s so true, Blessed One! That’s so true, Holy One!

**Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṃ sutvā”ti.**

Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”



## 2.3. Pātimokkhasaṃvara

### 2.3. *Restraint in the Monastic Code*

**Itiha sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantam uttari pañham apucchi:**

And then Sakka asked another question:

**“Katham paṭipanno pana, mārisa, bhikkhu pātimokkhasaṃvarāya paṭipanno hotī”ti?**

“But dear sir, how does a mendicant practice for restraint in the monastic code?”

**“Kāyasamācārampāham, devānaminda, duvidhena vadāmi—**

“Lord of gods, I say that there are two kinds of bodily behavior:

**sevitabbampi, asevitabbampi.**

that which you should cultivate, and that which you should not cultivate.

**Vacīsamācārampāham, devānaminda, duvidhena vadāmi—**

I say that there are two kinds of verbal behavior:

**sevitabbampi, asevitabbampi.**

that which you should cultivate, and that which you should not cultivate.

**Pariyesanāmpāham, devānaminda, duvidhena vadāmi—**

There are two kinds of search, I say:

**sevitabbampi, asevitabbampi.**

that which you should cultivate, and that which you should not cultivate.

**Kāyasamācārampāham, devānaminda, duvidhena vadāmi  
sevitabbampi asevitabbampīti iti kho panetaṃ vuttaṃ, kiñcetaṃ  
paṭicca vuttaṃ?**

Why did I say that there are two kinds of bodily behavior?

**Tattha yaṃ jaññā kāyasamācāraṃ**

Take bodily conduct of which you know:

**‘imaṃ kho me kāyasamācāraṃ sevato akusalā dhammā  
abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpo  
kāyasamācāro na sevitabbo.**

‘When I cultivate this kind of bodily conduct, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of bodily conduct.

**Tattha yaṃ jaññā kāyasamācāraṃ**

Take bodily conduct of which you know:

**‘imaṃ kho me kāyasamācāraṃ sevato akusalā dhammā  
parihāyanti, kusalā dhammā abhivaḍḍhanti’ti, evarūpo  
kāyasamācāro sevitabbo.**

‘When I cultivate this kind of bodily conduct, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of bodily conduct.

**Kāyasamācārampāhaṃ, devānaminda, duvidhena vadāmi—**

That’s why I said there are two kinds of bodily behavior.

**sevitabbampi, asevitabbampīti**

**iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.**

**Vacīsamācārampāhaṃ, devānaminda, duvidhena vadāmi—**

Why did I say that there are two kinds of verbal behavior?

**sevitabbampi, asevitabbampīti iti kho panetaṃ vuttaṃ,  
kiñcetaṃ paṭicca vuttaṃ?**

**Tattha yaṃ jaññā vacīsamācāraṃ ‘imaṃ kho me vacīsamācāraṃ  
sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā  
parihāyanti’ti, evarūpo vacīsamācāro na sevitabbo.**

You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline.

**Tattha yaṃ jaññā vacīsamācāraṃ ‘imaṃ kho me vacīsamācāraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpo vacīsamācāro sevitabbo.**

And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

**Vacīsamācārampāhaṃ, devānaminda, duvidhena vadāmi—**  
That’s why I said there are two kinds of verbal behavior.

**sevitabbampi, asevitabbampīti**

**iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.**

**Pariyesanāmpāhaṃ, devānaminda, duvidhena vadāmi—**  
Why did I say that there are two kinds of search?

**sevitabbampi, asevitabbampīti iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?**

**Tattha yaṃ jaññā pariyesanaṃ ‘imaṃ kho me pariyesanaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti’ti, evarūpā pariyesanā na sevitabbā.**

You should not cultivate the kind of search which causes unskillful qualities to grow while skillful qualities decline.

**Tattha yaṃ jaññā pariyesanaṃ ‘imaṃ kho me pariyesanaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhantī’ti, evarūpā pariyesanā sevitabbā.**

And you should cultivate the kind of search which causes unskillful qualities to decline while skillful qualities grow.

**Pariyesanāmpāhaṃ, devānaminda, duvidhena vadāmi—**  
That’s why I said there are two kinds of search.

**sevitabbampi, asevitabbampīti**

**iti yaṃ taṃ vuttaṃ, idametaṃ paṭicca vuttaṃ.**

**Evaṃ paṭipanno kho, devānaminda, bhikkhu pātimokkhasaṃvarāya paṭipanno hotī’ti.**

That's how a mendicant practices for restraint in the monastic code.”

**Itthaṃ bhagavā sakkassa devānamindassa pañhaṃ puṭṭho byākāsi.**

Such was the Buddha's answer to Sakka.

**Attamano sakko devānamindo bhagavato bhāsitaṃ abhinandi anumodi:**

Delighted, Sakka approved and agreed with what the Buddha said, saying,

**“evametaṃ, bhagavā, evametaṃ, sugata.**

“That's so true, Blessed One! That's so true, Holy One!

**Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṃ sutvā”ti.**

Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision.”

## **2.4. Indriyasaṃvara**

### **2.4. *Sense Restraint***

**Itiha sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ uttari pañhaṃ apucchi:**

And then Sakka asked another question:

**“Kathaṃ paṭipanno pana, mārisa, bhikkhu indriyasaṃvarāya paṭipanno hotī”ti?**

“But dear sir, how does a mendicant practice for restraint of the sense faculties?”

**“Cakkhuviññeyyaṃ rūpampāhaṃ, devānaminda, duvidhena vadāmi—**

“Lord of gods, I say that there are two kinds of sight known by the eye:

**sevitabbampi, asevitabbampi.**

that which you should cultivate, and that which you should not cultivate.

**Sotaviññeyyaṃ saddampāhaṃ, devānaminda, duvidhena vadāmi—**

There are two kinds of sound known by the ear ...

**sevitabbampi, asevitabbampi.**

**Ghānaviññeyyaṃ gandhampāhaṃ, devānaminda, duvidhena vadāmi—**

smells known by the nose ...

**sevitabbampi, asevitabbampi.**

**Jivhāviññeyyaṃ rasampāhaṃ, devānaminda, duvidhena vadāmi—**

tastes known by the tongue ...

**sevitabbampi, asevitabbampi.**

**Kāyaviññeyyaṃ phoṭṭhabbampāhaṃ, devānaminda, duvidhena vadāmi—**

touches known by the body ...

**sevitabbampi, asevitabbampi.**

**Manoviññeyyaṃ dhammampāhaṃ, devānaminda, duvidhena vadāmi—**

thoughts known by the mind:

**sevitabbampi, asevitabbampī”ti.**

that which you should cultivate, and that which you should not cultivate.”

**Evaṃ vutte, sakko devānamindo bhagavantam etadavoca:**

When the Buddha said this, Sakka said to him:

**“Imassa kho ahaṃ, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānāmi.**

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement:

**Yathārūpaṃ, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ cakkhuviññeyyaṃ rūpaṃ na sevitabbaṃ.**

You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline.

**Yathārūpañca kho, bhante, cakkhuviññeyyaṃ rūpaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ cakkhuviññeyyaṃ rūpaṃ sevitabbaṃ.**

And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow.

**Yathārūpañca kho, bhante, sotaviññeyyaṃ saddaṃ sevato ... pe...**

You should not cultivate the kind of sound,

**ghānaviññeyyaṃ gandhaṃ sevato ...**  
smell,

**jivhāviññeyyaṃ rasaṃ sevato ...**  
taste,

**kāyaviññeyyaṃ phoṭṭhabbaṃ sevato ...**  
touch,

**manoviññeyyaṃ dhammaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo manoviññeyyo dhammo na sevitabbo.**

or thought known by the mind which causes unskillful qualities to grow while skillful qualities decline.

**Yathārūpañca kho, bhante, manoviññeyyaṃ dhammaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo manoviññeyyo dhammo sevitabbo.**

And you should cultivate the kind of thought known by the mind which causes unskillful qualities to decline while skillful qualities grow.

**Imassa kho me, bhante, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena atthaṃ ājānato**

Sir, that's how I understand the detailed meaning of the Buddha's brief statement.

**tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṃ sutvā”ti.**

Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision.”

**Itiha sakko devānamindo bhagavato bhāsitam abhinanditvā anumoditvā bhagavantaṃ uttari pañhaṃ apucchi:**

And then Sakka asked another question:

**“Sabbeva nu kho, mārisa, samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosaṇā”ti?**

“Dear sir, do all ascetics and brahmins have the same doctrine, ethics, desires, and attachments?”

**“Na kho, devānaminda, sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosaṇā”ti.**

“No, lord of gods, they do not.”

**“Kasmā pana, mārisa, na sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā ekantachandā ekantaajjhosaṇā”ti?**

“Why not?”

**“Anekadhātu nānādhātu kho, devānaminda, loko.**

“The world has many and diverse elements.

**Tasmim anekadhātunānādhātusmim loke yaṃ yadeva sattā dhātum abhinivisanti, taṃ tadeva thāmasā parāmāsā abhinivissa voharanti:**

Whatever element sentient beings insist on in this world of many and diverse elements, they obstinately stick to it, insisting that:

**‘idameva saccaṃ moghamaññaṇ’ti.**

‘This is the only truth, other ideas are silly.’

**Tasmā na sabbe samaṇabrāhmaṇā ekantavādā ekantasīlā  
ekantachandā ekantaajjhosaṇā”ti.**

That’s why not all ascetics and brahmins have the same doctrine, ethics, desires, and attachments.”

**“Sabbeva nu kho, mārīsa, samaṇabrāhmaṇā accantaniṭṭhā  
accantayogakkhemī accantabrahmacārī accantapariyosāṇā”ti?**

“Dear sir, have all ascetics and brahmins reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal?”

**“Na kho, devānaminda, sabbe samaṇabrāhmaṇā accantaniṭṭhā  
accantayogakkhemī accantabrahmacārī accantapariyosāṇā”ti.**

“No, lord of gods, they have not.”

**“Kasmā pana, mārīsa, na sabbe samaṇabrāhmaṇā  
accantaniṭṭhā accantayogakkhemī accantabrahmacārī  
accantapariyosāṇā”ti?**

“Why not?”

**“Ye kho, devānaminda, bhikkhū taṇhāsaṅkhayavimuttā te  
accantaniṭṭhā accantayogakkhemī accantabrahmacārī  
accantapariyosāṇā.**

“Those mendicants who are freed through the ending of craving have reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal.

**Tasmā na sabbe samaṇabrāhmaṇā accantaniṭṭhā  
accantayogakkhemī accantabrahmacārī accantapariyosāṇā”ti.**

That’s why not all ascetics and brahmins have reached the ultimate end, the ultimate sanctuary, the ultimate spiritual life, the ultimate goal.”



**Itthaṃ bhagavā sakkassa devānamindassa pañhaṃ puṭṭho byākāsi.**

Such was the Buddha's answer to Sakka.

**Attamano sakko devānamindo bhagavato bhāsitaṃ abhinandi anumodi:**

Delighted, Sakka approved and agreed with what the Buddha said, saying,

**“evametaṃ, bhagavā, evametaṃ, sugata.**

“That's so true, Blessed One! That's so true, Holy One!

**Tiṇṇā mettha kaṅkhā vigatā kathaṅkathā bhagavato pañhaveyyākaraṇaṃ sutvā”ti.**

Hearing the Buddha's answer, I've gone beyond doubt and got rid of indecision.”

**Itiha sakko devānamindo bhagavato bhāsitaṃ abhinanditvā anumoditvā bhagavantaṃ etadavoca:**

And then Sakka asked another question:

**“Ejā, bhante, rogo, ejā gaṇḍo, ejā sallaṃ, ejā imaṃ purisaṃ parikaḍḍhati tassa tasseva bhavassa abhinibbattiya.**

“Passion, sir, is a disease, an abscess, a dart. Passion drags a person to be reborn in life after life.

**Tasmā ayaṃ puriso uccāvacamāpajjati.**

That's why a person finds themselves in states high and low.

**Yesāhaṃ, bhante, pañhānaṃ ito bahiddhā aññesu samaṇabrāhmaṇesu okāsakammampi nālatthaṃ, te me bhagavatā byākatā.**

Elsewhere, among other ascetics and brahmins, I wasn't even given a chance to ask these questions that the Buddha has answered.

**Dīgharattānusayitañca pana me vicikicchākathaṅkathāsallaṃ, tañca bhagavatā abbuḷhaṃ”ti.**

The dart of doubt and uncertainty has lain within me for a long time, but the Buddha has plucked it out.”

**“Abhijānāsi no tvaṃ, devānaminda, ime pañhe aññe samaṇabrāhmaṇe pucchitā”ti?**

“Lord of gods, do you recall having asked this question of other ascetics and brahmins?”

**“Abhijānāmahaṃ, bhante, ime pañhe aññe samaṇabrāhmaṇe pucchitā”ti.**

“I do, sir.”

**“Yathā kathaṃ pana te, devānaminda, byākaṃsu? Sace te agaru bhāsassū”ti.**

“If you wouldn’t mind, lord of gods, tell me how they answered.”

**“Na kho me, bhante, garu yatthassa bhagavā nisinno bhagavantarūpo vā”ti.**

“It’s no trouble when someone such as the Blessed One is sitting here.”

**“Tena hi, devānaminda, bhāsassū”ti.**

“Well, speak then, lord of gods.”

**“Yesvāhaṃ, bhante, maññāmi samaṇabrāhmaṇā āraññikā pantasenāsanāti, tyāhaṃ upasaṅkamtivā ime pañhe pucchāmi, te mayā puṭṭhā na sampāyanti, asampāyantā mamañyeva paṭipucchanti:**

“Sir, I approached those who I imagined were ascetics and brahmins living in the wilderness, in remote lodgings. But they could not answer, and they even questioned me in return:

**‘ko nāmo āyasmā’ti?**

‘What is the venerable’s name?’

**Tesāhaṃ puṭṭho byākaromi:**

So I answered them:

**‘ahaṃ kho, mārisa, sakko devānamindo’ti.**

‘Dear sir, I am Sakka, lord of gods.’

**Te mamaṃyeva uttari paṭipucchanti:**

So they asked me another question:

**‘kiṃ panāyasmā, devānaminda, kammaṃ katvā imaṃ ṭhānaṃ patto’ti?**

‘But lord of gods, what deed brought you to this position?’

**Tesāhaṃ yathāsutaṃ yathāpariyattaṃ dhammaṃ desemi.**

So I taught them the Dhamma as I had learned and memorized it.

**Te tāvatakeneva attamanā honti:**

And they were pleased with just that much:

**‘sakko ca no devānamindo diṭṭho, yañca no apucchimhā, tañca no byākāsi’ti.**

‘We have seen Sakka, lord of gods! And he answered our questions!’

**Te aññadatthu mamaṃyeva sāvaka sampajjanti, na cāhaṃ tesaṃ.**

Invariably, they become my disciples, I don’t become theirs.

**Ahaṃ kho pana, bhante, bhagavato sāvako sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.**

But sir, I am the Buddha’s disciple, a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

## **2.5. Somanassapaṭilābhakathā**

### **2.5. On Feeling Happy**

**“Abhijānāsi no tvaṃ, devānaminda, ito pubbe evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhan”ti?**

“Lord of gods, do you recall ever feeling such joy and happiness before?”

**“Abhijānāmaḥaṃ, bhante, ito pubbe evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ”ti.**

“I do, sir.”

**“Yathā kathaṃ pana tvaṃ, devānaminda, abhijānāsi ito pubbe evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ”ti?**

“But how?”

**“Bhūtapubbaṃ, bhante, devāsurasaṅgāmo samupabyūḷho ahosi.**

“Once upon a time, sir, a battle was fought between the gods and the demons.

**Tasmiṃ kho pana, bhante, saṅgāme devā jiniṃsu, asurā parājayiṃsu.**

In that battle the gods won and the demons lost.

**Tassa mayhaṃ, bhante, taṃ saṅgāmaṃ abhivijinitvā vijitasāṅgāmassa etadahosi:**

It occurred to me as victor,

**‘yā ceva dāni dibbā ojā yā ca asurā ojā, ubhayametaṃ devā paribhuñjissanti’ti.**

‘Now the gods shall enjoy both the nectar of the gods and the nectar of the demons.’

**So kho pana me, bhante, vedapaṭilābho somanassapaṭilābho sadaṇḍāvacaro sasatthāvacaro na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati.**

But sir, that joy and happiness is in the sphere of the rod and the sword. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Yo kho pana me ayaṃ, bhante, bhagavato dhammaṃ sutvā vedapaṭilābho somanassapaṭilābho, so adaṇḍāvacaro asatthāvacaro ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati”ti.**

But the joy and happiness I feel listening to the Buddha's teaching is not in the sphere of the rod and the sword. It does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment."

**"Kiṃ pana tvaṃ, devānaminda, atthavaśaṃ sampassamāno evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedesī"ti?**

"But lord of gods, what reason do you see for speaking of such joy and happiness?"

**"Cha kho ahaṃ, bhante, atthavase sampassamāno evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.**

"I see six reasons to speak of such joy and happiness, sir.

**Idheva tiṭṭhamānassa,**

While staying right here,

**devabhūtaṃ me sato;**

remaining in the godly form,

**Punarāyu ca me laddho,**

I have gained an extended life:

**evaṃ jānāhi mārisa.**

know this, dear sir.

**Imaṃ kho ahaṃ, bhante, paṭhamaṃ atthavaśaṃ sampassamāno evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.**

This is the first reason.

**Cutāhaṃ diviyā kāyā,**

When I fall from the heavenly host,

**āyuraṃ hitvā amānusaṃ;**

leaving behind the non-human life,

**Amūḷho gabbhamessāmi,**

I shall consciously go to a new womb,

**yattha me ramatī mano.**

wherever my mind delights.

**Imaṃ kho ahaṃ, bhante, dutiyaṃ atthavaśaṃ sampassamāno  
evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.**

This is the second reason.

**Svāhaṃ amūḥhapaññaṃ,**

Living happily under the guidance

**viharaṃ sāsane rato;**

of the one of unclouded wisdom,

**Ñāyena viharissāmi,**

I shall practice according to method,

**sampajāno paṭissato.**

aware and mindful.

**Imaṃ kho ahaṃ, bhante, tatiyaṃ atthavaśaṃ sampassamāno  
evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.**

This is the third reason.

**Ñāyena me carato ca,**

And if awakening should arise

**sambodhi ce bhavissati;**

as I practice according to the method,

**Aññātā viharissāmi,**

I shall live as one who understands,

**sveva anto bhavissati.**

and my end shall come right there.

**Imaṃ kho ahaṃ, bhante, catutthaṃ atthavaṣaṃ sampassamāno  
evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.**

This is the fourth reason.

**Cutāhaṃ mānusa kāyā,**

When I fall from the human realm,

**āyuraṃ hitvāna mānusaṃ;**

leaving behind the human life,

**Puna devo bhavissāmi,**

I shall become a god again,

**devalokamhi uttamo.**

in the supreme heaven realm.

**Imaṃ kho ahaṃ, bhante, pañcamaṃ atthavaṣaṃ  
sampassamāno evarūpaṃ vedapaṭilābhaṃ  
somanassapaṭilābhaṃ pavedemi.**

This is the fifth reason.

**Te paṇītatarā devā,**

They are the finest of gods,

**akaniṭṭhā yasassino;**

the glorious Akaniṭṭhas.

**Antime vattamānamhi,**

So long as my final life goes on,

**so nivāso bhavissati.**

there my home will be.

**Imaṃ kho ahaṃ, bhante, chaṭṭhaṃ atthavaṣaṃ sampassamāno  
evarūpaṃ vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.**

This is the sixth reason.

**Ime kho ahaṃ, bhante, cha atthavase sampassamāno evarūpaṃ  
vedapaṭilābhaṃ somanassapaṭilābhaṃ pavedemi.**

Seeing these six reasons I speak of such joy and happiness.

**Apariyositasāṅkappo,**

My wishes unfulfilled,

**vicikiccho kathaṅkathī;**

doubting and undecided,

**Vicarim dīghamaddhānaṃ,**

I wandered for such a long time,

**anvesanto tathāgataṃ.**

in search of the Realized One.

**Yassu maññāmi samaṇe,**

I imagined that ascetics

**pavivittavihārino;**

living in seclusion

**Sambuddhā iti maññāno,**

must surely be awakened,

**gacchāmi te upāsituṃ.**

so I went to sit near them.

**‘Kathaṃ ārādhanā hoti,**

‘How is there success?

**kathaṃ hoti virādhanā’;**

How is there failure?’

**Iti puṭṭhā na sampāyanti,**

But they couldn’t answer such questions

**magge paṭipadāsu ca.**

about the path and practice.



**Tyassu yadā maṃ jānanti,**  
And when they found out that I  
**sakko devānamāgato;**  
was Sakka, come from the gods,  
**Tyassu mameva pucchanti,**  
they questioned me instead about  
**‘kiṃ katvā pāpuṇī idaṃ’.**  
the deed that brought me to this state.

**Tesaṃ yathāsutaṃ dhammaṃ,**  
I taught them the Dhamma  
**desayāmi jane sutam;**  
as I had learned it among men.  
**Tena attamanā honti,**  
They were delighted with that, saying:  
**‘diṭṭho no vāsavoti ca’.**  
‘We’ve seen Vāsava!’

**Yadā ca buddhamaddakkhiṃ,**  
Now since I’ve seen the Buddha,  
**vicikicchāvitāraṇaṃ;**  
who helps us overcome doubt,  
**Somhi vītabhaya ajja,**  
today, free of fear,  
**sambuddhaṃ payirupāsiya.**  
I pay homage to the awakened one.

**Taṇhāsallassa hantāraṃ,**  
Destroyer of the dart of craving,  
**buddhaṃ appaṭipuggalaṃ;**  
the Buddha is unrivaled.

**Ahaṃ vande mahāvīraṃ,**  
I bow to the great hero,  
**buddhamādiccabandhunaṃ.**  
the Buddha, Kinsman of the Sun.

**Yaṃ karomasi brahmuno,**  
Just as Brahmā is worshipped  
**samaṃ devehi mārisa;**  
by the gods, dear sir,  
**Tadajja tuyhaṃ kassāma,**  
today we shall worship you—  
**handā sāmaṃ karoma te.**  
come, let us bow to you!

**Tvameva asi sambuddho,**  
You alone are the Awakened!  
**tuvaṃ satthā anuttaro;**  
You are the Teacher supreme!  
**Sadevakasmiṃ lokasmiṃ,**  
In the world with its gods,  
**natthi te paṭipuggalo”ti.**  
there is no-one like you.”

**Atha kho sakko devānamindo pañcasikhaṃ gandhabbaputtaṃ  
āmantesi:**

Then Sakka addressed the fairy Pañcasikha,

**“bahūpakāro kho mesi tvaṃ, tāta pañcasikha, yaṃ tvaṃ  
bhagavantaṃ paṭhamāṃ pasādesi.**

“Dear Pañcasikha, you were very helpful to me, since you first  
charmed the Buddha,

**Tayā, tātā, paṭhamañ pasāditañ pacchā mayañ tañ  
bhagavantañ dassanāya upasaṅkamimhā arahantañ  
sammāsambuddhañ.**

after which I went to see him.

**Pettike vā ṭhāne ṭhapayissāmi, gandhabbarājā bhavissasi,  
bhaddaṅca te sūriyavacchasañ dammi, sā hi te abhipatthitā”ti.**

I shall appoint you to your father’s position—you shall be king of the fairies. And I give you Bhaddā Suriyavaccasā, who you love so much.”

**Atha kho sakko devānamindo pāṇinā pathaviñ parāmasitvā  
tikkhattum udānañ udānesi:**

Then Sakka, touching the ground with his hand, expressed this heartfelt sentiment three times:

**“Namo tassa bhagavato arahato sammāsambuddhassa.**

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

**Namo tassa bhagavato arahato sammāsambuddhassa.**

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

**Namo tassa bhagavato arahato sammāsambuddhassā”ti.**

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

**Imasmiṅca pana veyyākaraṇasmim bhañṇamāne sakkassa  
devānamindassa virajañ vītamalañ dhammacakkhum udapādi:**

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Sakka, lord of gods:

**“yañ kiñci samudayadhammañ sabbañ tañ  
nirodhadhammañ”ti.**

“Everything that has a beginning has an end.”

**Aññesañca asītiyā devatāsahassānaṃ;**

And also for another 80,000 deities.

**iti ye sakkena devānamindena ajjhiṭṭhapañhā puṭṭhā, te  
bhagavatā byākatā.**

Such were the questions Sakka was invited to ask, and which were answered by the Buddha.

**Tasmā imassa veyyākaraṇassa sakkapañhātveva adhivacananti.**

And that’s why the name of this discussion is “Sakka’s Questions”.

**Sakkapañhasuttaṃ niṭṭhitaṃ aṭṭhamam.**

## 22. Mahāsatipaṭṭhānasutta

### *The Longer Discourse on Mindfulness Meditation*

**Evaṃ me sutaṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ  
nāma kurūnaṃ nigamo.**

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

**Tatra kho bhagavā bhikkhū āmantesi:**

There the Buddha addressed the mendicants,

**“bhikkhavo”ti.**

“Mendicants!”

**“Bhaddante”ti te bhikkhū bhagavato paccassosum.**

“Venerable sir,” they replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā,  
sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ  
atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyyāya,  
yadidaṃ cattāro satipaṭṭhānā.**

“Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.

**Katame cattāro?**

What four?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ,**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ,**

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

**citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ,**

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Uddeso niṭṭhito.**

## **1. Kāyānupassanā**

### *1. Observing the Body*

## **1.1. Kāyānupassanānāpānapabba**

### *1.1. Mindfulness of Breathing*

**Kathañca pana, bhikkhave, bhikkhu kāye kāyānupassī viharati?**

And how does a mendicant meditate observing an aspect of the body?

**Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujum kāyaṃ**

**paṇidhāya parimukhaṃ satim̐ upaṭṭhapetvā.**

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, with their body straight, and focuses their mindfulness right there.

**So satova assasati, satova passasati.**

Just mindful, they breathe in. Mindful, they breathe out.

**Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti.**

When breathing in heavily they know: 'I'm breathing in heavily.'

When breathing out heavily they know: 'I'm breathing out heavily.'

**Rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti.**

When breathing in lightly they know: 'I'm breathing in lightly.' When breathing out lightly they know: 'I'm breathing out lightly.'

**'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati,  
'sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati.**

They practice breathing in experiencing the whole body. They practice breathing out experiencing the whole body.

**'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati,  
'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.**

They practice breathing in stilling the body's motion. They practice breathing out stilling the body's motion.

**Seyyathāpi, bhikkhave, dakkho bhamakāro vā  
bhamakārantevāsī vā dīghaṃ vā añchanto 'dīghaṃ añchāmī'ti  
pajānāti, rassaṃ vā añchanto 'rassaṃ añchāmī'ti pajānāti;**

It's like a deft carpenter or carpenter's apprentice. When making a deep cut they know: 'I'm making a deep cut,' and when making a shallow cut they know: 'I'm making a shallow cut.'

**evameva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmi’ti pajānāti, dīghaṃ vā passasanto ‘dīghaṃ passasāmi’ti pajānāti, rassaṃ vā assasanto ‘rassaṃ assasāmi’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmi’ti pajānāti.**

**‘Sabbakāyapaṭisaṃvedī assasissāmi’ti sikkhati,  
‘sabbakāyapaṭisaṃvedī passasissāmi’ti sikkhati,  
‘passambhayaṃ kāyasaṅkhāraṃ assasissāmi’ti sikkhati,  
‘passambhayaṃ kāyasaṅkhāraṃ passasissāmi’ti sikkhati.**

**Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī viharati.**

And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

**Samudayadhammānupassī vā kāyasmim viharati,  
vayadhammānupassī vā kāyasmim viharati,  
samudayavayadhammānupassī vā kāyasmim viharati.**

They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.**

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.**  
That’s how a mendicant meditates by observing an aspect of the body.

**Ānāpānappabbaṃ niṭṭhitam.**

## **1.2. Kāyānupassanāriyāpathapabba**



## 1.2. The Postures

**Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā ‘gacchāmī’ti pajānāti, ṭhito vā ‘ṭhitomhī’ti pajānāti, nisinno vā ‘nisinnomhī’ti pajānāti, sayāno vā ‘sayānomhī’ti pajānāti,**

Furthermore, when a mendicant is walking they know: ‘I am walking.’ When standing they know: ‘I am standing.’ When sitting they know: ‘I am sitting.’ And when lying down they know: ‘I am lying down.’

**yathā yathā vā panassa kāyo paṇihito hoti tathā tathā naṃ pajānāti.**

Whatever posture their body is in, they know it.

**Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati.**

And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

**Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.**

They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.**

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.**

That too is how a mendicant meditates by observing an aspect of the body.

**Iriyāpathapabbam̐ niṭṭhitam̐.**

### **1.3. Kāyānupassanāsampajānapabba**

#### *1.3. Situational Awareness*

**Puna caparam̐, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite sampajānakārī hoti, samīñjite pasārite sampajānakārī hoti, saṅghāṭipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakārī hoti.**

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl, and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

**Iti ajjhataṃ vā ...pe...**

And so they meditate observing an aspect of the body internally ...

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.**

That too is how a mendicant meditates by observing an aspect of the body.

**Sampajānapabbam̐ niṭṭhitam̐.**

### **1.4. Kāyānupassanāpaṭikūlamanasikārapabba**

#### *1.4. Focusing on the Repulsive*

**Puna caparam̐, bhikkhave, bhikkhu imameva kāyaṃ uddham̐ pādatalā adho kesamatthakā tacapariyantam̐ pūram̐ nānappakārassa asucino paccavekkhati:**

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

**‘atthi imasmim̐ kāye kesā lomā nakhā dantā taco, maṃsaṃ nhāru atthi atthimiñjaṃ vakkam̐, hadayaṃ yakanam̐ kilomakam̐ pihakam̐ papphāsam̐, antam̐ antaguṇam̐ udariyam̐ karīsam̐, pittam̐ semham̐ pubbo lohitaṃ sedo medo, assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.**

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

**Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhaññassa, seyyathidaṃ—sālīnam̐ vīhīnam̐ muggānam̐ māsānam̐ tilānam̐ taṇḍulānam̐. Tamenam̐ cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī, ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti.**

It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with good eyesight were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

**Evameva kho, bhikkhave, bhikkhu imameva kāyam̐ uddham̐ pādatalā adho kesamatthakā tacapariyantam̐ pūram̐ nānappakārassa asucino paccavekkhati:**

**‘atthi imasmim̐ kāye kesā lomā ...pe... muttan’ti.**

**Iti ajjhattam̐ vā ...pe...**

And so they meditate observing an aspect of the body internally ...

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.**

That too is how a mendicant meditates by observing an aspect of the body.

**Paṭikūlamanasikārapabbaṃ niṭṭhitaṃ.**

## **1.5. Kāyānupassanādhātumanasikārapabba**

### *1.5. Focusing on the Elements*

**Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:**

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements:

**‘atthi imasmiraṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.**

‘In this body there is the earth element, the water element, the fire element, and the air element.’

**Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajitvā nisinno assa;**

It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into portions.

**evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:**

**‘atthi imasmiraṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.**

**Iti ajjhattaṃ vā kāye kāyānupassī viharati ...pe...**

And so they meditate observing an aspect of the body internally ...

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.**

That too is how a mendicant meditates by observing an aspect of the body.

**Dhātumanasikārapabbam nitṭhitam.**

## **1.6. Kāyānupassanānavasivathikapabba**

### *1.6. The Charnel Ground Contemplations*

**Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam ekāhamatam vā dvīhamatam vā tīhamatam vā uddhumātakam vinīlakam vipubbakajātam.**

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

**So imameva kāyam upasamharati:**

They'd compare it with their own body:

**‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.**

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

**Iti ajjhataṃ vā ...pe...**

And so they meditate observing an aspect of the body internally ...

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (1)**

That too is how a mendicant meditates by observing an aspect of the body.

**Puna caparam, bhikkhave, bhikkhu seyyathāpi passeyya sarīram sivathikāya chaḍḍitam kākehi vā khajjamānam kulalehi vā khajjamānam gijjhehi vā khajjamānam kaṅkehi vā khajjamānam sunakhehi vā khajjamānam byagghehi vā khajjamānam dīpīhi vā khajjamānam siṅgālehi vā khajjamānam vividhehi vā pāṇakajātehi khajjamānam.**

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures.

**So imameva kāyaṃ upasaṃharati:**

They'd compare it with their own body:

**‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattīti.**

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

**Iti ajjhataṃ vā ...pe...**

And so they meditate observing an aspect of the body internally ...

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (2)**

That too is how a mendicant meditates by observing an aspect of the body.

**Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ...pe... (3)**

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...

**Aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ ...pe... (4)**

A skeleton without flesh but smeared with blood, and held together by sinews ...

**Aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ...pe... (5)**

A skeleton rid of flesh and blood, held together by sinews ...

**Aṭṭhikāni apagatasambandhāni disā vidisā vikkhittāni, aññena hatthaṭṭhikaṃ aññena pādaṭṭhikaṃ aññena goppakaṭṭhikaṃ**

**aññena jaṅghaṭṭhikaṃ aññena ūruṭṭhikaṃ aññena kaṭiṭṭhikaṃ  
aññena phāsukaṭṭhikaṃ aññena piṭṭhiṭṭhikaṃ aññena  
khandhaṭṭhikaṃ aññena gīvaṭṭhikaṃ aññena hanukaṭṭhikaṃ  
aññena dantaṭṭhikaṃ aññena sīsakaṭṭhikaṃ.**

Bones without sinews, scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull ...

**So imameva kāyaṃ upasaṃharati:**

**‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.**

**Iti ajjhattaṃ vā ...pe...**

**viharati. (6)**

**Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya  
sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikāni setāni  
saṅkhavaṇṇapaṭibhāgāni ...pe... (7)**

White bones, the color of shells ...

**Aṭṭhikāni puñjakitāni terovassikāni ...pe... (8)**

Decrepit bones, heaped in a pile ...

**Aṭṭhikāni pūtīni cuṇṇakajātāni.**

Bones rotted and crumbled to powder.

**So imameva kāyaṃ upasaṃharati:**

They’d compare it with their own body:

**‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanatīto’ti.**

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

**Iti ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye  
kāyānupassī viharati, ajjhattabahiddhā vā kāye kāyānupassī  
viharati.**

And so they meditate observing an aspect of the body internally, externally, and both internally and externally.

**Samudayadhammānupassī vā kāyasmim viharati,  
vayadhammānupassī vā kāyasmim viharati,  
samudayavayadhammānupassī vā kāyasmim viharati.**

They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva  
ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci  
loke upādiyati.**

Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

**Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati. (9)**

That too is how a mendicant meditates by observing an aspect of the body.

**Navasivathikapabbam niṭṭhitam.**

**Cuddasa kāyānupassanā niṭṭhitā.**

## **2. Vedanānupassanā**

### *2. Observing the Feelings*

**Kathaṇca pana, bhikkhave, bhikkhu vedanāsu vedanānupassī  
viharati?**

And how does a mendicant meditate observing an aspect of feelings?

**Idha, bhikkhave, bhikkhu sukham vā vedanam vedayamāno  
‘sukham vedanam vedayāmī’ti pajānāti. (1)**



It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

**Dukkhaṃ vā vedanaṃ vedayamāno 'dukkhaṃ vedanaṃ vedayāmī'ti pajānāti. (2)**

When they feel a painful feeling, they know: 'I feel a painful feeling.'

**Adukkhamasukhaṃ vā vedanaṃ vedayamāno 'adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti. (3)**

When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

**Sāmisam vā sukhaṃ vedanaṃ vedayamāno 'sāmisam sukhaṃ vedanaṃ vedayāmī'ti pajānāti. (4)**

When they feel a material pleasant feeling, they know: 'I feel a material pleasant feeling.'

**Nirāmisam vā sukhaṃ vedanaṃ vedayamāno 'nirāmisam sukhaṃ vedanaṃ vedayāmī'ti pajānāti. (5)**

When they feel a spiritual pleasant feeling, they know: 'I feel a spiritual pleasant feeling.'

**Sāmisam vā dukkhaṃ vedanaṃ vedayamāno 'sāmisam dukkhaṃ vedanaṃ vedayāmī'ti pajānāti. (6)**

When they feel a material painful feeling, they know: 'I feel a material painful feeling.'

**Nirāmisam vā dukkhaṃ vedanaṃ vedayamāno 'nirāmisam dukkhaṃ vedanaṃ vedayāmī'ti pajānāti. (7)**

When they feel a spiritual painful feeling, they know: 'I feel a spiritual painful feeling.'

**Sāmisam vā adukkhamasukhaṃ vedanaṃ vedayamāno 'sāmisam adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti. (8)**

When they feel a material neutral feeling, they know: ‘I feel a material neutral feeling.’

**Nirāmisarṃ vā adukkhamasukharṃ vedanarṃ vedayamāno  
‘nirāmisarṃ adukkhamasukharṃ vedanarṃ vedayāmī’ti pajānāti.  
(9)**

When they feel a spiritual neutral feeling, they know: ‘I feel a spiritual neutral feeling.’

**Iti ajjhattaṃ vā vedanāsu vedanānupassī viharati, bahiddhā vā  
vedanāsu vedanānupassī viharati, ajjhatabahiddhā vā  
vedanāsu vedanānupassī viharati.**

And so they meditate observing an aspect of feelings internally, externally, and both internally and externally.

**Samudayadhammānupassī vā vedanāsu viharati,  
vayadhammānupassī vā vedanāsu viharati,  
samudayavayadhammānupassī vā vedanāsu viharati.**

They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘Atthi vedanā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva  
ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci  
loke upādiyati.**

Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

**Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī  
viharati.**

That’s how a mendicant meditates by observing an aspect of feelings.

**Vedanānupassanā niṭṭhitā.**

### 3. Cittānupassanā

#### 3. *Observing the Mind*

**Kathañca pana, bhikkhave, bhikkhu citte cittānupassī viharati?**

And how does a mendicant meditate observing an aspect of the mind?

**Idha, bhikkhave, bhikkhu sarāgaṃ vā cittaṃ ‘sarāgaṃ cittaṃ’ti pajānāti. (1) Vītarāgaṃ vā cittaṃ ‘vītarāgaṃ cittaṃ’ti pajānāti. (2) Sadosaṃ vā cittaṃ ‘sadosaṃ cittaṃ’ti pajānāti. (3) Vītadosaṃ vā cittaṃ ‘vītadosaṃ cittaṃ’ti pajānāti. (4) Samohaṃ vā cittaṃ ‘samohaṃ cittaṃ’ti pajānāti. (5) Vītamohaṃ vā cittaṃ ‘vītamohaṃ cittaṃ’ti pajānāti. (6) Saṅkhittaṃ vā cittaṃ ‘saṅkhittaṃ cittaṃ’ti pajānāti. (7) Vikkhittaṃ vā cittaṃ ‘vikkhittaṃ cittaṃ’ti pajānāti. (8) Mahaggataṃ vā cittaṃ ‘mahaggataṃ cittaṃ’ti pajānāti. (9) Amahaggataṃ vā cittaṃ ‘amahaggataṃ cittaṃ’ti pajānāti. (10) Sauttaraṃ vā cittaṃ ‘sauttaraṃ cittaṃ’ti pajānāti. (11) Anuttaraṃ vā cittaṃ ‘anuttaraṃ cittaṃ’ti pajānāti. (12) Samāhitaṃ vā cittaṃ ‘samāhitaṃ cittaṃ’ti pajānāti. (13) Asamāhitaṃ vā cittaṃ ‘asamāhitaṃ cittaṃ’ti pajānāti. (14) Vimuttaṃ vā cittaṃ ‘vimuttaṃ cittaṃ’ti pajānāti. (15) Avimuttaṃ vā cittaṃ ‘avimuttaṃ cittaṃ’ti pajānāti. (16)**

It’s when a mendicant knows mind with greed as ‘mind with greed,’ and mind without greed as ‘mind without greed.’ They know mind with hate as ‘mind with hate,’ and mind without hate as ‘mind without hate.’ They know mind with delusion as ‘mind with delusion,’ and mind without delusion as ‘mind without delusion.’ They know constricted mind as ‘constricted mind,’ and scattered mind as ‘scattered mind.’ They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’ They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’ They know mind immersed in meditation as ‘mind immersed in meditation,’ and mind not immersed in meditation as ‘mind not immersed in meditation.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’

**Iti ajjhataṃ vā citte cittānupassī viharati, bahiddhā vā citte cittānupassī viharati, ajjhatabahiddhā vā citte cittānupassī viharati.**

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally.

**Samudayadhammānupassī vā cittasmiṃ viharati,  
vayadhammānupassī vā cittasmiṃ viharati,  
samudayavayadhammānupassī vā cittasmiṃ viharati,**

They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘atthi cittaṇ’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva  
ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci  
loke upādiyati.**

Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

**Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.**

That’s how a mendicant meditates by observing an aspect of the mind.

**Cittānupassanā niṭṭhitā.**

## **4. Dhammānupassanā**

### **4. Observing Principles**

#### **4.1. Dhammānupassanānīvaraṇapabba**

##### **4.1. The Hindrances**

**Kathaṇca pana, bhikkhave, bhikkhu dhammesu  
dhammānupassī viharati?**

And how does a mendicant meditate observing an aspect of principles?

**Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.**

It's when a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

**Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu?**

And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

**Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ kāmacchandaṃ 'atthi me ajjhataṃ kāmacchando'ti pajānāti, asantaṃ vā ajjhataṃ kāmacchandaṃ 'natthi me ajjhataṃ kāmacchando'ti pajānāti, yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatiṃ anuppādo hoti tañca pajānāti. (1)**

It's when a mendicant who has sensual desire in them understands: 'I have sensual desire in me.' When they don't have sensual desire in them, they understand: 'I don't have sensual desire in me.' They understand how sensual desire arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

**Santaṃ vā ajjhataṃ byāpādaṃ 'atthi me ajjhataṃ byāpādo'ti pajānāti, asantaṃ vā ajjhataṃ byāpādaṃ 'natthi me ajjhataṃ byāpādo'ti pajānāti, yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatiṃ anuppādo hoti tañca pajānāti. (2)**

When they have ill will in them, they understand: 'I have ill will in me.' When they don't have ill will in them, they understand: 'I don't have ill will in me.' They understand how ill will arises; how, when it's already

arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

**Santaṃ vā ajjhattaṃ thinamiddhaṃ 'atthi me ajjhattaṃ thinamiddhaṃ'ti pajānāti, asantaṃ vā ajjhattaṃ thinamiddhaṃ 'natthi me ajjhattaṃ thinamiddhaṃ'ti pajānāti, yathā ca anuppannassa thinamiddhassa uppādo hoti tañca pajānāti, yathā ca uppannassa thinamiddhassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa thinamiddhassa āyatim anuppādo hoti tañca pajānāti. (3)**

When they have dullness and drowsiness in them, they understand: 'I have dullness and drowsiness in me.' When they don't have dullness and drowsiness in them, they understand: 'I don't have dullness and drowsiness in me.' They understand how dullness and drowsiness arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

**Santaṃ vā ajjhattaṃ uddhaccakukkuccaṃ 'atthi me ajjhattaṃ uddhaccakukkuccaṃ'ti pajānāti, asantaṃ vā ajjhattaṃ uddhaccakukkuccaṃ 'natthi me ajjhattaṃ uddhaccakukkuccaṃ'ti pajānāti, yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti tañca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti tañca pajānāti. (4)**

When they have restlessness and remorse in them, they understand: 'I have restlessness and remorse in me.' When they don't have restlessness and remorse in them, they understand: 'I don't have restlessness and remorse in me.' They understand how restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

**Santaṃ vā ajjhattaṃ vicikicchāṃ ‘atthi me ajjhattaṃ vicikicchā’ti pajānāti, asantaṃ vā ajjhattaṃ vicikicchāṃ ‘natthi me ajjhattaṃ vicikicchā’ti pajānāti, yathā ca anuppannāya vicikicchāya uppādo hoti tañca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti tañca pajānāti, yathā ca pahīnāya vicikicchāya āyatīṃ anuppādo hoti tañca pajānāti. (5)**

When they have doubt in them, they understand: ‘I have doubt in me.’ When they don’t have doubt in them, they understand: ‘I don’t have doubt in me.’ They understand how doubt arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

**Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati.**

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

**Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.**

They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.**

Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

**Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.**

That’s how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

**Nīvaraṇapabbam̐ niṭṭhitam̐.**

## **4.2. Dhammānupassanākhandhapabba**

### **4.2. The Aggregates**

**Puna caparam̐, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.**

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

**Kathaṇca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?**

And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

**Idha, bhikkhave, bhikkhu:**

It's when a mendicant contemplates:

**‘iti rūpam̐, iti rūpassa samudayo, iti rūpassa atthaṅgamo;**

Such is form, such is the origin of form, such is the ending of form.

**iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;**

Such is feeling, such is the origin of feeling, such is the ending of feeling.

**iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;**

Such is perception, such is the origin of perception, such is the ending of perception.

**iti saṅkhārā, iti saṅkhārānam̐ samudayo, iti saṅkhārānam̐ atthaṅgamo,**

Such are choices, such is the origin of choices, such is the ending of choices.

**iti viññāṇam̐, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo’ti,**

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’



**iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati.**

And so they meditate observing an aspect of principles internally ...

**Samudayadhammānupassī vā dhammesu viharati,  
vayadhammānupassī vā dhammesu viharati,  
samudayavayadhammānupassī vā dhammesu viharati.**

**‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva  
ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci  
loke upādiyati.**

**Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī  
viharati pañcasu upādānakkhandhesu.**

That’s how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

**Khandhapabbaṃ niṭṭhitam.**

### **4.3. Dhammānupassanāāyatanapabba**

#### **4.3. *The Sense Fields***

**Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī  
viharati chasu ajjhattikabāhiresu āyatanesu.**

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

**Kathaṃca pana, bhikkhave, bhikkhu dhammesu  
dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?**

And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

**Idha, bhikkhave, bhikkhu cakkhuṃca pajānāti, rūpe ca pajānāti,  
yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca  
pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti**

**tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ  
hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim  
anuppādo hoti tañca pajānāti. (1)**

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

**Sotañca pajānāti, sadde ca pajānāti, yañca tadubhayaṃ paṭicca  
uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa  
saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa  
saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa  
saṃyojanassa āyatim anuppādo hoti tañca pajānāti. (2)**

They understand the ear, sounds, and the fetter ...

**Ghānañca pajānāti, gandhe ca pajānāti, yañca tadubhayaṃ  
paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca  
anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā  
ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti,  
yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca  
pajānāti. (3)**

They understand the nose, smells, and the fetter ...

**Jivhañca pajānāti, rase ca pajānāti, yañca tadubhayaṃ paṭicca  
uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa  
saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa  
saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa  
saṃyojanassa āyatim anuppādo hoti tañca pajānāti. (4)**

They understand the tongue, tastes, and the fetter ...

**Kāyañca pajānāti, phoṭṭhabbe ca pajānāti, yañca tadubhayaṃ  
paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca  
anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā  
ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti,**

**yathā ca pahīnassa saṃyojanassa āyatim̐ anuppādo hoti tañca pajānāti. (5)**

They understand the body, touches, and the fetter ...

**Manañca pajānāti, dhamme ca pajānāti, yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ tañca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim̐ anuppādo hoti tañca pajānāti. (6)**

They understand the mind, thoughts, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

**Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati.**

And so they meditate observing an aspect of principles internally ...

**Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.**

**‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.**

**Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.**

That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

**Āyatanapabbaṃ niṭṭhitam̐.**

## 4.4. Dhammānupassanābojjhaṅgapabba

### 4.4. *The Awakening Factors*

**Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.**

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

**Kathaṃca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?**

And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

**Idha, bhikkhave, bhikkhu santaṃ vā ajjhataṃ satisambojjhaṅgaṃ ‘atthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ satisambojjhaṅgaṃ ‘natthi me ajjhataṃ satisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa satisambojjhaṅgassa uppādo hoti taṃca pajānāti, yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūrī hoti taṃca pajānāti. (1)**

It’s when a mendicant who has the awakening factor of mindfulness in them understands: ‘I have the awakening factor of mindfulness in me.’ When they don’t have the awakening factor of mindfulness in them, they understand: ‘I don’t have the awakening factor of mindfulness in me.’ They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

**Santaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ ‘atthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhataṃ dhammavicayasambojjhaṅgaṃ ‘natthi me ajjhataṃ dhammavicayasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa dhammavicayasambojjhaṅgassa uppādo hoti taṃca pajānāti, yathā ca uppannassa**

**dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (2)**

When they have the awakening factor of investigation of principles

...

**Santaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ ‘atthi me ajjhattaṃ vīriyasambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ vīriyasambojjhaṅgaṃ ‘natthi me ajjhattaṃ vīriyasambojjhaṅgo’ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (3)**

energy ...

**Santaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ ‘atthi me ajjhattaṃ pītisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ pītisambojjhaṅgaṃ ‘natthi me ajjhattaṃ pītisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (4)**

rapture ...

**Santaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ passaddhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ passaddhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ passaddhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (5)**

tranquility ...

**Santaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘atthi me ajjhattaṃ samādhisambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ samādhisambojjhaṅgaṃ ‘natthi me ajjhattaṃ samādhisambojjhaṅgo’ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (6)**

immersion ...

**Santaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘atthi me ajjhattaṃ upekkhāsambojjhaṅgo’ti pajānāti, asantaṃ vā ajjhattaṃ upekkhāsambojjhaṅgaṃ ‘natthi me ajjhattaṃ upekkhāsambojjhaṅgo’ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. (7)**

equanimity in them, they understand: ‘I have the awakening factor of equanimity in me.’ When they don’t have the awakening factor of equanimity in them, they understand: ‘I don’t have the awakening factor of equanimity in me.’ They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

**Iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati.**

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

**Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.**

They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati, na ca kiñci loke upādiyati.**

Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

**Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.**

That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

**Bojjhaṅgapabbam̐ niṭṭhitam̐.**

## **4.5. Dhammānupassanāsaccapabba**

### **4.5. *The Truths***

**Puna caparam̐, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.**

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

**Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?**

And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

**Idha, bhikkhave, bhikkhu ‘idaṃ dukkhan’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhasamudayo’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodho’ti yathābhūtaṃ pajānāti, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yathābhūtaṃ pajānāti.**

It's when a mendicant truly understands: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering.’

**Paṭhamabhāṇavāro niṭṭhito.**

The first recitation section is finished.

### **4.5.1. Dukkhasaccaniddesa**

#### **4.5.1. *The Truth of Suffering***

**Katamañca, bhikkhave, dukkhaṃ ariyasaccaṃ?**

And what is the noble truth of suffering?

**Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ,  
sokaparidevadukkhadomanassupāyāsāpi dukkhā, appiyehi  
sampayogopi dukkho, piyehi vippayogopi dukkho, yampicchaṃ  
na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandhā  
dukkhā.**

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

**Katamā ca, bhikkhave, jāti?**

And what is rebirth?

**Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti  
okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ  
paṭilābho,**

The rebirth, inception, conception, reincarnation, manifestation of the sets of phenomena, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

**ayaṃ vuccati, bhikkhave, jāti. (1)**

This is called rebirth.

**Katamā ca, bhikkhave, jarā?**

And what is old age?

**Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā  
khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ  
paripāko,**

The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings.



**ayaṃ vuccati, bhikkhave, jarā. (2)**

This is called old age.

**Katamañca, bhikkhave, maraṇaṃ?**

And what is death?

**Yaṃ tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti  
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriya  
khandhānaṃ bhedo kaḷavarassa nikkhepo  
jīvitindriyassupacchedo,**

The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings.

**idaṃ vuccati, bhikkhave, maraṇaṃ. (3)**

This is called death.

**Katamo ca, bhikkhave, soko?**

And what is sorrow?

**Yo kho, bhikkhave, aññataraññatarena byasanena  
samannāgatassa aññataraññatarena dukkhadhammena  
phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko,**

The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering.

**ayaṃ vuccati, bhikkhave, soko. (4)**

This is called sorrow.

**Katamo ca, bhikkhave, paridevo?**

And what is lamentation?

**Yo kho, bhikkhave, aññataraññatarena byasanena  
samannāgatassa aññataraññatarena dukkhadhammena  
phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ  
paridevitattaṃ,**

The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering.

**ayaṃ vuccati, bhikkhave, paridevo. (5)**

This is called lamentation.

**Katamañca, bhikkhave, dukkhaṃ?**

And what is pain?

**Yaṃ kho, bhikkhave, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ  
kāyasamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ,**

Physical pain, physical displeasure, the painful, unpleasant feeling that's born from physical contact.

**idaṃ vuccati, bhikkhave, dukkhaṃ. (6)**

This is called pain.

**Katamañca, bhikkhave, domanassaṃ?**

And what is sadness?

**Yaṃ kho, bhikkhave, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ  
manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ,**

Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mental contact.

**idaṃ vuccati, bhikkhave, domanassaṃ. (7)**

This is called sadness.

**Katamo ca, bhikkhave, upāyāso?**

And what is distress?

**Yo kho, bhikkhave, aññataraññatarena byasanena  
samannāgatassa aññataraññatarena dukkhadhammena  
phuṭṭhassa āyāso upāyāso āyāsittatthaṃ upāyāsittatthaṃ,**

The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering.

**ayaṃ vuccati, bhikkhave, upāyāso. (8)**

This is called distress.

**Katamo ca, bhikkhave, appiyehi sampayogo dukkho?**

And what is meant by ‘association with the disliked is suffering’?

**Idha yassa te honti aniṭṭhā akantā amanāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti anattakāmā ahitakāmā aphāsukakāmā ayogakkhemakāmā, yā tehi saddhiṃ saṅgati samāgamo samodhānaṃ missībhāvo,**

There are sights, sounds, smells, tastes, touches, and thoughts that are unlikable, undesirable, and disagreeable. And there are those who want to harm, injure, disturb, and threaten you. The coming together with these, the joining, inclusion, mixing with them:

**ayaṃ vuccati, bhikkhave, appiyehi sampayogo dukkho. (9)**

this is what is meant by ‘association with the disliked is suffering’.

**Katamo ca, bhikkhave, piyehi vippayogo dukkho?**

And what is meant by ‘separation from the liked is suffering’?

**Idha yassa te honti iṭṭhā kantā manāpā rūpā saddā gandhā rasā phoṭṭhabbā dhammā, ye vā panassa te honti attakāmā hitakāmā phāsukakāmā yogakkhemakāmā mātā vā pitā vā bhātā vā bhaginī vā mittā vā amaccā vā ñātisālohitā vā, yā tehi saddhiṃ asaṅgati asamāgamo asamodhānaṃ amissībhāvo,**

There are sights, sounds, smells, tastes, touches, and thoughts that are likable, desirable, and agreeable. And there are those who want to benefit, help, comfort, and protect you. The division from these, the disconnection, segregation, and parting from them:

**ayaṃ vuccati, bhikkhave, piyehi vippayogo dukkho. (10)**

this is what is meant by ‘separation from the liked is suffering’.

**Katamañca, bhikkhave, yampicchaṃ na labhati tampi dukkhaṃ?**

And what is meant by ‘not getting what you wish for is suffering’?

**Jātidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:**

In sentient beings who are liable to be reborn, such a wish arises:

**‘aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyā’ti.**

‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’

**Na kho panetaṃ icchāya pattabbaṃ,**

But you can’t get that by wishing.

**idampi yampicchaṃ na labhati tampi dukkhaṃ.**

This is what is meant by ‘not getting what you wish for is suffering.’

**Jarādhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati:**

In sentient beings who are liable to grow old ...

**‘aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyā’ti.**

**Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.**

**Byādhidhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati**

**‘aho vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyā’ti.**

fall ill ...

**Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.**

**Maraṇadhammānaṃ, bhikkhave, sattānaṃ evaṃ icchā uppajjati**

**‘aho vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇaṃ āgaccheyyā’ti.**

die ...

**Na kho panetaṃ icchāya pattabbaṃ, idampi yampicchaṃ na labhati tampi dukkhaṃ.**

**Sokaparidevadukkhadomanassupāyāsadhammānaṃ,**

**bhikkhave, sattānaṃ evaṃ icchā uppajjati ‘aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma, na ca**

**vata no sokaparidevadukkhadomanassupāyāsaā  
āgaccheyyuntī.**

experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: ‘Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!’

**Na kho panetaṃ icchāya pattabbaṃ,**  
But you can’t get that by wishing.

**idampi yampicchaṃ na labhati tampi dukkhaṃ. (11)**  
This is what is meant by ‘not getting what you wish for is suffering.’

**Katame ca, bhikkhave, saṅkhittena pañcupādānakkhandhā  
dukkhā?**

And what is meant by ‘in brief, the five grasping aggregates are suffering’?

**Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho,  
saññupādānakkhandho, saṅkhārūpādānakkhandho,  
viññāṇupādānakkhandho.**

They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness.

**Ime vuccanti, bhikkhave, saṅkhittena pañcupādānakkhandhā  
dukkhā.**

This is what is meant by ‘in brief, the five grasping aggregates are suffering’.

**Idaṃ vuccati, bhikkhave, dukkhaṃ ariyasaccaṃ.**  
This is called the noble truth of suffering.

#### **4.5.2. Samudayasaccaniddesa** *4.5.2. The Origin of Suffering*

**Katamañca, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ?**  
And what is the noble truth of the origin of suffering?

**Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā  
tatratatrābhinandinī, seyyathidaṃ—**

It's the craving that leads to future rebirth, mixed up with relishing and greed, looking for enjoyment in various different realms. That is,

**kāmataṇhā bhavataṇhā vibhavataṇhā.**

craving for sensual pleasures, craving for continued existence, and craving to end existence.

**Sā kho panesā, bhikkhave, taṇhā kattha uppajjamānā uppajjati,  
kattha nivisamānā nivisati?**

But where does that craving arise and where does it settle?

**Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisamānā nivisati.**

Whatever in the world seems nice and pleasant, it is there that craving arises and settles.

**Kiñca loke piyarūpaṃ sātārūpaṃ?**

And what in the world seems nice and pleasant?

**Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisamānā nivisati.**

The eye in the world seems nice and pleasant, and it is there that craving arises and settles.

**Sotaṃ loke ...pe...**

The ear ...

**ghānaṃ loke ...**

nose ...

**jivhā loke ...**

tongue ...

**kāyo loke ...**

body ...

**mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃānā niviṣati.**

mind in the world seems nice and pleasant, and it is there that  
craving arises and settles.

**Rūpā loke ...**

Sights ...

**saddā loke ...**

sounds ...

**gandhā loke ...**

smells ...

**rasā loke ...**

tastes ...

**phoṭṭhabbā loke ...**

touches ...

**dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā  
uppajjati, ettha nivisaṃānā niviṣati.**

thoughts in the world seem nice and pleasant, and it is there that  
craving arises and settles.

**Cakkhuviññāṇaṃ loke ...**

Eye consciousness ...

**sotaviññāṇaṃ loke ...**

ear consciousness ...

**ghānaviññāṇaṃ loke ...**

nose consciousness ...

**jivhāviññāṇaṃ loke ...**

tongue consciousness ...

**kāyaviññāṇaṃ loke ...**

body consciousness ...

**manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisaṃānā niviṣati.**

mind consciousness in the world seems nice and pleasant, and it is there that craving arises and settles.

**Cakkhusamphasso loke ...**

Eye contact ...

**sotasamphasso loke ...**

ear contact ...

**ghānasamphasso loke ...**

nose contact ...

**jivhāsamphasso loke ...**

tongue contact ...

**kāyasamphasso loke ...**

body contact ...

**manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisaṃānā niviṣati.**

mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

**Cakkhusamphassajā vedanā loke ...**

Feeling born of eye contact ...

**sotasamphassajā vedanā loke ...**

feeling born of ear contact ...

**ghānasamphassajā vedanā loke ...**

feeling born of nose contact ...

**jivhāsamphassajā vedanā loke ...**

feeling born of tongue contact ...

**kāyasamphassajā vedanā loke ...**

feeling born of body contact ...



**manosamphassajā vedanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.**

feeling born of mind contact in the world seems nice and pleasant,  
and it is there that craving arises and settles.

**Rūpasaññā loke ...**

Perception of sights ...

**saddasaññā loke ...**

perception of sounds ...

**gandhasaññā loke ...**

perception of smells ...

**rasasaññā loke ...**

perception of tastes ...

**phoṭṭhabbasaññā loke ...**

perception of touches ...

**dharmasaññā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati.**

perception of thoughts in the world seems nice and pleasant, and it  
is there that craving arises and settles.

**Rūpasañcetanā loke ...**

Intention regarding sights ...

**saddasañcetanā loke ...**

intention regarding sounds ...

**gandhasañcetanā loke ...**

intention regarding smells ...

**rasasañcetanā loke ...**

intention regarding tastes ...

**phoṭṭhabbasañcetanā loke ...**

intention regarding touches ...

**dhammasañcetanā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati.**

intention regarding thoughts in the world seems nice and pleasant,  
and it is there that craving arises and settles.

**Rūpataṇhā loke ...**

Craving for sights ...

**saddataṇhā loke ...**

craving for sounds ...

**gandhataṇhā loke ...**

craving for smells ...

**rasataṇhā loke ...**

craving for tastes ...

**phoṭṭhabbatāṇhā loke ...**

craving for touches ...

**dhammataṇhā loke piyarūpaṃ sātarūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati.**

craving for thoughts in the world seems nice and pleasant, and it is  
there that craving arises and settles.

**Rūpavitakko loke ...**

Thoughts about sights ...

**saddavitakko loke ...**

thoughts about sounds ...

**gandhavitakko loke ...**

thoughts about smells ...

**rasavitakko loke ...**

thoughts about tastes ...

**phoṭṭhabbavitakko loke ...**

thoughts about touches ...

**dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati.**

thoughts about thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

**Rūpavicāro loke ...**

Considerations regarding sights ...

**saddavicāro loke ...**

considerations regarding sounds ...

**gandhavicāro loke ...**

considerations regarding smells ...

**rasavicāro loke ...**

considerations regarding tastes ...

**phoṭṭhabbavicāro loke ...**

considerations regarding touches ...

**dhammavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
uppajjamānā uppajjati, ettha nivisamānā nivisati.**

considerations regarding thoughts in the world seem nice and pleasant, and it is there that craving arises and settles.

**Idaṃ vuccati, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ.**

This is called the noble truth of the origin of suffering.

#### **4.5.3. Nirodhasaccaniddesa**

##### *4.5.3. The Cessation of Suffering*

**Katamañca, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ?**

And what is the noble truth of the cessation of suffering?

**Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo  
mutti anālayo.**

It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it.

**Sā kho panesā, bhikkhave, taṇhā kattha pahīyamānā pahīyati, kattha nirujjhamānā nirujjhati?**

**Yaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Whatever in the world seems nice and pleasant, it is there that craving is given up and ceases.

**Kiñca loke piyarūpaṃ sātārūpaṃ?**

And what in the world seems nice and pleasant?

**Cakkhu loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

The eye in the world seems nice and pleasant, and it is there that craving is given up and ceases. ...

**Sotaṃ loke ...pe...**

**ghānaṃ loke ...**

**jivhā loke ...**

**kāyo loke ...**

**mano loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

**Rūpā loke ...**

**saddā loke ...**

**gandhā loke ...**

**rasā loke ...**

**phoṭṭhabbā loke ...**

**dhammā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā pahīyamānā  
pahīyati, ettha nirujjhamānā nirujjhati.**

**Cakkhuviññāṇaṃ loke ...**

**sotaviññāṇaṃ loke ...**

**ghānaviññāṇaṃ loke ...**

**jivhāviññāṇaṃ loke ...**

**kāyaviññāṇaṃ loke ...**

**manoviññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

**Cakkhusamphasso loke ...**

**sotasamphasso loke ...**

**ghānasamphasso loke ...**

**jivhāsamphasso loke ...**

**kāyasamphasso loke ...**

**manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

**Cakkhusamphassajā vedanā loke ...**

**sotasamphassajā vedanā loke ...**

**ghānasamphassajā vedanā loke ...**

**jivhāsamphassajā vedanā loke ...**

**kāyasamphassajā vedanā loke ...**

**manosamphassajā vedanā loke piyarūpaṃ sātārūpaṃ, etthesā  
taṇhā pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

**Rūpasaññā loke ...**

**saddasaññā loke ...**

**gandhasaññā loke ...**

**rasasaññā loke ...**

**phoṭṭhabbasaññā loke ...**

**dhammasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

**Rūpasañcetanā loke ...**

**saddasañcetanā loke ...**

**gandhasañcetanā loke ...**

**rasasañcetanā loke ...**

**phoṭṭhabbasañcetanā loke ...**

**dhammasañcetanā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

**Rūpataṇhā loke ...**

**saddataṇhā loke ...**

**gandhataṇhā loke ...**

**rasataṇhā loke ...**

**phoṭṭhabbataṇhā loke ...**

**dhammataṇhā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

**Rūpavitakko loke ...**

**saddavitakko loke ...**

**gandhavitakko loke ...**

**rasavitakko loke ...**

**phoṭṭhabbavitakko loke ...**

**dhammavitakko loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

**Rūpavicāro loke ...**

**saddavicāro loke ...**

**gandhavicāro loke ...**

**rasavicāro loke ...**

**phoṭṭhabbavicāro loke ...**

**dhammavicāro loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā  
pahīyamānā pahīyati, ettha nirujjhamānā nirujjhati.**

Considerations regarding thoughts in the world seem nice and pleasant, and it is there that craving is given up and ceases.

**Idaṃ vuccati, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ.**

This is called the noble truth of the cessation of suffering.

#### **4.5.4. Maggasaccaniddesa**

##### **4.5.4. The Path**

**Katamañca, bhikkhave, dukkhanirodhagāminī paṭipadā  
ariyasaccaṃ?**

And what is the noble truth of the practice that leads to the cessation of suffering?

**Ayameva ariyo aṭṭhaṅgiko maggo seyyathidaṃ—**

It is simply this noble eightfold path, that is:

**sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto  
sammāājīvo sammāvāyāmo sammāsati sammāsamādhi.**

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Katamā ca, bhikkhave, sammādiṭṭhi?**

And what is right view?

**Yaṃ kho, bhikkhave, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ.**

Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

**Ayaṃ vuccati, bhikkhave, sammādiṭṭhi. (1)**

This is called right view.

**Katamo ca, bhikkhave, sammāsaṅkappo?**

And what is right thought?

**Nekkhammasaṅkappo abyāpādasāṅkappo avihimsāsaṅkappo.**

Thoughts of renunciation, good will, and harmlessness.

**Ayaṃ vuccati, bhikkhave, sammāsaṅkappo. (2)**

This is called right thought.

**Katamā ca, bhikkhave, sammāvācā?**

And what is right speech?

**Musāvādā veramaṇī pisuṇāya vācāya veramaṇī pharusāya vācāya veramaṇī samphappalāpā veramaṇī.**

The refraining from lying, divisive speech, harsh speech, and talking nonsense.

**Ayaṃ vuccati, bhikkhave, sammāvācā. (3)**

This is called right speech.

**Katamo ca, bhikkhave, sammākammanto?**

And what is right action?

**Pāṇātipātā veramaṇī adinnādānā veramaṇī kāmesumicchācārā veramaṇī.**

Refraining from killing living creatures, stealing, and sexual misconduct.



**Ayaṃ vuccati, bhikkhave, sammākammanto. (4)**

This is called right action.

**Katamo ca, bhikkhave, sammāājīvo?**

And what is right livelihood?

**Idha, bhikkhave, ariyasāvako micchāājīvaṃ pahāya  
sammāājīvena jīvaṃ kappeti.**

It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood.

**Ayaṃ vuccati, bhikkhave, sammāājīvo. (5)**

This is called right livelihood.

**Katamo ca, bhikkhave, sammāvāyāmo?**

And what is right effort?

**Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ  
akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati  
vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;**

It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

**uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya  
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti  
padahati;**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

**anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ  
janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati;**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

**uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya  
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti  
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

**Ayaṃ vuccati, bhikkhave, sammāvāyāmo. (6)**

This is called right effort.

**Katamā ca, bhikkhave, sammāsatī?**

And what is right mindfulness?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ;**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**vedanāsu vedanānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ;**

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of desire and aversion for the world.

**citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ;**

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of desire and aversion for the world.

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

They meditate observing an aspect of principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Ayaṃ vuccati, bhikkhave, sammāsatī. (7)**

This is called right mindfulness.

**Katamo ca, bhikkhave, sammāsamādhi?**

And what is right immersion?

**Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati.**

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati.**

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

**Sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.**

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Ayaṃ vuccati, bhikkhave, sammāsamādhi.**

This is called right immersion.

**Idaṃ vuccati, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ. (8)**

This is called the noble truth of the practice that leads to the cessation of suffering.

**Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabahiddhā vā dhammesu dhammānupassī viharati.**

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

**Samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.**

They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish.

**‘Atthi dhammā’ti vā panassa sati paccupaṭṭhitā hoti yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.**

Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

**Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.**

That’s how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

**Saccapabbaṃ niṭṭhitaṃ.**

**Dhammānupassanā niṭṭhitā.**

**Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattavassāni, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ**

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results:

**diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.**

enlightenment in the present life, or if there's something left over, non-return.

**Tiṭṭhantu, bhikkhave, sattavassāni.**

Let alone seven years,

**Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni ...pe...**

anyone who develops these four kinds of mindfulness meditation in this way for six years ...

**pañca vassāni ...**

five years ...

**cattāri vassāni ...**

four years ...

**tīṇi vassāni ...**

three years ...

**dve vassāni ...**

two years ...

**ekaṃ vassaṃ ...**

one year ...

**tiṭṭhatu, bhikkhave, ekaṃ vassaṃ.**

**Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattamāsāni, tassa dvinnarṃ phalānarṃ aññataraṃ phalaṃ pāṭikaṅkharṃ**

seven months ...

**diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.**

**Tiṭṭhantu, bhikkhave, satta māsāni.**

**Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni ...pe...**

six months ...

**pañca māsāni ...**

five months ...

**cattāri māsāni ...**

four months ...

**tīṇi māsāni ...**

three months ...

**dve māsāni ...**

two months ...

**ekaṃ māsam ...**

one month ...

**aḍḍhamāsaṃ ...**

a fortnight ...

**tiṭṭhatu, bhikkhave, aḍḍhamāso.**

Let alone a fortnight,

**Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya  
sattāhaṃ, tassa dvinnam phalānaṃ aññataram phalaṃ  
pāṭikaṅkham**

anyone who develops these four kinds of mindfulness meditation in  
this way for seven days can expect one of two results:

**diṭṭheva dhamme aññā; sati vā upādisese anāgāmitāti.**

enlightenment in the present life, or if there's something left over,  
non-return.

**Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā  
sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ  
atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyaṃ  
yadidaṃ cattāro satipaṭṭhānāti.**

‘The four kinds of mindfulness meditation are the path to  
convergence. They are in order to purify sentient beings, to get past  
sorrow and crying, to make an end of pain and sadness, to end the  
cycle of suffering, and to realize extinguishment.’

**Iti yaṃ taṃ vuttaṃ, idametam paṭicca vuttan”ti.**

That's what I said, and this is why I said it.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamanā te bhikkhū bhagavato bhāsitam abhinanduntī.**

Satisfied, the mendicants were happy with what the Buddha said.

**Mahāsatipaṭṭhānasuttaṃ niṭṭhitaṃ navamaṃ.**

## 23. Pāyāsisutta

*With Pāyāsi*

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ āyasmā kumārakassapo kosalesu cārikaṃ  
caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamatthehi  
bhikkhusatehi yena setabyā nāma kosalānaṃ nagaraṃ  
tadavasari.**

At one time Venerable Kassapa the Prince was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a Kosalan citadel named Setavyā.

**Tatra sudam āyasmā kumārakassapo setabyāyaṃ viharati  
uttarena setabyaṃ siṃsapāvane.**

He stayed in the grove of Indian Rosewood to the north of Setavyā.

**Tena kho pana samayena pāyāsi rājañño setabyaṃ ajjhāvasati  
sattussadaṃ satṭhakaṭṭhodakaṃ sadhaññaṃ rājabhoggaṃ  
raññaṃ pasenadinā kosaleṇa dinnam rājadāyaṃ brahmadeyyaṃ.**

Now at that time the chieftain Pāyāsi was living in Setavyā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal endowment of the highest quality.

### 1. Pāyāsirājaññavatthu

#### 1. On Pāyāsi

**Tena kho pana samayena pāyāsissa rājaññaṃ evarūpaṃ  
pāpakaṃ diṭṭhigataṃ uppannam hoti:**



Now at that time Pāyāsi had the following harmful misconception:

**“itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko”ti.**

“There’s no afterlife. No beings are reborn spontaneously. There’s no fruit or result of good and bad deeds.”

**Assosum kho setabyakā brāhmaṇagahapatikā:**

The brahmins and householders of Setavyā heard,

**“samaṇo khalu bho kumārakassapo samaṇassa gotamassa  
sāvako kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena  
saddhiṃ pañcamattehi bhikkhusatehi setabyaṃ anuppatto  
setabyāyaṃ viharati uttarena setabyaṃ siṃsapāvane.**

“It seems the ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā.

**Taṃ kho pana bhavantaṃ kumārakassapaṃ evaṃ kalyāṇo  
kittisaddo abbhuggato:**

He has this good reputation:

**‘paṇḍito byatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno  
vuddho ceva arahā ca.**

‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

**Sādhu kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī””ti.**

It’s good to see such perfected ones.”

**Atha kho setabyakā brāhmaṇagahapatikā setabyāya  
nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā gacchanti  
yena siṃsapāvanaṃ.**

Then, having departed Setavyā, they formed into companies and headed north to the grove.

**Tena kho pana samayena pāyāsi rājañño uparipāsāde  
divāseyyaṃ upagato hoti.**

Now at that time the chieftain Pāyāsi had retired to the upper floor of his stilt longhouse for his midday nap.

**Addasā kho pāyāsi rājañño setabyake brāhmaṇagahapatike  
setabyāya nikkhamitvā saṅghasaṅghī gaṇībhūte uttarenamukhe  
gacchante yena siṃsapāvanam,**

He saw the brahmins and householders heading north towards the grove,

**disvā khattam āmantesi:**

and addressed his steward,

**“kiṃ nu kho, bho khatte, setabyakā brāhmaṇagahapatikā  
setabyāya nikkhamitvā saṅghasaṅghī gaṇībhūtā uttarenamukhā  
gacchanti yena siṃsapāvanan”ti?**

“My steward, why are the brahmins and householders heading north towards the grove?”

**“Atthi kho, bho, samaṇo kumārakassapo, samaṇassa  
gotamassa sāvako kosalesu cārikam caramāno mahatā  
bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi  
setabyam anuppatto setabyāyam viharati uttarena setabyam  
siṃsapāvane.**

“The ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā.

**Tam kho pana bhavantam kumārakassapam evam kalyāṇo  
kittisaddo abbhuggato:**

He has this good reputation:

**‘paṇḍito byatto medhāvī bahussuto cittakathī kalyāṇapaṭibhāno  
vuddho ceva arahā cā’ti.**

‘He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.’

**Tamete bhavantam kumārakassapam dassanāya  
upasaṅkamantī”ti.**

They’re going to see that Kassapa the Prince.”

**“Tena hi, bho khatte, yena setabyakā brāhmaṇagahapatikā  
tenupasaṅkama; upasaṅkamtivā setabyake  
brāhmaṇagahapatike evaṃ vadehi:**

“Well then, go to the brahmins and householders and say to them:

**‘pāyāsi, bho, rājañño evamāha—**

‘Sirs, the chieftain Pāyāsi asks

**āgamentu kira bhavanto, pāyāsipi rājañño samaṇaṃ  
kumārakassapaṃ dassanāya upasaṅkamissatī’ti.**

you to wait, as he will also go to see the ascetic Kassapa the Prince.’

**Purā samaṇo kumārakassapo setabyake brāhmaṇagahapatike  
bāle abyatte saññāpeti:**

Before Kassapa the Prince convinces those foolish and incompetent  
brahmins and householders that

**‘itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko’ti.**

there is an afterlife, there are beings reborn spontaneously, and  
there is a fruit or result of good and bad deeds—

**Natthi hi, bho khatte, paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko’ti.**

for none of these things are true!”

**“Evaṃ, bho”ti kho so khattā pāyāsissa rājaññassa paṭissutvā  
yena setabyakā brāhmaṇagahapatikā tenupasaṅkami;  
upasaṅkamtivā setabyake brāhmaṇagahapatike etadavoca:**

“Yes, sir,” replied the steward, and did as he was asked.

**“pāyāsi, bho, rājañño evamāha, āgamentu kira bhavanto,  
pāyāsipi rājañño samaṇaṃ kumārakassapaṃ dassanāya  
upasaṅkamissatī’ti.**

**Atha kho pāyāsi rājañño setabyakehi brāhmaṇagahapatikehi  
parivuto yena siṃsapāvanaṃ yenāyasmā kumārakassapo  
tenupasaṅkami; upasaṅkamtivā āyasmatā kumārakassapena**

**saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ  
vītisāretvā ekamantaṃ nisīdi.**

Then Pāyāsi escorted by the brahmins and householders, went up to Kassapa the Prince, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side.

**Setabyakāpi kho brāhmaṇagahapatikā appekacce āyasmantaṃ  
kumārakassapaṃ abhivādetvā ekamantaṃ nisīdiṃsu;**

Before sitting down to one side, some of the brahmins and householders of Setavyā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward Kassapa the Prince, some announced their name and clan, while some kept silent.

**appekacce āyasmatā kumārakassapena saddhiṃ sammodiṃsu;  
sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ  
nisīdiṃsu.**

**Appekacce yenāyasmā kumārakassapo tenañjalīṃ paṇāmetvā  
ekamantaṃ nisīdiṃsu.**

**Appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu.**

**Appekacce tuṇhībhūtā ekamantaṃ nisīdiṃsu.**

## **2. Natthikavāda**

### *2. Nihilism*

**Ekamantaṃ nisinno kho pāyāsi rājañño āyasmantaṃ  
kumārakassapaṃ etadavoca:**

Seated to one side, the chieftain Pāyāsi said to Venerable Kassapa the Prince,

**“ahañhi, bho kassapa, evaṃvādī evaṃdiṭṭhī:**

“Master Kassapa, this is my doctrine and view:

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

‘There’s no afterlife. No beings are reborn spontaneously. There’s no fruit or result of good and bad deeds.’”

**“Nāhaṃ, rājañña, evaṃvādiṃ evaṃdiṭṭhiṃ addasaṃ vā assosiṃ  
vā.**

“Well, chieftain, I’ve never seen or heard of anyone holding such a doctrine or view.

**Kathañhi nāma evaṃ vadeyya:**

For how on earth can anyone say such a thing?

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti?**

## **2.1. Candimasūriyaupamā**

### *2.1. The Simile of the Moon and Sun*

**Tena hi, rājañña, taññevettha paṭipucchissāmi, yathā te  
khameyya, tathā naṃ byākareyyāsi.**

Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

**Taṃ kiṃ maññasi, rājañña,**

What do you think, chieftain?

**ime candimasūriyā imasmiṃ vā loke parasmīṃ vā, devā vā te  
manussā vā””ti?**

Are the moon and sun in this world or the other world? Are they gods or humans?”

**“Ime, bho kassapa, candimasūriyā parasmīṃ loke, na imasmiṃ;  
devā te na manussā””ti.**

“They are in the other world, Master Kassapa, and they are gods, not humans.”

**“Imināpi kho te, rājañña, pariyāyena evaṃ hotu—**

**“By this method it ought to be proven that**

**itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko”ti.**

there is an afterlife, there are beings reborn spontaneously, and  
there is a fruit or result of good and bad deeds.”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho evaṃ me ettha  
hoti:**

**“Even though Master Kassapa says this, still I think that**

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

there’s no afterlife, no beings are reborn spontaneously, and there’s  
no fruit or result of good and bad deeds.”

**“Atthi pana, rājañña, pariyāyo, yena te pariyāyena evaṃ hoti:**

**“Is there a method by which you can prove what you say?”**

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko’”ti?**

**“Atthi, bho kassapa, pariyāyo, yena me pariyāyena evaṃ hoti:**

**“There is, Master Kassapa.”**

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

**“Yathā kathaṃ viya, rājañña”ti?**

**“How, exactly, chieftain?”**

**“Idha me, bho kassapa, mittāmaccā ñātisālohitā paṇātipātī  
adinnādāyī kāmesumicchācārī musāvādī pisuṇavācā  
pharusavācā samphappalāpī abhijjhālū byāpannacittā  
micchādītthī.**

“Well, I have friends and colleagues, relatives and kin who kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view.

**Te aparena samayena ābādhikā honti dukkhitā bāḥagilānā.**

Some time later they become sick, suffering, gravely ill.

**Yadāhaṃ jānāmi:**

When I know that

**‘na dānime imamhā ābādhā vuṭṭhahissantī’ti tyāhaṃ**

**upasaṅkamtivā evaṃ vadāmi:**

they will not recover from their illness, I go to them and say,

**‘santi kho, bho, eke samaṇabrāhmaṇā evaṃvādinō**

**evaṃdiṭṭhino:**

‘Sirs, there are some ascetics and brahmins who have this doctrine and view:

**“ye te paṇātipātī adinnādāyī kāmesumicchācārī musāvādī**

**pisuṇavācā pharusavācā samphappalāpī abhijjhālū**

**byāpannacittā micchādiṭṭhī, te kāyassa bhedaṃ paraṃ maraṇā**

**apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapajjantī”ti.**

“Those who kill living creatures, steal, and commit sexual misconduct; use speech that’s false, divisive, harsh, or nonsensical; and are covetous, malicious, and have wrong view—when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

**Bhavanto kho paṇātipātī adinnādāyī kāmesumicchācārī**

**musāvādī pisuṇavācā pharusavācā samphappalāpī abhijjhālū**

**byāpannacittā micchādiṭṭhī.**

You do all these things.

**Sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ,**

**bhavanto kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatīṃ**

**vinipātaṃ nirayaṃ upapajjissanti.**

If what those ascetics and brahmins say is true, when your body breaks up, after death, you’ll be reborn in a place of loss, a bad

place, the underworld, hell.

**Sace, bho, kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ  
vinipātaṃ nirayaṃ upapajjeyyātha, yena me āgantvā  
āroceyyātha:**

If that happens, sirs, come and tell me that

**“itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭṭhānaṃ kammānaṃ phalaṃ vipāko”ti.**

there is an afterlife, there are beings reborn spontaneously, and  
there is a fruit or result of good and bad deeds.

**Bhavanto kho pana me saddhāyikā paccayikā, yaṃ bhavantehi  
diṭṭhaṃ, yathā sāmaṃ diṭṭhaṃ evametaṃ bhavissatī’ti.**

I trust you and believe you. Anything you see will be just as if I’ve  
seen it for myself.’

**Te me ‘sādhū’ti paṭissutvā neva āgantvā ārocenti, na pana  
dūtaṃ paḥiṇanti.**

They agree to this. But they don’t come back to tell me, nor do they  
send a messenger.

**Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ  
hoti:**

This is the method by which I prove that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭṭhānaṃ kammānaṃ phalaṃ vipāko’”ti.**

there’s no afterlife, no beings are reborn spontaneously, and there’s  
no fruit or result of good and bad deeds.”

## **2.2. Coraupamā**

### **2.2. The Simile of the Bandit**

**“Tena hi, rājañña, taññevettha paṭipucchissāmi. Yathā te  
khomeyya tathā naṃ byākareyyāsi.**

“Well then, chieftain, I’ll ask you about this in return, and you can  
answer as you like.



**Taṃ kiṃ maññaṣi, rājāñña,**  
What do you think, chieftain?

**idha te purisā coraṃ āgucāriṃ gahetvā dasseyyuṃ:**  
Suppose they were to arrest a bandit, a criminal and present him to you, saying,

**‘ayaṃ te, bhante, coro āgucārī;**  
‘Sir, this is a bandit, a criminal.

**imassa yaṃ icchasi, taṃ daṇḍaṃ paṇehī’ti.**  
Punish him as you will.’

**Te tvaṃ evaṃ vadeyyāsi:**  
Then you’d say to them,

**‘tena hi, bho, imaṃ purisaṃ daḷhāya rajjuyā pacchābāhaṃ  
gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā  
kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena  
siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhamitvā  
dakkhiṇato nagarassa āghātane sīsaṃ chindathā’ti.**

‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, at the place of execution to the south of the city, chop off his head.’

**Te ‘sādhū’ti paṭissutvā taṃ purisaṃ daḷhāya rajjuyā  
pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ  
karitvā kharassarena paṇavena rathikāya rathikaṃ  
siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena  
nikkhamitvā dakkhiṇato nagarassa āghātane nisīdāpeyyuṃ.**

Saying, ‘Good,’ they’d do as they were told, sitting him down at the place of execution.

**Labheyya nu kho so coro coraghātesu:**

Could that bandit get the executioners to wait, saying,

**‘āgamentu tāva bhavanto coraghātā, amukasmim me gāme vā  
nigame vā mittāmaccā ñātisālohitā, yāvāhaṃ tesaṃ uddisitvā**

**āgacchāmī’ti, udāhu vippalapantasseva coraghātā sīsaṃ  
chindeyyun”ti?**

‘Please, good executioners! I have friends and colleagues, relatives and kin in such and such village or town. Wait until I’ve visited them, then I’ll come back’? Or would they just chop off his head as he prattled on?”

**“Na hi so, bho kassapa, coro labheyya coraghātesu:**

**‘āgamentu tāva bhavanto coraghātā amukasmim me gāme vā  
nigame vā mittāmaccā ñātisālohitā, yāvāhaṃ tesaṃ uddisitvā  
āgacchāmī’ti.**

**Atha kho naṃ vippalapantasseva coraghātā sīsaṃ  
chindeyyun”ti.**

“They’d just chop off his head.”

**“So hi nāma, rājañña, coro manusso manussabhūtesu  
coraghātesu na labhissati:**

“So even a human bandit couldn’t get his human executioners to stay his execution.

**‘āgamentu tāva bhavanto coraghātā, amukasmim me gāme vā  
nigame vā mittāmaccā ñātisālohitā, yāvāhaṃ tesaṃ uddisitvā  
āgacchāmī’ti.**

**Kim pana te mittāmaccā ñātisālohitā pāṇātipātī adinnādāyī  
kāmesumicchācārī musāvādī pisuṇavācā pharusavācā  
samphappalāpī abhijjhālū byāpannacittā micchādiṭṭhī, te  
kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ  
nirayaṃ upapannā labhissantī nirayapālesu:**

What then of your friends and colleagues, relatives and kin who are reborn in a lower realm after doing bad things? Could they get the wardens of hell to wait, saying,

**‘āgamentu tāva bhavanto nirayapālā, yāva mayaṃ pāyāsissa  
rājaññassa gantvā ārocema:**

‘Please, good wardens of hell! Wait until I’ve gone to the chieftain Pāyāsi to tell him that

**“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko””ti?**

there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds’?

**Imināpi kho te, rājāñña, pariyāyena evaṃ hotu:**

By this method, too, it ought to be proven that

**“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko””ti.**

there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho evaṃ me ettha hoti:**

“Even though Master Kassapa says this, still I think that

**“itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko””ti.**

there’s no afterlife.”

**“Atthi pana, rājāñña, pariyāyo yena te pariyāyena evaṃ hoti:**

“Is there a method by which you can prove what you say?”

**“itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko””ti?**

**“Atthi, bho kassapa, pariyāyo, yena me pariyāyena evaṃ hoti:**

“There is, Master Kassapa.”

**“itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko””ti.**

**“Yathā kathaṃ viya, rājāñña””ti?**

“How, exactly, chieftain?”

**“Idha me, bho kassapa, mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī.**

“Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that’s false, divisive, harsh, or nonsensical. And they’re content, kind-hearted, with right view.

**Te aparena samayena ābādhikā honti dukkhitā bāḷhagilānā.**  
Some time later they become sick, suffering, gravely ill.

**Yadāhaṃ jānāmi:**

When I know that

**‘na dānime imamhā ābādhā vuṭṭhahissantī’ti tyāhaṃ upasaṅkamtivā evaṃ vadāmi:**

they will not recover from their illness, I go to them and say,

**‘santi kho, bho, eke samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

‘Sirs, there are some ascetics and brahmins who have this doctrine and view:

**“ye te pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī te kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajjantī”ti.**

“Those who refrain from killing living creatures, stealing, and committing sexual misconduct; who refrain from speech that’s false, divisive, harsh, or nonsensical; and are content, kind-hearted, with right view—when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

**Bhavanto kho pāṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā pisuṇāya**

**vācāya paṭiviratā pharusāya vācāya paṭiviratā samphappalāpā  
paṭiviratā anabhijjhālū abyāpannacittā sammādiṭṭhī.**

You do all these things.

**Sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ,  
bhavanto kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ  
upapajjissanti.**

If what those ascetics and brahmins say is true, when your body  
breaks up, after death, you'll be reborn in a good place, a heavenly  
realm.

**Sace, bho, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ  
lokaṃ upapajjeyyātha, yena me āgantvā āroceyyātha:**

If that happens, sirs, come and tell me that

**“itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko”ti.**

there is an afterlife.

**Bhavanto kho pana me saddhāyikā paccayikā, yaṃ bhavantehi  
diṭṭhaṃ, yathā sāmaṃ diṭṭhaṃ evametaṃ bhavissatī'ti.**

I trust you and believe you. Anything you see will be just as if I've  
seen it for myself.'

**Te me 'sādhū'ti paṭissutvā neva āgantvā ārocenti, na pana  
dūtaṃ paṇṇanti.**

They agree to this. But they don't come back to tell me, nor do they  
send a messenger.

**Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ  
hoti:**

This is the method by which I prove that

**“itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko”ti.**

there's no afterlife.”

## **2.3. Gūthakūpapurisaupamā**

### *2.3. The Simile of the Sewer*

**“Tena hi, rājañña, upamaṃ te karissāmi.**

“Well then, chieftain, I shall give you a simile.

**Upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.**

For by means of a simile some sensible people understand the meaning of what is said.

**Seyyathāpi, rājañña, puriso gūthakūpe sasīsakaṃ nimuggo  
assa.**

Suppose there were a man sunk over his head in a sewer.

**Atha tvaṃ purise āṇāpeyyāsi:**

Then you were to order someone

**‘tena hi, bho, taṃ purisaṃ tamhā gūthakūpā uddharathā’ti.**

to pull him out of the sewer,

**Te ‘sādhū’ti paṭissutvā taṃ purisaṃ tamhā gūthakūpā  
uddhareyyuṃ.**

and they’d agree to do so.

**Te tvaṃ evaṃ vadeyyāsi:**

Then you’d tell them to

**‘tena hi, bho, tassa purisassa kāyā veḷupesikāhi gūthaṃ  
sunimmajjitaṃ nimmajjathā’ti.**

carefully scrape the dung off that man’s body with bamboo scrapers,

**Te ‘sādhū’ti paṭissutvā tassa purisassa kāyā veḷupesikāhi  
gūthaṃ sunimmajjitaṃ nimmajjeyyuṃ.**

and they’d agree to do so.

**Te tvaṃ evaṃ vadeyyāsi:**

Then you’d tell them to

**‘tena hi, bho, tassa purisassa kāyaṃ paṇḍumattikāya  
tikkhattuṃ subbaṭṭitaṃ ubbaṭṭethā’ti.**

carefully scrub that man’s body down with pale clay three times,

**Te tassa purisassa kāyaṃ paṇḍumattikāya tikkhattuṃ  
subbaṭṭitaṃ ubbaṭṭeyyuṃ.**

and they’d do so.

**Te tvaṃ evaṃ vadeyyāsi:**

Then you'd tell them to

**‘tena hi, bho, taṃ purisaṃ telena abbhañjitvā sukhumena  
cuṇṇena tikkhattuṃ suppadhotāṃ karothā’ti.**

smear that man's body with oil, and carefully wash him down with  
fine paste three times,

**Te taṃ purisaṃ telena abbhañjitvā sukhumena cuṇṇena  
tikkhattuṃ suppadhotāṃ kareyyuṃ.**

and they'd do so.

**Te tvaṃ evaṃ vadeyyāsi:**

Then you'd tell them to

**‘tena hi, bho, tassa purisassa kesamassuṃ kappethā’ti.**

dress that man's hair and beard,

**Te tassa purisassa kesamassuṃ kappeyyuṃ.**

and they'd do so.

**Te tvaṃ evaṃ vadeyyāsi:**

Then you'd tell them to

**‘tena hi, bho, tassa purisassa mahagghañca mālaṃ  
mahagghañca vilepanaṃ mahagghāni ca vatthāni upaharathā’ti.**

provide that man with costly garlands, makeup, and clothes,

**Te tassa purisassa mahagghañca mālaṃ mahagghañca  
vilepanaṃ mahagghāni ca vatthāni upahareyyuṃ.**

and they'd do so.

**Te tvaṃ evaṃ vadeyyāsi:**

Then you'd tell them to

**‘tena hi, bho, taṃ purisaṃ pāsādaṃ āropetvā pañcakāmaguṇāni  
upaṭṭhāpethā’ti.**

bring that man up to the stilt longhouse and set him up with the five  
kinds of sensual stimulation,

**Te taṃ purisaṃ pāsādaṃ āropetvā pañcakāmaguṇāni  
upaṭṭhāpeyyuṃ.**

and they'd do so.

**Taṃ kiṃ maññasi, rājāñña,**  
What do you think, chieftain?

**api nu tassa purisassa sunhātassa suvilittassa  
sukappitakesamassussa āmukkamālābharaṇassa  
odātavattavasanassa uparipāsādavaragatassa pañcahi  
kāmaguṇehi samappitassa samaṅgībhūtassa  
paricārayamānassa punadeva tasmim gūthakūpe  
nimujjitukāmatā assā”ti?**

Now that man is nicely bathed and anointed, with hair and beard dressed, bedecked with garlands and bracelets, dressed in white, supplied and provided with the five kinds of sensual stimulation upstairs in the stilt longhouse. Would he want to dive back into that sewer again?"

**“No hidam, bho kassapa”.**

“No, Master Kassapa.

## “Tam̐ kissa hetu”?

## Why is that?

**“Asuci, bho kassapa, gūthakūpo asuci ceva asucisañkhāto ca duggandho ca duggandhasañkhāto ca jeguccho ca jegucchasañkhāto ca patikūlo ca patikūlasañkhāto cā”ti.**

Because that sewer is filthy, stinking, disgusting, and repulsive, and it's regarded as such."

**“Evameva kho, rājañña, manussā devānaṃ asucī ceva  
asucisaṅkhātā ca, duggandhā ca duggandhasaṅkhātā ca,  
jegucchā ca jegucchasaṅkhātā ca, paṭikūlā ca paṭikūlasaṅkhātā  
ca.**

“In the same way, chieftain, to the gods, human beings are filthy, stinking, disgusting, and repulsive, and are regarded as such.

**Yojanasataṃ kho, rājāñña, manussagandho deve ubbādhati.**



The smell of humans reaches the gods even a hundred leagues away.

**Kim pana te mittāmaccā ñātisālohitā pāṇātipātā paṭiviratā  
adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā  
paṭiviratā pisuṇāya vācāya paṭiviratā pharusāya vācāya  
paṭiviratā samphappalāpā paṭiviratā anabhijjhālū  
abyāpannacittā sammādiṭṭhī, kāyassa bhedaṃ paraṃ maraṇā  
sugatiṃ saggaṃ lokaṃ upapannā te āgantvā ārocessanti:**

What then of your friends and colleagues, relatives and kin who are reborn in a higher realm after doing good things? Will they come back to tell you that

**‘itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’ti?**  
there is an afterlife?

**Imināpi kho te, rājāñña, pariyāyena evaṃ hotu:**  
By this method, too, it ought to be proven that

**‘itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there is an afterlife.”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho evaṃ me ettha  
hoti:**

“Even though Master Kassapa says this, still I think that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there’s no afterlife.”

**“Atthi pana, rājāñña, pariyāyo ...pe...**

“Can you prove it?”

**“atthi, bho kassapa, pariyāyo ...pe...**

“I can.”

**yathā katham viya, rājāññāti?**

“How, exactly, chieftain?”

**“Idha me, bho kassapa, mittāmaccā ñātisālohitā pāṇātipātā  
paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā  
musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā,**

“Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures and so on.

**te aparena samayena ābādhikā honti dukkhitā bālhaḡilānā.**

Some time later they become sick, suffering, gravely ill.

**Yadāhaṃ jānāmi:**

When I know that

**‘na dānime imamhā ābādhā vuṭṭhahissantī’ti tyāhaṃ  
upasaṅkamtivā evaṃ vadāmi:**

they will not recover from their illness, I go to them and say,

**‘santi kho, bho, eke samaṇabrāhmaṇā evaṃvādinō  
evaṃdiṭṭhino:**

‘Sirs, there are some ascetics and brahmins who have this doctrine and view:

**“ye te pāṇātipātā paṭiviratā adinnādānā paṭiviratā  
kāmesumicchācārā paṭiviratā musāvādā paṭiviratā  
surāmerayamajjapamādaṭṭhānā paṭiviratā, te kāyassa bheda  
paraṃ maraṇā sugatiṃ saggāṃ lokāṃ upapajjanti devānaṃ  
tāvatiṃsānaṃ sahaḡyatan”ti.**

“Those who refrain from killing living creatures and so on are reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three.”

**Bhavanto kho pāṇātipātā paṭiviratā adinnādānā paṭiviratā  
kāmesumicchācārā paṭiviratā musāvādā paṭiviratā  
surāmerayamajjapamādaṭṭhānā paṭiviratā.**

You do all these things.

**Sace tesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ vacanaṃ,  
bhavanto kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ  
upapajjissanti, devānaṃ tāvatiṃsānaṃ saḥabyataṃ.**

If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in the company of the gods of the Thirty-Three.

**Sace, bho, kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ  
lokaṃ upapajjeyyātha devānaṃ tāvatiṃsānaṃ saḥabyataṃ,  
yena me āgantvā āroceyyātha:**

If that happens, sirs, come and tell me that

**“itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko”ti.**

there is an afterlife.

**Bhavanto kho pana me saddhāyikā paccayikā, yaṃ bhavantehi  
diṭṭhaṃ, yathā sāmaṃ diṭṭhaṃ evametaṃ bhavissatī'ti.**

I trust you and believe you. Anything you see will be just as if I've seen it for myself.'

**Te me 'sādhū'ti paṭissutvā neva āgantvā ārocenti, na pana  
dūtaṃ paḥiṇanti.**

They agree to this. But they don't come back to tell me, nor do they send a messenger.

**Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ  
hoti:**

This is how I prove that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

there's no afterlife.”

## **2.4. Tāvatiṃsadevaupamā**

### **2.4. The Simile of the Gods of the Thirty-Three**

**“Tena hi, rājañña, taññevettha paṭipucchissāmi; yathā te khameyya, tathā naṃ byākareyyāsi.**

“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

**Yaṃ kho pana, rājañña, mānussakaṃ vassasataṃ, devānaṃ tāvatiṃsānaṃ eso eko rattindivo, tāya rattiyā tiṃsarattiyo māso, tena māsenā dvādasamāsiyo saṃvaccharo, tena saṃvaccharena dibbaṃ vassasahassaṃ devānaṃ tāvatiṃsānaṃ āyuppamaṇaṃ.**

A hundred human years are equivalent to one day and night for the gods of the Thirty-Three. Thirty such days make a month, and twelve months make a year. The gods of the Thirty Three have a lifespan of a thousand such years.

**Ye te mittāmaccā ñātisālohitā paṇātipātā paṭiviratā adinnādānā paṭiviratā kāmesumicchācārā paṭiviratā musāvādā paṭiviratā surāmerayamajjapamādaṭṭhānā paṭiviratā, te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggāṃ lokaṃ upapannā devānaṃ tāvatiṃsānaṃ saḥabyataṃ.**

Now, as to your friends who are reborn in the company of the gods of the Thirty-Three after doing good things.

**Sace pana tesaṃ evaṃ bhavissati:**

If they think,

**‘yāva mayaṃ dve vā tīṇi vā rattindivā dibbehi pañcahi kāmaguṇehi samappitā samaṅgībhūtā paricārema, atha mayaṃ pāyāsissa rājaññassa gantvā āroceyyāma:**

‘First I’ll amuse myself for two or three days, supplied and provided with the five kinds of heavenly sensual stimulation. Then I’ll go back to Pāyāsi and tell him that

**“itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko”ti.**

there is an afterlife.’

**Api nu te āgantvā āroceyyuṃ—**

Would they come back to tell you that

**itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko”’ti?**  
there is an afterlife?”

**“No hidaṃ, bho kassapa.**

“No, Master Kassapa.

**Api hi mayaṃ, bho kassapa, ciraṃ kālaṅkatāpi bhaveyyāma.**

For I would be long dead by then.

**Ko panetaṃ bhoto kassapassa āroceti:**

But Master Kassapa, who has told you

**‘atthi devā tāvatimsā’ti vā ‘evaṃdīghāyukā devā tāvatimsā’ti vā.**

that the gods of the Thirty-Three exist, or that they have such a long  
life span?

**Na mayaṃ bhoto kassapassa saddahāma:**

I don’t believe you.”

**‘atthi devā tāvatimsā’ti vā ‘evaṃdīghāyukā devā tāvatimsā’ti  
vā”’ti.**

## **2.5. Jaccandhaupamā**

### *2.5. Blind From Birth*

**“Seyyathāpi, rājañña, jaccandho puriso na passeyya kaṇha—  
sukkāni rūpāni, na passeyya nīlakāni rūpāni, na passeyya  
pītakāni rūpāni, na passeyya lohitaṇṇakāni rūpāni, na passeyya  
mañjiṭṭhakāni rūpāni, na passeyya samavisamaṇṇa, na passeyya  
tārakāni rūpāni, na passeyya candimasūriye.**

“Chieftain, suppose there was a person blind from birth. They  
couldn’t see sights that are dark or bright, or blue, yellow, red, or  
magenta. They couldn’t see even and uneven ground, or the stars,  
or the moon and sun.

**So evaṃ vadeyya:**

They’d say,

**‘natthi kaṇhasukkāni rūpāni, natthi kaṇhasukkānaṃ rūpānaṃ dassāvī.**

‘There’s no such thing as dark and bright sights, and no-one who sees them.

**Natthi nīlakāni rūpāni, natthi nīlakānaṃ rūpānaṃ dassāvī.**

There’s no such thing as blue,

**Natthi pītakāni rūpāni, natthi pītakānaṃ rūpānaṃ dassāvī.**

yellow,

**Natthi lohitaṇṇakāni rūpāni, natthi lohitaṇṇakānaṃ rūpānaṃ dassāvī.**

red,

**Natthi mañjiṭṭhakāni rūpāni, natthi mañjiṭṭhakānaṃ rūpānaṃ dassāvī.**

magenta,

**Natthi samavisamaṃ, natthi samavisamassa dassāvī.**

even and uneven ground,

**Natthi tāraṇṇakāni rūpāni, natthi tāraṇṇakānaṃ rūpānaṃ dassāvī.**

stars,

**Natthi candimasūriyā, natthi candimasūriyānaṃ dassāvī.**

moon and sun, and no-one who sees these things.

**Ahametaṃ na jānāmi, ahametaṃ na passāmi, tasmā taṃ natthī’ti.**

I don’t know it or see it, therefore it doesn’t exist.’

**Sammā nu kho so, rājañña, vadamāno vadeyyā”ti?**

Would they be speaking rightly?”

**“No hidaṃ, bho kassapa.**

“No, Master Kassapa.

**Atthi kaṇhasukkāni rūpāni, atthi kaṇhasukkānaṃ rūpānaṃ dassāvī.**

There are such things as dark and bright sights, and one who sees them.

**Atthi nīlakāni rūpāni, atthi nīlakānaṃ rūpānaṃ dassāvī ...pe...**  
And those other things are real, too, as is the one who sees them.

**atthi samavisamaṃ, atthi samavisamassa dassāvī.**

**Atthi tārakāni rūpāni, atthi tārakānaṃ rūpānaṃ dassāvī.**

**Atthi candimasūriyā, atthi candimasūriyānaṃ dassāvī.**

So it's not right to say this:

**‘Ahametaṃ na jānāmi, ahametaṃ na passāmi, tasmā taṃ natthī’ti.**

‘I don’t know it or see it, therefore it doesn’t exist.’”

**Na hi so, bho kassapa, sammā vadamāno vadeyyā”ti.**

**“Evameva kho tvaṃ, rājañña, jaccandhūpamo maññe paṭibhāsi yaṃ maṃ tvaṃ evaṃ vadesi.**

“In the same way, chieftain, when you tell me you don’t believe me you seem like the blind man in the simile.

**Ko panetaṃ bhoto kassapassa āroceti:**

**‘atthi devā tāvatimsā’ti vā, ‘evaṃdīghāyukā devā tāvatimsā’ti vā?**

**Na mayaṃ bhoto kassapassa saddahāma:**

**‘atthi devā tāvatimsā’ti vā ‘evaṃdīghāyukā devā tāvatimsā’ti vā”ti.**

**“Na kho, rājañña, evaṃ paro loko daṭṭhabbo, yathā tvaṃ maññasi iminā maṃsacakkhunā.**

You can’t see the other world the way you think, with the eye of the flesh.

**Ye kho te, rājañña, samaṇabrāhmaṇā araññavanapatthāni pantāni senāsanāni paṭisevanti, te tattha appamattā ātāpino pahitattā viharantā dibbacakkhuṃ visodhenti.**

There are ascetics and brahmins who live in the wilderness, frequenting remote lodgings in the wilderness and the forest.

Meditating diligent, keen, and resolute, they purify the divine eye, the power of clairvoyance.

**Te dibbena cakkhunā visuddhena atikkantamānusakena  
imañceva lokam passanti parañca satte ca opapātike.**

With clairvoyance that is purified and superhuman, they see this world and the other world, and sentient beings who are spontaneously reborn.

**Evañca kho, rājāñña, paro loko daṭṭhabbo;**

That's how to see the other world,

**na tveva yathā tvaṃ maññasi iminā maṃsacakkhunā.**

not how you think, with the eye of the flesh.

**Imināpi kho te, rājāñña, pariyāyena evaṃ hotu:**

By this method, too, it ought to be proven that

**‘itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭṭānam kammānam phalam vipāko’”ti.**

there is an afterlife.”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho evaṃ me ettha  
hoti:**

“Even though Master Kassapa says this, still I think that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭṭānam kammānam phalam vipāko’”ti.**

there's no afterlife.”

**“Atthi pana, rājāñña, pariyāyo ...pe...**

“Can you prove it?”

**atthi, bho kassapa, pariyāyo ...pe...**

“I can.”

**yathā katham viya, rājāñña”ti?**

“How, exactly, chieftain?”



**“Idhāhaṃ, bho kassapa, passāmi samaṇabrāhmaṇe sīlavante  
kalyāṇadhamme jīvitukāme amaritukāme sukhakāme  
dukkhapaṭikūle.**

“Well, I see ascetics and brahmins who are ethical, of good character, who want to live and don’t want to die, who want to be happy and recoil from pain.

**Tassa mayhaṃ, bho kassapa, evaṃ hoti—**  
I think to myself,

**sace kho ime bhonto samaṇabrāhmaṇā sīlavanto  
kalyāṇadhammā evaṃ jāneyyumaṃ:**

‘If those ascetics and brahmins knew that

**‘ito no matānaṃ seyyo bhavissatī’ti.**

things were going to be better for them after death,

**Idānime bhonto samaṇabrāhmaṇā sīlavanto kalyāṇadhammā  
visaṃ vā khādeyyumaṃ, satthaṃ vā āhareyyumaṃ, ubbandhitvā vā  
kālaṃ kareyyumaṃ, papāte vā papateyyumaṃ.**

they’d drink poison, slit their wrists, hang themselves, or throw themselves off a cliff.

**Yasmā ca kho ime bhonto samaṇabrāhmaṇā sīlavanto  
kalyāṇadhammā na evaṃ jānanti:**

They mustn’t know that

**‘ito no matānaṃ seyyo bhavissatī’ti, tasmā ime bhonto  
samaṇabrāhmaṇā sīlavanto kalyāṇadhammā jīvitukāmā  
amaritukāmā sukhakāmā dukkhapaṭikūlā attānaṃ na mārenti.**

things are going to be better for them after death. That’s why they are ethical, of good character, wanting to live and not wanting to die, wanting to be happy and recoiling from pain.’

**Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ  
hoti:**

This is the method by which I prove that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

there's no afterlife.”

## **2.6. Gabbhinīupamā**

### *2.6. The Simile of the Pregnant Woman*

**“Tena hi, rājañña, upamaṃ te karissāmi.**

“Well then, chieftain, I shall give you a simile.

**Upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.**

For by means of a simile some sensible people understand the meaning of what is said.

**Bhūtapubbaṃ, rājañña, aññatarassa brāhmaṇassa dve  
pajāpatiyo ahesuṃ.**

Once upon a time, a certain brahmin had two wives.

**Ekissā putto ahosi dasavassuddesiko vā dvādasavassuddesiko  
vā, ekā gabbhinī upavijañña.**

One had a son ten or twelve years of age, while the other was pregnant and nearing her time.

**Atha kho so brāhmaṇo kālamakāsi.**

Then the brahmin passed away.

**Atha kho so māṇavako mātusapattiṃ etadavoca:**

So the youth said to his mother’s co-wife,

**‘yamidaṃ, bhoti, dhanam vā dhaññaṃ vā rajataṃ vā jātarūpaṃ  
vā, sabbaṃ taṃ mayhaṃ;**

‘Madam, all the wealth, grain, silver, and gold is mine,

**natthi tuyhettha kiñci.**

and you get nothing.

**Pitu me, bhoti, dāyajjaṃ niyyādehī’ti.**

Transfer to me my father’s inheritance.’

**Evam vutte, sā brāhmaṇī taṃ māṇavakaṃ etadavoca:**

But the brahmin lady said,

**‘āgamehi tāva, tāta, yāva vijāyāmi.**

‘Wait, my dear, until I give birth.

**Sace kumārako bhavissati, tassapi ekadeso bhavissati;**

If it’s a boy, one portion shall be his.

**sace kumārikā bhavissati, sāpi te opabhoggā bhavissatī’ti.**

If it’s a girl, she will be your reward.’

**Dutiyampi kho so māṇavako mātusapattiṃ etadavoca:**

But for a second time,

**‘yamidaṃ, bhoti, dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ  
vā, sabbaṃ taṃ mayhaṃ;**

**natthi tuyhettha kiñci.**

**Pitu me, bhoti, dāyajjaṃ niyyādehī’ti.**

**Dutiyampi kho sā brāhmaṇī taṃ māṇavakaṃ etadavoca:**

**‘āgamehi tāva, tāta, yāva vijāyāmi.**

**Sace kumārako bhavissati, tassapi ekadeso bhavissati;**

**sace kumārikā bhavissati sāpi te opabhoggā bhavissatī’ti.**

**Tatīyampi kho so māṇavako mātusapattiṃ etadavoca:**

and a third time, the youth insisted that the entire inheritance must be his.

**‘yamidaṃ, bhoti, dhanaṃ vā dhaññaṃ vā rajataṃ vā jātarūpaṃ  
vā, sabbaṃ taṃ mayhaṃ;**

**natthi tuyhettha kiñci.**

**Pitu me, bhoti, dāyajjaṃ niyyādehī’ti.**

**Atha kho sā brāhmaṇī satthaṃ gahetvā ovarakaṃ pavisitvā  
udaraṃ opādesi:**

So the brahmin lady took a knife, went to her bedroom, and sliced open her belly, thinking,

**‘yāva vijāyāmi yadi vā kumārako yadi vā kumārikā’ti.**

‘Until I give birth, whether it’s a boy or a girl!’

**Sā attānañceva jīvitañca gabbhañca sāpateyyañca vināsesi.**

She destroyed her own life and that of the fetus, as well as any wealth.

**Yathā taṃ bālā abyattā anayabyasanaṃ āpannā ayoniso dāyajjaṃ gavesantī, evameva kho tvaṃ, rājañña, bālo abyatto anayabyasanaṃ āpajjissasi ayoniso paralokaṃ gavesanto;**

Being foolish and incompetent, she sought an inheritance irrationally and fell to ruin and disaster. In the same way, chieftain, being foolish and incompetent, you’re seeking the other world irrationally and will fall to ruin and disaster,

**seyyathāpi sā brāhmaṇī bālā abyattā anayabyasanaṃ āpannā ayoniso dāyajjaṃ gavesantī.**

just like that brahmin lady.

**Na kho, rājañña, samaṇabrāhmaṇā sīlavanto kalyāṇadhammā apakkaṃ paripācenti;**

Good ascetics and brahmins don’t force what is unripe to ripen;

**api ca paripākaṃ āgamenti.**

rather, they wait for it to ripen.

**Paṇḍitānaṃ attho hi, rājañña, samaṇabrāhmaṇānaṃ sīlavantānaṃ kalyāṇadhammānaṃ jīvitena.**

For the life of clever ascetics and brahmins is beneficial.

**Yathā yathā kho, rājañña, samaṇabrāhmaṇā sīlavanto kalyāṇadhammā ciraṃ dīghamaddhānaṃ tiṭṭhanti tathā tathā bahuṃ puññaṃ pasavanti, bahujanahitāya ca paṭipajjanti bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.**

So long as they remain, good ascetics and brahmins make much merit, and act for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

**Imināpi kho te, rājañña, pariyāyena evaṃ hotu:**

By this method, too, it ought to be proven that

**‘itipi atthi paro loko, atthi sattā opapātikā, atthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there is an afterlife.”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho evaṃ me ettha  
hoti:**

“Even though Master Kassapa says this, still I think that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there’s no afterlife.”

**“Atthi pana, rājañña, pariyāyo ...pe...**

“Can you prove it?”

**atthi, bho kassapa, pariyāyo ...pe...**

“I can.”

**yathā kathaṃ viya, rājañña”ti?**

“How, exactly, chieftain?”

**“Idha me, bho kassapa, purisā coraṃ āgucāriṃ gahetvā  
dassenti:**

“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

**‘ayaṃ te, bhante, coro āgucārī;**

‘Sir, this is a bandit, a criminal.

**imassa yaṃ icchasi, taṃ daṇḍaṃ paṇehī”ti.**

Punish him as you will.’

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘tena hi, bho, imaṃ purisaṃ jīvanatmyeva kumbhiyā pakkipitvā mukhaṃ pidahitvā allena cammena onandhitvā allāya mattikāya bahalāvalepanaṃ karitvā uddhanaṃ āropetvā aggiraṃ dethā’ti.**

‘Well then, sirs, place this man in a pot while he’s still alive. Close up the mouth, bind it up with damp leather, and seal it with a thick coat of damp clay. Then lift it up on a stove and light the fire.’

**Te me ‘sādhū’ti paṭissutvā taṃ purisaṃ jīvanatmyeva kumbhiyā pakkipitvā mukhaṃ pidahitvā allena cammena onandhitvā allāya mattikāya bahalāvalepanaṃ karitvā uddhanaṃ āropetvā aggiraṃ denti.**

They agree, and do what I ask.

**Yadā mayaṃ jānāma ‘kālaṅkato so puriso’ti, atha naṃ kumbhiṃ oropetvā ubbhinditvā mukhaṃ vivaritvā saṇikaṃ nillokema:**

When we know that that man has passed away, we lift down the pot and break it open, uncover the mouth, and slowly peek inside, thinking,

**‘appeva nāmassa jīvaṃ nikkhamantaṃ passeyyāmā’ti.**

‘Hopefully we’ll see his soul escaping.’

**Nevassa mayaṃ jīvaṃ nikkhamantaṃ passāma.**

But we don’t see his soul escaping.

**Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ hoti:**

This is how I prove that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

there’s no afterlife.”

## **2.7. Supinakaupamā**

### *2.7. The Simile of the Dream*

**“Tena hi, rājāñña, taññevettha paṭipucchissāmi, yathā te khameyya, tathā naṃ byākareyyāsi.**

“Well then, chieftain, I’ll ask you about this in return, and you can answer as you like.

**Abhijānāsi no tvaṃ, rājāñña, divā seyyaṃ upagato supinakaṃ passitā ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyakan”ti?**

Do you recall ever having a midday nap and seeing delightful parks, woods, meadows, and lotus ponds in a dream?”

**“Abhijānāmahaṃ, bho kassapa, divāseyyaṃ upagato supinakaṃ passitā ārāmarāmaṇeyyakaṃ vanarāmaṇeyyakaṃ bhūmirāmaṇeyyakaṃ pokkharaṇīrāmaṇeyyakan”ti.**

“I do, sir.”

**“Rakkhanti taṃ tamhi samaye khujjāpi vāmanakāpi velāsikāpi komārikāpī”ti?**

“At that time were you guarded by hunchbacks, dwarves, midgets, and younglings?”

**“Evaṃ, bho kassapa, rakkhanti maṃ tamhi samaye khujjāpi vāmanakāpi velāsikāpi komārikāpī”ti.**

“I was.”

**“Api nu tā tuyhaṃ jīvaṃ passanti pavisantaṃ vā nikkhamantaṃ vā”ti?**

“But did they see your soul entering or leaving?”

**“No hidaṃ, bho kassapa”.**

“No they did not.”

**“Tā hi nāma, rājāñña, tuyhaṃ jīvantassa jīvantiyo jīvaṃ na passissanti pavisantaṃ vā nikkhamantaṃ vā.**

“So if they couldn’t even see your soul entering or leaving while you were still alive,

**Kim pana tvaṃ kālaṅkatassa jīvaṃ passissasi pavisantaṃ vā nikkhamantaṃ vā.**

how could you see the soul of a dead man?

**Imināpi kho te, rājañña, pariyāyena evaṃ hotu:**

By this method, too, it ought to be proven that

**‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds.”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho evaṃ me ettha hoti:**

“Even though Master Kassapa says this, still I think that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

there’s no afterlife.”

**“Atthi pana, rājañña, pariyāyo ...pe...**

“Can you prove it?”

**“atthi, bho kassapa, pariyāyo ...pe...**

“I can.”

**yathā kathaṃ viya, rājañña”ti?**

“How, exactly, chieftain?”

**“Idha me, bho kassapa, purisā coraṃ āgucāriṃ gahetvā dassenti:**

“Suppose they were to arrest a bandit, a criminal and present him to me, saying,



**‘ayaṃ te, bhante, coro āgucārī;**

‘Sir, this is a bandit, a criminal.

**imassa yaṃ icchasi, taṃ daṇḍaṃ paṇehī’ti.**

Punish him as you will.’

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘tena hi, bho, imaṃ purisaṃ jīvantaṃyeva tulāya tuletṽ jiyāya anassāsakaṃ māretṽ punadeva tulāya tulethā’ti.**

‘Well then, sirs, weigh this man with scales while he’s still alive. Then strangle him with a bowstring, and when he’s dead, weigh him again.’

**Te me ‘sādhū’ti paṭissutṽ taṃ purisaṃ jīvantaṃyeva tulāya tuletṽ jiyāya anassāsakaṃ māretṽ punadeva tulāya tulenti.**

They agree, and do what I ask.

**Yadā so jīvati, tadā lahutaro ca hoti mudutaro ca kammaññataro ca.**

So long as they are alive, they’re lighter, softer, more flexible.

**Yadā pana so kālaṅkato hoti tadā garutaro ca hoti patthinnataro ca akammaññataro ca.**

But when they die they become heavier, stiffer, less flexible.

**Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ hoti:**

This is how I prove that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

there’s no afterlife.”

## **2.8. Santattaayogulaupamā**

### *2.8. The Simile of the Hot Iron Ball*

**“Tena hi, rājañña, upamaṃ te karissāmi.**

“Well then, chieftain, I shall give you a simile.

**Upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.**

For by means of a simile some sensible people understand the meaning of what is said.

**Seyyathāpi, rājañña, puriso divasaṃ santattaṃ ayoguḷaṃ ādittaṃ sampajjalitaṃ sajotibhūtaṃ tulāya tuleyya.**

Suppose a person was to heat an iron ball all day until it was burning, blazing, and glowing, and then they weigh it with scales.

**Tameña aparena samayena sītaṃ nibbutaṃ tulāya tuleyya.**

After some time, when it had cooled and become extinguished, they’d weigh it again.

**Kadā nu kho so ayoguḷo lahutaro vā hoti mudutaro vā kammaññataro vā, yadā vā āditto sampajjalito sajotibhūto, yadā vā sīto nibbuto”ti?**

When would that iron ball be lighter, softer, and more workable—when it’s burning or when it’s cool?”

**“Yadā so, bho kassapa, ayoguḷo tejosahagato ca hoti vāyosahagato ca āditto sampajjalito sajotibhūto, tadā lahutaro ca hoti mudutaro ca kammaññataro ca.**

“So long as the iron ball is full of heat and air—burning, blazing, and glowing—it’s lighter, softer, and more workable.

**Yadā pana so ayoguḷo neva tejosahagato hoti na vāyosahagato sīto nibbuto, tadā garutaro ca hoti patthinnataro ca akammaññataro cā”ti.**

But when it lacks heat and air—cooled and extinguished—it’s heavier, stiffer, and less workable.”

**“Evameva kho, rājañña, yadāyaṃ kāyo āyusahagato ca hoti usmāsahagato ca viññāṇasahagato ca, tadā lahutaro ca hoti mudutaro ca kammaññataro ca.**

“In the same way, so long as this body is full of life and warmth and consciousness it’s lighter, softer, and more flexible.

**Yadā panāyaṃ kāyo neva āyusahagato hoti na usmāsaḥagato na viññāṇasaḥagato tadā garutaro ca hoti patthinnataro ca akammaññataro ca.**

But when it lacks life and warmth and consciousness it's heavier, stiffer, and less flexible.

**Imināpi kho te, rājañña, pariyāyena evaṃ hotu:**

By this method, too, it ought to be proven that

**‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there is an afterlife.”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho evaṃ me ettha hoti:**

“Even though Master Kassapa says this, still I think that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there's no afterlife.”

**“Atthi pana, rājañña, pariyāyo ...pe...**

“Can you prove it?”

**atthi, bho kassapa, pariyāyo ...pe...**

“I can.”

**yathā kathaṃ viya, rājañña”ti?**

“How, exactly, chieftain?”

**“Idha me, bho kassapa, purisā coraṃ āgucāriṃ gahetvā dassenti:**

“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

**‘ayaṃ te, bhante, coro āgucārī;**

‘Sir, this is a bandit, a criminal.

**imassa yaṃ icchasi, taṃ daṇḍaṃ paṇehī'ti.**

Punish him as you will.'

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**'tena hi, bho, imaṃ purisaṃ anupahacca chaviñca cammañca  
maṃsañca nhāruñca aṭṭhiñca aṭṭhimiñjañca jīvitā voropetha,  
appeva nāmassa jīvaṃ nikkhamantaṃ passeyyāmā'ti.**

'Well then, sirs, take this man's life without injuring his outer skin, inner skin, flesh, sinews, bones, or marrow. Hopefully we'll see his soul escaping.'

**Te me 'sādhū'ti paṭissutvā taṃ purisaṃ anupahacca chaviñca  
...pe... jīvitā voropenti.**

They agree, and do what I ask.

**Yadā so āmato hoti, tyāhaṃ evaṃ vadāmi:**

When he's half-dead, I tell them to

**'tena hi, bho, imaṃ purisaṃ uttānaṃ nipātetha, appeva  
nāmassa jīvaṃ nikkhamantaṃ passeyyāmā'ti.**

lay him on his back in hope of seeing his soul escape.

**Te taṃ purisaṃ uttānaṃ nipātenti.**

They do so.

**Nevassa mayaṃ jīvaṃ nikkhamantaṃ passāma.**

But we don't see his soul escaping.

**Tyāhaṃ evaṃ vadāmi:**

I tell them to

**'tena hi, bho, imaṃ purisaṃ avakujjaṃ nipātetha ...**

lay him bent over,

**passena nipātetha ...**

to lay him on his side,

**dutiyaṃ passena nipātetha ...**

to lay him on the other side;

**uddhaṃ ṭhapetha ...**

to stand him upright,

**omuddhakaṃ ṭhapetha ...**

to stand him upside down;

**pāṇinā ākoṭetha ...**

to strike him with fists,

**leḍḍunā ākoṭetha ...**

stones,

**daṇḍena ākoṭetha ...**

rods,

**satthena ākoṭetha ...**

and swords;

**odhunātha sandhunātha niddhunātha, appeva nāmassa jīvaṃ  
nikkhamantaṃ passeyyāma'ti.**

and to give him a good shaking in hope of seeing his soul escape.

**Te taṃ purisaṃ odhunanti sandhunanti niddhunanti.**

They do all these things.

**Nevassa mayaṃ jīvaṃ nikkhamantaṃ passāma.**

But we don't see his soul escaping.

**Tassa tadeva cakkhu hoti te rūpā, tañcāyatanaṃ  
nappaṭisaṃvedeti.**

For him the eye itself is present, and so are those sights. Yet he does not experience that sense-field.

**Tadeva sotaṃ hoti te saddā, tañcāyatanaṃ nappaṭisaṃvedeti.**

The ear itself is present, and so are those sounds. Yet he does not experience that sense-field.

**Tadeva ghānaṃ hoti te gandhā, tañcāyatanaṃ  
nappaṭisaṃvedeti.**

The nose itself is present, and so are those smells. Yet he does not experience that sense-field.

**Sāva jivhā hoti te rasā, tañcāyatanaṃ nappaṭisaṃvedeti.**

The tongue itself is present, and so are those tastes. Yet he does not experience that sense-field.

**Sveva kāyo hoti te phoṭṭhabbā, tañcāyatanaṃ nappaṭisaṃvedeti.**

The body itself is present, and so are those touches. Yet he does not experience that sense-field.

**Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ hoti:**

This is how I prove that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there’s no afterlife.”

## **2.9. Saṅkhadhamaupamā**

### *2.9. The Simile of the Horn Blower*

**“Tena hi, rājañña, upamaṃ te karissāmi.**

“Well then, chieftain, I shall give you a simile.

**Upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.**

For by means of a simile some sensible people understand the meaning of what is said.

**Bhūtapubbaṃ, rājañña, aññataro saṅkhadhamo saṅkhaṃ ādāya paccantimaṃ janapadaṃ agamāsi.**

Once upon a time, a certain horn blower took his horn and traveled to a borderland,

**So yena aññataro gāmo tenupasaṅkhami; upasaṅkhamitvā majjhe gāmassa ṭhito tikkhattuṃ saṅkhaṃ upalāpetvā saṅkhaṃ bhūmiyaṃ nikkhipitvā ekamantaṃ nisīdi.**

where he went to a certain village. Standing in the middle of the village, he sounded his horn three times, then placed it on the ground and sat down to one side.

**Atha kho, rājañña, tesaṃ paccantajanapadānaṃ manussānaṃ etadahosi:**

Then the people of the borderland thought,

**‘ambho kassa nu kho eso saddo evaṃrajanīyo evaṅkamanīyo evaṃmadanīyo evambandhanīyo evaṃmucchanīyo’ti.**

‘What is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’

**Sannipatitvā taṃ saṅkhadhamāṃ etadavocuṃ:**

They gathered around the horn blower and said,

**‘ambho, kassa nu kho eso saddo evaṃrajanīyo evaṅkamanīyo evaṃmadanīyo evambandhanīyo evaṃmucchanīyo’ti.**

‘Mister, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’

**‘Eso kho, bho, saṅkho nāma yasseso saddo evaṃrajanīyo evaṅkamanīyo evaṃmadanīyo evambandhanīyo evaṃmucchanīyo’ti.**

‘The sound is made by this, which is called a horn.’

**Te taṃ saṅkhaṃ uttānaṃ nipātesuṃ:**

They laid that horn on its back, saying,

**‘vadehi, bho saṅkha, vadehi, bho saṅkhā’ti.**

‘Speak, good horn! Speak, good horn!’

**Neva so saṅkho saddamakāsi.**

But still the horn made no sound.

**Te taṃ saṅkhaṃ avakujjaṃ nipātesuṃ, passena nipātesuṃ, dutiyena passena nipātesuṃ, uddhaṃ ṭhapesuṃ, omuddhakaṃ ṭhapesuṃ, pāṇinā ākoṭesuṃ, leḍḍunā ākoṭesuṃ, daḍḍena ākoṭesuṃ, satthena ākoṭesuṃ, odhuniṃsu sandhuniṃsu niddhuniṃsu:**

Then they lay the horn bent over, they lay it on its side, they lay it on its other side; they stood it upright, they stood it upside down; they





**rūpaṃ passati, sotenapi saddaṃ suṇāti, ghānenapi gandhaṃ ghāyati, jivhāyapi rasaṃ sāyati, kāyenapi phoṭṭhabbaṃ phusati, manasāpi dhammaṃ vijānāti.**

In the same way, so long as this body is full of life and warmth and consciousness it walks back and forth, stands, sits, and lies down. It sees sights with the eye, hears sounds with the ear, smells odors with the nose, tastes flavors with the tongue, feels touches with the body, and knows thoughts with the mind.

**Yadā panāyaṃ kāyo neva āyusahagato hoti, na usmāsaḥagato, na viññāṇasaḥagato, tadā neva abhikkamati na paṭikkamati na tiṭṭhati na nisīdati na seyyaṃ kappeti, cakkhunāpi rūpaṃ na passati, sotenapi saddaṃ na suṇāti, ghānenapi gandhaṃ na ghāyati, jivhāyapi rasaṃ na sāyati, kāyenapi phoṭṭhabbaṃ na phusati, manasāpi dhammaṃ na vijānāti.**

But when it lacks life and warmth and consciousness it does none of these things.

**Imināpi kho te, rājañña, pariyāyena evaṃ hotu:**

By this method, too, it ought to be proven that

**‘itipi atthi paro loko, atthi sattā opapātikā, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there is an afterlife.”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho evaṃ me ettha hoti:**

“Even though Master Kassapa says this, still I think that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there’s no afterlife.”

**“Atthi pana, rājañña, pariyāyo ...pe...**

“Can you prove it?”

**atthi, bho kassapa, pariyāyo ...pe...**

“I can.”

**yathā kathaṃ viya, rājaññā”ti?**

“How, exactly, chieftain?”

**“Idha me, bho kassapa, purisā coraṃ āgucāriṃ gahetvā  
dassenti:**

“Suppose they were to arrest a bandit, a criminal and present him to me, saying,

**‘ayaṃ te, bhante, coro āgucārī, imassa yaṃ icchasi, taṃ  
daṇḍaṃ paṇehī’ti.**

‘Sir, this is a bandit, a criminal. Punish him as you will.’

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘tena hi, bho, imassa purisassa chaviṃ chindatha, appeva  
nāmassa jīvaṃ passeyyāmā’ti.**

‘Well then, sirs, cut open this man’s outer skin. Hopefully we might see his soul.’

**Te tassa purisassa chaviṃ chindanti.**

They cut open his outer skin,

**Nevassa mayaṃ jīvaṃ passāma.**

but we see no soul.

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘tena hi, bho, imassa purisassa cammaṃ chindatha, maṃsaṃ  
chindatha, nhāruṃ chindatha, aṭṭhiṃ chindatha, aṭṭhimiñjaṃ  
chindatha, appeva nāmassa jīvaṃ passeyyāmā’ti.**

‘Well then, sirs, cut open his inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul.’

**Te tassa purisassa aṭṭhimiñjaṃ chindanti, nevassa mayaṃ  
jīvaṃ passeyyāma.**

They do so, but we see no soul.

**Ayampi kho, bho kassapa, pariyāyo, yena me pariyāyena evaṃ hoti:**

This is how I prove that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**  
there’s no afterlife.”

## **2.10. Aggikajaṭilaupamā**

### *2.10. The Simile of the Fire-Worshiping Matted-Hair Ascetic*

**“Tena hi, rājañña, upamaṃ te karissāmi.**

“Well then, chieftain, I shall give you a simile.

**Upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.**

For by means of a simile some sensible people understand the meaning of what is said.

**Bhūtapubbaṃ, rājañña, aññataro aggiko jaṭilo araññāyatane paṇṇakuṭiyā sammati.**

Once upon a time, a certain fire-worshiping matted-hair ascetic settled in a leaf hut in a wilderness region.

**Atha kho, rājañña, aññataro janapade sattho vuṭṭhāsi.**

Then a caravan came out from a certain country.

**Atha kho so sattho tassa aggikassa jaṭilassa assamassa sāmantaṃ ekarattiṃ vasi tvā pakkāmi.**

It stayed for one night not far from that ascetic’s hermitage, and then moved on.

**Atha kho, rājañña, tassa aggikassa jaṭilassa etadahosi:**

The ascetic thought,

**‘yannūnāhaṃ yena so satthavāso tenupasaṅkameyyaṃ, appeva nāmettha kiñci upakaraṇaṃ adhigaccheyyaṃ’ti.**

‘Why don’t I go to that caravan’s campsite? Hopefully I’ll find something useful there.’

**Atha kho so aggiko jaṭilo kālasseva vuṭṭhāya yena so  
satthavāso tenupasaṅkami; upasaṅkamitvā addasa tasmim  
satthavāse daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ  
chaḍḍitaṃ.**

So he went, and he saw a little baby boy abandoned there.

**Disvānassa etadahosi:**

When he saw this he thought,

**‘na kho me taṃ patirūpaṃ yaṃ me pekkhamānassa  
manussabhūto kālaṅkareyya;**

‘It’s not proper for me to look on while a human being dies.

**yannūnāhaṃ imaṃ dāraakaṃ assamaṃ netvā āpādeyyaṃ  
poseyyaṃ vaḍḍheyyaṃ’ti.**

Why don’t I bring this boy back to my hermitage, nurse him, nourish him, and raise him?’

**Atha kho so aggiko jaṭilo taṃ dāraakaṃ assamaṃ netvā āpādesi  
posesi vaḍḍhesi.**

So that’s what he did.

**Yadā so dāraako dasavassuddesiko vā hoti  
dvādasavassuddesiko vā, atha kho tassa aggikassa jaṭilassa  
janapade kañcideva karaṇīyaṃ uppajji.**

When the boy was ten or twelve years old, the ascetic had some business come up in the country.

**Atha kho so aggiko jaṭilo taṃ dāraakaṃ etadavoca:**

So he said to the boy,

**‘icchāmahaṃ, tāta, janapadaṃ gantum;**

‘My dear, I wish to go to the country.

**aggim, tāta, paricareyyāsi.**

Serve the sacred flame.

**Mā ca te aggi nibbāyi.**

Do not extinguish it.

**Sace ca te aggi nibbāyeyya, ayaṃ vāsī imāni kaṭṭhāni idaṃ araṇisahitaṃ, aggiṃ nibbattetvā aggiṃ paricareyyāsī'ti.**

But if you should extinguish it, here is the hatchet, the firewood, and the bundle of drill-sticks. Light the fire and serve it.'

**Atha kho so aggiko jaṭilo taṃ dāraḥ evaṃ anusāsivā janapadaṃ agamāsi.**

And having instructed the boy, the ascetic went to the country.

**Tassa khiḍḍāpasutassa aggi nibbāyi.**

But the boy was so engrossed in his play, the fire went out.

**Atha kho tassa dāraḥ etadahosi:**

He thought,

**'pitā kho maṃ evaṃ avaca:**

'My father told me to serve the sacred flame.

**“aggiṃ, tāta, paricareyyāsī.**

**Mā ca te aggi nibbāyi.**

**Sace ca te aggi nibbāyeyya, ayaṃ vāsī imāni kaṭṭhāni idaṃ araṇisahitaṃ, aggiṃ nibbattetvā aggiṃ paricareyyāsī'ti.**

**Yannūnāhaṃ aggiṃ nibbattetvā aggiṃ paricareyyan'ti.**

Why don't I light it again and serve it?'

**Atha kho so dāraḥ araṇisahitaṃ vāsiyā tacchi:**

So he chopped the bundle of drill-sticks with the hatchet, thinking,

**'appeva nāma aggiṃ adhigaccheyyan'ti.**

'Hopefully I'll get a fire!'

**Neva so aggiṃ adhigacchi.**

But he still got no fire.

**Araṇisahitaṃ dvidhā phālesi, tidhā phālesi, catudhā phālesi, pañcadhā phālesi, dasadhā phālesi, satadhā phālesi, sakalikaṃ**

**sakalikaṃ akāsi, sakalikaṃ sakalikaṃ karitvā udukkhale koṭṭesi,  
udukkhale koṭṭetvā mahāvāte opuni:**

He split the bundle of drill-sticks into two, three, four, five, ten, or a hundred parts. He chopped them into splinters, pounded them in a mortar, and swept them away in a strong wind, thinking,

**‘appeva nāma aggim̐ adhigaccheyyan’ti.**

‘Hopefully I’ll get a fire!’

**Neva so aggim̐ adhigacchi.**

But he still got no fire.

**Atha kho so aggiko jaṭilo janapade taṃ karaṇīyaṃ tīretvā yena  
sako assamo tenupasaṅkami; upasaṅkamtvā taṃ dāraṃ  
etadavoca:**

Then the matted-hair ascetic, having concluded his business in the country, returned to his own hermitage, and said to the boy,

**‘kacci te, tāta, aggi na nibbuto’ti?**

‘I trust, my dear, that the fire didn’t go out?’

**‘Idha me, tāta, khiḍḍāpasutassa aggi nibbāyi.**

And the boy told him what had happened.

**Tassa me etadahosi:**

**“pitā kho maṃ evaṃ avaca aggim̐, tāta, paricareyyāsi.**

**Mā ca te, tāta, aggi nibbāyi.**

**Sace ca te aggi nibbāyeyya, ayaṃ vāsī imāni kaṭṭhāni idaṃ  
araṇisahitaṃ, aggim̐ nibbattetvā aggim̐ paricareyyāsīti.**

**Yannūnāhaṃ aggim̐ nibbattetvā aggim̐ paricareyyan”ti.**

**Atha khvāhaṃ, tāta, araṇisahitaṃ vāsiyā tacchim̐:**

**“appeva nāma aggim̐ adhigaccheyyan”ti.**

**Nevāhaṃ aggim̐ adhigacchim̐.**

**Araṇisahitaṃ dvidhā phālesim̐, tidhā phālesim̐, catudhā  
phālesim̐, pañcadhā phālesim̐, dasadhā phālesim̐, satadhā**

**phālesim̐, sakalikaṃ sakalikaṃ akāsim̐, sakalikaṃ sakalikaṃ  
karitvā udukkhale koṭṭesim̐, udukkhale koṭṭetvā mahāvāte  
opunim̐:**

**“appeva nāma aggim̐ adhigaccheyyan”ti.**

**Nevāhaṃ aggim̐ adhigacchin’ti.**

**Atha kho tassa aggikassa jaṭilassa etadahosi:**

Then the ascetic thought,

**‘yāva bālo ayaṃ dārako abyatto, kathañhi nāma ayoniso aggim̐  
gavesissatī’ti.**

‘How foolish is this boy, how incompetent! For how can he seek a fire  
so irrationally?’

**Tassa pekkhamānassa araṇisahitaṃ gahetvā aggim̐ nibbattetvā  
taṃ dārakaṃ etadavoca:**

So while the boy looked on, he took a bundle of fire-sticks, lit the fire,  
and said,

**‘evaṃ kho, tāta, aggi nibbattetabbo.**

‘Dear boy, this is how to light a fire.

**Na tveva yathā tvaṃ bālo abyatto ayoniso aggim̐ gavesī’ti.**

Not the foolish and incompetent way you sought it so irrationally.’

**Evameva kho tvaṃ, rājañña, bālo abyatto ayoniso paralokaṃ  
gavesissasi.**

In the same way, chieftain, being foolish and incompetent, you seek  
the other world irrationally.

**Paṭinissajjetaṃ, rājañña, pāpakaṃ diṭṭhigataṃ; paṭinissajjetaṃ,  
rājañña, pāpakaṃ diṭṭhigataṃ.**

Let go of this harmful misconception, chieftain, let go of it!

**Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”ti.**

Don’t create lasting harm and suffering for yourself!”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho nevāhaṃ  
sakkomi idaṃ pāpakaṃ diṭṭhigataṃ paṭinissajjitum.**

“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

**Rājāpi maṃ pasenadi kosalo jānāti tirorājānopi:**

King Pasenadi of Kosala knows my views, and so do foreign kings.

**‘pāyāsi rājañño evaṃvādī evaṃdiṭṭhī:**

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti.**

**Sacāhaṃ, bho kassapa, idaṃ pāpakaṃ diṭṭhigataṃ  
paṭinissajjissāmi, bhavissanti me vattāro:**

If I let go of this harmful misconception, people will say,

**‘yāva bālo pāyāsi rājañño abyatto duggahitagāhī’ti.**

‘How foolish is the chieftain Pāyāsi, how incompetent, that he should hold on to a mistake!’

**Kopenapi naṃ harissāmi, makkhenapi naṃ harissāmi,  
palāsenapi naṃ harissāmī”ti.**

I shall carry on with this view out of anger, contempt, and spite!”

## **2.11. Dvesatthavāhaupamā**

### **2.11. The Simile of the Two Caravan Leaders**

**“Tena hi, rājañña, upamaṃ te karissāmi.**

“Well then, chieftain, I shall give you a simile.

**Upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.**

For by means of a simile some sensible people understand the meaning of what is said.

**Bhūtapubbaṃ, rājañña, mahāsakaṭasattho sakaṭasahassaṃ  
puratthimā janapadā pacchimaṃ janapadaṃ agamāsi.**

Once upon a time, a large caravan of a thousand wagons traveled from a country in the east to the west.



**So yena yena gacchi, khippaṃyeva pariyādiyati  
tiṇakaṭṭhodakaṃ haritakapaṇṇaṃ.**

Wherever they went they quickly used up the grass, wood, water, and the green foliage.

**Tasmim̐ kho pana satthe dve satthavāhā ahesuṃ eko  
pañcannaṃ sakaṭasatānaṃ, eko pañcannaṃ sakaṭasatānaṃ.**

Now, that caravan had two leaders, each in charge of five hundred wagons.

**Atha kho tesam̐ satthavāhānaṃ etadahosi:**

They thought,

**‘ayaṃ kho mahāsakaṭasattho sakaṭasahassaṃ;**

‘This is a large caravan of a thousand wagons.

**te mayaṃ yena yena gacchāma, khippameva pariyādiyati  
tiṇakaṭṭhodakaṃ haritakapaṇṇaṃ.**

Wherever we go we quickly use up the grass, wood, water, and the green foliage.

**Yannūna mayaṃ imaṃ satthaṃ dvidhā vibhajeyyāma—**

Why don’t we split the caravan in two halves?’

**ekato pañca sakaṭasatāni ekato pañca sakaṭasatānī’ti.**

**Te taṃ satthaṃ dvidhā vibhajimsu ekato pañca sakaṭasatāni,  
ekato pañca sakaṭasatāni.**

So that’s what they did.

**Eko satthavāho bahuṃ tiṇaṅca kaṭṭhaṅca udakaṅca āropetvā  
satthaṃ payāpesi.**

One caravan leader, having prepared much grass, wood, and water, started the caravan.

**Dvīhatīhapayāto kho pana so sattho addasa purisaṃ kāḷaṃ  
lohitakkhaṃ sannaddhakalāpaṃ kumudamāliṃ allavatthaṃ  
allakesaṃ kaddamamakkhitehi cakkehi bhadrena rathena  
paṭipathaṃ āgacchantaṃ, disvā etadavoca:**

After two or three days' journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said,

**‘kuto, bho, āgacchasī’ti?**

‘Sir, where do you come from?’

**‘Amukamhā janapadā’ti.**

‘From such and such a country.’

**‘Kuhim̐ gamissasī’ti?**

‘And where are you going?’

**‘Amukaṁ nāma janapadan’ti.**

‘To the country named so and so.’

**‘Kacci, bho, purato kantāre mahāmegho abhippavuṭṭho’ti?**

‘But has there been much rain in the desert up ahead?’

**‘Evaṁ, bho, purato kantāre mahāmegho abhippavuṭṭho,  
āsittodakāni vaṭumāni, bahu tiṇaṅca kaṭṭhaṅca udakaṅca.**

‘Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water.

**Chadḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi  
sakaṭehi sīghaṁ sīghaṁ gacchatha, mā yoggāni kilamitthā’ti.**

Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don’t tire your draught teams.’

**Atha kho so satthavāho satthike āmantesi:**

So the caravan leader addressed his drivers,

**‘ayaṁ, bho, puriso evamāha:**

‘This man says that

**“purato kantāre mahāmegho abhippavuṭṭho, āsittodakāni vaṭumāni, bahu tiṇaṅca kaṭṭhaṅca udakaṅca.**

there has been much rain in the desert up ahead.

**Chaddetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṃ sīghaṃ gacchatha, mā yoggāni kilamittā”ti.**

He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won’t tire our draught teams.

**Chaddetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi satthaṃ payāpethā’ti.**

So let’s toss out the grass, wood, and water and restart the caravan with lightly-laden wagons.’

**‘Evaṃ, bho’ti kho te satthikā tassa satthavāhassa paṭissutvā chaddetvā purāṇāni tiṇāni kaṭṭhāni udakāni lahubhārehi sakaṭehi satthaṃ payāpesuṃ.**

‘Yes, sir,’ the drivers replied, and that’s what they did.

**Te paṭhamepi satthavāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā.**

But in the caravan’s first campsite they saw no grass, wood, or water.

**Dutiyepi satthavāse ...**

And in the second,

**tatiyepi satthavāse ...**

third,

**catutthepi satthavāse ...**

fourth,

**pañcamepi satthavāse ...**

fifth,

**chaṭṭhepi satthavāse ...**

sixth,

**sattamepi satthavāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā udakaṃ vā.**

and seventh campsites they saw no grass, wood, or water.

**Sabbeva anayabyasanaṃ āpajjimsu.**

And all fell to ruin and disaster.

**Ye ca tasmaṃ satthe ahesuṃ manussā vā pasū vā, sabbe so yakkho amanusso bhakkhesi.**

And the men and beasts in that caravan were all devoured by that non-human spirit.

**Aṭṭhikāneva sesāni.**

Only their bones remained.

**Yadā aññāsi dutiyo satthavāho:**

Now, when the second caravan leader knew that

**‘bahunikkhanto kho, bho, dāni so sattho’ti bahuṃ tiṇaṃ kaṭṭhaṃ udakaṃ āropetvā satthaṃ payāpesi.**

the first caravan was well underway, he prepared much grass, wood, and water and started the caravan.

**Dvīhatīhapayāto kho pana so sattho addasa purisaṃ kālāṃ lohitaṃ sannaddhakalāpaṃ kumudamālīṃ allavatthaṃ allakesaṃ kaddamamakkhitehi cakkehi bhadrena rathena paṭipathaṃ āgacchantaṃ, disvā etadavoca:**

After two or three days’ journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said,

**‘kuto, bho, āgacchasi’ti?**

‘Sir, where do you come from?’

**‘Amukamhā janapadā’ti.**

‘From such and such a country.’

**‘Kuhim̐ gamissasī’ti?**

‘And where are you going?’

**‘Amukaṃ nāma janapadan’ti.**

‘To the country named so and so.’

**‘Kacci, bho, purato kantāre mahāmegho abhippavuṭṭho’ti?**

‘But has there been much rain in the desert up ahead?’

**‘Evaṃ, bho, purato kantāre mahāmegho abhippavuṭṭho.**

**Āsittodakāni vaṭumāni, bahu tiṇaṇca kaṭṭhaṇca udakaṇca.**

‘Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water.

**Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṃ sīghaṃ gacchatha, mā yoggāni kilamittā’ti.**

Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don’t tire your draught teams.’

**Atha kho so satthavāho satthike āmantesi:**

So the caravan leader addressed his drivers,

**‘ayaṃ, bho, puriso evamāha:**

‘This man says that

**“purato kantāre mahāmegho abhippavuṭṭho, āsittodakāni**

**vaṭumāni, bahu tiṇaṇca kaṭṭhaṇca udakaṇca.**

there has been much rain in the desert up ahead.

**Chaḍḍetha, bho, purāṇāni tiṇāni kaṭṭhāni udakāni, lahubhārehi sakaṭehi sīghaṃ sīghaṃ gacchatha; mā yoggāni kilamittā’ti.**

He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won’t tire our draught teams.

**Ayaṃ bho puriso neva amhākaṃ mitto, na ñātisālohito, kathaṃ mayaṃ imassa saddhāya gamissāma.**

But this person is neither our friend nor relative. How can we proceed out of trust in him?

**Na vo chaḍḍetabbāni purāṇāni tiṇāni kaṭṭhāni udakāni,  
yathābhatena bhaṇḍena satthaṃ payāpetha.**

We shouldn't toss out any grass, wood, or water, but continue with our goods laden as before.

**Na no purāṇaṃ chaḍḍessāmā'ti.**

We shall not toss out any old stock.'

**'Evaṃ, bho'ti kho te satthikā tassa satthavāhassa paṭissutvā  
yathābhatena bhaṇḍena satthaṃ payāpesuṃ.**

'Yes, sir,' the drivers replied, and they restarted the caravan with the goods laden as before.

**Te paṭhamepi satthavāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā  
udakaṃ vā.**

And in the caravan's first campsite they saw no grass, wood, or water.

**Dutiyepi satthavāse ...**

And in the second,

**tatiyepi satthavāse ...**

third,

**catutthepi satthavāse ...**

fourth,

**pañcamepi satthavāse ...**

fifth,

**chaṭṭhepi satthavāse ...**

sixth,

**sattamepi satthavāse na addasaṃsu tiṇaṃ vā kaṭṭhaṃ vā  
udakaṃ vā.**

and seventh campsites they saw no grass, wood, or water.

**Tañca satthaṃ addasaṃsu anayabyasanaṃ āpannaṃ.**

And they saw the other caravan that had come to ruin.

**Ye ca tasmim̐ sattheṇi ahesuṃ manussā vā pasū vā, tesañca aṭṭhikāneva addasaṃsu tena yakkhena amanussena bhakkhitānaṃ.**

And they saw the bones of the men and beasts who had been devoured by that non-human spirit.

**Atha kho so satthavāho satthike āmantesi:**

So the caravan leader addressed his drivers,

**‘ayaṃ kho, bho, sattho anayabyasanaṃ āpanno, yathā taṃ tena bālena satthavāhena pariṇāyakena.**

‘This caravan came to ruin, as happens when guided by a foolish caravan leader.

**Tena hi, bho, yānamhākaṃ satthe appasārāni paṇiyāni, tāni chaḍḍetvā, yāni imasmim̐ satthe mahāsārāni paṇiyāni, tāni ādiyathā’ti.**

Well then, sirs, toss out any of our merchandise that’s of little value, and take what’s valuable from this caravan.’

**‘Evaṃ, bho’ti kho te satthikā tassa satthavāhassa paṭissutvā yāni sakasmim̐ satthe appasārāni paṇiyāni, tāni chaḍḍetvā yāni tasmim̐ satthe mahāsārāni paṇiyāni, tāni ādiyitvā sotthinā taṃ kantāraṃ nitthariṃsu, yathā taṃ paṇḍitena satthavāhena pariṇāyakena.**

‘Yes, sir’ replied the drivers, and that’s what they did. They crossed over the desert safely, as happens when guided by an astute caravan leader.

**Evameva kho tvaṃ, rājāñña, bālo abyatto anayabyasanaṃ āpajjissasi ayoniso paralokaṃ gavesanto, seyyathāpi so purimo satthavāho.**

In the same way, chieftain, being foolish and incompetent, you will come to ruin seeking the other world irrationally, like the first caravan

leader.

**Yepi tava sotabbaṃ saddhātabbaṃ maññissantī, tepi  
anayabyasanaṃ āpajjissantī, seyyathāpi te satthikā.**

And those who think you're worth listening to and trusting will also  
come to ruin, like the drivers.

**Paṭinissajjetaṃ, rājañña, pāpakaṃ diṭṭhigataṃ; paṭinissajjetaṃ,  
rājañña, pāpakaṃ diṭṭhigataṃ.**

Let go of this harmful misconception, chieftain, let go of it!

**Mā te ahosi dīgharattaṃ ahitāya dukkhāyā"ti.**

Don't create lasting harm and suffering for yourself!"

**"Kiñcāpi bhavaṃ kassapo evamāha, atha kho nevāhaṃ  
sakkomi idaṃ pāpakaṃ diṭṭhigataṃ paṭinissajjituṃ.**

"Even though Master Kassapa says this, still I'm not able to let go of  
that harmful misconception.

**Rājāpi maṃ pasenadi kosalo jānāti tirorājānopi: 'pāyāsi rājañño  
evaṃvādī evaṃdiṭṭhī:**

King Pasenadi of Kosala knows my views, and so do foreign kings.

**"itipi natthi paro loko ...pe... vipāko"ti.**

**Sacāhaṃ, bho kassapa, idaṃ pāpakaṃ diṭṭhigataṃ  
paṭinissajjissāmi, bhavissantī me vattāro:**

**'yāva bālo pāyāsi rājañño, abyatto duggahitaḡāhī'ti.**

**Kopenapi naṃ harissāmi, makkhenapi naṃ harissāmi,  
palāsenapi naṃ harissāmī"ti.**

I shall carry on with this view out of anger, contempt, and spite!"

## **2.12. Gūṭhabhārikaupamā**

### **2.12. The Simile of the Dung-Carrier**

**"Tena hi, rājañña, upamaṃ te karissāmi.**

"Well then, chieftain, I shall give you a simile.



**Upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.**  
For by means of a simile some sensible people understand the meaning of what is said.

**Bhūtapubbaṃ, rājañña, aññataro sūkaraposako puriso sakamhā gāmā aññaṃ gāmaṃ agamāsi.**

Once upon a time, a certain swineherd went from his own village to another village.

**Tattha addasa pahūtaṃ sukkhagūthaṃ chaḍḍitaṃ.**

There he saw a large pile of dry dung abandoned.

**Disvānassa etadahosi:**

He thought,

**‘ayaṃ kho pahūto sukkhagūtho chaḍḍito, mama ca sūkarabhattaṃ;**

‘This pile of dry dung can serve as food for my pigs.

**yannūnāhaṃ ito sukkhagūthaṃ hareyyan’ti.**

Why don’t I carry it off?’

**So uttarāsaṅgaṃ pattharivā pahūtaṃ sukkhagūthaṃ ākiritvā bhaṇḍikaṃ bandhitvā sīse ubbāhetvā agamāsi.**

So he spread out his upper robe, shoveled the dry dung onto it, tied it up into a bundle, lifted it on to his head, and went on his way.

**Tassa antarāmagge mahāakālamegho pāvassi.**

While on his way a large sudden storm poured down.

**So uggharantaṃ paggharantaṃ yāva agganakhā gūthena makkhito gūthabhāraṃ ādāya agamāsi.**

Smeared with leaking, oozing dung down to his fingernails, he kept on carrying the load of dung.

**Tameṇaṃ manussā disvā evamāhaṃsu:**

When people saw him they said,

**‘kacci no tvaṃ, bhaṇe, ummatto, kacci viceto, kathañhi nāma uggharantaṃ paggharantaṃ yāva agganakhā gūthena makkhito**

**gūthabhāraṃ harissasī’ti.**

‘Have you gone mad, sir? Have you lost your mind? For how can you, smeared with leaking, oozing dung down to your fingernails, keep on carrying that load of dung?’

**‘Tumhe khvettha, bhaṇe, ummattā, tumhe vicetā, tathā hi pana me sūkarabhaddan’ti.**

‘You’re the mad ones, sirs! You’re the ones who’ve lost your minds! For this will serve as food for my pigs.’

**Evameva kho tvaṃ, rājāñña, gūthabhārikūpamo maññe paṭibhāsi.**

In the same way, chieftain, you seem like the dung carrier in the simile.

**Paṭinissajjetaṃ, rājāñña, pāpakaṃ diṭṭhigataṃ; paṭinissajjetaṃ, rājāñña, pāpakaṃ diṭṭhigataṃ.**

Let go of this harmful misconception, chieftain, let go of it!

**Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”ti.**

Don’t create lasting harm and suffering for yourself!”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho nevāhaṃ sakkomi idaṃ pāpakaṃ diṭṭhigataṃ paṭinissajjituṃ.**

“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

**Rājāpi maṃ pasenadi kosalo jānāti tirorājānopi:**

King Pasenadi of Kosala knows my views, and so do foreign kings.

**‘pāyāsi rājāñño evaṃvādī evaṃdiṭṭhī:**

**“itipi natthi paro loko ...pe... vipāko””ti.**

**Sacāhaṃ, bho kassapa, idaṃ pāpakaṃ diṭṭhigataṃ paṭinissajjissāmi, bhavissanti me vattāro:**

**‘yāva bālo pāyāsi rājāñño abyatto duggahitagāhī’ti.**

**Kopenapi naṃ harissāmi, makkhenapi naṃ harissāmi,  
palāsenapi naṃ harissāmī”ti.**

I shall carry on with this view out of anger, contempt, and spite!”

## **2.13. Akkhadhuttakaupamā**

### **2.13. The Simile of the Gamblers**

**“Tena hi, rājañña, upamaṃ te karissāmi,**

“Well then, chieftain, I shall give you a simile.

**upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.**

For by means of a simile some sensible people understand the meaning of what is said.

**Bhūtapubbaṃ, rājañña, dve akkhadhuttā akkhehi dibbim̐su.**

Once upon a time, two gamblers were playing with dice.

**Eko akkhadhutto āgatāgataṃ kaliṃ gilati.**

One gambler, every time they made a bad throw, swallowed the dice.

**Addasā kho dutiyo akkhadhutto taṃ akkhadhuttaṃ āgatāgataṃ  
kaliṃ gilantaṃ, disvā taṃ akkhadhuttaṃ etadavoca:**

The second gambler saw him, and said,

**‘tvaṃ kho, samma, ekantikena jināsi, dehi me, samma, akkhe  
pajohissāmī’ti.**

‘Well, my friend, you’ve won it all! Give me the dice, I will offer them as sacrifice.’

**‘Evaṃ, sammā’ti kho so akkhadhutto tassa akkhadhuttassa  
akkhe pādāsi.**

‘Yes, my friend,’ the gambler replied, and gave them.

**Atha kho so akkhadhutto akkhe visena paribhāvetvā taṃ  
akkhadhuttaṃ etadavoca:**

Having soaked the dice in poison, the gambler said to the other,

**‘ehi kho, samma, akkhehi dabbissāmā’ti.**  
‘Come, my friend, let’s play dice.’

**‘Evaṃ, sammā’ti kho so akkhadhutto tassa akkhadhuttassa paccassosi.**  
‘Yes, my friend,’ the other gambler replied.

**Dutiyampi kho te akkhadhuttā akkhehi dabbim̐su.**  
And for a second time the gamblers played with dice.

**Dutiyampi kho so akkhadhutto āgatāgataṃ kalim̐ gilati.**  
And for the second time, every time they made a bad throw, that gambler swallowed the dice.

**Addasā kho dutiyo akkhadhutto taṃ akkhadhuttaṃ dutiyampi āgatāgataṃ kalim̐ gilantaṃ, disvā taṃ akkhadhuttaṃ etadavoca:**  
The second gambler saw him, and said,

**‘Littaṃ paramena tejasā,**  
‘The man swallows the dice without realizing

**Gilamakkhaṃ puriso na bujjhati;**  
they’re smeared with burning poison.

**Gila re gila pāpadhuttaka,**  
Swallow, you bloody cheat, swallow!

**Pacchā te kaṭukaṃ bhavissatī’ti.**  
Soon you’ll know the bitter fruit!’

**Evameva kho tvaṃ, rājāñña, akkhadhuttakūpamo maññe paṭibhāsi.**

In the same way, chieftain, you seem like the gambler in the simile.

**Paṇinissajjetaṃ, rājāñña, pāpakaṃ diṭṭhigataṃ; paṇinissajjetaṃ, rājāñña, pāpakaṃ diṭṭhigataṃ.**

Let go of this harmful misconception, chieftain, let go of it!

**Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”ti.**

Don’t create lasting harm and suffering for yourself!”

**“Kiñcāpi bhavaṃ kassapo evamāha, atha kho nevāhaṃ  
sakkomi idaṃ pāpakaṃ diṭṭhigataṃ paṭinissajjitum.**

“Even though Master Kassapa says this, still I’m not able to let go of that harmful misconception.

**Rājāpi maṃ pasenadi kosalo jānāti tirorājānopi:**

King Pasenadi of Kosala knows my views, and so do foreign kings.

**‘pāyāsi rājañño evaṃvādī evaṃdiṭṭhī:**

**“itipi natthi paro loko ...pe... vipāko””ti.**

**Sacāhaṃ, bho kassapa, idaṃ pāpakaṃ diṭṭhigataṃ  
paṭinissajjissāmi, bhavissanti me vattāro:**

**‘yāva bālo pāyāsi rājañño abyatto duggahitagāhī’ti.**

**Kopenapi naṃ harissāmi, makkhenapi naṃ harissāmi,  
palāsenapi naṃ harissāmī”ti.**

I shall carry on with this view out of anger, contempt, and spite!”

## **2.14. Sāṇabhārikaupamā**

### **2.14. The Simile of the Man Who Carried Hemp**

**“Tena hi, rājañña, upamaṃ te karissāmi,**

“Well then, chieftain, I shall give you a simile.

**upamāya m’idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.**

For by means of a simile some sensible people understand the meaning of what is said.

**Bhūtapubbaṃ, rājañña, aññataro janapado vuṭṭhāsi.**

Once upon a time, the inhabitants of a certain country emigrated.

**Atha kho sahāyako sahāyakaṃ āmantesi:**

Then one friend said to another,

**‘āyāma, samma, yena so janapado tenupasaṅkamissāma,  
appeva nāmettha kiñci dhanam adhigaccheyyāmā’ti.**

‘Come, my friend, let’s go to that country. Hopefully we’ll get some riches there!’

**‘Evaṃ, sammā’ti kho sahāyako sahāyakassa paccassosi.**

‘Yes, my friend,’ the other replied.

**Te yena so janapado, yena aññataram gāmapaṭṭam  
tenupasaṅkamimsu, tattha addasamsu pahūtam sāṇam  
chaḍḍitam, disvā sahāyako sahāyakam āmantesi:**

They went to that country, and to a certain place in a village. There they saw a pile of abandoned sunn hemp. Seeing it, one friend said to the other,

**‘idaṃ kho, samma, pahūtam sāṇam chaḍḍitam, tena hi, samma,  
tvañca sāṇabhāram bandha, ahañca sāṇabhāram bandhissāmi,  
ubho sāṇabhāram ādāya gamissāmā’ti.**

‘This is a pile of abandoned sunn hemp. Well then, my friend, you make up a bundle of hemp, and I’ll make one too. Let’s both take a bundle of hemp and go on.’

**‘Evaṃ, sammā’ti kho sahāyako sahāyakassa paṭissutvā  
sāṇabhāram bandhitvā te ubho sāṇabhāram ādāya yena  
aññataram gāmapaṭṭam tenupasaṅkamimsu.**

‘Yes, my friend,’ he said. Carrying their bundles of hemp they went to another place in the village.

**Tattha addasamsu pahūtam sāṇasuttam chaḍḍitam, disvā  
sahāyako sahāyakam āmantesi:**

There they saw much sunn hemp thread abandoned. Seeing it, one friend said to the other,

**‘yassa kho, samma, atthāya iccheyyāma sāṇam, idaṃ pahūtam  
sāṇasuttam chaḍḍitam.**

‘This pile of abandoned sunn hemp thread is just what we wanted the hemp for!

**Tena hi, samma, tvañca sāṇabhāraṃ chaḍḍehi, ahañca sāṇabhāraṃ chaḍḍessāmi, ubho sāṇasuttabhāraṃ ādāya gamissāmā’ti.**

Well then, my friend, let’s abandon our bundles of hemp, and both take a bundle of hemp thread and go on.’

**‘Ayaṃ kho me, samma, sāṇabhāro dūrābhato ca susannaddho ca, alaṃ me, tvaṃ pajānāhī’ti.**

‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’

**Atha kho so sahāyako sāṇabhāraṃ chaḍḍetvā sāṇasuttabhāraṃ ādiyi.**

So one friend abandoned their bundle of hemp and picked up a bundle of hemp thread.

**Te yena aññataraṃ gāmapaṭṭaṃ tenupasaṅkamimsu.**

They went to another place in the village.

**Tattha addasaṃsu pahūtā sāṇiyo chaḍḍitā, disvā sahāyako sahāyakaṃ āmantesi:**

There they saw much sunn hemp cloth abandoned. Seeing it, one friend said to the other,

**‘yassa kho, samma, atthāya iccheyyāma sāṇaṃ vā sāṇasuttaṃ vā, imā pahūtā sāṇiyo chaḍḍitā.**

‘This pile of abandoned sunn hemp cloth is just what we wanted the hemp and hemp thread for!

**Tena hi, samma, tvañca sāṇabhāraṃ chaḍḍehi, ahañca sāṇasuttabhāraṃ chaḍḍessāmi, ubho sāṇibhāraṃ ādāya gamissāmā’ti.**

Well then, my friend, let’s abandon our bundles, and both take a bundle of hemp cloth and go on.’

**‘Ayaṃ kho me, samma, sāṇabhāro dūrābhato ca susannaddho  
ca, alaṃ me, tvaṃ pajānāhī’ti.**

‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’

**Atha kho so sahāyako sāṇasuttabhāraṃ chaḍḍetvā sāṇibhāraṃ  
ādiyi.**

So one friend abandoned their bundle of hemp thread and picked up a bundle of hemp cloth.

**Te yena aññataraṃ gāmapaṭṭaṃ tenupasaṅkamimsu.**

They went to another place in the village.

**Tattha addasaṃsu pahūtaṃ khomaṃ chaḍḍitaṃ, disvā ...pe...**

There they saw a pile of flax, and by turn,

**pahūtaṃ khomasuttaṃ chaḍḍitaṃ, disvā ...**

linen thread,

**pahūtaṃ khomadussaṃ chaḍḍitaṃ, disvā ...**

linen cloth,

**pahūtaṃ kappāsaṃ chaḍḍitaṃ, disvā ...**

silk,

**pahūtaṃ kappāsikasuttaṃ chaḍḍitaṃ, disvā ...**

silk thread,

**pahūtaṃ kappāsikadussaṃ chaḍḍitaṃ, disvā ...**

silk cloth,

**pahūtaṃ ayaṃ chaḍḍitaṃ, disvā ...**

iron,

**pahūtaṃ lohaṃ chaḍḍitaṃ, disvā ...**

copper,

**pahūtaṃ tipuṃ chaḍḍitaṃ, disvā ...**

tin,

**pahūtaṃ sīsaṃ chaḍḍitaṃ, disvā ...**

lead,



**pahūtaṃ sajjhaṃ chaḍḍitaṃ, disvā ...**  
silver,

**pahūtaṃ suvaṇṇaṃ chaḍḍitaṃ, disvā sahāyako sahāyakaṃ  
āmantesi:**

and gold abandoned. Seeing it, one friend said to the other,

**‘yassa kho, samma, atthāya iccheyyāma sāṇaṃ vā sāṇasuttaṃ  
vā sāṇiyo vā khomaṃ vā khomasuttaṃ vā khomadussaṃ vā  
kappāsaṃ vā kappāsikasuttaṃ vā kappāsikadussaṃ vā ayaṃ  
vā lohaṃ vā tipuṃ vā sīsaṃ vā sajjhaṃ vā, idaṃ pahūtaṃ  
suvaṇṇaṃ chaḍḍitaṃ.**

‘This pile of gold is just what we wanted all those other things for!

**Tena hi, samma, tvañca sāṇabhāraṃ chaḍḍehi, ahañca  
sajjhabhāraṃ chaḍḍessāmi, ubho suvaṇṇabhāraṃ ādāya  
gamissāmā’ti.**

Well then, my friend, let’s abandon our bundles, and both take a  
bundle of gold and go on.’

**‘Ayaṃ kho me, samma, sāṇabhāro dūrābhato ca susannaddho  
ca, alaṃ me tvaṃ pajānāhī’ti.**

‘I’ve already carried this bundle of hemp a long way, and it’s well tied  
up. It’s good enough for me, you understand.’

**Atha kho so sahāyako sajjhabhāraṃ chaḍḍetvā suvaṇṇabhāraṃ  
ādiyi.**

So one friend abandoned their bundle of silver and picked up a  
bundle of gold.

**Te yena sako gāmo tenupasaṅkamimsu.**

Then they returned to their own village.

**Tattha yo so sahāyako sāṇabhāraṃ ādāya agamāsi, tassa neva  
mātāpitaro abhinandimsu, na puttadārā abhinandimsu, na  
mittāmaccā abhinandimsu, na ca tattonidānaṃ sukhaṃ  
somanassaṃ adhigacchi.**

When one friend returned with a bundle of sunn hemp, they didn't please their parents, their partners and children, or their friends and colleagues. And they got no pleasure and happiness on that account.

**Yo pana so sahāyako suvaṇṇabhāraṃ ādāya agamāsi, tassa mātāpitaropi abhinandiṃsu, puttadārāpi abhinandiṃsu, mittāmaccāpi abhinandiṃsu, tatonidānañca sukhaṃ somanassaṃ adhigacchi.**

But when the other friend returned with a bundle of gold, they pleased their parents, their partners and children, and their friends and colleagues. And they got much pleasure and happiness on that account.

**Evameva kho tvaṃ, rājañña, sāṇabhārikūpamo maññe paṭibhāsi.**

In the same way, chieftain, you seem like the hemp-carrier in the simile.

**Paṭinissajjetaṃ, rājañña, pāpakaṃ diṭṭhigataṃ; paṭinissajjetaṃ, rājañña, pāpakaṃ diṭṭhigataṃ.**

Let go of this harmful misconception, chieftain, let go of it!

**Mā te ahosi dīgharattaṃ ahitāya dukkhāyā”ti.**

Don't create lasting harm and suffering for yourself!"

### **3. Saraṇagamana**

#### **3. *Going for Refuge***

**“Purimeneva ahaṃ opammena bhoto kassapassa attamano abhiraddho.**

“I was delighted and satisfied with your very first simile, Master Kassapa!

**Api cāhaṃ imāni vicitrāni pañhāpaṭibhānāni sotukāmo evāhaṃ bhavantaṃ kassapaṃ paccaṇīkaṃ kātappaṃ amaññissaṃ.**

Nevertheless, I wanted to hear your various solutions to the problem, so I thought I'd oppose you in this way.

**Abhikkantaṃ, bho kassapa, abhikkantaṃ, bho kassapa.**

Excellent, Master Kassapa! Excellent!

**Seyyathāpi, bho kassapa, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya: 'cakkhumanto rūpāni dakkhantī'ti; evamevaṃ bhotā kassapena anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, Master Kassapa has made the teaching clear in many ways.

**Esāhaṃ, bho kassapa, taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghaṃca.**

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhavaṃ kassapo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gataṃ.**

From this day forth, may Master Kassapa remember me as a lay follower who has gone for refuge for life.

**lcchāmi cāhaṃ, bho kassapa, mahāyaññaṃ yajituṃ, anusāsatu maṃ bhavaṃ kassapo, yaṃ mamassa dīgharattaṃ hitāya sukhāyā'ti.**

Master Kassapa, I wish to perform a great sacrifice. Please instruct me so it will be for my lasting welfare and happiness.

#### **4. Yaññakathā**

##### *4. On Sacrifice*

**“Yathārūpe kho, rājañña, yaññe gāvo vā haññanti ajeḷakā vā haññanti, kukkuṭasūkarā vā haññanti, vividhā vā pāṇā saṅghātaṃ āpajjanti, paṭiggāhakā ca honti micchādiṭṭhī micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhī, evarūpo kho, rājañña, yañño na mahapphalo hoti na mahānisaṃso na mahājutiko na mahāvipphāro.**

“Chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

**Seyyathāpi, rājañña, kassako bījanaṅgalaṃ ādāya vanaṃ paviseyya.**

Suppose a farmer was to enter a wood taking seed and plough.

**So tattha dukkhette dubbhūme avihatakhāṇukaṇṭake bījāni paṭiṭṭhāpeyya khaṇḍāni pūtīni vātātapahatāni asāradāni asukhasayitāni.**

And on that barren field, that barren ground, with uncleared stumps he sowed seeds that were broken, spoiled, weather-damaged, infertile, and ill kept.

**Devo ca na kālena kālaṃ sammādhāraṃ anuppaveccheyya.**

And the heavens don’t provide enough rain when needed.

**Api nu tāni bījāni vuddhiṃ virūhiṃ vepullaṃ āpajjeyyuraṃ, kassako vā vipulaṃ phalaṃ adhigaccheyyā”ti?**

Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?”

**“No hidaṃ, bho kassapa”.**

“No, Master Kassapa.”

**“Evameva kho, rājañña, yathārūpe yaññe gāvo vā haññanti, ajeḷakā vā haññanti, kukkuṭasūkarā vā haññanti, vividhā vā pāṇā saṅghātaṃ āpajjanti, paṭiggāhakā ca honti micchādiṭṭhī micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsatī micchāsamādhī, evarūpo kho, rājañña, yañño na mahapphalo hoti na mahānisaṃso na mahājutiko na mahāvipphāro.**

“In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

**Yathārūpe ca kho, rājañña, yaññe neva gāvo haññanti, na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā vā pāṇā saṅghātaṃ āpajjanti, paṭiggāhakā ca honti sammādiṭṭhī sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsatī sammāsamādhī, evarūpo kho, rājañña, yañño mahapphalo hoti mahānisaṃso mahājutiko mahāvipphāro.**

But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.

**Seyyathāpi, rājañña, kassako bījanaṅgalaṃ ādāya vanaṃ paviseyya.**

Suppose a farmer was to enter a wood taking seed and plough.

**So tattha sukhette subhūme suvihatakhāṇukaṇṭake bījāni paṭiṭṭhapeyya akhaṇḍāni apūtīni avātātapahatāni sārādāni sukhasayitāni.**

And on that fertile field, that fertile ground, with well-cleared stumps he sowed seeds that were intact, unspoiled, not weather-damaged, fertile, and well kept.

**Devo ca kālena kālaṃ sammādhāraṃ anuppaveccheyya.**

And the heavens provide plenty of rain when needed.

**Api nu tāni bījāni vuddhiṃ virūhiṃ vepullaṃ āpajjeyyuraṃ,  
kassako vā vipulaṃ phalaṃ adhigaccheyyā”ti?**

Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?”

**“Evaṃ, bho kassapa”.**

“Yes, Master Kassapa.”

**“Evameva kho, rājañña, yathārūpe yaññe neva gāvo haññanti,  
na ajeḷakā haññanti, na kukkuṭasūkarā haññanti, na vividhā vā  
pāṇā saṅghātaṃ āpajjanti, paṭiggāhakā ca honti sammādiṭṭhī  
sammāsaṅkappā sammāvācā sammākammantā sammāājīvā  
sammāvāyāmā sammāsatī sammāsamādhī, evarūpo kho,  
rājañña, yañño mahapphalo hoti mahānisaṃso mahājutiko  
mahāvipphāro”ti.**

“In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.”

## **5. Uttaramāṇavavatthu**

### **5. On the Brahmin Student Uttara**

**Atha kho pāyāsi rājañño dānaṃ paṭṭhapesi  
samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakaṇaṃ.**

Then the chieftain Pāyāsi set up an offering for ascetics and brahmins, for paupers, vagrants, travelers, and beggars.

**Tasmim̐ kho pana dāne evarūpaṃ bhojanaṃ dīyati kaṇājakaṃ bilaṅgadutiyaṃ, dhorakāni ca vatthāni guḷavālakāni.**

At that offering such food as rough gruel with pickles was given, and heavy clothes with ball-tails.

**Tasmim̐ kho pana dāne uttaro nāma māṇavo vāvaṭṭo ahosi.**

Now, it was a brahmin student named Uttara who organized that offering.

**So dānaṃ datvā evaṃ anuddisati:**

When the offering was over he referred to it like this,

**“imināhaṃ dānena pāyāsim̐ rājaññaṃ eva imasmim̐ loke samāgacchim̐, mā parasmin”ti.**

“Through this offering may I be together with the chieftain Pāyāsi in this world, but not in the next.”

**Assosi kho pāyāsi rājañño:**

Pāyāsi heard of this,

**“uttaro kira māṇavo dānaṃ datvā evaṃ anuddisati:**

**‘imināhaṃ dānena pāyāsim̐ rājaññaṃ eva imasmim̐ loke samāgacchim̐, mā parasmin’”ti.**

**Atha kho pāyāsi rājañño uttaraṃ māṇavaṃ āmantāpetvā etadavoca:**

so he summoned Uttara and said,

**“saccaṃ kira tvaṃ, tāta uttara, dānaṃ datvā evaṃ anuddisati:**

“Is it really true, dear Uttara, that you referred to the offering in this way?”

**‘imināhaṃ dānena pāyāsim̐ rājaññaṃ eva imasmim̐ loke samāgacchim̐, mā parasmin’”ti?**

**“Evaṃ, bho”.**

“Yes, sir.”

**“Kissa pana tvaṃ, tāta uttara, dānaṃ datvā evaṃ anuddisasi:**

“But why?

**‘imināhaṃ dānena pāyāsiṃ rājaññaṃeva imasmiṃ loke  
samāgacchiṃ, mā parasmin’ti?**

**Nanu mayaṃ, tāta uttara, puññatthikā dānasseva phalaṃ  
pāṭikaṅkhino”ti?**

Don’t we who seek merit expect some result from the offering?”

**“Bhoto kho dāne evarūpaṃ bhojanaṃ dīyati kaṇājakaṃ  
bilaṅgadutiyaṃ, yaṃ bhavaṃ pādāpi na iccheyya samphusituṃ,  
kuto bhuñjituṃ, dhorakāni ca vatthāni guḷavālakāni, yāni  
bhavaṃ pādāpi na iccheyya samphusituṃ, kuto paridahituṃ.**

“At your offering such food as rough gruel with pickles was given,  
which you wouldn’t even want to touch with your foot, much less eat.  
And also heavy clothes with ball-tails, which you also wouldn’t want  
to touch with your foot, much less wear.

**Bhavaṃ kho panamhākaṃ piyo manāpo, kathaṃ mayaṃ  
manāpaṃ amanāpena saṃyojemā”ti?**

Sir, you’re dear and beloved to me. But how can I reconcile one so  
dear with something so disagreeable?”

**“Tena hi tvaṃ, tāta uttara, yādisāhaṃ bhojanaṃ bhuñjāmi,  
tādisaṃ bhojanaṃ paṭṭhapehi.**

“Well then, dear Uttara, set up an offering with the same kind of food  
that I eat,

**Yādisāni cāhaṃ vatthāni paridahāmi, tādisāni ca vatthāni  
paṭṭhapehī”ti.**

and the same kind of clothes that I wear.”



**“Evaṃ, bho”ti kho uttaro māṇavo pāyāsissa rājaññaṃssa paṭissutvā yādisaṃ bhojanaṃ pāyāsi rājañño bhuñjati, tādisaṃ bhojanaṃ paṭṭhapesi.**

“Yes, sir,” replied Uttara, and did so.

**Yādisāni ca vatthāni pāyāsi rājañño paridahati, tādisāni ca vatthāni paṭṭhapesi.**

**Atha kho pāyāsi rājañño asakkaccaṃ dānaṃ datvā asahatthā dānaṃ datvā acittikataṃ dānaṃ datvā apaviddhaṃ dānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahaḃyataṃ upapajji suññaṃ serīsakaṃ vimānaṃ.**

So the chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of acacia.

**Yo pana tassa dāne vāvaṭṭo ahosi uttaro nāma māṇavo. So sakkaccaṃ dānaṃ datvā sahatthā dānaṃ datvā cittikataṃ dānaṃ datvā anapaviddhaṃ dānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā sugatīṃ saggaṃ lokaṃ upapajji devānaṃ tāvatimsānaṃ sahaḃyataṃ.**

But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.

## **6. Pāyāsidevaputta**

### **6. The God Pāyāsi**

**Tena kho pana samayena āyasmā gavampati abhikkhaṇaṃ suññaṃ serīsakaṃ vimānaṃ divāvihāraṃ gacchati.**

Now at that time Venerable Gavampati would often go to that empty acacia palace for the day’s meditation.

**Atha kho pāyāsi devaputto yenāyasmā gavampati  
tenupasaṅkami; upasaṅkamtivā āyasmantaṃ gavampatiṃ  
abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho  
pāyāsiṃ devaputtaṃ āyasmā gavampati etadavoca:**

Then the god Pāyāsi went up to him, bowed, and stood to one side.  
Gavampati said to him,

**“kosi tvaṃ, āvuso”ti?**

“Who are you, reverend?”

**“Ahaṃ, bhante, pāyāsi rājañño”ti.**

“Sir, I am the chieftain Pāyāsi.”

**“Nanu tvaṃ, āvuso, evaṃdiṭṭhiko ahosi:**

“Didn’t you have the view that

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’”ti?**

there’s no afterlife, no beings are reborn spontaneously, and there’s  
no fruit or result of good and bad deeds?”

**“Saccāhaṃ, bhante, evaṃdiṭṭhiko ahosiṃ:**

“It’s true, sir, I did have such a view.

**‘itipi natthi paro loko, natthi sattā opapātikā, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko’ti.**

**Api cāhaṃ ayyena kumārakassapena etasmā pāpakā diṭṭhigatā  
vivecito”ti.**

But Venerable Kassapa the Prince dissuaded me from that harmful  
misconception.”

**“Yo pana te, āvuso, dāne vāvaṭo ahosi uttaro nāma māṇavo, so  
kuhiṃ upapanno”ti?**

“But the student named Uttara who organized that offering for you—  
where has he been reborn?”

**“Yo me, bhante, dāne vāvaṭo ahosi uttaro nāma māṇavo, so sakkaccaṃ dānaṃ datvā sahatthā dānaṃ datvā cittikataṃ dānaṃ datvā anapaviddhaṃ dānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapanno devānaṃ tāvatiṃsānaṃ saḥabyataṃ.**

“Sir, Uttara gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.

**Ahaṃ pana, bhante, asakkaccaṃ dānaṃ datvā asahatthā dānaṃ datvā acittikataṃ dānaṃ datvā apaviddhaṃ dānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapanno suññaṃ serīsakaṃ vimānaṃ.**

But I gave gifts carelessly, thoughtlessly, not with my own hands, giving the dregs. When my body broke up, after death, I was reborn in company with the gods of the Four Great Kings, in an empty palace of acacia.

**Tena hi, bhante gavampati, manussalokaṃ gantvā evamārocehi:**

So, sir, when you’ve returned to the human realm, please announce this:

**‘sakkaccaṃ dānaṃ detha, sahatthā dānaṃ detha, cittikataṃ dānaṃ detha, anapaviddhaṃ dānaṃ detha.**

‘Give gifts carefully, thoughtfully, with your own hands, not giving the dregs.

**Pāyāsi rājañño asakkaccaṃ dānaṃ datvā asahatthā dānaṃ datvā acittikataṃ dānaṃ datvā apaviddhaṃ dānaṃ datvā kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ saḥabyataṃ upapanno suññaṃ serīsakaṃ vimānaṃ.**

The chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of acacia.

**Yo pana tassa dāne vāvaṭo ahosi uttaro nāma māṇavo, so sakkaccaṃ dānaṃ datvā sahatthā dānaṃ datvā cittikataṃ**

**dānaṃ datvā anapaviddhaṃ dānaṃ datvā kāyassa bhedaṃ paraṃ  
maraṇā sugatiṃ saggaṃ lokaṃ upapanno devānaṃ  
tāvatiṃsānaṃ saḥabyatan”ti.**

But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.”

**Atha kho āyasmā gavampati manussalokaṃ āgantvā  
evamārocesi:**

So when Venerable Gavampati returned to the human realm he made that announcement.

**“sakkaccaṃ dānaṃ detha, sahaṭṭhā dānaṃ detha, cittikataṃ  
dānaṃ detha, anapaviddhaṃ dānaṃ detha.**

**Pāyāsi rājaṇṇo asakkaccaṃ dānaṃ datvā asahaṭṭhā dānaṃ  
datvā acittikataṃ dānaṃ datvā apaviddhaṃ dānaṃ datvā  
kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ  
saḥabyataṃ upapanno suññaṃ serīsakaṃ vimānaṃ.**

**Yo pana tassa dāne vāvaṭo ahosi uttaro nāma māṇavo, so  
sakkaccaṃ dānaṃ datvā sahaṭṭhā dānaṃ datvā cittikataṃ  
dānaṃ datvā anapaviddhaṃ dānaṃ datvā kāyassa bhedaṃ paraṃ  
maraṇā sugatiṃ saggaṃ lokaṃ upapanno devānaṃ  
tāvatiṃsānaṃ saḥabyatan”ti.**

**Pāyāsisuttaṃ niṭṭhitaṃ dasamaṃ.**

**Mahāvaggo niṭṭhito.**

**Tassuddānaṃ**

**Mahāpadāna nidānaṃ,  
nibbānañca sudassanaṃ;**

**Janavasabha govindaṃ,  
samayaṃ sakkapañhakaṃ;  
Mahāsatipaṭṭhānañca,  
pāyāsi dasamaṃ bhava.**

**Mahāvaggapāḷi niṭṭhitā.**

Pāthika Section:  
*Pāthika Vagga*

## 24. Pāthikasutta *About Pāṭikaputta*

### 1. Sunakkhattavatthu

#### 1. *On Sunakkhatta*

**Evam me sutam—**

So I have heard.

**ekam samayaṃ bhagavā mallesu viharati anupiyaṃ nāma  
mallānaṃ nigamo.**

At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Anupiya.

**Atha kho bhagavā pubbaṇhasamayam nivāsetvā  
pattacīvaramādāya anupiyam piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Anupiya for alms.

**Atha kho bhagavato etadahosi:**

Then it occurred to him,

**“atippago kho tāva anupiyāyam piṇḍāya caritum.**

“It’s too early to wander for alms in Anupiya.

**Yannūnāham yena bhaggavagottassa paribbājakassa ārāmo,  
yena bhaggavagotto paribbājako tenupasaṅkameyyan”ti.**

Why don’t I go to the wanderer Bhaggavagotta’s monastery to visit him?”

**Atha kho bhagavā yena bhaggavagottassa paribbājakassa  
ārāmo, yena bhaggavagotto paribbājako tenupasaṅkami.**

So that’s what he did.

**Atha kho bhaggavagotto paribbājako bhagavantam etadavoca:**

Then the wanderer Bhaggavagotta said to the Buddha,

**“etu kho, bhante, bhagavā.**

“Come, Blessed One!

**Svāgataṃ, bhante, bhagavato.**

Welcome, Blessed One!

**Cirassam kho, bhante, bhagavā imam pariyāyamakāsi yadidaṃ idhāgamanāya.**

It’s been a long time since you took the opportunity to come here.

**Nisīdatu, bhante, bhagavā, idamāsanam paññattan”ti.**

Please, sir, sit down, this seat is ready.”

**Nisīdi bhagavā paññatte āsane.**

The Buddha sat on the seat spread out,

**Bhaggavagottopi kho paribbājako aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi.**

while Bhaggavagotta took a low seat, sat to one side,

**Ekamantaṃ nisinno kho bhaggavagotto paribbājako bhagavantam etadavoca:**

and said to the Buddha,

**“purimāni, bhante, divasāni purimatarāni sunakkhatto licchaviputto yenāham tenupasaṅkami; upasaṅkamitvā maṃ etadavoca:**

“Sir, a few days ago Sunakkhatta the Licchavi came to me and said:

**‘paccakkhāto dāni mayā, bhaggava, bhagavā.**

‘Now, Bhaggava, I have rejected the Buddha.

**Na dānāham bhagavantam uddissa viharāmī”ti.**

Now I no longer live dedicated to him.’

**Kaccetaṃ, bhante, tatheva, yathā sunakkhatto licchaviputto avacā”ti?**

Sir, is what Sunakkhatta said true?”



**“Tattheva kho etaṃ, bhaggava, yathā sunakkhatto licchaviputto avaca.**

“Indeed it is, Bhaggava.

**Purimāni, bhaggava, divasāni purimatarāni sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho, bhaggava, sunakkhatto licchaviputto maṃ etadavoca:**

A few days ago Sunakkhatta the Licchavi came to me, bowed, sat down to one side, and said:

**‘paccakkhāmi dānāhaṃ, bhante, bhagavantaṃ.**

‘Now I reject the Buddha!

**Na dānāhaṃ, bhante, bhagavantaṃ uddissa viharissāmī’ti.**

Now I shall no longer live dedicated to you.’

**Evaṃ vutte, ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ:**

When Sunakkhatta said this, I said to him,

**‘api nu tāhaṃ, sunakkhatta, evaṃ avacaṃ,**

‘But Sunakkhatta, did I ever say to you:

**ehi tvaṃ, sunakkhatta, mamaṃ uddissa viharāhī’ti?**

“Come, live dedicated to me”?’

**‘No hetāṃ, bhante’.**

‘No, sir.’

**‘Tvaṃ vā pana maṃ evaṃ avaca—**

‘Or did you ever say to me:

**ahaṃ, bhante, bhagavantaṃ uddissa viharissāmī’ti?**

“Sir, I shall live dedicated to the Buddha”?’

**‘No hetam, bhante’.**

‘No, sir.’

**‘Iti kira, sunakkhatta, nevāhaṃ taṃ vadāmi—**

‘So it seems that I did not ask you to

**ehi tvaṃ, sunakkhatta, mamaṃ uddissa viharāhīti.**

live dedicated to me,

**Napi kira maṃ tvaṃ vadesi—**

nor did you say you would

**ahaṃ, bhante, bhagavantam uddissa viharissāmīti.**

live dedicated to me.

**Evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi?**

In that case, you silly man, are you really in a position to be rejecting anything?

**Passa, moghapurisa, yāvañca te idaṃ aparaddhan’ti.**

See how far you have strayed!’

**‘Na hi pana me, bhante, bhagavā uttari manussadhammā**

**iddhipāṭihāriyaṃ karotī’ti.**

‘But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.’

**‘Api nu tāhaṃ, sunakkhatta, evaṃ avacaṃ—**

‘But Sunakkhatta, did I ever say to you:

**ehi tvaṃ, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te uttari manussadhammā iddhipāṭihāriyaṃ karissāmī’ti?**

“Come, live dedicated to me and I will perform a superhuman demonstration of psychic power for you”?’

**‘No hetam, bhante’.**

‘No, sir.’

**‘Tvaṃ vā pana maṃ evaṃ avaca—**

‘Or did you ever say to me:

**ahaṃ, bhante, bhagavantam uddissa viharissāmi, bhagavā me  
uttari manussadhammā iddhipāṭihāriyaṃ karissatī’ti?**

“Sir, I shall live dedicated to the Buddha, and the Buddha will  
perform a superhuman demonstration of psychic power for me”?’

**‘No hetam, bhante’.**

‘No, sir.’

**‘Iti kira, sunakkhatta, nevāhaṃ taṃ vadāmi—**

‘So it seems that I did not ask this of you, and you did not require it  
of me.

**ehi tvaṃ, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te uttari  
manussadhammā iddhipāṭihāriyaṃ karissāmīti;**

**napi kira maṃ tvaṃ vadesi—**

**ahaṃ, bhante, bhagavantam uddissa viharissāmi, bhagavā me  
uttari manussadhammā iddhipāṭihāriyaṃ karissatīti.**

**Evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi?**

In that case, you silly man, are you really in a position to be rejecting  
anything?

**Taṃ kiṃ maññasi, sunakkhatta,**

What do you think, Sunakkhatta?

**kate vā uttari manussadhammā iddhipāṭihāriye akate vā uttari  
manussadhammā iddhipāṭihāriye yassatthāya mayā dhammo  
desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti?**

Whether or not there is a demonstration of psychic power, does my  
teaching lead someone who practices it to the goal of the complete  
ending of suffering?’

**‘Kate vā, bhante, uttari manussadhammā iddhipāṭihāriye akate  
vā uttari manussadhammā iddhipāṭihāriye yassatthāya**

**bhagavatā dhammo desito so niyyāti takkarassa sammā dukkhakkhayāyā’ti.**

‘It does, sir.’

**‘Iti kira, sunakkhatta, kate vā uttari manussadhammā iddhipāṭihāriye, akate vā uttari manussadhammā iddhipāṭihāriye, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāya.**

‘So it seems that whether or not there is a demonstration of psychic power, my teaching leads someone who practices it to the goal of the complete ending of suffering.

**Tatra, sunakkhatta, kiṃ uttari manussadhammā iddhipāṭihāriyaṃ kataṃ karissati?**

In that case, what is the point of superhuman demonstrations of psychic power?

**Passa, moghapurisa, yāvañca te idaṃ aparaddhan’ti.**

See how far you have strayed, you silly man!’

**‘Na hi pana me, bhante, bhagavā aggaññaṃ paññapetī’ti?**

‘But sir, the Buddha never describes the origin of the world to me.’

**‘Api nu tāhaṃ, sunakkhatta, evaṃ avacaṃ—**

‘But Sunakkhatta, did I ever say to you:

**ehi tvaṃ, sunakkhatta, mamaṃ uddissa viharāhi, ahaṃ te aggaññaṃ paññapessāmī’ti?**

“Come, live dedicated to me and I will describe the origin of the world to you”?’

**‘No hetam, bhante’.**

‘No, sir.’

**‘Tvaṃ vā pana maṃ evaṃ avaca—**

‘Or did you ever say to me:

**aham, bhante, bhagavantam uddissa viharissāmi, bhagavā me aggaññam paññapessatī’ti?**

“Sir, I shall live dedicated to the Buddha, and the Buddha will describe the origin of the world to me”?’

**‘No hetam, bhante’.**

‘No, sir.’

**‘Iti kira, sunakkhatta, nevāham tam vadāmi—**

‘So it seems that I did not ask this of you, and you did not require it of me.

**ehi tvaṃ, sunakkhatta, mamaṃ uddissa viharāhi, aham te aggaññam paññapessāmīti.**

**Napi kira maṃ tvaṃ vadesi—**

**aham, bhante, bhagavantam uddissa viharissāmi, bhagavā me aggaññam paññapessatīti.**

**Evaṃ sante, moghapurisa, ko santo kaṃ paccācikkhasi?**

In that case, you silly man, are you really in a position to be rejecting anything?

**Taṃ kiṃ maññasi, sunakkhatta,**

What do you think, Sunakkhatta?

**paññatte vā aggaññe, apaññatte vā aggaññe, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti?**

Whether or not the origin of the world is described, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’

**‘Paññatte vā, bhante, aggaññe, apaññatte vā aggaññe, yassatthāya bhagavatā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāyā’ti.**

‘It does, sir.’

**‘Iti kira, sunakkhatta, paññatte vā aggaññe, apaññatte vā aggaññe, yassatthāya mayā dhammo desito, so niyyāti takkarassa sammā dukkhakkhayāya.**

‘So it seems that whether or not the origin of the world is described, my teaching leads someone who practices it to the goal of the complete ending of suffering.

**Tatra, sunakkhatta, kiṃ aggaññaṃ paññattaṃ karissati?**

In that case, what is the point of describing the origin of the world?

**Passa, moghapurisa, yāvañca te idaṃ aparaddhaṃ.**

See how far you have strayed, you silly man!

**Anekaṃariyāyena kho te, sunakkhatta, mama vaṇṇo bhāsito vajjigāme—**

In many ways, Sunakkhatta, you have praised me like this in the Vajjian capital:

**itipi so bhagavā arahāṃ sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho  
bhagavāti.**

“That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.”

**Iti kho te, sunakkhatta, anekaṃariyāyena mama vaṇṇo bhāsito vajjigāme.**

**Anekaṃariyāyena kho te, sunakkhatta, dhammassa vaṇṇo bhāsito vajjigāme—**

In many ways you have praised the teaching like this in the Vajjian capital:

**svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko  
opaneyyiko paccattaṃ veditabbo viññūhīti.**

“The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

**Iti kho te, sunakkhatta, anekapariyāyena dhammassa vaṇṇo bhāsito vajjigāme.**

**Anekapariyāyena kho te, sunakkhatta, saṅghassa vaṇṇo bhāsito vajjigāme—**

In many ways you have praised the Saṅgha like this in the Vajjian capital:

**suppaṭipanno bhagavato sāvakaśaṅgho, ujuppaṭipanno bhagavato sāvakaśaṅgho, ñāyappaṭipanno bhagavato sāvakaśaṅgho, sāmīcippaṭipanno bhagavato sāvakaśaṅgho, yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaśaṅgho, āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñṇakkhettaṃ lokassāti.**

“The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.”

**Iti kho te, sunakkhatta, anekapariyāyena saṅghassa vaṇṇo bhāsito vajjigāme.**

**Ārocayāmi kho te, sunakkhatta, paṭivedayāmi kho te, sunakkhatta.**

I declare this to you, Sunakkhatta, I announce this to you!

**Bhavissanti kho te, sunakkhatta, vattāro, no visahi sunakkhatto licchaviputto samaṇe gotame brahmacariyaṃ carituṃ, so avisahanto sikkhaṃ paccakkhāya hīnāyāvattoti.**

There will be those who say that Sunakkhatta was unable to lead the spiritual life under the ascetic Gotama. That’s why he rejected the

training and returned to a lesser life.

**Iti kho te, sunakkhatta, bhavissanti vattāro'ti.**

That's what they'll say.'

**Evam kho, bhaggava, sunakkhatto licchaviputto mayā  
vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ  
āpāyiko nerayiko.**

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

## **2. Korakkhattiyavatthu**

### *2. On Korakkhattiya*

**Ekamidāhaṃ, bhaggava, samayaṃ thūlūsu viharāmi uttarakā  
nāma thūlūnaṃ nigamo.**

Bhaggava, this one time I was staying in the land of the Thūlus where they have a town named Uttarakā.

**Atha khvāhaṃ, bhaggava, pubbaṇhasamayaṃ nivāsetvā  
pattacīvaramādāya sunakkhattena licchaviputtena  
pacchāsamaṇena uttarakaṃ piṇḍāya pāvisiṃ.**

Then I robed up in the morning and, taking my bowl and robe, entered Uttarakā for alms with Sunakkhatta the Licchavi as my second monk.

**Tena kho pana samayena acelo korakkhattiyo kukkuravatiko  
catukkuṇḍiko chamānikinṇaṃ bhakkhasaṃ mukheneva khādati,  
mukheneva bhuñjati.**

Now at that time the naked ascetic Korakkhattiya had taken a vow to behave like a dog. When food is tossed on the ground, he gets down on all fours, eating and devouring it just with his mouth.

**Addasā kho, bhaggava, sunakkhatto licchaviputto acelaṃ  
korakkhattiyaṃ kukkuravatikaṃ catukkuṇḍikaṃ**



**chamānikiṇṇaṃ bhakkhasaṃ mukheneva khādantaṃ  
mukheneva bhuñjantaṃ.**

Sunakkhatta saw him doing this

**Disvānassa etadahosi:**

and thought,

**‘sādhurūpo vata bho ayaṃ samaṇo catukkuṇḍiko  
chamānikiṇṇaṃ bhakkhasaṃ mukheneva khādati, mukheneva  
bhuñjati’**ti.

‘That ascetic is a true holy man!’

**Atha khvāhaṃ, bhaggava, sunakkhattassa licchaviputtassa  
cetasā cetoparivitakkamaññāya sunakkhattaṃ licchaviputtaṃ  
etadavocaṃ:**

Then, knowing what Sunakkhatta was thinking, I said to him,

**‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo  
paṭijānissasi’**ti.

‘Don’t you claim to be an ascetic, a follower of the Sakyan, you silly man?’

**‘Kiṃ pana maṃ, bhante, bhagavā evamāha:**

‘But why does the Buddha say this to me?’

**“tvampi nāma, moghapurisa, samaṇo sakyaputtiyo  
paṭijānissasi”**’ti?

**‘Nanu te, sunakkhatta, imaṃ acelaṃ korakkhattiyaṃ  
kukkuravatikaṃ catukkuṇḍikaṃ chamānikiṇṇaṃ bhakkhasaṃ  
mukheneva khādantaṃ mukheneva bhuñjantaṃ disvāna  
etadahosi—**

‘When you saw that naked ascetic Korakkhattiya, didn’t you think,

**sādhurūpo vata bho ayaṃ samaṇo catukkuṇḍiko  
chamānikiṇṇaṃ bhakkhasaṃ mukheneva khādati, mukheneva  
bhuñjati’**ti?

“That ascetic is a true holy man!”?’

**‘Evaṃ, bhante.**

‘Yes, sir.

**Kiṃ pana, bhante, bhagavā arahattassa maccharāyatī’ti?**

But sir, are you jealous of the perfected ones?’

**‘Na kho ahaṃ, moghapurisa, arahattassa maccharāyāmi.**

‘I’m not jealous of the perfected ones, you silly man.

**Api ca tuyhevetāṃ pāpakaṃ diṭṭhigataṃ uppannaṃ, taṃ pajaha.**

Rather, you should give up this harmful misconception that has arisen in you.

**Mā te ahosi dīgharattaṃ ahitāya dukkhāya.**

Don’t create lasting harm and suffering for yourself!

**Yaṃ kho panetaṃ, sunakkhatta, maññasi acelaṃ**

**korakkhattiyaṃ—sādhurūpo ayaṃ samaṇoti. So sattamaṃ**  
**divasaṃ alasakena kālaṃ karissati.**

That naked ascetic Korakkhattiya, who you imagine to be a true holy man, will die of flatulence in seven days.

**Kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo,**  
**tatra upapajjissati.**

And when he dies, he’ll be reborn in the very lowest rank of demons, named the Kālakañjas.

**Kālaṅkatañca naṃ bīraṇatthambake susāne chaḍḍessanti.**

And they’ll throw him in the charnel ground on a clump of vetiver.

**Ākaṅkhamāno ca tvaṃ, sunakkhatta, acelaṃ korakkhattiyaṃ**  
**upasaṅkamitvā puccheyyāsi—**

If you wish, Sunakkhatta, go to Korakkhattiya and ask him

**jānāsi, āvuso korakkhattiya, attano gatinti?**

whether he knows his own destiny.

**Ṭhānaṃ kho panetaṃ, sunakkhatta, vijjati yaṃ te acelo**  
**korakkhattiyo byākarissati—**

It's possible that he will answer:

**jānāmi, āvuso sunakkhatta, attano gatiṃ;**

“Reverend Sunakkhatta, I know my own destiny.

**kālakañcikā nāma asurā sabbanihīno asurakāyo, tatrāmhi upapanno’ti.**

I’ve been reborn in the very lowest rank of demons, named the Kālakañjas.”

**Atha kho, bhaggava, sunakkhatto licchaviputto yena acelo korakkhattiyo tenupasaṅkami; upasaṅkamitvā acelaṃ korakkhattiyaṃ etadavoca:**

So, Bhaggava, Sunakkhatta went to see Korakkhattiya and said to him,

**‘byākato khosi, āvuso korakkhattiya, samaṇena gotamena—**

‘Reverend Korakkhattiya, the ascetic Gotama has declared

**acelo korakkhattiyo sattamaṃ divasaṃ alasakena kālaṃ karissati.**

that you will die of flatulence in seven days.

**Kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo, tatra upapajjissati.**

And when you die, you’ll be reborn in the very lowest rank of demons, named the Kālakañjas.

**Kālaṅkatañca naṃ bīraṇatthambake susāne chaḍḍessantīti.**

And when you die, they’ll throw you in the charnel ground on a clump of vetiver.

**Yena tvaṃ, āvuso korakkhattiya, mattaṃ mattañca bhattaṃ bhuñjeyyāsi, mattaṃ mattañca pāṇiyaṃ piveyyāsi.**

But by eating just a little food and drinking just a little water,

**Yathā samaṇassa gotamassa micchā assa vacanan’ti.**

you’ll prove what the ascetic Gotama says to be false.’

**Atha kho, bhaggava, sunakkhatto licchaviputto ekadvīhikāya  
sattarattindivāni gaṇesi, yathā taṃ tathāgatassa  
asaddahamāno.**

Then Sunakkhatta counted up the days until the seventh day, as happens when you have no faith in the Realized One.

**Atha kho, bhaggava, acelo korakkhattiyo sattamaṃ divasaṃ  
alasakena kālamakāsi.**

But on the seventh day, the naked ascetic Korakkhattiya died of flatulence.

**kālaṅkato ca kālakañcikā nāma asurā sabbanihīno asurakāyo,  
tatra upapajji.**

And when he passed away, he was reborn in the very lowest rank of demons, named the Kālakañjas.

**kālaṅkatañca naṃ bīraṇatthambake susāne chaḍḍesum.**

And when he passed away, they threw him in the charnel ground on a clump of vetiver.

**Assosi kho, bhaggava, sunakkhatto licchaviputto:**

Sunakkhatta the Licchavi heard about this.

**‘acelo kira korakkhattiyo alasakena kālaṅkato bīraṇatthambake  
susāne chaḍḍito’ti.**

**Atha kho, bhaggava, sunakkhatto licchaviputto yena  
bīraṇatthambakaṃ susānaṃ, yena acelo korakkhattiyo  
tenupasaṅkami; upasaṅkamitvā acelaṃ korakkhattiyaṃ  
tikkhattum pāṇinā ākoṭesi:**

So he went to see Korakkhattiya in the charnel ground on the clump of vetiver. There he struck Korakkhattiya with his fist three times,

**‘jānāsi, āvuso korakkhattiya, attano gatin’ti?**

‘Reverend Korakkhattiya, do you know your destiny?’

**Atha kho, bhaggava, acelo korakkhattiyo pāṇinā piṭṭhiṃ  
paripuñchanto vuṭṭhāsi.**

Then Korakkhattiya got up, rubbing his back with his hands, and said,

**‘Jānāmi, āvuso sunakkhatta, attano gatim.**

‘Reverend Sunakkhatta, I know my own destiny.

**Kālakañcikā nāma asurā sabbanihīno asurakāyo, tatrāmhi upapanno’ti vatvā tattheva uttāno papati.**

I’ve been reborn in the very lowest rank of demons, named the Kālakañjas.’ After speaking, he fell flat right there.

**Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ:**

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,

**‘Taṃ kiṃ maññasi, sunakkhatta,**

‘What do you think, Sunakkhatta?

**yattheva te ahaṃ acelaṃ korakkhattiyaṃ ārabha byākāsiṃ, tattheva taṃ vipākaṃ, aññathā vā’ti?**

Did the declaration I made about Korakkhattiya turn out to be correct, or not?’

**‘Yattheva me, bhante, bhagavā acelaṃ korakkhattiyaṃ ārabha byākāsi, tattheva taṃ vipākaṃ, no aññathā’ti.**

‘It turned out to be correct.’

**‘Taṃ kiṃ maññasi, sunakkhatta,**

‘What do you think, Sunakkhatta?

**yadi evaṃ sante kataṃ vā hoti uttari manussadhammā iddhipāṭihāriyaṃ, akataṃ vā’ti?**

If that is so, has a superhuman demonstration of psychic power been performed or not?’

**‘Addhā kho, bhante, evaṃ sante kataṃ hoti uttari  
manussadhammā iddhipāṭihāriyaṃ, no akatan’ti.**

‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

**‘Evampi kho maṃ tvaṃ, moghapurisa, uttari manussadhammā  
iddhipāṭihāriyaṃ karontaṃ evaṃ vadesi—**

‘Though I performed such a superhuman demonstration of psychic power you say this:

**na hi pana me, bhante, bhagavā uttari manussadhammā  
iddhipāṭihāriyaṃ karotīti.**

“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”

**Passa, moghapurisa, yāvañca te idaṃ aparaddhan’ti.**

See how far you have strayed!’

**Evampi kho, bhaggava, sunakkhatto licchaviputto mayā  
vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ  
āpāyiko nerayiko.**

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

### **3. Acelakaḷāramaṭṭakavatthu**

#### **3. *On the Naked Ascetic Kaḷāramaṭṭaka***

**Ekamidāhaṃ, bhaggava, samayaṃ vesāliyaṃ viharāmi  
mahāvane kūṭāgārasālāyaṃ.**

This one time, Bhaggava, I was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena acelo kaḷāramaṭṭako vesāliyaṃ  
paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme.**

Now at that time the naked ascetic Kaḷāramaṭṭaka was residing in Vesālī. And in the Vajjian capital he had reached the peak of material

possessions and fame.

**Tassa sattavatapadāni samattāni samādinnāni honti:**

He had undertaken these seven vows.

**‘yāvajīvaṃ acelako assaṃ, na vatthaṃ paridaheyyaṃ,  
yāvajīvaṃ brahmacārī assaṃ, na methunaṃ dhammaṃ  
paṭiseveyyaṃ, yāvajīvaṃ surāmaṃseneva yāpeyyaṃ, na  
odanakummāsaṃ bhuñjeyyaṃ.**

‘As long as I live, I will be a naked ascetic, not wearing clothes. As long as I live, I will be celibate, not having sex. As long as I live, I will consume only meat and alcohol, not eating rice and porridge.

**Puratthimena vesāliṃ udenaṃ nāma cetiyaṃ, taṃ  
nātikkameyyaṃ, dakkhiṇena vesāliṃ gotamakaṃ nāma cetiyaṃ,  
taṃ nātikkameyyaṃ, pacchimena vesāliṃ sattambaṃ nāma  
cetiyaṃ, taṃ nātikkameyyaṃ, uttarena vesāliṃ bahuputtaṃ  
nāma cetiyaṃ taṃ nātikkameyyan’ti.**

And I will not go past the following tree shrines near Vesālī: the Udena shrine to the east, the Gotamaka to the south, the Sattamba to the west, and the Bahuputta to the north.’

**So imesaṃ sattannaṃ vatapadānaṃ samādānāhetu  
lābhaggappatto ceva yasaggappatto ca vajjigāme.**

And it was due to undertaking these seven vows that he had reached the peak of material possessions and fame.

**Atha kho, bhaggava, sunakkhatto licchaviputto yena acelo  
kaḷāramaṭṭako tenupasaṅkami; upasaṅkamtivā acelaṃ  
kaḷāramaṭṭakaṃ pañhaṃ apucchi.**

So, Bhaggava, Sunakkhatta went to see Kaḷāramaṭṭaka and asked him a question.

**Tassa acelo kaḷāramaṭṭako pañhaṃ puṭṭho na sampāyāsi.**

But when he couldn’t answer it,

**Asampāyanto kopaṇca dosaṇca appaccayaṇca pātvākāsi.**

he displayed irritation, hate, and bitterness.

**Atha kho, bhaggava, sunakkhattassa licchaviputtassa etadahosi:**

So Sunakkhatta thought,

**‘sādhurūpaṃ vata bho arahantaṃ samaṇaṃ āsādimhase.**

‘I’ve offended the holy man, the perfected one, the ascetic.

**Mā vata no ahosi dīgharattaṃ ahitāya dukkhāyā’ti.**

I mustn’t create lasting harm and suffering for myself!’

**Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ etadavocaṃ:**

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,

**‘tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti.**

‘Don’t you claim to be an ascetic, a follower of the Sakyan, you silly man?’

**‘Kiṃ pana maṃ, bhante, bhagavā evamāha—**

‘But why does the Buddha say this to me?’

**tvampi nāma, moghapurisa, samaṇo sakyaputtiyo paṭijānissasī’ti?**

**‘Nanu tvaṃ, sunakkhatta, acelaṃ kaḷāramaṭṭakaṃ upasaṅkamitvā pañhaṃ apucchi.**

‘Didn’t you go to see the naked ascetic Kaḷāramaṭṭaka and ask him a question?

**Tassa te acelo kaḷāramaṭṭako pañhaṃ puṭṭho na sampāyāsi.**

But when he couldn’t answer it,

**Asampāyanto kopaṇca dosaṇca appaccayaṇca pātvākāsi.**

he displayed irritation, hate, and bitterness.



**Tassa te etadahosi:**

Then you thought,

**“sādhurūpaṃ vata bho arahantaṃ samaṇaṃ āsādimhase.**

“I’ve offended the holy man, the perfected one, the ascetic.

**Mā vata no ahosi dīgharattaṃ ahitāya dukkhāyā”’ti.**

I mustn’t create lasting harm and suffering for myself!”

**‘Evaṃ, bhante.**

‘Yes, sir.

**Kiṃ pana, bhante, bhagavā arahattassa maccharāyatī’ti?**

But sir, are you jealous of perfected ones?’

**‘Na kho ahaṃ, moghapurisa, arahattassa maccharāyāmi,**

‘I’m not jealous of the perfected ones, you silly man.

**api ca tuyhevetam pāpakaṃ diṭṭhigataṃ uppannaṃ, taṃ pajaha.**

Rather, you should give up this harmful misconception that has arisen in you.

**Mā te ahosi dīgharattaṃ ahitāya dukkhāya.**

Don’t create lasting harm and suffering for yourself!

**Yaṃ kho panetaṃ, sunakkhatta, maññasi acelaṃ**

**kaḷāramaṭṭakaṃ—**

That naked ascetic Kaḷāramaṭṭaka, who you imagine to be a true holy man,

**sādhurūpo ayaṃ samaṇoti, so nacirasseva parihito sānucāriko  
vicaranto odanakummāsaṃ bhuñjamāno sabbāneva vesāliyāni  
cetiyaṇi samatikkamitvā yasā nihīno kālaṃ karissatī’ti.**

will shortly be clothed, living with a partner, eating rice and porridge, having gone past all the shrines near Vesālī. And he will die after losing all his fame.’

**Atha kho, bhaggava, acelo kaḷāramaṭṭako nacirasseva parihito  
sānucāriko vicaranto odanakummāsaṃ bhuñjamāno sabbāneva  
vesāliyāni cetiyāni samatikkamitvā yasā nihīno kālamakāsi.**  
And that's exactly what happened.

**Assosi kho, bhaggava, sunakkhatto licchaviputto:**  
Sunakkhatta heard about this.

**‘acelo kira kaḷāramaṭṭako parihito sānucāriko vicaranto  
odanakummāsaṃ bhuñjamāno sabbāneva vesāliyāni cetiyāni  
samatikkamitvā yasā nihīno kālaṅkato’ti.**

**Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ  
tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ  
nisīdi. Ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava,  
sunakkhattaṃ licchaviputtaṃ etadavocaṃ:**  
He came to me, bowed, and sat down to one side. I said to him,

**‘Taṃ kiṃ maññasi, sunakkhatta,**  
‘What do you think, Sunakkhatta?

**yatheva te ahaṃ acelaṃ kaḷāramaṭṭakaṃ ārabha byākāsiṃ,  
tatheva taṃ vipākaṃ, aññathā vā’ti?**  
Did the declaration I made about Kaḷāramaṭṭaka turn out to be  
correct, or not?’

**‘Yatheva me, bhante, bhagavā acelaṃ kaḷāramaṭṭakaṃ ārabha  
byākāsi, tatheva taṃ vipākaṃ, no aññathā’ti.**  
‘It turned out to be correct.’

**‘Taṃ kiṃ maññasi, sunakkhatta,**  
‘What do you think, Sunakkhatta?

**yadi evaṃ sante kataṃ vā hoti uttari manussadhammā  
iddhipāṭihāriyaṃ akataṃ vā’ti?**  
If that is so, has a superhuman demonstration of psychic power been  
performed or not?’

**‘Addhā kho, bhante, evaṃ sante kataṃ hoti uttari  
manussadhammā iddhipāṭihāriyaṃ, no akatan’ti.**

‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

**‘Evampi kho maṃ tvaṃ, moghapurisa, uttari manussadhammā  
iddhipāṭihāriyaṃ karontaṃ evaṃ vadesi:**

‘Though I perform such a superhuman demonstration of psychic power you say this:

**“na hi pana me, bhante, bhagavā uttari manussadhammā  
iddhipāṭihāriyaṃ karotī”ti.**

“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”

**Passa, moghapurisa, yāvañca te idaṃ aparaddhan’ti.**

See how far you have strayed!’

**Evampi kho, bhaggava, sunakkhatto licchaviputto mayā  
vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ  
āpāyiko nerayiko.**

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

#### **4. Acelapāthikaputtavatthu**

##### **4. On the Naked Ascetic Pāṭikaputta**

**Ekamidāhaṃ, bhaggava, samayaṃ tattheva vesāliyaṃ viharāmi  
mahāvane kūṭāgārasālāyaṃ.**

This one time, Bhaggava, I was staying right there near Vesālī, at the Great Wood, in the hall with the peaked roof.

**Tena kho pana samayena acelo pāthikaputto vesāliyaṃ  
paṭivasati lābhaggappatto ceva yasaggappatto ca vajjigāme.**

Now at that time the naked ascetic Pāṭikaputta was residing in Vesālī. And in the Vajjian capital he had reached the peak of material

possessions and fame.

**So vesāliyaṃ parisati evaṃ vācaṃ bhāsatī:**

He was telling a crowd in Vesālī:

**‘samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.**

‘Both the ascetic Gotama and I speak from knowledge.

**Ñāṇavādo kho pana ñāṇavādena arahati uttari**

**manussadhammā iddhipāṭihāriyaṃ dassetuṃ.**

One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge.

**Samaṇo gotamo upaḍḍhapathaṃ āgaccheyya, ahampi  
upaḍḍhapathaṃ gaccheyyaṃ.**

If the ascetic Gotama meets me half-way,

**Te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṃ  
kareyyāma.**

there we should both perform a superhuman demonstration of psychic power.

**Ekañce samaṇo gotamo uttari manussadhammā**

**iddhipāṭihāriyaṃ karissati, dvāhaṃ karissāmi.**

If he performs one demonstration of psychic power, I’ll perform two.

**Dve ce samaṇo gotamo uttari manussadhammā**

**iddhipāṭihāriyāni karissati, cattārāhaṃ karissāmi.**

If he performs two, I’ll perform four.

**Cattāri ce samaṇo gotamo uttari manussadhammā**

**iddhipāṭihāriyāni karissati, aṭṭhāhaṃ karissāmi.**

If he performs four, I’ll perform eight.

**Iti yāvatakaṃ yāvatakaṃ samaṇo gotamo uttari**

**manussadhammā iddhipāṭihāriyaṃ karissati, taddiguṇaṃ**

**taddiguṇāhaṃ karissāmī’ti.**

However many demonstrations of psychic power the ascetic Gotama performs, I’ll perform double.’

**Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ  
tenupasaṅkami; upasaṅkamtvā maṃ abhivādetvā ekamantaṃ  
nisīdi. Ekamantaṃ nisinno kho, bhaggava, sunakkhatto  
licchaviputto maṃ etadavoca:**

Then Sunakkhatta came to me, bowed, sat down to one side, and told me of all this.

**‘acelo, bhante, pāthikaputto vesāliyaṃ paṭivasati  
lābhaggappatto ceva yasaggappatto ca vajjigāme.**

**So vesāliyaṃ parisati evaṃ vācaṃ bhāsatī:**

**“samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.**

**Ñāṇavādo kho pana ñāṇavādena arahatī uttari  
manussadhammā iddhipāṭihāriyaṃ dassetuṃ.**

**Samaṇo gotamo upaḍḍhapathaṃ āgaccheyya, ahampi  
upaḍḍhapathaṃ gaccheyyaṃ.**

**Te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṃ  
kareyyāma.**

**Ekañce samaṇo gotamo uttari manussadhammā  
iddhipāṭihāriyaṃ karissati, dvāhaṃ karissāmi.**

**Dve ce samaṇo gotamo uttari manussadhammā  
iddhipāṭihāriyāni karissati, cattārāhaṃ karissāmi.**

**Cattāri ce samaṇo gotamo uttari manussadhammā  
iddhipāṭihāriyāni karissati, aṭṭhāhaṃ karissāmi.**

**Iti yāvatakaṃ yāvatakaṃ samaṇo gotamo uttari  
manussadhammā iddhipāṭihāriyaṃ karissati, taddiguṇaṃ  
taddiguṇāhaṃ karissāmī”ti.**

**Evaṃ vutte, ahaṃ, bhaggava, sunakkhattaṃ licchaviputtaṃ  
etadavocaṃ:**

I said to him,

**‘abhabbo kho, sunakkhatta, acelo pāthikaputto taṃ vācaṃ  
appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā**

**mama sammukhībhāvaṃ āgantum.**

‘Sunakkhatta, the naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.

**Sacepissa evamassa—**

If he thinks he can

**ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ  
appaṇinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ  
gaccheyyanti, muddhāpi tassa vipateyyā’ti.**

come into my presence without giving up those things, his head may explode.’

**‘Rakkhatetaṃ, bhante, bhagavā vācaṃ, rakkhatetaṃ sugato  
vācaṃ’ti.**

‘Careful what you say, Blessed One! Careful what you say, Holy One!’

**‘Kiṃ pana maṃ tvaṃ, sunakkhatta, evaṃ vadesi—**

‘But why do you say this to me, Sunakkhatta?’

**rakkhatetaṃ, bhante, bhagavā vācaṃ, rakkhatetaṃ sugato  
vācaṃ’ti?**

**‘Bhagavatā cassa, bhante, esā vācā ekaṃsena odhāritā—**

‘Sir, the Buddha has definitively asserted that

**abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ  
appahāya taṃ diṭṭhiṃ appaṇinissajjitvā mama sammukhībhāvaṃ  
āgantum.**

Pāṭikaputta is not capable of coming into the Buddha’s presence, otherwise

**Sacepissa evamassa—**

**ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ  
appaṇinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ**

**gaccheyyanti, muddhāpi tassa vipateyyāti.**

his head may explode.

**Acelo ca, bhante, pāthikaputto virūparūpena bhagavato  
sammukhībhāvaṃ āgaccheyya, tadassa bhagavato musā’ti.**

But Pāṭikaputta might come into the Buddha’s presence in disguise,  
proving the Buddha wrong.’

**‘Api nu, sunakkhatta, tathāgato taṃ vācaṃ bhāseyya yā sā vācā  
dvayagāminī’ti?**

‘Sunakkhatta, would the Realized One make an ambiguous  
statement?’

**‘Kiṃ pana, bhante, bhagavatā acelo pāthikaputto cetasā ceto  
paricca vidito—**

‘But sir, did you make that statement after comprehending  
Pāṭikaputta’s mind with your mind?

**abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ  
appahāya taṃ diṭṭhiṃ appaṇinissajjitvā mama sammukhībhāvaṃ  
āgantum.**

**Sacepissa evamassa—**

**ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ  
appaṇinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ  
gaccheyyanti, muddhāpi tassa vipateyyāti?**

**Udāhu, devatā bhagavato etamatthaṃ ārocesum—**

Or did deities tell you about it?’

**abhabbo, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ  
cittaṃ appahāya taṃ diṭṭhiṃ appaṇinissajjitvā bhagavato  
sammukhībhāvaṃ āgantum.**

**Sacepissa evamassa—**

**ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ  
appaṇinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ  
gaccheyyanti, muddhāpi tassa vipateyyā’ti?**

**‘Cetasā ceto paricca vidito ceva me, sunakkhatta, acelo pāthikaputto—**

**‘Both, Sunakkhatta.**

**abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.**

**Sacepissa evamassa—**

**ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti.**

**Devatāpi me etamatthaṃ ārocesuṃ—**

**abhabbo, bhante, acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā bhagavato sammukhībhāvaṃ āgantuṃ.**

**Sacepissa evamassa—**

**ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyāti.**

**Ajitopi nāma licchavīnaṃ senāpati adhunā kālaṅkato tāvatimsakāyaṃ upapanno.**

For Ajita the Licchavi general has recently passed away and been reborn in the host of the Thirty-Three.

**Sopi maṃ upasaṅkamitvā evamārocesi—**

He came and told me this,

**alajjī, bhante, acelo pāthikaputto;**

“The naked ascetic Pāṭikaputta is shameless, sir,

**musāvādī, bhante, acelo pāthikaputto.**

he is a liar.

**Mampi, bhante, acelo pāthikaputto byākāsi vajjigāme—**



For he has declared of me in the Vajjian capital:

**ajito licchavīnaṃ senāpati mahānirayaṃ upapannoti.**

‘Ajita the Licchavi general has been reborn in the Great Hell.’

**Na kho panāhaṃ, bhante, mahānirayaṃ upapanno;**

But that is not true—

**tāvatisakāyamhi upapanno.**

I have been reborn in the host of the Thirty-Three.

**Alajjī, bhante, acelo pāthikaputto;**

The naked ascetic Pāṭikaputta is shameless, sir,

**musāvādī, bhante, acelo pāthikaputto;**

he is a liar.

**abhabbo ca, bhante, acelo pāthikaputto taṃ vācaṃ appahāya  
taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā bhagavato  
sammukhībhāvaṃ āgantum.**

Pāṭikaputta is not capable of coming into the Buddha’s presence,  
otherwise

**Sacepissa evamassa—**

**ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ  
appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ  
gaccheyyanti, muddhāpi tassa vipateyyāti.**

his head may explode.”

**Iti kho, sunakkhatta, cetasā ceto paricca vidito ceva me acelo  
pāthikaputto abhabbo acelo pāthikaputto taṃ vācaṃ appahāya  
taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama  
sammukhībhāvaṃ āgantum.**

Thus I both made that statement after comprehending Pāṭikaputta’s  
mind with my mind,

**Sacepissa evamassa—**

**aham taṃ vācam appahāya taṃ cittam appahāya taṃ diṭṭhiṃ  
appaṇissajjitvā samaṇassa gotamassa sammukhībhāvaṃ  
gaccheyyanti, muddhāpi tassa vipateyyāti.**

**Devatāpi me etamatthaṃ ārocesum—**  
and deities told me about it.

**abhabbo, bhante, acelo pāthikaputto taṃ vācam appahāya taṃ  
cittam appahāya taṃ diṭṭhiṃ appaṇissajjitvā bhagavato  
sammukhībhāvaṃ āgantum.**

**Sacepissa evamassa—**

**aham taṃ vācam appahāya taṃ cittam appahāya taṃ diṭṭhiṃ  
appaṇissajjitvā samaṇassa gotamassa sammukhībhāvaṃ  
gaccheyyanti, muddhāpi tassa vipateyyāti.**

**So kho panāham, sunakkhatta, vesāliyaṃ piṇḍāya caritvā  
pacchābhattaṃ piṇḍapātaṭikkanto yena acelassa  
pāthikaputtassa ārāmo tenupasaṅkamissāmi divāvihārāya.**  
So Sunakkhatta, I'll wander for alms in Vesālī. After the meal, on my  
return from alms-round, I'll go to Pāṭikaputta's monastery for the  
day's meditation.

**Yassadāni tvaṃ, sunakkhatta, icchasi, tassa ārocehī'ti.**  
Now you may tell him, if you so wish.'

## **5. Iddhipāṭihāriyakathā**

### **5. On Demonstrations of Psychic Power**

**Atha khvāham, bhaggava, pubbaṇhasamayam nivāsetvā  
pattacīvaramādāya vesāliṃ piṇḍāya pāvisim.**

Then, Bhaggava, I robed up in the morning and, taking my bowl and  
robe, entered Vesālī for alms.

**Vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto  
yena acelassa pāthikaputtassa ārāmo tenupasaṅkamim**

**divāvihārāya.**

After the meal, on my return from alms-round, I went to Pāṭikaputta's monastery for the day's meditation.

**Atha kho, bhaggava, sunakkhatto licchaviputto taramānarūpo  
vesāliṃ pavisitvā yena abhiññātā abhiññātā licchavī  
tenupasaṅkami; upasaṅkamtivā abhiññāte abhiññāte licchavī  
etadavoca:**

Then Sunakkhatta rushed into Vesālī to see the very well-known Licchavis and said to them,

**‘esāvuso, bhagavā vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ  
piṇḍapātaṭikkanto yena acelassa pāthikaputtassa ārāmo  
tenupasaṅkami divāvihārāya.**

‘Sirs, after his alms-round, the Buddha has gone to Pāṭikaputta's monastery for the day's meditation.

**Abhikkamathāyasmanto abhikkamathāyasmanto,  
sādhurūpānaṃ samaṇānaṃ uttari manussadhammā  
iddhipāṭihāriyaṃ bhavissatī’ti.**

Come forth, sirs, come forth! There will be a superhuman demonstration of psychic power by the holy ascetics!’

**Atha kho, bhaggava, abhiññātānaṃ abhiññātānaṃ licchavīnaṃ  
etadahosi:**

So the very well-known Licchavis thought,

**‘sādhurūpānaṃ kira, bho, samaṇānaṃ uttari manussadhammā  
iddhipāṭihāriyaṃ bhavissati;**

‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics!’

**handā vata, bho, gacchāmā’ti.**

Let's go!’

**Yena ca abhiññātā abhiññātā brāhmaṇamahāsālā  
gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā  
tenupasaṅkami. upasaṅkamtivā abhiññāte abhiññāte  
nānātitthiye samaṇabrāhmaṇe etadavoca:**

Then he went to see the very well-known well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other paths, and said the same thing.

**‘esāvuso, bhagavā vesāliyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇṭikānto yena aceḷassa pāthikaputtassa ārāmo tenupasaṅkami divāvihārāya.**

**Abhikkamathāyasmanto abhikkamathāyasmanto,  
sādhurūpānaṃ samaṇānaṃ uttari manussadhammā  
iddhipāṭihāriyaṃ bhavissatī’ti.**

**Atha kho, bhaggava, abhiññātānaṃ abhiññātānaṃ  
nānātitthiyānaṃ samaṇabrāhmaṇānaṃ etadahosi:**  
They all said,

**‘sādhurūpānaṃ kira, bho, samaṇānaṃ uttari manussadhammā  
iddhipāṭihāriyaṃ bhavissati;**

‘It seems there will be a superhuman demonstration of psychic power by the holy ascetics!

**handā vata, bho, gacchāmā’ti.**  
Let’s go!’

**Atha kho, bhaggava, abhiññātā abhiññātā licchavī, abhiññātā  
abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā  
samaṇabrāhmaṇā yena aceḷassa pāthikaputtassa ārāmo  
tenupasaṅkamiṃsu.**

Then all those very well-known people went to Pāṭikaputta’s monastery.

**Sā esā, bhaggava, parisā mahā hoti anekasatā anekasahassā.**  
That assembly was large, Bhaggava; there were many hundreds, many thousands of them.

**Assosi kho, bhaggava, aceḷo pāthikaputto:**  
Pāṭikaputta heard,

**‘abhikkantā kira abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā.**

‘It seems that very well-known Licchavis, well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other paths have come forth.

**Samaṇopi gotamo mayhaṃ ārāme divāvihāraṃ nisinno’ti.**

And the ascetic Gotama is sitting in my monastery for the day’s meditation.’

**Sutvānassa bhayaṃ chambhitattaṃ lomahaṃso udapādi.**

When he heard that, he became frightened, scared, his hair standing on end.

**Atha kho, bhaggava, acelo pāthikaputto bhīto saṃviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkami.**

In fear he went to the Pale-Moon Ebony Trunk Monastery of the wanderers.

**Assosi kho, bhaggava, sā parisā:**

The assembly heard of this,

**‘acelo kira pāthikaputto bhīto saṃviggo lomahaṭṭhajāto yena tindukakhāṇuparibbājakārāmo tenupasaṅkanto’ti.**

**Atha kho, bhaggava, sā parisā aññataraṃ purisaṃ āmantesi:**  
and instructed a man,

**‘Ehi tvaṃ, bho purisa, yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto tenupasaṅkama. upasaṅkamitvā acelaṃ pāthikaputtaṃ evaṃ vadehi:**

‘Come, my man, go to see Pāṭikaputta at the Pale-Moon Ebony Trunk Monastery and say to him,

**“abhikkamāvuso, pāthikaputta, abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā**

**gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā, samaṇopi  
gotamo āyasmato ārāme divāvihāraṃ nisinno;**

“Come forth, Reverend Pāṭikaputta! All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation.

**bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati  
vācā**

For you stated this in the assembly at Vesālī:

**samaṇopi gotamo ñāṇavādo, ahampi ñāṇavādo.**

‘Both the ascetic Gotama and I speak from knowledge.

**Ñāṇavādo kho pana ñāṇavādena arahati uttari  
manussadhammā iddhipāṭihāriyaṃ dassetuṃ.**

One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge.

**Samaṇo gotamo upaḍḍhapathaṃ āgaccheyya ahampi  
upaḍḍhapathaṃ gaccheyyaṃ.**

If the ascetic Gotama meets me half-way,

**Te tattha ubhopi uttari manussadhammā iddhipāṭihāriyaṃ  
kareyyāma.**

there we should both perform a superhuman demonstration of psychic power.

**Ekañce samaṇo gotamo uttari manussadhammā  
iddhipāṭihāriyaṃ karissati, dvāhaṃ karissāmi.**

If he performs one demonstration of psychic power, I’ll perform two.

**Dve ce samaṇo gotamo uttari manussadhammā  
iddhipāṭihāriyāni karissati, cattārāhaṃ karissāmi.**

If he performs two, I’ll perform four.

**Cattāri ce samaṇo gotamo uttari manussadhammā  
iddhipāṭihāriyāni karissati, aṭṭhāhaṃ karissāmi.**

If he performs four, I’ll perform eight.

**Iti yāvatakaṃ yāvatakaṃ samaṇo gotamo uttari  
manussadhammā iddhipāṭihāriyaṃ karissati, taddiguṇaṃ  
taddiguṇāhaṃ karissāmī”ti**

However many demonstrations of psychic power the ascetic Gotama performs, I'll perform double.'

**abhikkamasseva kho āvuso pāthikaputta, upaḍḍhapathaṃ.**  
Come forth, Reverend Pāṭikaputta, half-way.

**Sabbapaṭhamameva āgantvā samaṇo gotamo āyasmato ārāme  
divāvihāraṃ nisinno'ti.**

The ascetic Gotama has come the first half, and is sitting in your monastery.”

**Evaṃ, bhoti kho, bhaggava, so puriso tassā parisāya paṭissutvā  
yena tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto  
tenupasaṅkami. upasaṅkamitvā acelaṃ pāthikaputtaṃ  
etadavoca:**

‘Yes, sir,’ replied that man, and delivered the message.

**‘abhikkamāvuso pāthikaputta, abhikkantā abhiññātā abhiññātā  
licchavī, abhikkantā abhiññātā abhiññātā ca brāhmaṇamahāsālā  
gahapatinecayikā nānātitthiyā samaṇabrāhmaṇā.**

**Samaṇopi gotamo āyasmato ārāme divāvihāraṃ nisinno.**

**Bhāsitaṃ kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati  
vācā—**

**samaṇopi gotamo ñāṇavādo; ahampi ñāṇavādo.**

**Ñāṇavādo kho pana ñāṇavādena arahati uttari  
manussadhammā iddhipāṭihāriyaṃ dassetuṃ ...pe...**

**taddiguṇaṃ taddiguṇāhaṃ karissāmīti.**

**Abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapathaṃ.**

**Sabbapaṭhamameva āgantvā samaṇo gotamo āyasmato ārāme  
divāvihāraṃ nisinno'ti.**

**Evaṃ vutte, bhaggava, acelo pāthikaputto ‘āyāmi, āvuso, āyāmi, āvuso’ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ.**

When he had spoken, Pāṭika said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

**Atha kho so, bhaggava, puriso acelaṃ pāthikaputtaṃ etadavoca:**

Then that man said to Pāṭikaputta,

**‘kiṃ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmim̐ allīnā, pīṭhakaṃ su nāma te pāvaḷāsu allīnaṃ?**

‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?’

**Āyāmi āvuso, āyāmi āvusoti vatvā tattheva saṃsappasi, na sakkosi āsanāpi vuṭṭhātun’ti.**

You say “I’m coming, sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’

**Evampi kho, bhaggava, vuccamāno acelo pāthikaputto ‘āyāmi, āvuso, āyāmi, āvuso’ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ.**

And as he was speaking, Pāṭika said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

**Yadā kho so, bhaggava, puriso aññāsi:**

When that man knew

**‘parābhūtarūpo ayaṃ acelo pāthikaputto.**

that Pāṭikaputta had lost,

**Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātun’ti.**

**Atha taṃ parisāṃ āgantvā evamārocesi:**

he returned to the assembly and said,

**‘parābhūtarūpo, bho, acelo pāthikaputto.**

‘Pāṭikaputta has lost, sirs.



**Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātun’ti.**

He says “I’m coming, sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’

**Evam vutte, aham, bhaggava, taṃ parisam etadavocaṃ:**

When he said this, I said to the assembly,

**‘abhabbo kho, āvuso, acelo pāthikaputto taṃ vācam appahāya taṃ cittam appahāya taṃ diṭṭhim appaṭinissajjitvā mama sammukhībhāvaṃ āgantum.**

‘The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.

**Sacepissa evamassa—**

If he thinks he can

**aham taṃ vācam appahāya taṃ cittam appahāya taṃ diṭṭhim appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā’ti.**

come into my presence without giving up those things, his head may explode.’

**Paṭhamabhāṇavāro niṭṭhito.**

The first recitation section is finished.

**Atha kho, bhaggava, aññataro licchavimahāmatto uṭṭhāyāsanaṃ taṃ parisam etadavoca:**

Then, Bhaggava, a certain Licchavi minister stood up and said to the assembly,

**‘tena hi, bho, muhuttaṃ tāva āgametha, yāvāham gacchāmi.**

‘Well then, sirs, wait a moment, I’ll go.

**Appeva nāma ahampi sakkuṇeyyaṃ acelaṃ pāthikaputtaṃ imam parisam ānetun’ti.**

Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’

**Atha kho so, bhaggava, licchavimahāmatto yena  
tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto  
tenupasaṅkami. upasaṅkamitvā acelaṃ pāthikaputtaṃ  
etadavoca:**

So that minister went to see Pāṭikaputta and said,

**‘abhikkamāvuso pāthikaputta, abhikkantaṃ te seyyo,  
abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā  
abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā  
samaṇabrāhmaṇā. Samaṇopi gotamo āyasmato ārāme  
divāvihāraṃ nisinno.**

‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation.

**Bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyaṃ parisati  
vācā—**

You said you’d meet the ascetic Gotama half-way.

**samaṇopi gotamo ñāṇavādo ...pe...**

**taddiguṇaṃ taddiguṇāhaṃ karissāmīti.**

**Abhikkamasseva kho, āvuso pāthikaputta, upaḍḍhapathaṃ.**

**Sabbapaṭhamameva āgantvā samaṇo gotamo āyasmato ārāme  
divāvihāraṃ nisinno.**

The ascetic Gotama has come the first half, and is sitting in your monastery.

**Bhāsitā kho panesā, āvuso pāthikaputta, samaṇena gotamena  
parisati vācā—**

The ascetic Gotama has told the assembly

**abhabbo kho acelo pāthikaputto taṃ vācaṃ appahāya taṃ  
cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama  
sammukhībhāvaṃ āgantum.**

that you’re not capable of coming into his presence.

**Sacepissa evamassa—**

**aham̐ tam̐ vācam̐ appahāya tam̐ cittam̐ appahāya tam̐ diṭṭhim̐  
appaṭinissajjitvā samaṇassa gotamassa sammukhībhaṇam̐  
gaccheyyanti, muddhāpi tassa vipateyyāti.**

**Abhikkamāvuso pāthikaputta, abhikkamaneneva te jayam̐  
karissāma, samaṇassa gotamassa parājayan’ti.**

Come forth, Pāṭikaputta! When you come forth we’ll make you win  
and the ascetic Gotama lose.’

**Evaṃ vutte, bhaggava, acelo pāthikaputto ‘āyāmi, āvuso, āyāmi,  
āvuso’ti vatvā tattheva saṃsappati, na sakkoti āsanāpi  
vuṭṭhātuṃ.**

When he had spoken, Pāṭikaputta said: ‘I’m coming, sir, I’m coming!’  
But wriggle as he might, he couldn’t get up from his seat.

**Atha kho so, bhaggava, licchavimahāmatto acelaṃ  
pāthikaputtaṃ etadavoca:**

Then the minister said to Pāṭikaputta,

**‘kiṃ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te  
piṭhakasmim̐ allīnā, piṭhakaṃ su nāma te pāvaḷāsu allīnaṃ?**

‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the  
bench, or is the bench stuck to your bottom?

**Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappasi, na  
sakkosi āsanāpi vuṭṭhātun’ti.**

You say “I’m coming, sir, I’m coming!” But wriggle as you might, you  
can’t get up from your seat.’

**Evampi kho, bhaggava, vuccamāno acelo pāthikaputto ‘āyāmi,  
āvuso, āyāmi, āvuso’ti vatvā tattheva saṃsappati, na sakkoti  
āsanāpi vuṭṭhātuṃ.**

And as he was speaking, Pāṭikaputta said: ‘I’m coming, sir, I’m  
coming!’ But wriggle as he might, he couldn’t get up from his seat.

**Yadā kho so, bhaggava, licchavimahāmatto aññāsi:**

When the Licchavi minister knew

**‘parābhūtarūpo ayaṃ acelo pāthikaputto āyāmi, āvuso, āyāmi,  
āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi  
vuṭṭhātun’ti.**

that Pāṭikaputta had lost,

**Atha taṃ parisam āgantvā evamārocesi:**

he returned to the assembly and said,

**‘parābhūtarūpo, bho, acelo pāthikaputto āyāmi, āvuso, āyāmi,  
āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi  
vuṭṭhātun’ti.**

‘Pāṭikaputta has lost, sirs.’

**Evam vutte, ahaṃ, bhaggava, taṃ parisam etadavocaṃ:**

When he said this, I said to the assembly,

**‘abhabbo kho, āvuso, acelo pāthikaputto taṃ vācam appahāya  
taṃ cittam appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama  
sammukhībhāvaṃ āgantum.**

‘Pāṭikaputta is not capable of coming into my presence, otherwise

**Sacepissa evamassa—**

**ahaṃ taṃ vācam appahāya taṃ cittam appahāya taṃ diṭṭhiṃ  
appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ  
gaccheyyanti, muddhāpi tassa vipateyya.**

his head may explode.

**Sace pāyasmantānaṃ licchavīnaṃ evamassa—**

Even if the good Licchavis were to think,

**mayam acelaṃ pāthikaputtaṃ varattāhi bandhitvā goyugehi  
āviñcheyyāmāti, tā varattā chijjeyyum pāthikaputto vā.**

“Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!”

But either the straps will break or Pāṭikaputta will.’

**Abhabbo pana acelo pāthikaputto taṃ vācam appahāya taṃ  
cittam appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama  
sammukhībhāvaṃ āgantum.**

**Sacepissa evamassa—**

**aham̐ tam̐ vācam̐ appahāya tam̐ cittam̐ appahāya tam̐ diṭṭhim̐  
appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ  
gaccheyyanti, muddhāpi tassa vipateyyā'ti.**

**Atha kho, bhaggava, jāliyo dārupattikantevāsī uṭṭhāyāsanā tam̐  
parisaṃ etadavoca:**

Then, Bhaggava, Jāliya, the pupil of the wood-bowl ascetic, stood up and said to the assembly,

**'tena hi, bho, muhuttaṃ tāva āgametha, yāvāham̐ gacchāmi;**  
'Well then, sirs, wait a moment, I'll go.

**appeva nāma ahampi sakkuṇeyyam̐ acelam̐ pāthikaputtaṃ  
imam̐ parisam̐ ānetun'ti.**

Hopefully I'll be able to lead Pāṭikaputta back to the assembly.'

**Atha kho, bhaggava, jāliyo dārupattikantevāsī yena  
tindukakhāṇuparibbājakārāmo, yena acelo pāthikaputto  
tenupasaṅkami. upasaṅkamtivā acelam̐ pāthikaputtaṃ  
etadavoca:**

So Jāliya went to see Pāṭikaputta and said,

**'abhikkamāvuso pāthikaputta, abhikkantaṃ te seyyo.  
Abhikkantā abhiññātā abhiññātā licchavī, abhikkantā abhiññātā  
abhiññātā ca brāhmaṇamahāsālā gahapatinecayikā nānātitthiyā  
samaṇabrāhmaṇā. Samaṇopi gotamo āyasmato ārāme  
divāvihāram̐ nisinno.**

'Come forth, Reverend Pāṭikaputta! It's best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day's meditation.

**Bhāsitā kho pana te esā, āvuso pāthikaputta, vesāliyam̐ parisati  
vācā—**

You said you'd meet the ascetic Gotama half-way.

**samaṇopi gotamo ñāṇavādo ...pe...**

**taddiguṇam̐ taddiguṇāham̐ karissāmīti.**

**Abhikkamasseva, kho āvuso pāthikaputta, upaḍḍhapathaṃ.**

**Sabbapaṭhamameva āgantvā samaṇo gotamo āyasmato ārāme divāvihāraṃ nisinno.**

The ascetic Gotama has come the first half, and is sitting in your monastery.

**Bhāsitā kho panesā, āvuso pāthikaputta, samaṇena gotamena parisati vācā—**

The ascetic Gotama has told the assembly

**abhabbo acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.**

that you're not capable of coming into his presence.

**Sacepissa evamassa—**

**ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyya.**

**Sace pāyasmantānaṃ licchavīnaṃ evamassa—**

And he said that even if the Licchavis

**mayāṃ acelaṃ pāthikaputtaṃ varattāhi bandhitvā goyugehi āviñcheyyāmāti. Tā varattā chijjeyyuraṃ pāthikaputto vā.**

try to bind you with straps and drag you with a pair of oxen, either the straps will break or you will.

**Abhabbo pana acelo pāthikaputto taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhāvaṃ āgantuṃ.**

**Sacepissa evamassa—**

**ahaṃ taṃ vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhāvaṃ āgaccheyyanti, muddhāpi tassa vipateyyāti.**

**Abhikkamāvuso pāthikaputta, abhikkamaneneva te jayaṃ karissāma, samaṇassa gotamassa parājayan'ti.**

Come forth, Pāṭikaputta! When you come forth we'll make you win and the ascetic Gotama lose.'

**Evaṃ vutte, bhaggava, acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātuṃ.**

When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

**Atha kho, bhaggava, jāliyo dārupattikantevāsī acelaṃ pāthikaputtaṃ etadavoca:**

Then Jāliya said to Pāṭikaputta,

**'kiṃ su nāma te, āvuso pāthikaputta, pāvaḷā su nāma te pīṭhakasmim allīnā, pīṭhakaṃ su nāma te pāvaḷāsu allīnaṃ?**

'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom?

**Āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappasi, na sakkosi āsanāpi vuṭṭhātun'ti.**

You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your seat.'

**Evampi kho, bhaggava, vuccamāno acelo pāthikaputto 'āyāmi, āvuso, āyāmi, āvuso'ti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātunti.**

And as he was speaking, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

**Yadā kho, bhaggava, jāliyo dārupattikantevāsī aññāsi:**

When Jāliya knew

**'parābhūtarūpo ayaṃ acelo pāthikaputto āyāmi, āvuso, āyāmi, āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātun'ti, atha naṃ etadavoca—**

that Pāṭikaputta had lost, he said to him,

**Bhūtapubbaṃ, āvuso pāthikaputta, sīhassa migarañño etadahosi:**

‘Once upon a time, Reverend Pāṭikaputta, it occurred to a lion, king of beasts,

**‘yannūnāhaṃ aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappeyyaṃ.**

“Why don’t I make my lair near a certain forest?

**Tatrāsayāṃ kappetvā sāyanhasamayaṃ āsayā nikkhameyyaṃ, āsayā nikkhamitvā vijambheyyaṃ, vijambhitvā samantā catuddisā anuvilokeyyaṃ, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadeyyaṃ, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkameyyaṃ.**

Towards evening I can emerge from my den, yawn, look all around the four directions, roar my lion’s roar three times, and set out on the hunt.

**So varaṃ varaṃ migasaṅghe vadhitrā mudumaṃsāni mudumaṃsāni bhakkhayitrā tameva āsayāṃ ajjhupeyyan’ti.**

Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den.”

**Atha kho, āvuso, so sīho migarājā aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappesi.**

And so that’s what he did.

**Tatrāsayāṃ kappetvā sāyanhasamayaṃ āsayā nikkhami, āsayā nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadi, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkāmi.**

**So varaṃ varaṃ migasaṅghe vadhitrā mudumaṃsāni mudumaṃsāni bhakkhayitrā tameva āsayāṃ ajjhupesi.**

**Tasseva kho, āvuso pāthikaputta, sīhassa migarañño vighāsasaṃvaḍḍho jarasiṅgālo ditto ceva balavā ca.**



Now, there was an old jackal who had grown fat on the lion's leavings, becoming arrogant and strong.

**Atha kho, āvuso, tassa jarasiṅgālassa etadahosi:**

He thought,

**‘ko cāhaṃ, ko sīho migarājā.**

“What does the lion, king of beasts, have that I don't?

**Yannūnāhampi aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappeyyaṃ.**

Why don't I make my lair near a certain forest?

**Tatrāsayāṃ kappetvā sāyanhasamayaṃ āsayā nikkhameyyaṃ, āsayā nikkhamitvā vijambheyyaṃ, vijambhitvā samantā catuddisā anuvilokeyyaṃ, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadeyyaṃ, tikkhattuṃ sīhanādaṃ naditvā gocarāya pakkameyyaṃ.**

Towards evening I can emerge from my den, yawn, look all around the four directions, roar my lion's roar three times, and set out on the hunt.

**So varaṃ varaṃ migasaṅghe vadhitvā mudumaṃsāni mudumaṃsāni bhakkhayitvā tameva āsayāṃ ajjhupeyyan'ti.**

Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den.”

**Atha kho so, āvuso, jarasiṅgālo aññataraṃ vanasaṇḍaṃ nissāya āsayāṃ kappesi.**

And so that's what he did.

**Tatrāsayāṃ kappetvā sāyanhasamayaṃ āsayā nikkhami, āsayā nikkhamitvā vijambhi, vijambhitvā samantā catuddisā anuvilokesi, samantā catuddisā anuviloketvā tikkhattuṃ sīhanādaṃ nadissāmīti siṅgālakameva anadi bheraṇḍakameva anadi, ke ca chave siṅgāle, ke pana sīhanādeti.**

But when he tried to roar a lion's roar, he only managed to squeal and yelp like a jackal. And what is a pathetic jackal's squeal next to

the roar of a lion?

**Evameva kho tvaṃ, āvuso pāthikaputta, sugatāpadānesu  
jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante  
sammāsambuddhe āsādetabbaṃ maññasi.**

In the same way, reverend, while living on the harvest of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha!

**Ke ca chhave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ  
sammāsambuddhānaṃ āsādanāti.**

Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?’

**Yato kho, bhaggava, jāliyo dārupattikantevāsī iminā opammena  
neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ.**

When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

**Atha naṃ etadavoca:**

he said to him:

**‘Sīhoti attānaṃ samekkhiyāna,**

‘Seeing himself as equal to the lion,

**Amaññi kotthu migarājāhamasmi;**

the jackal presumed “I’m the king of the beasts!”

**Tatheva so siṅgālakam anadi,**

But in reality he only managed to yelp,

**Ke ca chhave siṅgāle ke pana sīhanādeti.**

and what’s a sad jackal’s squeal to the roar of a lion?

**Evameva kho tvaṃ, āvuso pāthikaputta, sugatāpadānesu  
jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante  
sammāsambuddhe āsādetabbaṃ maññasi.**

In the same way, reverend, while living on the harvest of the Holy One, you presume to attack him!’

**Ke ca chave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ sammāsambuddhānaṃ āsādanā’ti.**

**Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ.**

When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

**Atha naṃ etadavoca:**

he said to him:

**‘Aññaṃ anucaṅkamaṃ,**

‘Following in the steps of another,

**Attānaṃ vighāse samekkhiya;**

seeing himself grown fat on scraps,

**Yāva attānaṃ na passati,**

until he doesn’t even see himself,

**Kotthu tāva byagghoti maññaṭi.**

the jackal presumes he’s a tiger.

**Tatheva so siṅgālakam anadi,**

But in reality he only managed to yelp,

**Ke ca chave siṅgāle ke pana sīhanādeti.**

and what’s a sad jackal’s squeal to the roar of a lion?

**Evameva kho tvaṃ, āvuso pāthikaputta, sugatāpadānesu jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante sammāsambuddhe āsādetabbaṃ maññaṣi.**

In the same way, reverend, while living on the harvest of the Holy One, you presume to attack him!’

**Ke ca chave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ  
sammāsambuddhānaṃ āsādanā'ti.**

**Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi  
opammena neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā  
cāvetuṃ.**

When Jāliya couldn't get Pāṭikaputta to shift from his seat even with  
this simile,

**Atha naṃ etadavoca:**  
he said to him:

**‘Bhutvāna bheke khalamūsikāyo,**  
**‘Gorged on frogs, and mice from the barn,**

**Kaṭasīsu khittāni ca koṇapāni;**  
and carcasses tossed in the cemetery,

**Mahāvane suññavane vivaḍḍho,**  
thriving in the great, empty wood,

**Amaññi kotthu migarājāhamasmi;**  
the jackal presumed “I’m the king of the beasts!”

**Tatheva so siṅgālakaṃ anadi,**  
But in reality he only managed to yelp,

**Ke ca chave siṅgāle ke pana sīhanādeti.**  
and what’s a sad jackal’s squeal to the roar of a lion?

**Evameva kho tvaṃ, āvuso pāthikaputta, sugatāpadānesu  
jīvamāno sugatātirittāni bhuñjamāno tathāgate arahante  
sammāsambuddhe āsādetabbaṃ maññasi.**

In the same way, reverend, while living on the harvest of the Holy  
One, enjoying the leftovers of the Holy One, you presume to attack  
the Realized One, the perfected one, the fully awakened Buddha!

**Ke ca chave pāthikaputte, kā ca tathāgatānaṃ arahantānaṃ  
sammāsambuddhānaṃ āsādanā'ti.**

Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?’

**Yato kho, bhaggava, jāliyo dārupattikantevāsī imināpi opammena neva asakkhi acelaṃ pāthikaputtaṃ tamhā āsanā cāvetuṃ.**

When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile,

**Atha taṃ parisam āgantvā evamārocesi:**

he returned to the assembly and said,

**‘parābhūtarūpo, bho, acelo pāthikaputto āyāmi āvuso, āyāmi, āvusoti vatvā tattheva saṃsappati, na sakkoti āsanāpi vuṭṭhātun’ti.**

‘Pāṭikaputta has lost, sirs. He says “I’m coming, sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’

**Evam vutte, ahaṃ, bhaggava, taṃ parisam etadavocaṃ:**

When he said this, I said to the assembly,

**‘abhabbo kho, āvuso, acelo pāthikaputto taṃ vācam appahāya taṃ cittam appahāya taṃ diṭṭhiṃ appaṭinissajjitvā mama sammukhībhaṃ āgantuṃ.**

‘The naked ascetic Pāṭikaputta is not capable of coming into my presence, unless he gives up that statement and that intention, and lets go of that view.

**Sacepissa evamassa—**

If he thinks he can

**ahaṃ taṃ vācam appahāya taṃ cittam appahāya taṃ diṭṭhiṃ appaṭinissajjitvā samaṇassa gotamassa sammukhībhaṃ gaccheyyanti, muddhāpi tassa vipateyya.**

come into my presence without giving up those things, his head may explode.

**Sacepāyasmantānaṃ licchavīnaṃ evamassa—**

The good Licchavis might even think,

**mayam acelam pāthikaputtam varattāhi bandhitvā nāgehi  
āviñcheyyāmāti. Tā varattā chijjeyyum pāthikaputto vā.**

“Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!”  
But either the straps will break or Pāṭikaputta will.

**Abhabbo pana acelo pāthikaputto tam vācam appahāya tam  
cittam appahāya tam diṭṭhim appaṇinissajjivā mama  
sammukhībhāvaṃ āgantum.**

Pāṭikaputta is not capable of coming into my presence, otherwise

**Sacepissa evamassa—aham tam vācam appahāya tam cittam  
appahāya tam diṭṭhim appaṇinissajjivā samaṇassa gotamassa  
sammukhībhāvaṃ gaccheyyanti, muddhāpi tassa vipateyyā’ti.  
his head may explode.’**

**Atha khvāhaṃ, bhaggava, tam parisam dhammiyā kathāya  
sandassesim samādapesim samuttejesim sampahaṃsesim, tam  
parisam dhammiyā kathāya sandassetvā samādapetvā  
samuttejetvā sampahaṃsetvā mahābandhanā mokkhaṃ karitvā  
caturāsītipāṇasahassāni mahāviduggā uddharitvā tejodhātum  
samāpajjitvā sattatālam vehāsaṃ abbhuggantvā aññaṃ  
sattatālampi accim abhinimminivā pajjalitvā dhūmayitvā  
mahāvane kūṭāgārasālāyaṃ paccuṭṭhāsim.**

Then, Bhaggava, I educated, encouraged, fired up, and inspired that assembly with a Dhamma talk. I released that assembly from the great bondage, and lifted 84,000 beings from the great swamp. Next I entered upon the fire element, rose into the sky to the height of seven palm trees, and created a flame another seven palm trees high, blazing and smoking. Finally I landed at the Great Wood, in the hall with the peaked roof.

**Atha kho, bhaggava, sunakkhatto licchaviputto yenāhaṃ  
tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ  
nisīdi. Ekamantaṃ nisinnaṃ kho ahaṃ, bhaggava,  
sunakkhattaṃ licchaviputtaṃ etadavocaṃ:**

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him,

**‘Taṃ kiṃ maññasi, sunakkhatta,**  
‘What do you think, Sunakkhatta?

**yatheva te ahaṃ acelaṃ pāthikaputtaṃ ārabha byākāsiṃ,**  
**tattheva taṃ vipākaṃ aññathā vā’ti?**

Did the declaration I made about Pāṭikaputta turn out to be correct, or not?’

**‘Yatheva me, bhante, bhagavā acelaṃ pāthikaputtaṃ ārabha byākāsi, tattheva taṃ vipākaṃ, no aññathā’ti.**  
‘It turned out to be correct.’

**‘Taṃ kiṃ maññasi, sunakkhatta,**  
‘What do you think, Sunakkhatta?

**yadi evaṃ sante kataṃ vā hoti uttari manussadhammā**  
**iddhipāṭihāriyaṃ, akataṃ vā’ti?**

If that is so, has a superhuman demonstration of psychic power been performed or not?’

**‘Addhā kho, bhante, evaṃ sante kataṃ hoti uttari**  
**manussadhammā iddhipāṭihāriyaṃ, no akataṃ’ti.**

‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

**‘Evampi kho maṃ tvaṃ, moghapurisa, uttari manussadhammā**  
**iddhipāṭihāriyaṃ karontaṃ evaṃ vadesi—**

‘Though I perform such a superhuman demonstration of psychic power you say this:

**na hi pana me, bhante, bhagavā uttari manussadhammā**  
**iddhipāṭihāriyaṃ karotīti.**

“But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.”

**Passa, moghapurisa, yāvañca te idaṃ aparaddhan’ti.**  
See how far you have strayed!’

**Evampi kho, bhaggava, sunakkhatto licchaviputto mayā  
vuccamāno apakkameva imasmā dhammavinayā, yathā taṃ  
āpāyiko nerayiko.**

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

## **6. Aggaññaapaññattikathā**

### *6. On Describing the Origin of the World*

**Aggaññañcāhaṃ, bhaggava, pajānāmi.**

Bhaggava, I understand the origin of the world.

**Taṃca pajānāmi, tato ca uttaritaraṃ pajānāmi, taṃca pajānaṃ na  
parāmasāmi, aparāmasato ca me paccattaññeva nibbuti veditā,  
yadabhijānaṃ tathāgato no anayaṃ āpajjati.**

I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

**Santi, bhaggava, eke samaṇabrāhmaṇā issarakuttaṃ  
brahmakuttaṃ ācariyakaṃ aggaññaṃ paññapenti.**

There are some ascetics and brahmins who describe the origin of the world in their tradition as created by the Lord God, by Brahmā.

**Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**

I go up to them and say,

**‘saccaṃ kira tumhe āyasmanto issarakuttaṃ brahmakuttaṃ  
ācariyakaṃ aggaññaṃ paññapethā’ti?**

‘Is it really true that this is the venerables’ view?’

**Te ca me evaṃ puṭṭhā, ‘āmo’ti paṭijānanti.**



And they answer, ‘Yes’.

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘kathaṃvihitakaṃ pana tumhe āyasmanto issarakuttaṃ  
brahmakuttaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?**

‘But how do you describe in your tradition that the origin of the world came about as created by the Lord God, by Brahmā?’

**Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva  
paṭipucchanti.**

But they cannot answer, and they even question me in return.

**Tesāhaṃ puṭṭho byākaromi:**

So I answer them,

**‘Hoti kho so, āvuso, samayo yaṃ kadāci karahaci dīghassa  
addhuno accayena yaṃ loko saṃvaṭṭati.**

‘There comes a time when, reverends, after a very long period has passed, this cosmos contracts.

**Saṃvaṭṭamāne loka yebhuyyena sattā ābhassarasaṃvattanikā  
honti.**

As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

**Te tattha honti manomayā pītibhakkhā sayāmpabhā  
antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti.**

There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

**Hoti kho so, āvuso, samayo yaṃ kadāci karahaci dīghassa  
addhuno accayena yaṃ loko vivaṭṭati.**

There comes a time when, after a very long period has passed, this cosmos expands.

**Vivaṭṭamāne loka suññaṃ brahmavimānaṃ pātubhavati.**

As it expands an empty mansion of Brahmā appears.

**Atha kho aññataro satto āyukkhayā vā puññakkhayā vā  
ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjati.**

Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā.

**So tattha hoti manomayo pītibhakkho sayampabho  
antalikkhacaro subhaṭṭhāyī, ciraṃ dīghamaddhānaṃ tiṭṭhati.**

There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

**Tassa tattha ekakassa dīgharattaṃ nivusitattā anabhirati  
paritassanā uppajjati—**

But after staying there all alone for a long time, they become dissatisfied and anxious,

**aho vata aññepi sattā itthattaṃ āgaccheyyunti.**

“Oh, if only another being would come to this state of existence.”

**Atha aññepi sattā āyukkhayā vā puññakkhayā vā  
ābhassarakāyā cavitvā suññaṃ brahmavimānaṃ upapajjanti  
tassa sattassa sahaḃyataṃ.**

Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being.

**Tepi tattha honti manomayā pītibhakkhā sayampabhā  
antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ tiṭṭhanti.**

There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

**Tatrāvuso, yo so satto paṭhamāṃ upapanno, tassa evaṃ hoti—**

Now, the being who was reborn there first thinks,

**ahamasmi brahmā mahābrahmā abhibhū anabhibhūto  
aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā  
vasī pitā bhūtabhabyānaṃ, mayā ime sattā nimmitā.**

“I am Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

**Taṃ kissa hetu?**

Why is that?

**Mamañhi pubbe etadahosi—**

Because first I thought,

**aho vata aññepi sattā itthattaṃ āgaccheyyunti;**

‘Oh, if only another being would come to this state of existence.’

**iti mama ca manopaṇidhi. Ime ca sattā itthattaṃ āgatāti.**

Such was my heart’s wish, and then these creatures came to this state of existence.”

**Yepi te sattā pacchā upapannā, tesampi evaṃ hoti—**

And the beings who were reborn there later also think,

**ayaṃ kho bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto  
aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitā  
vasī pitā bhūtabhabyānaṃ;**

“This must be Brahmā, the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God, the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

**iminā mayaṃ bhotā brahmunā nimmitā.**

And we have been created by him.

**Taṃ kissa hetu?**

Why is that?

**Imañhi mayaṃ addasāma idha paṭhamaṃ upapannaṃ; mayaṃ  
panāmhā pacchā upapannāti.**

Because we see that he was reborn here first, and we arrived later.”

**Tatrāvuso, yo so satto paṭhamam upapanno, so dīghāyukataro ca hoti vaṇṇavantataro ca mahesakkhataro ca.**

And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

**Ye pana te sattā pacchā upapannā, te appāyukatarā ca honti dubbaṇṇatarā ca appesakkhatarā ca.**

**Ṭhānam kho panetaṃ, āvuso, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.**

It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

**Itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati.**

Having done so, they go forth from the lay life to homelessness.

**Agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiraṃ phusati, yathāsamāhite citte taṃ pubbenivāsaṃ anussarati; tato paraṃ nānussarati.**

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

**So evamāha:**

They say:

**“yo kho so bhavaṃ brahmā mahābrahmā abhibhū anabhibhūto aññadatthudaso vasavattī issaro kattā nimmātā seṭṭho sajitaṃ vasī pitā bhūtabhabyānaṃ, yena mayaṃ bhotā brahmunā nimmitā. So nicco dhuvo sassato avipariṇāmadhammo sassatisamaṃ tatheva ṭhassati.**

“He who is Brahmā—the Great Brahmā, the Undefeated, the Champion, the Universal Seer, the Wielder of Power, the Lord God,

the Maker, the Author, the Best, the Begetter, the Controller, the Father of those who have been born and those yet to be born—is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

**Ye pana mayaṃ ahumhā tena bhotā brahmunā nimmitā, te mayaṃ aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā”ti.**

We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”

**Evaṃvihitakaṃ no tumhe āyasmanto issarakuttaṃ brahmakuttaṃ ācariyakaṃ aggaññaṃ paññapethā’ti.**

This is how you describe in your tradition that the origin of the world came about as created by the Lord God, by Brahmā.’

**Te evamāhaṃsu:**

They say,

**‘evaṃ kho no, āvuso gotama, sutaṃ, yathevāyasmā gotamo āhā’ti.**

‘That is what we have heard, Reverend Gotama, just as you say.’

**Aggaññañcāhaṃ, bhaggava, pajānāmi.**

Bhaggava, I understand the origin of the world.

**Taṃca pajānāmi, tato ca uttaritaraṃ pajānāmi, taṃca pajānaṃ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti veditā.**

**Yadabhijānaṃ tathāgato no anayaṃ āpajjati.**

I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

**Santi, bhaggava, eke samaṇabrāhmaṇā khiḍḍāpadosikaṃ ācariyakaṃ aggaññaṃ paññapenti.**

There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those depraved by play.

**Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**

I go up to them and say,

**‘saccaṃ kira tumhe āyasmanto khiḍḍāpadosikaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?**

‘Is it really true that this is the venerables’ view?’

**Te ca me evaṃ puṭṭhā ‘āmo’ti paṭijānanti.**

And they answer, ‘Yes’.

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘kathaṃvihitakaṃ pana tumhe āyasmanto khiḍḍāpadosikaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?**

‘But how do you describe in your tradition that the origin of the world came about due to those depraved by play?’

**Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti,**

But they cannot answer, and they even question me in return.

**tesāhaṃ puṭṭho byākaromi:**

So I answer them,

**‘Santāvuso, khiḍḍāpadosikā nāma devā. Te ativelaṃ hassakhiḍḍāratidhammasamāpannā viharanti. Tesā ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati sammussati, satiyā sammosā te devā tamhā kāyā cavanti.**

‘Reverends, there are gods named “depraved by play”. They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati, yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati,**

It's possible that one of those beings passes away from that host and is reborn in this state of existence.

**itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati,**  
Having done so, they go forth from the lay life to homelessness.

**agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya  
padhānamanvāya anuyogamanvāya appamādamanvāya  
sammāmanasikāramanvāya tathārūpaṃ cetosamādhiraṃ phusati,  
yathāsamāhite citte taṃ pubbenivāsaṃ anussarati; tato paraṃ  
nānussarati.**

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

**So evamāha:**

They say,

**“ye kho te bhonto devā na khiḍḍāpadosikā te na ativelaṃ  
hassakhiḍḍāratidhammasamāpannā viharanti. Tesaṃ nātivelaṃ  
hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ sati na  
sammussati, satiyā asammosā te devā tamhā kāyā na cavanti,**  
“The gods not depraved by play don't spend too much time laughing, playing, and making merry. So they don't lose their mindfulness, and don't pass away from that host of gods.

**niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ  
tatheva ṭhassanti.**

They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

**Ye pana mayaṃ ahumhā khiḍḍāpadosikā te mayaṃ ativelaṃ  
hassakhiḍḍāratidhammasamāpannā viharimhā, tesaṃ no  
ativelaṃ hassakhiḍḍāratidhammasamāpannānaṃ viharataṃ  
sati sammussati, satiyā sammosā evaṃ mayaṃ tamhā kāyā  
cutā,**

But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and

passed away from that host of gods.

**aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā”ti.**

We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”

**Evamvihitakaṃ no tumhe āyasmanto khiḍḍāpadosikaṃ  
ācariyakaṃ aggaññaṃ paññapethā’ti.**

This is how you describe in your tradition that the origin of the world came about due to those depraved by play.’

**Te evamāhaṃsu:**

They say,

**‘evaṃ kho no, āvuso gotama, sutaṃ, yathevāyasmā gotamo  
āhā’ti.**

‘That is what we have heard, Reverend Gotama, just as you say.’

**Aggaññañcāhaṃ, bhaggava, pajānāmi ...pe...**

Bhaggava, I understand the origin of the world.

**yadabhijānaṃ tathāgato no anayaṃ āpajjati.**

Directly knowing this, the Realized One does not come to ruin.

**Santi, bhaggava, eke samaṇabrāhmaṇā manopadosikaṃ  
ācariyakaṃ aggaññaṃ paññapenti.**

There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those who are malevolent.

**Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**

I go up to them and say,

**‘saccaṃ kira tumhe āyasmanto manopadosikaṃ ācariyakaṃ  
aggaññaṃ paññapethā’ti?**

‘Is it really true that this is the venerables’ view?’

**Te ca me evaṃ puṭṭhā ‘āmo’ti paṭijānanti.**

And they answer, ‘Yes’.



**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘kathaṃvihitakaṃ pana tumhe āyasmanto manopadosikaṃ  
ācariyakaṃ aggaññaṃ paññapethā’ti?**

‘But how do you describe in your tradition that the origin of the world came about due to those who are malevolent?’

**Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva  
paṭipucchanti.**

But they cannot answer, and they even question me in return.

**Tesāhaṃ puṭṭho byākaromi:**

So I answer them,

**‘Santāvuso, manopadosikā nāma devā. Te ativelaṃ  
aññamaññaṃ upanijjhāyanti. Te ativelaṃ aññamaññaṃ  
upanijjhāyantā aññamaññaṃhi cittāni padūsentī. Te  
aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Te devā  
tamhā kāyā cavanti.**

‘Reverends, there are gods named “malevolent”. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati, yaṃ aññataro satto tamhā  
kāyā cavitvā itthattaṃ āgacchati.**

It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

**Itthattaṃ āgato samāno agārasmā anagāriyaṃ pabbajati.**

Having done so, they go forth from the lay life to homelessness.

**Agārasmā anagāriyaṃ pabbajito samāno ātappamanvāya  
padhānamanvāya anuyogamanvāya appamādamanvāya  
sammāmanasikāramanvāya tathārūpaṃ cetosamādhiraṃ phusati,  
yathāsamāhite citte taṃ pubbenivāsaṃ anussarati, tato paraṃ  
nānussarati.**

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

**So evamāha:**

They say,

**“ye kho te bhonto devā na manopadosikā te nātivelam  
aññamaññaṃ upanijjhāyanti. Te nātivelam aññamaññaṃ  
upanijjhāyantā aññamaññaṃhi cittāni nappadūsentī. Te  
aññamaññaṃ appaduṭṭhacittā akilantakāyā akilantacittā. Te  
devā tamhā kāyā na cavanti,**

“The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass away from that host of gods.

**niccā dhuvā sassatā avipariṇāmadhammā sassatisamaṃ  
tatheva ṭhassanti.**

They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity.

**Ye pana mayaṃ ahumhā manopadosikā, te mayaṃ ativelam  
aññamaññaṃ upanijjhāyimhā. Te mayaṃ ativelam aññamaññaṃ  
upanijjhāyantā aññamaññaṃhi cittāni padūsimhā. Te mayaṃ  
aññamaññaṃ paduṭṭhacittā kilantakāyā kilantacittā. Evaṃ  
mayaṃ tamhā kāyā cutā,**

But we who were malevolent spent too much time gazing at each other, so our minds grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods.

**aniccā addhuvā appāyukā cavanadhammā itthattaṃ āgatā”ti.**

We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.”

**Evaṃvihitakaṃ no tumhe āyasmanto manopadosikaṃ  
ācariyakaṃ aggaññaṃ paññapethā’ti.**

This is how you describe in your tradition that the origin of the world came about due to those who are malevolent.’

**Te evamāhaṃsu:**

They say,

**‘evaṃ kho no, āvuso gotama, sutam, yathevāyasmā gotamo āhā’ti.**

‘That is what we have heard, Reverend Gotama, just as you say.’

**Aggaññañcāhaṃ, bhaggava, pajānāmi ...pe...**

Bhaggava, I understand the origin of the world.

**yadabhijānaṃ tathāgato no anayaṃ āpajjati.**

Directly knowing this, the Realized One does not come to ruin.

**Santi, bhaggava, eke samaṇabrāhmaṇā adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ paññapenti.**

There are some ascetics and brahmins who describe the origin of the world in their tradition as having arisen by chance.

**Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**

I go up to them and say,

**‘saccaṃ kira tumhe āyasmanto adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?**

‘Is it really true that this is the venerables’ view?’

**Te ca me evaṃ puṭṭhā ‘āmo’ti paṭijānanti.**

And they answer, ‘Yes’.

**Tyāhaṃ evaṃ vadāmi:**

I say to them,

**‘kathaṃvihitakaṃ pana tumhe āyasmanto adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?**

‘But how do you describe in your tradition that the origin of the world came about by chance?’

**Te mayā puṭṭhā na sampāyanti, asampāyantā mamaññeva paṭipucchanti.**

But they cannot answer, and they even question me in return.

**Tesāhaṃ puṭṭho byākaromi:**

So I answer them,

**‘Santāvuso, asaññasattā nāma devā.**

‘Reverends, there are gods named “non-percipient beings”.

**Saññuppādā ca pana te devā tamhā kāyā cavanti.**

When perception arises they pass away from that host of gods.

**Ṭhānaṃ kho panetaṃ, āvuso, vijjati yaṃ aññataro satto tamhā kāyā cavitvā itthattaṃ āgacchati.**

It’s possible that one of those beings passes away from that host and is reborn in this state of existence.

**Itthattaṃ āgato samāno agāasmā anagāriyaṃ pabbajati.**

Having done so, they go forth from the lay life to homelessness.

**Agāasmā anagāriyaṃ pabbajito samāno ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte taṃ saññuppādaṃ anussarati, tato paraṃ nānussarati’.**

By dint of keen, resolute, committed, and diligent effort, and right focus, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

**So evamāha:**

They say,

**‘adhiccasamuppanno attā ca loko ca.**

“The self and the cosmos arose by chance.

**Taṃ kissa hetu?**

Why is that?

**Ahañhi pubbe nāhosim, somhi etarahi ahutvā santatāya pariṇato’ti.**

Because formerly I didn’t exist. Now from not being I’ve changed into being.”

**‘Evaṃvihitakaṃ no tumhe āyasmanto adhiccasamuppannaṃ ācariyakaṃ aggaññaṃ paññapethā’ti?**

This is how you describe in your tradition that the origin of the world came about by chance.’

**Te evamāhaṃsu:**

They say,

**‘evaṃ kho no, āvuso gotama, sutam yathevāyasmā gotamo āhā’ti.**

‘That is what we have heard, Reverend Gotama, just as you say.’

**Aggaññañcāhaṃ, bhaggava, pajānāmi tañca pajānāmi, tato ca uttaritaraṃ pajānāmi, tañca pajānaṃ na parāmasāmi, aparāmasato ca me paccattaññeva nibbuti veditā.**

I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

**Yadabhijānaṃ tathāgato no anayaṃ āpajjati.**

**Evaṃvādiṃ kho maṃ, bhaggava, evamakkhāyiṃ eke samaṇabrāhmaṇā asatā tucchā musā abhūtena abbhācikkhanti:**

Though I speak and explain like this, certain ascetics and brahmins misrepresent me with the false, hollow, lying, untruthful claim:

**‘viparīto samaṇo gotamo bhikkhavo ca.**

‘The ascetic Gotama has a distorted perspective, and so have his monks.

**Samaṇo gotamo evamāha—**

He says,

**yasmim̐ samaye subham̐ vimokkham̐ upasampajja viharati,  
sabbam̐ tasmim̐ samaye asubhantveva pajānātī'ti.**

“When one enters and remains in the liberation of the beautiful, at that time one only perceives what is ugly.”

**Na kho panāham̐, bhaggava, evam̐ vadāmi:**

But I don't say that.

**‘yasmim̐ samaye subham̐ vimokkham̐ upasampajja viharati,  
sabbam̐ tasmim̐ samaye asubhantveva pajānātī'ti.**

**Evañca khvāham̐, bhaggava, vadāmi:**

I say this:

**‘yasmim̐ samaye subham̐ vimokkham̐ upasampajja viharati,  
subhantveva tasmim̐ samaye pajānātī’”ti.**

“When one enters and remains in the liberation of the beautiful, at that time one only perceives what is beautiful.””

**“Te ca, bhante, viparītā, ye bhagavantam̐ viparītato dahanti  
bhikkhavo ca.**

“They are the ones with a distorted perspective, sir, who regard the Buddha and the mendicants in this way.

**Evaṃpasanno aham̐, bhante, bhagavati. Pahoti me bhagavā  
tathā dhammam̐ desetum̐, yathā aham̐ subham̐ vimokkham̐  
upasampajja vihareyyan”ti.**

Sir, I am quite confident that the Buddha is capable of teaching me so that I can enter and remain in the liberation on the beautiful.”

**“Dukkaram̐ kho etam̐, bhaggava, tayā aññadiṭṭhikena  
aññakhantikena aññarucikena aññatrāyogena  
aññatrācariyakena subham̐ vimokkham̐ upasampajja viharitum̐.**

“It's hard for you to enter and remain in the liberation on the beautiful, since you have a different view, creed, preference, practice, and tradition.

**lñgha tvaṃ, bhaggava, yo ca te ayaṃ mayi pasādo, tameva tvaṃ sādhukamanurakkhā”ti.**

Come now, Bhaggava, carefully preserve the confidence that you have in me.”

**“Sace taṃ, bhante, mayā dukkaraṃ aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena subhaṃ vimokkhaṃ upasampajja viharituṃ.**

“If it’s hard for me to enter and remain in the liberation on the beautiful, since I have a different view, creed, preference, practice, and tradition,

**Yo ca me ayaṃ, bhante, bhagavati pasādo, tamevāhaṃ sādhukamanurakkhissāmī”ti.**

I shall carefully preserve the confidence that I have in the Buddha.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamano bhaggavagotto paribbājako bhagavato bhāsitaṃ abhinandīti.**

Satisfied, the wanderer Bhaggavagotta was happy with what the Buddha said.

**Pāthikasuttaṃ niṭṭhitaṃ paṭhamam.**

## 25. Udumbarikasutta

### *The Lion's Roar at Udumbarikā's Monastery*

#### 1. Nigrodhaparibbājakavatthu

##### *1. On the Wanderer Nigrodha*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.**

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

**Tena kho pana samayena nigrodho paribbājako udumbarikāya paribbājakārāme paṭivasati mahatīyā paribbājakaparisāya saddhiṃ tiṃsamattehi paribbājakasatehi.**

Now at that time the wanderer Nigrodha was residing in the lady Udumbarikā's monastery for wanderers, together with a large assembly of three thousand wanderers.

**Atha kho sandhāno gahapati divā divassa rājagahā nikkhami bhagavantāṃ dassanāya.**

Then the householder Sandhana left Rājagaha in the middle of the day to see the Buddha.

**Atha kho sandhānassa gahapatissa etadahosi:**

Then it occurred to him,

**“akālo kho bhagavantāṃ dassanāya.**

“It's the wrong time to see the Buddha,

**Paṭisallīno bhagavā.**



as he's in retreat.

**Manobhāvanīyānampi bhikkhūnaṃ asamayo dassanāya.**

And it's the wrong time to see the esteemed mendicants,

**Paṭisallīnā manobhāvanīyā bhikkhū.**

as they're in retreat.

**Yannūnāhaṃ yena udumbarikāya paribbājakārāmo, yena nigrodho paribbājako tenupasaṅkameyyan"ti.**

Why don't I visit the wanderer Nigrodha at the lady Udumbarikā's monastery for wanderers?"

**Atha kho sandhāno gahapati yena udumbarikāya paribbājakārāmo, tenupasaṅkami.**

So he went to the monastery of the wanderers.

**Tena kho pana samayena nigrodho paribbājako mahatīyā paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya aneka vihitāṃ tiracchānakathaṃ kathenti yā.**

Now at that time, Nigrodha was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of unworthy talk, such as

**Seyyathidaṃ—rājakathaṃ corakathaṃ mahāmattakathaṃ senākathaṃ bhayakathaṃ yuddhakathaṃ annakathaṃ pānakathaṃ vatthakathaṃ sayanakathaṃ mālākathaṃ gandhakathaṃ ñātikathaṃ yānakathaṃ gāmakathaṃ nigamakathaṃ nagarakathaṃ janapadakathaṃ itthikathaṃ sūrakathaṃ visikhākathaṃ kumbhaṭṭhānakathaṃ pubbapetakathaṃ nānattakathaṃ lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakathaṃ iti vā.**

talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and

well talk; talk about the departed; motley talk; tales of land and sea;  
and talk about being reborn in this or that state of existence.

**Addasā kho nigrodho paribbājako sandhānaṃ gahapatiṃ  
dūratova āgacchantaṃ.**

Nigrodha saw Sandhāna coming off in the distance,

**Disvā sakaṃ parisāṃ saṇṭhāpesi:**

and hushed his own assembly:

**“appasaddā bhonto hontu, mā bhonto saddamakattha.**

“Be quiet, good sirs, don’t make a sound.

**Ayaṃ samaṇassa gotamassa sāvako āgacchati sandhāno  
gahapati.**

The householder Sandhāna, a disciple of the ascetic Gotama, is coming.

**Yāvatā kho pana samaṇassa gotamassa sāvakā giḥi  
odātavasanaṃ rājagahe paṭivasanti, ayaṃ tesaṃ aññataro  
sandhāno gahapati.**

He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Rājagaha.

**Appasaddakāmā kho panete āyasmanto appasaddavinītā,  
appasaddassa vaṇṇavādino.**

Such venerables like the quiet, are educated to be quiet, and praise the quiet.

**Appeva nāma appasaddaṃ parisāṃ veditvā upasaṅkamitabbaṃ  
maññeyyā”ti.**

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

**Evaṃ vutte, te paribbājakā tuṇhī ahesuṃ.**

Then those wanderers fell silent.

**Atha kho sandhāno gahapati yena nigrodho paribbājako  
tenupasaṅkami, upasaṅkamitvā nigrodhena paribbājakena**

**saddhiṃ sammodi.**

Then Sandhāna went up to the wanderer Nigrodha, and exchanged greetings with him.

**Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho sandhāno gahapati nigrodhaṃ paribbājakaṃ etadavoca:**

When the greetings and polite conversation were over, he sat down to one side and said to Nigrodha,

**“aññathā kho ime bhonto aññatitthiyā paribbājakā saṅgama samāgama unnādino uccāsaddamahāsaddā anekavihitaṃ tiracchānakathaṃ anuyuttā viharanti.**

“The way the wanderers make an uproar as they sit together and talk about all kinds of unworthy topics is one thing.

**Seyyathidaṃ—rājakathaṃ ...pe... itibhavābhavakathaṃ iti vā.**

**Aññathā kho pana so bhagavā araññavanapatthāni pantāni senāsanāni paṭisevati appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni”ti.**

It’s quite different to the way the Buddha frequents remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.”

**Evaṃ vutte, nigrodho paribbājako sandhānaṃ gahapatiṃ etadavoca:**

When Sandhāna said this, Nigrodha said to him,

**“yagghe, gahapati, jāneyyāsi, kena samaṇo gotamo saddhiṃ sallapati, kena sākacchaṃ samāpajjati, kena paññāveyyattiyaṃ samāpajjati?**

“Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom?

**Suññāgārahaṭṭhā samaṇassa gotamassa paññā aparisaṃvacaro samaṇo gotamo nālaṃ sallāpāya.**

Staying in empty huts has destroyed the ascetic Gotama's wisdom.  
Not frequenting assemblies, he is unable to hold a discussion.

**So antamantāneva sevati.**

He just lurks on the periphery.

**Seyyathāpi nāma gokāṇṇā pariyantacārinī antamantāneva sevati.**

He's just like the nilgai antelope, circling around and lurking on the periphery.

**Evameva suññāgārahatā samaṇassa gotamassa paññā;**

**aparisāvacaro samaṇo gotamo;**

**nālaṃ sallāpāya.**

**So antamantāneva sevati.**

**lñgha, gahapati, samaṇo gotamo imaṃ parisāṃ āgaccheyya,  
ekapañheneva naṃ saṃsādeyyāma, tucchakumbhīva naṃ  
maññe orodheyyāmā"ti.**

Please, householder, let the ascetic Gotama come to this assembly.  
I'll sink him with just one question! I'll roll him over and wrap him up  
like a hollow pot!"

**Assosi kho bhagavā dibbāya sotadhātuyā visuddhāya  
atikkantamānusikāya sandhānassa gahapatissa nigrodhena  
paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.**

With clairaudience that is purified and superhuman, the Buddha  
heard this discussion between the householder Sandhāna and the  
wanderer Nigrodha.

**Atha kho bhagavā gijjhakūṭā pabbatā orohitvā yena  
sumāgadhāya tīre moranivāpo tenupasaṅkami; upasaṅkamtivā  
sumāgadhāya tīre moranivāpe abbhokāse caṅkami.**

Then the Buddha descended Vulture's Peak Mountain and went to  
the peacocks' feeding ground on the bank of the Sumāgadhā, where  
he walked mindfully in the open air.

**Addasā kho nigrodho paribbājako bhagavantaṃ sumāgadhāya  
tīre moranivāpe abbhokāse caṅkamantaṃ.**

Nigrodha saw him,

**Disvāna sakaṃ parisāṃ saṇṭhāpesi:**

and hushed his own assembly:

**“appasaddā bhonto hontu, mā bhonto saddamakattha, ayaṃ  
samaṇo gotamo sumāgadhāya tīre moranivāpe abbhokāse  
caṅkamati.**

“Be quiet, good sirs, don’t make a sound. The ascetic Gotama is walking mindfully on the bank of the Sumāgadhā.

**Appasaddakāmo kho pana so āyasmā, appasaddassa  
vaṇṇavādī.**

The venerable likes quiet and praises quiet.

**Appeva nāma appasaddaṃ parisāṃ veditvā upasaṅkamitabbaṃ  
maññeyya.**

Hopefully if he sees that our assembly is quiet he’ll see fit to approach.

**Sace samaṇo gotamo imaṃ parisāṃ āgaccheyya, imaṃ taṃ  
pañhaṃ puccheyyāma:**

If he comes, I’ll ask him this question:

**‘ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake  
vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti  
ajjhāsayāṃ ādibrahmacariyaṃ’”ti?**

‘Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?’”

**Evaṃ vutte, te paribbājakā tuṇhī ahesuṃ.**

Then those wanderers fell silent.

## **2. Tapojigucchāvāda**

### *2. Mortification in Disgust of Sin*

**Atha kho bhagavā yena nigrodho paribbājako tenupasaṅkami.**

Then the Buddha went up to the wanderer Nigrodha,

**Atha kho nigrodho paribbājako bhagavantam etadavoca:**

who said to him,

**“etu kho, bhante, bhagavā, svāgataṃ, bhante, bhagavato.**

“Come, Blessed One! Welcome, Blessed One!

**Cirassaṃ kho, bhante, bhagavā imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya.**

It’s been a long time since you took the opportunity to come here.

**Nisīdatu, bhante, bhagavā, idamāsanam paññattan”ti.**

Please, sir, sit down, this seat is ready.”

**Nisīdi bhagavā paññatte āsane.**

The Buddha sat on the seat spread out,

**Nigrodhopi kho paribbājako aññataram nīcāsanaṃ gahetvā ekamantaṃ nisīdi.**

while Nigrodha took a low seat and sat to one side.

**Ekamantaṃ nisinnaṃ kho nigrodham paribbājakaṃ bhagavā etadavoca:**

The Buddha said to him,

**“kāya nuttha, nigrodha, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti?**

“Nigrodha, what were you sitting talking about just now? What conversation was unfinished?”

**Evaṃ vutte, nigrodho paribbājako bhagavantam etadavoca:**

Nigrodha said,

**“idha mayaṃ, bhante, addasāma bhagavantam sumāgadhāya tīre moranivāpe abbhokāse caṅkamantaṃ, disvāna evaṃ avocumhā:**

“Well, sir, I saw you walking mindfully and said:

**‘sace samaṇo gotamo imaṃ parisam āgaccheyya, imaṃ taṃ pañhaṃ puccheyyāma:**

‘If the ascetic Gotama comes, I’ll ask him this question:

**“ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayam ādibrahmacariyam””ti?**

“Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?”

**Ayam kho no, bhante, antarākathā vipakatā; atha bhagavā anuppatto”ti.**

This is the conversation that was unfinished when the Buddha arrived.”

**“Dujjānam kho etaṃ, nigrodha, tayā aññadiṭṭhikena aññakhantikena aññarucikena aññatrāyogena aññatrācariyakena, yenaṃhaṃ sāvake vinemi, yena mayā sāvakā vinītā assāsappattā paṭijānanti ajjhāsayam ādibrahmacariyam.**

“It’s hard for you to understand this, Nigrodha, since you have a different view, creed, preference, practice, and tradition.

**lñgha tvaṃ maṃ, nigrodha, sake ācariyake adhijegucche pañhaṃ puccha:**

Please ask me a question about the higher mortification in disgust of sin in your own tradition:

**‘katham santā nu kho, bhante, tapojigucchā paripuṇṇā hoti, katham aparipuṇṇā””ti?**

‘How are the conditions for the mortification in disgust of sin completed, and how are they incomplete?’”

**Evaṃ vutte, te paribbājakā unnādino uccāsaddamahāsaddā ahesuṃ:**

When he said this, those wanderers made an uproar,

**“acchariyam vata bho, abbhutam vata bho, samaṇassa gotamassa mahiddhikatā mahānubhāvatā, yatra hi nāma**

**sakavādaṃ ṭhapessati, paravādena pavāressatī”ti.**

“It’s incredible, it’s amazing! The ascetic Gotama has such power and might! For he sets aside his own doctrine and invites discussion on the doctrine of others!”

**Atha kho nigrodho paribbājako te paribbājake appasadde katvā bhagavantam etadavoca:**

Then Nigrodha, having quieted those wanderers, said to the Buddha,

**“mayam kho, bhante, tapojigucchāvādā tapojigucchāsārā tapojigucchāallīnā viharāma.**

“Sir, we teach mortification in disgust of sin, regarding it as essential and clinging to it.

**Katham santā nu kho, bhante, tapojigucchā paripuṇṇā hoti, katham aparipuṇṇā”ti?**

How are the conditions for the mortification in disgust of sin completed, and how are they incomplete?”

**“Idha, nigrodha, tapassī acelako hoti muttācāro, hatthāpalekhano, naehibhaddantiko, natitṭhabhaddantiko, nābhihaṭam, na uddissakataṃ, na nimantanam sādiyati,**

“It’s when a mortifier goes naked, ignoring conventions. They lick their hands, and don’t come or wait when asked. They don’t consent to food brought to them, or food prepared on purpose for them, or an invitation for a meal.

**so na kumbhimukhā paṭiggaṇhāti, na kaḷopimukhā paṭiggaṇhāti, na eḷakamantaram, na daṇḍamantaram, na musalamantaram, na dvinnam bhuñjamānānam, na gabbhiniyā, na pāyamānāya, na purisantaragatāya, na saṅkittīsu, na yattha sā upaṭṭhito hoti, na yattha makkhikā saṇḍasaṇḍacārinī, na maccham, na maṃsam, na suram, na merayam, na thusodakam pivati,**

They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breast-feeding, or who has a man in her home; or where



there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer.

**so ekāgāriko vā hoti ekālopiko, dvāgāriko vā hoti dvālopiko, sattāgāriko vā hoti sattālopiko, ekissāpi dattiyā yāpeti, dvīhipi dattīhi yāpeti, sattahipi dattīhi yāpeti;**

They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day.

**ekāhikampi āhāraṃ āhāreti, dvīhikampi āhāraṃ āhāreti, sattāhikampi āhāraṃ āhāreti, iti evarūpaṃ addhamāsikampi pariyāyabhattacho janānuyogamanuyutto viharati.**

They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

**So sākabhakkho vā hoti, sāmābhakkho vā hoti, nīvārabhakkho vā hoti, daddulabhakkho vā hoti, haṭṭabhakkho vā hoti, kaṇabhakkho vā hoti, ācāmabhakkho vā hoti, piññākabhakkho vā hoti, tiṇabhakkho vā hoti, gomayabhakkho vā hoti; vanamūlaphalāhāro yāpeti pavattaphalabhōjī.**

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

**So sāṇānipi dhāreti, masāṇānipi dhāreti, chavadussānipi dhāreti, paṃsukūlānipi dhāreti, tirīṭṭānipi dhāreti, ajināmpi dhāreti, ajinakkipampi dhāreti, kusacīrampi dhāreti, vākacīrampi dhāreti, phalakacīrampi dhāreti, kesakambalampi dhāreti, vāḷakambalampi dhāreti, ulūkapakkhampi dhāreti,**

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings.

**kesamassulocakopi hoti kesamassulocanānuyogamanuyutto,**  
They tear out their hair and beard, committed to this practice.

**ubbhaṭṭhakopi hoti āsanapaṭikkhitto,**

They constantly stand, refusing seats.

**ukkuṭikopi hoti ukkuṭikappadhānamanuyutto,**

They squat, committed to persisting in the squatting position.

**kaṇṭakāpassayikopi hoti kaṇṭakāpassaye seyyaṃ kappeti,**

They lie on a mat of thorns, making a mat of thorns their bed.

**phalakaseyyampi kappeti, thaṇḍilaseyyampi kappeti,**

They make their bed on a plank, or the bare ground.

**ekapassayikopi hoti**

They lie only on one side.

**rajojalladharo,**

They wear dust and dirt.

**abbhokāsikopi hoti**

They stay in the open air.

**yathāsanthatiko,**

They sleep wherever they lay their mat.

**vekaṭikopi hoti vikaṭabhojanānuyogamanuyutto,**

They eat unnatural things, committed to the practice of eating unnatural foods.

**apānakopi hoti apānakattamanuyutto,**

They don't drink, committed to the practice of not drinking liquids.

**sāyatatiyakampi udakorohanānuyogamanuyutto viharati.**

They're committed to the practice of immersion in water three times a day, including the evening.

**Taṃ kiṃ maññasi, nigrodha,**

What do you think, Nigrodha?

**yadi evaṃ sante tapojigucchā paripuṇṇā vā hoti aparipuṇṇā vā”ti?**

If this is so, is the mortification in disgust of sin complete, or incomplete?”

**“Addhā kho, bhante, evaṃ sante tapojigucchā paripuṇṇā hoti, no aparipuṇṇā”ti.**

“Clearly, sir, if that is so the mortification in disgust of sin is complete, not incomplete.”

**“Evaṃ paripuṇṇāyapi kho ahaṃ, nigrodha, tapojigucchāya anekavihite upakkilese vadāmi”ti.**

“But even such a completed mortification has many defects, I say.”

## **2.1. Upakkilesa**

### *2.1. Defects*

**“Yathā kathaṃ pana, bhante, bhagavā evaṃ paripuṇṇāya tapojigucchāya anekavihite upakkilese vadatī”ti?**

“But how does the Buddha say that even such a completed mortification has many defects?”

**“Idha, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā attamano hoti paripuṇṇasaṅkappo.**

“Firstly, a mortifier undertakes a practice of mortification. They’re happy with that, as they’ve got all they wished for.

**Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā attamano hoti paripuṇṇasaṅkappo.**

**Ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā attānukkaṃseti paraṃ vambheti.**

Furthermore, a mortifier undertakes a practice of mortification. They glorify themselves and put others down on account of that.

**Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā attānukkaṃseti paraṃ vambheti.**

**Ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā majjati mucchati pamādamāpajjati.**

Furthermore, a mortifier undertakes a practice of mortification. They become indulgent and infatuated and fall into negligence on account of that.

**Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā majjati mucchati pamādamāpajjati.**

**Ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.**

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're happy with that, as they've got all they wished for.

**Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attamano hoti paripuṇṇasaṅkappo.**

**Ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena attānukkaṃseti paraṃ vambheti.**

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They glorify themselves and put others down on account of that.

**Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā  
lābhasakkārasilokaṃ abhinibbatteti, so tena  
lābhasakkārasilokena attānukkaṃseti paraṃ vambheti.**

**Ayampi kho, nigrodha, tapassino upakkilesa hoti.**  
This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena  
tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena  
lābhasakkārasilokena majjati mucchati pamādamāpajjati.**  
Furthermore, a mortifier undertakes a practice of mortification. They  
generate possessions, honor, and popularity through that  
mortification. They become indulgent and infatuated and fall into  
negligence on account of that.

**Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā  
lābhasakkārasilokaṃ abhinibbatteti, so tena  
lābhasakkārasilokena majjati mucchati pamādamāpajjati.**

**Ayampi kho, nigrodha, tapassino upakkilesa hoti.**  
This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī bhojanesu vodāsaṃ āpajjati:**  
Furthermore, a mortifier becomes fussy about food, saying,

**‘idaṃ me khamati, idaṃ me nakkhamatī’ti.**  
‘This agrees with me, this doesn’t agree with me.’

**So yañca khvassa nakkhamati, taṃ sāpekkho pajahati.**  
What doesn’t agree with them they reluctantly give up.

**Yaṃ panassa khamati, taṃ gadhito mucchito ajjhāpanno  
anādīnavadassāvī anissaraṇapañño paribhuñjati ...pe...**  
But what does agree with them they eat tied, infatuated, attached,  
blind to the drawbacks, and not understanding the escape.

**ayampi kho, nigrodha, tapassino upakkilesa hoti.**  
This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati  
lābhasakkārasilokanikantiheṭu:**

Furthermore, a mortifier undertakes a practice of mortification out of longing for possessions, honor, and popularity, thinking,

**‘sakkariṣṣanti maṃ rājāno rājamahāmattā khattiyā brāhmaṇā  
gahapatikā titthiyā’ti ...pe...**

‘Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!’

**ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī aññataraṃ samaṇaṃ vā  
brāhmaṇaṃ vā apasādetā hoti:**

Furthermore, a mortifier rebukes a certain ascetic or brahmin,

**‘kiṃ paṇāyaṃ sambahulājīvo sabbāṃ sambhakkheti.**

‘But what is this one doing, living in abundance! According to this ascetic’s doctrine, everything—

**Seyyathidaṃ—mūlabījaṃ khandhabījaṃ phalubījaṃ aggabījaṃ  
bījabījameva pañcamaṃ, asanivicakkaṃ dantakūṭaṃ,  
samaṇappavādenā’ti ...pe...**

plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!’

**ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī passati aññataraṃ samaṇaṃ  
vā brāhmaṇaṃ vā kulesu sakkariyamānaṃ garukariyamānaṃ  
māniyamānaṃ pūjyamānaṃ.**

Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families.

**Disvā tassa evaṃ hoti:**

They think,

**‘imañhi nāma sambahulājīvaṃ kulesu sakkaronti garuṃ karonti mānenti pūjenti.**

‘This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families.

**Maṃ pana tapassim lūkhājīvim kulesu na sakkaronti na garuṃ karonti na mānenti na pūjenti’ti, iti so issāmacchariyaṃ kulesu uppādetā hoti ...pe...**

But I, a self-mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.’ Thus they give rise to jealousy and stinginess regarding families.

**ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī āpāthakanisādī hoti ...pe...**

Furthermore, a mortifier sits meditation only when people can see them.

**ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī attānaṃ adassayamāno kulesu carati:**

Furthermore, a mortifier sneaks about among families, thinking,

**‘idampi me tapasmim idampi me tapasmin’ti ...pe...**

‘This is part of my mortification; this is part of my mortification.’

**ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī kiñcideva paṭicchannaṃ sevati.**

Furthermore, a mortifier sometimes behaves in an underhand manner.

**So ‘khamati te idan’ti puṭṭho samāno akkhamamānaṃ āha:  
‘khamatī’ti.**

When asked whether something agrees with them, they say it does, even though it doesn’t.

**Khamamānaṃ āha: ‘nakkhamatī’ti.**

Or they say it doesn’t, even though it does.

**Iti so sampajānamusā bhāsītā hoti ...pe...**

Thus they tell a deliberate lie.

**ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī tathāgatassa vā  
tathāgatasāvakassa vā dhammaṃ desentassa santaṃyeva  
pariyāyaṃ anuññeayaṃ nānujānāti ...pe...**

Furthermore, a mortifier disagrees with the way that the Realized One or their disciple teaches Dhamma, even when they make a valid point.

**ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Puna caparaṃ, nigrodha, tapassī kodhano hoti upanāhī.**

Furthermore, a mortifier is irritable and hostile ...

**Yampi, nigrodha, tapassī kodhano hoti upanāhī.**

**Ayampi kho, nigrodha, tapassino upakkilesa hoti.**

**Puna caparaṃ, nigrodha, tapassī makkhī hoti paḷāsī ...pe...**

offensive and contemptuous ...

**issukī hoti maccharī ...**

jealous and stingy ...

**saṭṭho hoti māyāvī ...**

devious and deceitful ...

**thaddho hoti atimānī ...**



obstinate and vain ...

**pāpiccho hoti pāpikānaṃ icchānaṃ vasaṃ gato ...**

they have wicked desires, falling under the sway of wicked desires

...

**micchādiṭṭhiko hoti antaggāhikāya diṭṭhiyā samannāgato ...**

they have wrong view, being attached to an extremist view ...

**sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.**

they're attached to their own views, holding them tight, and refusing to let go.

**Yampi, nigrodha, tapassī sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī.**

**Ayampi kho, nigrodha, tapassino upakkilesa hoti.**

This too is a defect in that mortifier.

**Taṃ kiṃ maññasi, nigrodha,**

What do you think, Nigrodha?

**yadime tapojigucchā upakkilesā vā anupakkilesā vā”ti?**

Are such mortifications defective or not?”

**“Addhā kho ime, bhante, tapojigucchā upakkilesā, no anupakkilesā.**

“Clearly, sir, they're defective.

**Ṭhānaṃ kho panetaṃ, bhante, vijjati yaṃ idhekacco tapassī sabbeheva imehi upakkilesehi samannāgato assa;**

It's possible that a mortifier might have all of these defects,

**ko pana vādo aññataraññatarenā”ti.**

let alone one or other of them.”

## **2.2. Parisuddhapapaṭikappattakathā**

### *2.2. On Reaching the Shoots*

**“Idha, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā na attamano hoti na paripuṇṇasaṅkappo.**

“Firstly, Nigrodha, a mortifier undertakes a practice of mortification. But they’re not happy with that, as they still haven’t got all they wished for.

**Yampi, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā na attamano hoti na paripuṇṇasaṅkappo.**

**Evaṃ so tasmīṃ tṛhāne parisuddho hoti.**

So they’re pure on that point.

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā na attānukkaṃseti na paraṃ vambheti ...pe...**

Furthermore, a mortifier undertakes a practice of mortification. They don’t glorify themselves or put others down on account of that.

**evaṃ so tasmīṃ tṛhāne parisuddho hoti.**

So they’re pure on that point.

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā na majjati na mucchati na pamādamāpajjati ...pe...**

They don’t become indulgent ...

**evaṃ so tasmīṃ tṛhāne parisuddho hoti.**

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attamano hoti na paripuṇṇasaṅkappo ...pe...**

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They’re not happy with that, as they still haven’t got all they wished for ...

**evaṃ so tasmīṃ tṛhāne parisuddho hoti.**

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na attānukkaṃseti na paraṃ vambheti ... pe...**

They don't glorify themselves and put others down on account of possessions, honor, and popularity ...

**evaṃ so tasmim̐ t̐hāne parisuddho hoti.**

**Puna caparaṃ, nigrodha, tapassī tapaṃ samādiyati, so tena tapasā lābhasakkārasilokaṃ abhinibbatteti, so tena lābhasakkārasilokena na majjati na mucchati na pamādamāpajjati ... pe...**

They don't become indulgent because of it ...

**evaṃ so tasmim̐ t̐hāne parisuddho hoti.**

So they're pure on that point.

**Puna caparaṃ, nigrodha, tapassī bhojanesu na vodāsaṃ āpajjati:**

Furthermore, a mortifier doesn't become fussy about food, saying,

**‘idaṃ me khamati, idaṃ me nakkhamatī’ti.**

‘This agrees with me, this doesn't agree with me.’

**So yañca khvassa nakkhamati, taṃ anapekkho pajahati.**

What doesn't agree with them they readily give up.

**Yaṃ panassa khamati, taṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapañño paribhuñjati ... pe...**

But what does agree with them they eat without being tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

**evaṃ so tasmim̐ t̐hāne parisuddho hoti.**

So they're pure on that point.

**Puna caparaṃ, nigrodha, tapassī na tapaṃ samādiyati  
lābhasakkārasilokanikantiheṭu:**

Furthermore, a mortifier doesn't undertake a practice of mortification out of longing for possessions, honor, and popularity ...

**‘sakkarissanti maṃ rājāno rājamahāmattā khattiyā brāhmaṇā  
gahapatikā titthiyā’ti ...pe...**

‘Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!’

**evaṃ so tasmīṃ tṭhāne parisuddho hoti.**

So they're pure on that point.

**Puna caparaṃ, nigrodha, tapassī aññataraṃ samaṇaṃ vā  
brāhmaṇaṃ vā nāpasādetā hoti:**

Furthermore, a mortifier doesn't rebuke a certain ascetic or brahmin,

**‘kiṃ paṇāyaṃ sambahulājīvo sabbāṃ sambhakkheti.**

‘But what is this one doing, living in abundance! According to this ascetic's doctrine, everything—

**Seyyathidaṃ—mūlabījaṃ khandhabījaṃ phalubījaṃ aggabījaṃ  
bījabījameva pañcamaṃ, asanivicakkaṃ dantakūṭaṃ,  
samaṇappavādenā’ti ...pe...**

plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!’

**evaṃ so tasmīṃ tṭhāne parisuddho hoti.**

So they're pure on that point.

**Puna caparaṃ, nigrodha, tapassī passati aññataraṃ samaṇaṃ  
vā brāhmaṇaṃ vā kulesu sakkariyamānaṃ garu kariyamānaṃ  
māniyamānaṃ pūjyamānaṃ.**

Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families.

**Disvā tassa na evaṃ hoti:**

It never occurs to them,

**‘imañhi nāma sambahulājīvaṃ kulesu sakkaronti garuṃ karonti mānenti pūjenti.**

‘This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families.

**Maṃ pana tapassim̐ lūkhājīvim̐ kulesu na sakkaronti na garuṃ karonti na mānenti na pūjenti’ti, iti so issāmacchariyaṃ kulesu nuppādetā hoti ...pe...**

But I, a self-mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.’ Thus they don’t give rise to jealousy and stinginess regarding families.

**evaṃ so tasmim̐ t̐hāne parisuddho hoti.**

So they’re pure on that point.

**Puna caparaṃ, nigrodha, tapassī na āpāthakanisādī hoti ...pe...**

Furthermore, a mortifier doesn’t sit meditation only when people can see them.

**evaṃ so tasmim̐ t̐hāne parisuddho hoti.**

So they’re pure on that point.

**Puna caparaṃ, nigrodha, tapassī na attānaṃ adassayamāno kulesu carati:**

Furthermore, a mortifier doesn’t sneak about among families, thinking,

**‘idampi me tapasmim̐, idampi me tapasmin’ti ...pe...**

‘This is part of my mortification; this is part of my mortification.’

**evaṃ so tasmim̐ t̐hāne parisuddho hoti.**

So they’re pure on that point.

**Puna caparaṃ, nigrodha, tapassī na kiñcideva paṭicchannaṃ sevati, so:**

Furthermore, a mortifier never behaves in an underhand manner.

**‘khamati te idan’ti puṭṭho samāno akkhamamānaṃ āha:**

When asked whether something agrees with them, they say it doesn't when it doesn't.

**‘nakkhamatī’ti.**

**Khamamānaṃ āha:**

Or they say it does when it does.

**‘khamatī’ti.**

**Iti so sampajānamusā na bhāsītā hoti ...pe...**

Thus they don't tell a deliberate lie.

**evaṃ so tasmim̐ t̐hāne parisuddho hoti.**

So they're pure on that point.

**Puna caparaṃ, nigrodha, tapassī tathāgatassa vā  
tathāgatasāvakassa vā dhammaṃ desentassa santaṃyeva  
pariyāyaṃ anuññeayaṃ anujānāti ...pe...**

Furthermore, a mortifier agrees with the way that the Realized One or their disciple teaches Dhamma when they make a valid point.

**evaṃ so tasmim̐ t̐hāne parisuddho hoti.**

So they're pure on that point.

**Puna caparaṃ, nigrodha, tapassī akkodhano hoti anupanāhī.**

Furthermore, a mortifier is not irritable and hostile ...

**Yampi, nigrodha, tapassī akkodhano hoti anupanāhī evaṃ so  
tasmim̐ t̐hāne parisuddho hoti.**

**Puna caparaṃ, nigrodha, tapassī amakkhī hoti apaḷāsī ...pe...**

offensive and contemptuous ...

**anissukī hoti amaccharī ...**

jealous and stingy ...

**asaṭṭho hoti amāyāvī ...**

devious and deceitful ...

**atthaddho hoti anatiṃānī ...**

obstinate and vain ...

**na pāpiccho hoti na pāpikānaṃ icchānaṃ vasaṃ gato ...**

they don't have wicked desires ...

**na micchādiṭṭhiko hoti na antaggāhikāya diṭṭhiyā samannāgato**

...

and wrong view ...

**na sandiṭṭhiparāmāsī hoti na ādhānaggāhī suppaṭinissaggī.**

they're not attached to their own views, holding them tight, and refusing to let go.

**Yampi, nigrodha, tapassī na sandiṭṭhiparāmāsī hoti na ādhānaggāhī suppaṭinissaggī.**

**Evaṃ so tasmim̐ tṭhāne parisuddho hoti.**

So they're pure on that point.

**Taṃ kiṃ maññasi, nigrodha,**

What do you think, Nigrodha?

**yadi evaṃ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti?**

If this is so, is the mortification in disgust of sin purified or not?”

**“Addhā kho, bhante, evaṃ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā”ti.**

“Clearly, sir, it is purified. It has reached the peak and the pith.”

**“Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca;**

“No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith.

**api ca kho papaṭikappattā hotī”ti.**

Rather, it has only reached the shoots.”

## 2.3. Parisuddhatacappattakathā

### 2.3. *On Reaching the Bark*

**“Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca?”**

“But at what point, sir, does the mortification in disgust of sin reach the peak and the pith?”

**Sādhū me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sāraññeva pāpetū”ti.**

Please help me reach the peak and the pith!”

**“Idha, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti.**

“Nigrodha, take a mortifier who is restrained in the fourfold restraint.

**Kathañca, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti?**

And how is a mortifier restrained in the fourfold restraint?

**Idha, nigrodha, tapassī na pāṇaṃ atipātetī, na pāṇaṃ atipātayati, na pāṇamatipātayato samanuñño hoti.**

It’s when a mortifier doesn’t kill living creatures, doesn’t get others to kill, and doesn’t approve of killing.

**Na adinnaṃ ādiyati, na adinnaṃ ādiyāpeti, na adinnaṃ ādiyato samanuñño hoti.**

They don’t steal, get others to steal, or approve of stealing.

**Na musā bhaṇati, na musā bhaṇāpeti, na musā bhaṇato samanuñño hoti.**

They don’t lie, get others to lie, or approve of lying.

**Na bhāvitamāsīsati, na bhāvitamāsīsāpeti, na bhāvitamāsīsato samanuñño hoti.**

They don’t expect rewards from their practice, they don’t lead others to expect rewards, and they don’t approve of expecting rewards.

**Evaṃ kho, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti.**

That’s how a mortifier is restrained in the fourfold restraint.



**Yato kho, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti,  
aduṃ cassa hoti tapassitāya.**

When a mortifier has the fourfold restraint, that is their mortification.

**So abhiharati no hīnāyāvattati.**

They step forward, not falling back.

**So vivittaṃ senāsaṇaṃ bhajati araṇṇaṃ rukkhamūlaṃ  
pabbataṃ kandaraṃ giriguhaṃ susānaṃ vanapatthaṃ  
abbhokāsaṃ palālapuñjaṃ.**

They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

**So pacchābhattaṃ piṇḍapātaṇṇikanto nisīdati pallaṅkaṃ  
ābhujitvā ujum kāyaṃ paṇidhāya parimukhaṃ satim  
upaṭṭhapetvā.**

After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

**So abhiijhaṃ loke pahāya vigatābhijjhena cetasā viharati,  
abhiijhāya cittaṃ parisodheti.**

Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

**Byāpādappadosaṃ pahāya abyāpannacitto viharati  
sabbapāṇabhūtahitānukampī, byāpādappadosā cittaṃ  
parisodheti.**

Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

**Thinamiddhaṃ pahāya vigatathinamiddho viharati ālokasaññī  
sato sampajāno, thinamiddhā cittaṃ parisodheti.**

Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

**Uddhaccakukkuccaṃ pahāya anuddhato viharati ajjhataṃ  
vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti.**

Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

**Vicikiccham pahāya tiṇṇavicikicchho viharati akathaṅkathī kusalesu dhammesu, vicikicchāya cittaṃ parisodheti.**

Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

**So ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe**

They give up these five hindrances, corruptions of the heart that weaken wisdom.

**mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam mettāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.**

Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Karuṇāsaḥagatena cetasā ...pe...**

They meditate spreading a heart full of compassion ...

**muditāsaḥagatena cetasā ...pe...**

They meditate spreading a heart full of rejoicing ...

**upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam lokam upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.**

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same

way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Taṃ kiṃ maññasi, nigrodha.**

What do you think, Nigrodha?

**Yadi evaṃ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā”ti?**

If this is so, is the mortification in disgust of sin purified or not?”

**“Addhā kho, bhante, evaṃ sante tapojigucchā parisuddhā hoti no aparisuddhā, aggappattā ca sārappattā cā”ti.**

“Clearly, sir, it is purified. It has reached the peak and the pith.”

**“Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca;**

“No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith.

**api ca kho tacappattā hotī”ti.**

Rather, it has only reached the bark.”

## **2.4. Parisuddhaphegguppattakathā**

### *2.4. On Reaching the Softwood*

**“Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti sārappattā ca?**

“But at what point, sir, does the mortification in disgust of sin reach the peak and the pith?

**Sādhū me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu, sārāññeva pāpetū”ti.**

Please help me reach the peak and the pith!”

**“Idha, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti.**

“Nigrodha, take a mortifier who is restrained in the fourfold restraint.

**Kathaṇca, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti ...  
pe...**

**yato kho, nigrodha, tapassī cātuyāmasaṁvarasaṁvuto hoti,  
aduṁ cassa hoti tapassitāya.**

**So abhiharati no hīnāyāvattati.**

**So vivittaṁ senāsanam bhajati ...pe...**

**so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya  
dubbalīkaṇe**

They give up these five hindrances, corruptions of the heart that  
weaken wisdom.

**mettāsaḥagatena cetasā ...pe...**

Then they meditate spreading a heart full of love ...

**karuṇāsaḥagatena cetasā ...pe...**

compassion ...

**muditāsaḥagatena cetasā ...pe...**

rejoicing ...

**upekkhāsaḥagatena cetasā vipulena mahaggatena appamāṇena  
averena abyāpajjena pharitvā viharati.**

equanimity.

**So anekavihiṭṭam pubbenivāsam anussarati seyyathidaṁ—  
ekampi jātiṁ dvepi jātiyo tisso pi jātiyo catasso pi jātiyo pañcapi  
jātiyo dasapi jātiyo vīsampi jātiyo tiṁsampi jātiyo cattālīsampi  
jātiyo paññāsampi jātiyo jātisaṁsampi jātisaḥassampi  
jātisaṁsahassampi aneke pi saṁvaṭṭakappe aneke pi  
vivaṭṭakappe aneke pi saṁvaṭṭavivaṭṭakappe: ‘amutrāsiṁ  
evaṁnāmo evaṁgotto evaṁvaṇṇo evaṁāhāro  
evaṁsukhadukkhappaṭisaṁvedī evaṁāyupariyanto, so tato  
cuto amutra udapādiṁ, tatrāpāsiṁ evaṁnāmo evaṁgotto  
evaṁvaṇṇo evaṁāhāro evaṁsukhadukkhappaṭisaṁvedī**

**evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.**

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

**Taṃ kiṃ maññasi, nigrodha,**  
What do you think, Nigrodha?

**yadi evaṃ sante tapojigucchā parisuddhā vā hoti aparisuddhā vā'ti?**

If this is so, is the mortification in disgust of sin purified or not?"

**"Addhā kho, bhante, evaṃ sante tapojigucchā parisuddhā hoti, no aparisuddhā, aggappattā ca sārappattā cā'ti.**

"Clearly, sir, it is purified. It has reached the peak and the pith."

**"Na kho, nigrodha, ettāvatā tapojigucchā aggappattā ca hoti sārappattā ca;**

"No, Nigrodha, at this point the mortification in disgust of sin has not yet reached the peak and the pith.

**api ca kho phegguppattā hotī'ti.**

Rather, it has only reached the softwood."

### 3. Parisuddhaaggappattasārappattakathā

#### 3. *On Reaching the Heartwood*

**“Kittāvatā pana, bhante, tapojigucchā aggappattā ca hoti  
sārappattā ca?**

“But at what point, sir, does the mortification in disgust of sin reach the peak and the pith?

**Sādhū me, bhante, bhagavā tapojigucchāya aggaññeva pāpetu,  
sāraññeva pāpetū”ti.**

Please help me reach the peak and the pith!”

**“Idha, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti.**

“Nigrodha, take a mortifier who is restrained in the fourfold restraint.

**Kathañca, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti ...  
pe...**

**yato kho, nigrodha, tapassī cātuyāmasaṃvarasaṃvuto hoti,  
aduṃ cassa hoti tapassitāya.**

**So abhiharati no hīnāyāvattati.**

**So vivittaṃ senāsanam bhajati ...pe...**

**so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya  
dubbalīkaṇe**

They give up these five hindrances, corruptions of the heart that weaken wisdom.

**mettāsahagatena cetasā ...pe...**

Then they meditate spreading a heart full of love ...

**upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena  
averena abyāpajjena pharitvā viharati.**

equanimity ...

**So anekavihitam pubbenivāsam anussarati. Seyyathidaṃ—**

**ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi**

**jātiyo ...pe... iti sākāraṃ sauddesaṃ anekavihiṭaṃ  
pubbenivāsaṃ anussarati.**

They recollect many kinds of past lives, with features and details.

**So dibbena cakkhunā visuddhena atikkantamānusakena satte  
passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe  
sugate duggate, yathākammūpage satte pajānāti: ‘ime vata  
bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena  
samannāgatā manoduccaritena samannāgatā ariyānaṃ  
upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te  
kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ  
nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena  
samannāgatā vacīsucaritena samannāgatā manosucaritena  
samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā  
sammādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā  
sugatiṃ saggaṃ lokaṃ upapannā’ti. Iti dibbena cakkhunā  
visuddhena atikkantamānusakena satte passati cavamāne  
upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate,  
yathākammūpage satte pajānāti.**

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

**Taṃ kiṃ maññasi, nigrodha,**  
What do you think, Nigrodha?

**yadi evaṃ sante tapojigucchā parisuddhā vā hoti aparisuddhā  
vā”ti?**

If this is so, is the mortification in disgust of sin purified or not?”

**“Addhā kho, bhante, evaṃ sante tapojigucchā parisuddhā hoti  
no aparisuddhā, aggappattā ca sārappattā cā”ti.**

“Clearly, sir, it is purified. It has reached the peak and the pith.”

**“Ettāvatā kho, nigrodha, tapojigucchā aggappattā ca hoti  
sārappattā ca.**

“Nigrodha, at this point the mortification in disgust of sin has reached the peak and the pith.

**Iti kho, nigrodha, yaṃ maṃ tvaṃ avacāsi:**

Nigrodha, remember you said this to me:

**‘ko nāma so, bhante, bhagavato dhammo, yena bhagavā sāvake  
vineti, yena bhagavatā sāvakā vinītā assāsappattā paṭijānanti  
ajjhāsayam ādibrahmacariyan’ti.**

‘Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?’

**Iti kho taṃ, nigrodha, ṭhānaṃ uttaritaraṇca paṇītataṇca,  
yenāhaṃ sāvake vinemi, yena mayā sāvakā vinītā assāsappattā  
paṭijānanti ajjhāsayam ādibrahmacariyan”ti.**

Well, there is something better and finer than this. That’s what I use to guide my disciples, through which they claim solace in the fundamental purpose of the spiritual life.”

**Evaṃ vutte, te paribbājakā unnādino uccāsaddamahāsaddā  
ahesuṃ:**

When he said this, those wanderers made an uproar,

**“ettha mayaṃ anassāma sācariyakā, na mayaṃ ito bhiyyo  
uttaritaraṃ pajānāmā”ti.**



“In that case, we’re lost, and so is our tradition! We don’t know anything better or finer than that!”

#### **4. Nigrodhassapajjhāyana**

##### *4. Nigrodha Feels Depressed*

**Yadā aññāsi sandhāno gahapati:**

Then the householder Sandhāna realized,

**“aññadatthu kho dānime aññatitthiyā paribbājakā bhagavato  
bhāsitaṃ sussūsanti, sotaṃ odahanti, aññācittaṃ  
upaṭṭhāpentī”ti.**

“Obviously, now these wanderers want to listen to what the Buddha says. They’re paying attention and applying their minds to understand!”

**Atha nigrodhaṃ paribbājakaṃ etadavoca:**

So he said to the wanderer Nigrodha,

**“iti kho, bhante nigrodha, yaṃ maṃ tvaṃ avacāsi:**

“Nigrodha, remember you said this to me:

**‘yagghe, gahapati, jāneyyāsi, kena samaṇo gotamo saddhiṃ  
sallapati, kena sākacchaṃ samāpajjati, kena paññāveyyattiyaṃ  
samāpajjati,**

‘Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom?

**suññāgārahatā samaṇassa gotamassa paññā, aparisāvacaro  
samaṇo gotamo nālaṃ sallāpāya, so antamantāneva sevati;**

Staying in empty huts has destroyed the ascetic Gotama’s wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery.

**seyyathāpi nāma gokāṇā pariyantacārinī antamantāneva sevati.**

He's just like the nilgai antelope, circling around and lurking on the periphery.

**Evameva suññāgārahatā samaṇassa gotamassa paññā,  
aparisāvacaro samaṇo gotamo nālaṃ sallāpāya; so  
antamantāneva sevati;**

**iṅha, gahapati, samaṇo gotamo imaṃ parisāṃ āgaccheyya,  
ekapañheneva naṃ saṃsādeyyāma, tucchakumbhīva naṃ  
maññe orodheyymā'ti.**

Please, householder, let the ascetic Gotama come to this assembly. I'll sink him with just one question! I'll roll him over and wrap him up like a hollow pot!

**Ayaṃ kho so, bhante, bhagavā arahaṃ sammāsambuddho  
idhānupatto, aparisāvacaraṃ pana naṃ karotha, gokāṇaṃ  
pariyantacāriṇiṃ karotha, ekapañheneva naṃ saṃsādeṭṭha,  
tucchakumbhīva naṃ orodhethā'ti.**

Now the Blessed One, perfected and fully awakened, has arrived here. Why don't you send him out of the assembly to the periphery like a nilgai antelope? Why don't you sink him with just one question? Why don't you roll him over and wrap him up like a hollow pot?"

**Evaṃ vutte, nigrodho paribbājako tuṇhībhūto maṅkubhūto  
pattakkhandho adhomukho pajjhāyanto appaṭibhāno nisīdi.**  
When he said this, Nigrodha sat silent, embarrassed, shoulders drooping, downcast, depressed, with nothing to say.

**Atha kho bhagavā nigrodhaṃ paribbājakaṃ tuṇhībhūtaṃ  
maṅkubhūtaṃ pattakkhandhaṃ adhomukhaṃ pajjhāyantaṃ  
appaṭibhānaṃ veditvā nigrodhaṃ paribbājakaṃ etadavoca:**  
Knowing this, the Buddha said to him,

**“saccaṃ kira, nigrodha, bhāsītā te esā vācā'ti?**  
“Is it really true, Nigrodha—are those your words?"

**“Saccam, bhante, bhāsītā me esā vācā, yathābālena  
yathāmūlhenā yathāakusalenā”ti.**

“It’s true, sir, those are my words. It was foolish, stupid, and unskillful of me.”

**“Taṃ kiṃ maññasi, nigrodha.**

“What do you think, Nigrodha?

**Kinti te sutam paribbājakānam vuḍḍhānam mahallakānam  
ācariyapācariyānam bhāsamānānam:**

Have you heard that wanderers of the past who were elderly and senior, the teachers of teachers, said that

**‘ye te ahesum atītamaddhānam arahanto sammāsambuddhā,  
evam su te bhagavanto saṅgama samāgama unnādino  
uccāsaddamahāsaddā anekavihitam tiracchānakatham anuyuttā  
viharanti.**

when the perfected ones, the fully awakened Buddhas of the past came together, they made an uproar, a dreadful racket as they sat and talked about all kinds of unworthy topics,

**Seyyathidam—rājakatham corakatham ...pe...  
itibhavābhavakatham iti vā.**

**Seyyathāpi tvaṃ etarahi sācariyako.**

like you do in your tradition these days?

**Udāhu, evam su te bhagavanto araññavanapatthāni pantāni  
senāsanāni paṭisevanti appasaddāni appanigghosāni  
vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni,  
seyyathāpāham etarahī”ti.**

Or did they say that the Buddhas frequented remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat, like I do these days?”

**“Sutam metam, bhante. Paribbājakānam vuḍḍhānam  
mahallakānam ācariyapācariyānam bhāsamānānam:**

“I have heard that wanderers of the past who were elderly and senior, said that

**‘ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, na evaṃ su te bhagavanto saṅgama samāgama unnādino uccāsaddamahāsaddā anekavihiṭṭhaṃ tiracchānakathaṃ anuyuttā viharanti.**

when the perfected ones, the fully awakened Buddhas of the past came together, they didn’t make an uproar,

**Seyyathidaṃ—rājakathaṃ corakathaṃ ...pe...  
itibhavābhavakathaṃ iti vā,**

**seyyathāpāhaṃ etarahi sācariyako.**  
like I do in my tradition these days.

**Evaṃ su te bhagavanto araṇṇavanapatthāni pantāni senāsanāni paṭisevanti appasaddāni appanigghosāni vijanavātāni manussarāhasseyyakāni paṭisallānasārubbāni, seyyathāpi bhagavā etarahī””ti.**

They said that the Buddhas of the past frequented remote lodgings in the wilderness, like the Buddha does these days.”

**“Tassa te, nigrodha, viññussa sato mahallakassa na etadahosi:**  
“Nigrodha, you are a sensible and mature man. Did it not occur to you:

**‘buddho so bhagavā bodhāya dhammaṃ deseti, danto so bhagavā damathāya dhammaṃ deseti, santo so bhagavā samathāya dhammaṃ deseti, tiṇṇo so bhagavā taraṇāya dhammaṃ deseti, parinibbuto so bhagavā parinibbānāya dhammaṃ deseti””ti?**

‘The Blessed One is awakened, tamed, serene, crossed over, and extinguished. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment’?”

## **5. Brahmācariyapariyosānasacchikiriya**

## 5. The Culmination of the Spiritual Path

**Evaṃ vutte, nigrodho paribbājako bhagavantam etadavoca:**  
Nigrodha said,

**“accayo maṃ, bhante, accagamā yathābālaṃ yathāmūḷhaṃ  
yathāakusalaṃ, yvāhaṃ evaṃ bhagavantam avacāsiṃ.**

“I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak in that way.

**Tassa me, bhante, bhagavā accayaṃ accayato paṭiggaṇhātu  
āyatiṃ saṃvarāyā”ti.**

Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

**“Taggha tvaṃ, nigrodha, accayo accagamā yathābālaṃ  
yathāmūḷhaṃ yathāakusalaṃ, yo maṃ tvaṃ evaṃ avacāsi.**

“Indeed, Nigrodha, you made a mistake. It was foolish, stupid, and unskillful of you to speak in that way.

**Yato ca kho tvaṃ, nigrodha, accayaṃ accayato disvā  
yathādhammaṃ paṭikarosi, taṃ te mayaṃ paṭiggaṇhāma.**

But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it.

**Vuddhi hesā, nigrodha, ariyassa vinaye, yo accayaṃ accayato  
disvā yathādhammaṃ paṭikaroti āyatiṃ saṃvaraṃ āpajjati.**

For it is growth in the training of the noble one to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

**Ahaṃ kho pana, nigrodha, evaṃ vadāmi:**

Nigrodha, this is what I say:

**‘Etu viññū puriso asaṭṭho amāyāvī ujujātiko, ahamanusāsāmi  
ahaṃ dhammaṃ desemi.**

Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

**Yathānusiṭṭhaṃ tathā paṭipajjamāno—yassatthāya kulaputtā  
sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—  
brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā  
sacchikatvā upasampajja viharissati sattavassāni.**

By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven years. They will live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**Tiṭṭhantu, nigrodha, satta vassāni.**

Let alone seven years.

**Etu viññū puriso asaṭṭho amāyāvī ujujātiko, ahamanusāsāmi  
ahaṃ dhammaṃ desemi.**

Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them.

**Yathānusiṭṭhaṃ tathā paṭipajjamāno—yassatthāya kulaputtā  
sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—  
brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā  
sacchikatvā upasampajja viharissati cha vassāni.**

By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in six years ...

**Pañca vassāni ...**

five years ...

**cattāri vassāni ...**

four years ...

**tīṇi vassāni ...**

three years ...

**dve vassāni ...**

two years ...

**ekaṃ vassaṃ.**

one year ...

**Tiṭṭhatu, nigrodha, ekaṃ vassaṃ.**

**Etu viññū puriso asaṭho amāyāvī ujujātiko ahamanusāsāmi  
ahaṃ dhammaṃ desemi.**

**Yathānusiṭṭhaṃ tathā paṭipajjamāno—yassatthāya kulaputtā  
sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—  
brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā  
sacchikatvā upasampajja viharissati satta māsāni.**  
seven months ...

**Tiṭṭhantu, nigrodha, satta māsāni ...**

**cha māsāni ...**  
six months ...

**pañca māsāni ...**  
five months ...

**cattāri māsāni ...**  
four months ...

**tīṇi māsāni ...**  
three months ...

**dve māsāni ...**  
two months ...

**ekaṃ māsaṃ ...**  
one month ...

**aḍḍhamāsaṃ.**  
a fortnight.

**Tiṭṭhatu, nigrodha, aḍḍhamāso.**  
Let alone a fortnight.

**Etu viññū puriso asaṭho amāyāvī ujujātiko, ahamanusāsāmi  
ahaṃ dhammaṃ desemi.**

Let a sensible person come—neither devious nor deceitful, a person  
of integrity. I teach and instruct them.

**Yathānusiṭṭhaṃ tathā paṭipajjamāno—yassatthāya kulaputtā  
sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—**

**brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā  
sacchikatvā upasampajja viharissati sattāhaṃ’.**

By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven days.

## **6. Paribbājakānaṃpajjhāyana**

### **6. The Wanderers Feel Depressed**

**Siyā kho pana te, nigrodha, evamassa:**

Nigrodha, you might think,

**‘antevāsikamyatā no samaṇo gotamo evamāhā’ti.**

‘The ascetic Gotama speaks like this because he wants pupils.’

**Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ.**

But you should not see it like this.

**Yo eva vo ācariyo, so eva vo ācariyo hotu.**

Let your teacher remain your teacher.

**Siyā kho pana te, nigrodha, evamassa:**

You might think,

**‘uddesā no cāvetukāmo samaṇo gotamo evamāhā’ti.**

‘The ascetic Gotama speaks like this because he wants us to give up our recitation.’

**Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ.**

But you should not see it like this.

**Yo eva vo uddeso so eva vo uddeso hotu.**

Let your recitation remain as it is.

**Siyā kho pana te, nigrodha, evamassa:**

You might think,

**‘ājīvā no cāvetukāmo samaṇo gotamo evamāhā’ti.**



‘The ascetic Gotama speaks like this because he wants us to give up our livelihood.’

**Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ.**

But you should not see it like this.

**Yo eva vo ājīvo, so eva vo ājīvo hotu.**

Let your livelihood remain as it is.

**Siyā kho pana te, nigrodha, evamassa:**

You might think,

**‘ye no dhammā akusalā akusalasaṅkhātā sācariyakānaṃ, tesu patiṭṭhāpetukāmo samaṇo gotamo evamāhā’ti.**

‘The ascetic Gotama speaks like this because he wants us to start doing things that are unskillful and considered unskillful in our tradition.’

**Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ.**

But you should not see it like this.

**Akusalā ceva vo te dhammā hontu akusalasaṅkhātā ca sācariyakānaṃ.**

Let those things that are unskillful and considered unskillful in your tradition remain as they are.

**Siyā kho pana te, nigrodha, evamassa:**

You might think,

**‘ye no dhammā kusalā kusalasaṅkhātā sācariyakānaṃ, tehi vivecetukāmo samaṇo gotamo evamāhā’ti.**

‘The ascetic Gotama speaks like this because he wants us to stop doing things that are skillful and considered skillful in our tradition.’

**Na kho panetaṃ, nigrodha, evaṃ daṭṭhabbaṃ.**

But you should not see it like this.

**Kusalā ceva vo te dhammā hontu kusalasaṅkhātā ca sācariyakānaṃ.**

Let those things that are skillful and considered skillful in your tradition remain as they are.

**Iti khvāhaṃ, nigrodha, neva antevāsikamyatā evaṃ vadāmi, napi uddesā cāvetukāmo evaṃ vadāmi, napi ājīvā cāvetukāmo evaṃ vadāmi, napi ye vo dhammā akusalā akusalasaṅkhātā sācariyakānaṃ, tesu paṭiṭṭhāpetukāmo evaṃ vadāmi, napi ye vo dhammā kusalā kusalasaṅkhātā sācariyakānaṃ, tehi vivecetukāmo evaṃ vadāmi.**

I do not speak for any of these reasons.

**Santi ca kho, nigrodha, akusalā dhammā appahīnā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatīm jātijarāmarañiyā, yesāhaṃ pahānāya dhammaṃ desemi.**

Nigrodha, there are things that are unskillful, corrupted, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. I teach Dhamma so that those things may be given up.

**Yathāpaṭipannānaṃ vo saṅkilesikā dhammā pahīyissanti, vodānīyā dhammā abhivaḍḍhissanti, paññāpāripūriṃ vepullattaṅca diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā”ti.**

When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.”

**Evaṃ vutte, te paribbājakā tuṇhībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyantā appaṭibhānā nisīdimsu yathā taṃ mārena pariyuṭṭhitacittā.**

When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, as if their minds were possessed by Māra.

**Atha kho bhagavato etadahosi:**

Then the Buddha thought,

**“sabbepime moghapurisā phuṭṭhā pāpimatā.**

“All these foolish people have been touched by the Wicked One!

**Yatra hi nāma ekassapi na evaṃ bhavissati:**

For not even a single one thinks,

**‘handa mayaṃ aññāṇatthampi samaṇe gotame brahmacariyaṃ carāma, kiṃ karissati sattāho’”ti?**

‘Come, let us lead the spiritual life under the ascetic Gotama for the sake of enlightenment—for what do seven days matter?’

**Atha kho bhagavā udumbarikāya paribbājakārāme sīhanādaṃ naditvā vehāsaṃ abbhuggantvā gijjhakūṭe pabbate paccupaṭṭhāsi.**

Then the Buddha, having roared his lion’s roar in the lady Udumbarikā’s monastery for wanderers, rose into the air and landed on Vulture’s Peak.

**Sandhāno pana gahapati tāvadeva rājagahaṃ pāvisīti.**

Meanwhile, the householder Sandhāna just went back to Rājagaha.

**Udumbarikasuttaṃ niṭṭhitaṃ dutiyaṃ.**

## 26. Cakkavattisutta *The Wheel-Turning Monarch*

### 1. Attadīpasaraṇatā

#### 1. *Taking Refuge in Oneself*

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā magadhesu viharati mātulāyaṃ.**

At one time the Buddha was staying in the land of the Magadhans at Mātulā.

**Tatra kho bhagavā bhikkhū āmantesi:**

There the Buddha addressed the mendicants,

**“bhikkhavo”ti.**

“Mendicants!”

**“Bhaddante”ti te bhikkhū bhagavato paccassosum.**

“Venerable sir,” they replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā,  
dhammadīpā dhammasaraṇā anaññasaraṇā.**

“Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

**Kathañca pana, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?**

And how does a mendicant do this?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

They meditate observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**Vedanāsu vedanānupassī ...pe...**

They meditate observing an aspect of feelings ...

**citte cittānupassī ...pe...**

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Evam kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.**

That's how a mendicant is their own island, their own refuge, with no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

**Gocare, bhikkhave, caratha sake pettike visaye.**

You should roam inside your own territory, the domain of your fathers.

**Gocare, bhikkhave, carataṃ sake pettike visaye na lacchati māro otāraṃ, na lacchati māro ārammaṇaṃ.**

If you roam inside your own territory, the domain of your fathers, Māra won't catch you or get hold of you.

**Kusalānaṃ, bhikkhave, dhammānaṃ samādānāhetu evamidam puññaṃ pavaḍḍhati.**

It is due to undertaking skillful qualities that this merit grows.

## 2. Daḷhanemicakkavattirājā

### 2. King Daḷhanemi

**Bhūtapubbaṃ, bhikkhave, rājā daḷhanemi nāma ahosi  
cakkavattī dhammiko dhammarājā cāturanto vijitāvī  
janapadatthāvariyaṃ appatto sattaratanasamannāgato.**

Once upon a time, mendicants, there was a king named Daḷhanemi who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures.

**Tassimāni satta ratanāni ahesuṃ seyyathidaṃ—**

He had the following seven treasures:

**cakkaratanaṃ hatthiratanam assaratanaṃ maṇiratanam  
itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ.**  
the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

**Parosahassaṃ kho panassa puttā ahesuṃ sūrā vīraṅgarūpā  
parasenappamaddanā.**

He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies.

**So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena  
dhammena abhivijaya ajjhāvasi.**

After conquering this land girt by sea, he reigned by principle, without rod or sword.

**Atha kho, bhikkhave, rājā daḷhanemi bahunnaṃ vassānaṃ  
bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ  
accayena aññataraṃ purisaṃ āmantesi:**

Then, after many years, many hundred years, many thousand years had passed, King Daḷhanemi addressed one of his men,

**‘yadā tvaṃ, ambho purisa, passeyyāsi dibbaṃ cakkaratanaṃ  
osakkitaṃ ṭhānā cutaṃ, atha me āroceyyāsi’ti.**

‘My good man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.’

**‘Evaṃ, devā’ti kho, bhikkhave, so puriso rañño daḥhanemissa paccassosi.**

‘Yes, Your Majesty,’ replied that man.

**Addasā kho, bhikkhave, so puriso bahunnaṃ vassānaṃ bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ accayena dibbaṃ cakkaratanaṃ osakkitaṃ ṭhānā cutaṃ, disvāna yena rājā daḥhanemi tenupasaṅkami; upasaṅkamtvā rājānaṃ daḥhanemiṃ etadavoca:**

After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went to King Daḥhanemi and said,

**‘yagghe, deva, jāneyyāsi, dibbaṃ te cakkaratanaṃ osakkitaṃ ṭhānā cutaṃ’ti.**

‘Please sire, you should know that your heavenly wheel-treasure has receded back from its place.’

**Atha kho, bhikkhave, rājā daḥhanemi jeṭṭhaputtaṃ kumāraṃ āmantāpetvā etadavoca:**

So the king summoned the crown prince and said,

**‘dibbaṃ kira me, tāta kumāra, cakkaratanaṃ osakkitaṃ ṭhānā cutaṃ.**

‘Dear prince, my heavenly wheel-treasure has receded back from its place.

**Sutaṃ kho pana metaṃ—**

I’ve heard that

**yassa rañño cakkavattissa dibbaṃ cakkaratanaṃ osakkati ṭhānā cavati, na dāni tena raññā ciraṃ jīvitaḥhoti.**

when this happens to a wheel-turning monarch, he does not have long to live.

**Bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe kāme pariyesitum.**

I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures.

**Ehi tvaṃ, tāta kumāra, imaṃ samuddapariyantam pathaviṃ paṭipajja.**

Come, dear prince, rule this land surrounded by ocean!

**Ahaṃ pana kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajissāmī'ti.**

I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.'

**Atha kho, bhikkhave, rājā daḷhanemi jeṭṭhaputtam kumāram sādhukaṃ rajje samanūsāsivā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajī.**

And so, after carefully instructing the crown prince in kingship, King Daḷhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

**Sattāhapabbajite kho pana, bhikkhave, rājisimhi dibbam cakkaratanam antaradhāyi.**

Seven days later the heavenly wheel-treasure vanished.

**Atha kho, bhikkhave, aññataro puriso yena rājā khattiyo muddhābhisitto tenupasaṅkami; upasaṅkamtvā rājānam khattiyaṃ muddhābhisittam etadavoca:**

Then a certain man approached the newly anointed aristocrat king and said,

**'yagghe, deva, jāneyyāsi, dibbam cakkaratanam antarahitan'ti.**

'Please sire, you should know that the heavenly wheel-treasure has vanished.'

**Atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe cakkaratane antarahite anattamano ahosi, anattamanatañca paṭisaṃvedesi.**



At that the king was unhappy and experienced unhappiness.

**So yena rājisi tenupasaṅkami; upasaṅkamtivā rājisiṃ etadavoca:**

He went to the royal sage and said,

**‘yagghe, deva, jāneyyāsi, dibbaṃ cakkaratanaṃ antarahitaṇ’ti.**  
‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

**Evaṃ vutte, bhikkhave, rājisi rājānaṃ khattiyaṃ muddhābhisittaṃ etadavoca:**

When he said this, the royal sage said to him,

**‘mā kho tvaṃ, tāta, dibbe cakkaratane antarahite anattamano ahosi, mā anattamanatañca paṭisaṃvedesi, na hi te, tāta, dibbaṃ cakkaratanaṃ pettikaṃ dāyajjaṃ.**

‘Don’t be unhappy at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father.

**lñgha tvaṃ, tāta, ariye cakkavattivatte vattāhi.**

Come now, my dear, implement the noble duties of a wheel-turning monarch.

**Ṭhānaṃ kho panetaṃ vijjati, yaṃ te ariye cakkavattivatte vattamānassa tadahuposathe pannarase sīsaṃnhātassa uposathikassa uparipāsādavaragatassa dibbaṃ cakkaratanaṃ pātubhavissati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ sabbākāraparipūraṇ’ti.**

If you do so, it’s possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the stilt longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.’

## **2.1. Cakkavattariyavatta**

### *2.1. The Noble Duties of a Wheel-Turning Monarch*

**‘Katamaṃ pana taṃ, deva, ariyaṃ cakkavattivattaṇ’ti?**

‘But sire, what are the noble duties of a wheel-turning monarch?’

**‘Tena hi tvaṃ, tāta, dhammaṃyeva nissāya dhammaṃ  
sakkaronto dhammaṃ garuṃ karonto dhammaṃ mānento  
dhammaṃ pūjento dhammaṃ apacāyamāno dhammaddhajo  
dhammaketu dhammādhipeyyo dhammikaṃ  
rakkhāvaraṇaguttiṃ saṃvidahassu antojanasmiṃ  
balakāyasmīṃ khattiyesu anuyantesu brāhmaṇagahapatikesu  
negamajānapadesu samaṇabrāhmaṇesu migapakkhīsu.**

‘Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds.

**Mā ca te, tāta, vijite adhammakāro pavattittha.**

Do not let injustice prevail in the realm.

**Ye ca te, tāta, vijite adhanā assu, tesaṇca  
dhanamanupadeyyāsi.**

Pay money to the penniless in the realm.

**Ye ca te, tāta, vijite samaṇabrāhmaṇā madappamādā paṭiviratā  
khantisoracce nivīṭṭhā ekamattānaṃ damenti, ekamattānaṃ  
samenti, ekamattānaṃ parinibbāpenti, te kālena kālaṃ  
upasaṅkamitvā paripuccheyyāsi pariggaṇheyyāsi:**

And there are ascetics and brahmins in the realm who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask:

**“kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ, kiṃ sāvajjaṃ, kiṃ  
anavajjaṃ, kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ, kiṃ me  
karīyamānaṃ dīgharattaṃ ahitāya dukkhāya assa, kiṃ vā pana  
me karīyamānaṃ dīgharattaṃ hitāya sukhāya assā”ti?**

“Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be

cultivated? Doing what leads to my lasting harm and suffering?  
Doing what leads to my lasting welfare and happiness?”

**Tesaṃ sutvā yaṃ akusalaṃ taṃ abhinivajjeyyāsi, yaṃ kusalaṃ  
taṃ samādāya vatteyyāsi.**

Having heard them, you should reject what is unskillful and  
undertake and follow what is skillful.

**Idaṃ kho, tāta, taṃ ariyaṃ cakkavattivattan’ti.**

These are the noble duties of a wheel-turning monarch.’

## **2.2. Cakkaratanapātubhāva**

### *2.2. The Wheel-Treasure Appears*

**‘Evaṃ, devā’ti kho, bhikkhave, rājā khattiyo muddhābhisitto  
rājisissa paṭissutvā ariye cakkavattivatte vatti.**

‘Yes, Your Majesty,’ replied the new king to the royal sage. And he  
implemented the noble duties of a wheel-turning monarch.

**Tassa ariye cakkavattivatte vattamānassa tadahuposathe  
pannarase sīsaṃnhātassa uposathikassa  
uparipāsādavaragatassa**

While he was implementing them, on a fifteenth day sabbath, he had  
bathed his head and gone upstairs in the stilt longhouse to observe  
the sabbath.

**dibbaṃ cakkaratanaṃ pāturahosi sahaṣṣāraṃ sanemikaṃ  
sanābhikaṃ sabbākāraparipūraṃ.**

And the heavenly wheel-treasure appeared to him, with a thousand  
spokes, with rim and hub, complete in every detail.

**Disvāna rañño khattiyassa muddhābhisittassa etadahosi:**

Seeing this, the king thought,

**‘sutaṃ kho pana metaṃ—yassa rañño khattiyassa  
muddhābhisittassa tadahuposathe pannarase sīsaṃnhātassa  
uposathikassa uparipāsādavaragatassa dibbaṃ cakkaratanaṃ**

**pātubhavati sahaṣṣāraṃ sanemikaṃ sanābhikaṃ  
sabbākāraparipūraṃ, so hoti rājā cakkavattīti.**

‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch.

**Assaṃ nu kho ahaṃ rājā cakkavattī’ti.**

Am I then a wheel-turning monarch?’

**Atha kho, bhikkhave, rājā khattiyo muddhābhisitto utthāyāsanaṃ  
ekaṃsaṃ uttarāsaṅgaṃ karitvā vāmena hatthena bhīṇkāraṃ  
gahetvā dakkhiṇena hatthena cakkaratanaṃ abbhukkiri:**

Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying,

**‘pavattatu bhavaṃ cakkaratanaṃ, abhivijjātu bhavaṃ  
cakkaratanaṃ’ti.**

‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

**Atha kho taṃ, bhikkhave, cakkaratanaṃ puratthimaṃ disaṃ  
pavatti, anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā  
senāya. Yasmiṃ kho pana, bhikkhave, padese cakkaratanaṃ  
paṭiṭṭhāsi, tattha rājā cakkavattī vāsaṃ upagacchi saddhiṃ  
caturaṅginiyā senāya.**

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

**Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te  
rājānaṃ cakkavattim upasaṅkamitvā evamāhaṃsu:**

And any opposing rulers of the eastern quarter came to the wheel-turning monarch and said,

**‘ehi kho, mahārāja, svāgataṃ te mahārāja, sakaṃ te, mahārāja,  
anusāsa, mahārājā’ti.**

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

**Rājā cakkavattī evamāha:**

The wheel-turning monarch said,

**‘pāṇo na hantabbo, adinnaṃ nādātabbaṃ, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjaṃ na pātabbaṃ, yathābhuttaṇca bhuñjathā’ti.**

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

**Ye kho pana, bhikkhave, puratthimāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṃ.**

And so the opposing rulers of the eastern quarter became his vassals.

**Atha kho taṃ, bhikkhave, cakkaratanaṃ puratthimaṃ samuddaṃ ajjhogāhetvā paccuttarivā dakkhiṇaṃ disaṃ pavatti ...pe...**

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. ...

**dakkhiṇaṃ samuddaṃ ajjhogāhetvā paccuttarivā pacchimaṃ disaṃ pavatti, anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā senāya.**

Having plunged into the southern ocean and emerged again, it rolled towards the west. ...

**Yasmiṃ kho pana, bhikkhave, padese cakkaratanaṃ paṭiṭṭhāsi, tattha rājā cakkavattī vāsaṃ upagacchi saddhiṃ caturaṅginiyā senāya.**

**Ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te rājānaṃ cakkavattiṃ upasaṅkamitvā evamāhaṃsu:**

**‘ehi kho, mahārāja, svāgataṃ te, mahārāja, sakaṃ te, mahārāja, anusāsa, mahārājā’ti.**

**Rājā cakkavattī evamāha:**

**‘pāṇo na hantabbo, adinnaṃ nādātabbam, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjam na pātabbam, yathābhuttaṇca bhuñjathā’ti.**

**Ye kho pana, bhikkhave, pacchimāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṃ.**

**Atha kho taṃ, bhikkhave, cakkaratanam pacchimaṃ samuddam ajjhogāhetvā paccuttarivā uttaram disaṃ pavatti, anvadeva rājā cakkavattī saddhiṃ caturaṅginiyā senāya.**

Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions.

**Yasmiṃ kho pana, bhikkhave, padese cakkaratanam patitṭhāsi, tattha rājā cakkavattī vāsam upagacchi saddhiṃ caturaṅginiyā senāya.**

In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

**Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rājānam cakkavattiṃ upasaṅkamitvā evamāhaṃsu:**

And any opposing rulers of the northern quarter came to the wheel-turning monarch and said,

**‘ehi kho, mahārāja, svāgataṃ te, mahārāja, sakaṃ te, mahārāja, anusāsa, mahārājā’ti.**

‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

**Rājā cakkavattī evamāha:**

The wheel-turning monarch said,

**‘pāṇo na hantabbo, adinnaṃ nādātabbam, kāmesumicchā na caritabbā, musā na bhāsitabbā, majjam na pātabbam, yathābhuttaṇca bhuñjathā’ti.**

‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’

**Ye kho pana, bhikkhave, uttarāya disāya paṭirājāno, te rañño cakkavattissa anuyantā ahesuṃ.**

And so the rulers of the northern quarter became his vassals.

**Atha kho taṃ, bhikkhave, cakkaratanaṃ samuddapariyantaṃ pathaviṃ abhivijinitvā tameva rājadhāniṃ paccāgantvā rañño cakkavattissa antepuradvāre atthakaraṇapamukhe akkhāhataṃ maññe aṭṭhāsi rañño cakkavattissa antepuraṃ upasobhayamaṇaṃ.**

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

### **3. Dutiyādicakkavattikathā**

#### **3. On Subsequent Wheel-Turning Monarchs**

**Dutiyopi kho, bhikkhave, rājā cakkavattī ...pe...**

And for a second time,

**tatīyopi kho, bhikkhave, rājā cakkavattī ...**

and a third,

**catutthopi kho, bhikkhave, rājā cakkavattī ...**

a fourth,

**pañcamopi kho, bhikkhave, rājā cakkavattī ...**

a fifth,

**chaṭṭhopi kho, bhikkhave, rājā cakkavattī ...**

a sixth,

**sattamopi kho, bhikkhave, rājā cakkavattī bahunnaṃ vassānaṃ  
bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ  
accayena aññataraṃ purisaṃ āmantesi:**

and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince.

**‘yadā tvaṃ, ambho purisa, passeyyāsi dibbaṃ cakkaratanaṃ  
osakkitaṃ ṭhānā cutaṃ, atha me āroceyyāsi’ti.**

**‘Evaṃ, devā’ti kho, bhikkhave, so puriso rañño cakkavattissa  
paccassosi.**

**Addasā kho, bhikkhave, so puriso bahunnaṃ vassānaṃ  
bahunnaṃ vassasatānaṃ bahunnaṃ vassasahassānaṃ  
accayena dibbaṃ cakkaratanaṃ osakkitaṃ ṭhānā cutaṃ.**

**Disvāna yena rājā cakkavattī tenupasaṅkama; upasaṅkamtva  
rājānaṃ cakkavattiṃ etadavoca:**

**‘yagghe, deva, jāneyyāsi, dibbaṃ te cakkaratanaṃ osakkitaṃ  
ṭhānā cutaṃ’ti?**

**Atha kho, bhikkhave, rājā cakkavattī jeṭṭhaputtaṃ kumāraṃ  
āmantāpetvā etadavoca:**

**‘dibbaṃ kira me, tāta kumāra, cakkaratanaṃ osakkitaṃ, ṭhānā  
cutaṃ, sutaṃ kho pana metaṃ—**

**yassa rañño cakkavattissa dibbaṃ cakkaratanaṃ osakkati,  
ṭhānā cavati, na dāni tena raññā ciraṃ jīvitabbaṃ hotīti.**

**Bhuttā kho pana me mānusakā kāmā, samayo dāni me dibbe  
kāme pariyesitum, ehi tvaṃ, tāta kumāra, imaṃ  
samuddapariyantaṃ pathaviṃ paṭipajja.**

**Ahaṃ pana kesamassum ohāretvā kāsāyāni vatthāni  
acchādetvā agārasmā anagāriyaṃ pabbajissāmī’ti.**



**Atha kho, bhikkhave, rājā cakkavattī jeṭṭhaputtaṃ kumāraṃ  
sādhukaṃ rajje samanūsāsivā kesamassuṃ ohāretvā kāsāyāni  
vatthāni acchādetvā agārasmā anagāriyaṃ pabbajī.**

**Sattāhapabbajite kho pana, bhikkhave, rājisimhi dibbaṃ  
cakkaratanam̐ antaradhāyi.**

Seven days later the heavenly wheel-treasure vanished.

**Atha kho, bhikkhave, aññataro puriso yena rājā khattiyo  
muddhābhisitto tenupasaṅkami; upasaṅkamitvā rājānaṃ  
khattiyaṃ muddhābhisittaṃ etadavoca:**

Then a certain man approached the newly anointed aristocrat king  
and said,

**‘yagghe, deva, jāneyyāsi, dibbaṃ cakkaratanam̐ antarahitaṃ’ti?**  
‘Please sire, you should know that the heavenly wheel-treasure has  
vanished.’

**Atha kho, bhikkhave, rājā khattiyo muddhābhisitto dibbe  
cakkaratane antarahite anattamano ahosi. Anattamanatañca  
paṭisaṃvedesi;**

At that the king was unhappy and experienced unhappiness.

**no ca kho rājisiṃ upasaṅkamitvā ariyaṃ cakkavattivattaṃ  
pucchi.**

But he didn’t go to the royal sage and ask about the noble duties of a  
wheel-turning monarch.

**So samateneva sudaṃ janapadaṃ pasāsati.**

He just governed the country according to his own ideas.

**Tassa samatena janapadaṃ pasāsato pubbenāparaṃ janapadā  
na pabbanti, yathā taṃ pubbakānaṃ rājūnaṃ ariye  
cakkavattivatte vattamānānaṃ.**

So governed, the nations did not prosper like before, as they had  
when former kings implemented the noble duties of a wheel-turning  
monarch.

**Atha kho, bhikkhave, amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantassājīvino sannipatitvā rājānaṃ khattiyaṃ muddhābhisittaṃ etadavocuṃ:**

Then the ministers and counselors, the treasury officials, military officers, guardsmen, and advisers gathered and said to the king,

**‘na kho te, deva, samatena sudam janapadam pasāsato pubbenāparam janapadā pabbanti, yathā taṃ pubbakānaṃ rājūnaṃ ariye cakkavattivatte vattamānānaṃ.**

‘Sire, when governed according to your own ideas, the nations do not prosper like before, as they did when former kings implemented the noble duties of a wheel-turning monarch.

**Samvijjanti kho te, deva, vijite amaccā pārisajjā gaṇakamahāmattā anīkaṭṭhā dovārikā mantassājīvino mayañceva aññe ca ye mayaṃ ariyaṃ cakkavattivattaṃ dhārema.**

In your realm are found ministers and counselors, treasury officials, military officers, guardsmen, and advisers—both ourselves and others—who remember the noble duties of a wheel-turning monarch.

**lñgha tvaṃ, deva, amhe ariyaṃ cakkavattivattaṃ puccha.**

Please, Your Majesty, ask us about the noble duties of a wheel-turning monarch.

**Tassa te mayaṃ ariyaṃ cakkavattivattaṃ puṭṭhā byākarissāmā’ti.**

We will answer you.’

#### **4. Āyuvaṇṇādiparihānikathā**

##### *4. On the Period of Decline*

**Atha kho, bhikkhave, rājā khattiyo muddhābhisitto amacce pārisajje gaṇakamahāmatte anīkaṭṭhe dovārike mantassājīvino sannipātetvā ariyaṃ cakkavattivattaṃ pucchi.**

So the anointed king asked the assembled ministers and counselors, treasury officials, military officers, guardsmen, and advisers about the noble duties of a wheel-turning monarch.

**Tassa te ariyaṃ cakkavattivattaṃ puṭṭhā byākarimṣu.**

And they answered him.

**Tesaṃ sutvā dhammikañhi kho rakkhāvaraṇaguttiṃ saṃvidahi,  
no ca kho adhanānaṃ dhanamanuppadāsi.**

But after listening to them, he didn't provide just protection and security. Nor did he pay money to the penniless in the realm.

**Adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ  
vepullamagamāsi.**

And so poverty grew widespread.

**Dāliddiye vepullaṃ gate aññataro puriso paresaṃ adinnaṃ  
theyyasaṅkhātaṃ ādiyi.**

When poverty was widespread, a certain person stole from others, with the intention to commit theft.

**Tamenaṃ aggahesum.**

They arrested him

**Gahetvā rañño khattiyassa muddhābhisittassa dassesum:**

and presented him to the king, saying,

**‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti.**

‘Your Majesty, this person stole from others with the intention to commit theft.’

**Evaṃ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṃ  
purisaṃ etadavoca:**

The king said to that person,

**‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ  
theyyasaṅkhātaṃ ādiyī’ti?**

‘Is it really true, mister, that you stole from others with the intention to commit theft?’

**‘Saccaṃ, devā’ti.**

‘It’s true, sire.’

**‘Kiṃ kāraṇā’ti?**

‘What was the reason?’

**‘Na hi, deva, jīvāmī’ti.**

‘Sire, I can’t survive.’

**Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi:**

So the king paid some money to that person, saying,

**‘iminā tvaṃ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitāro ca posehi, puttadāraṇca posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpehi sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ’ti.**

‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

**‘Evaṃ, devā’ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.**

‘Yes, Your Majesty,’ replied that man.

**Aññataropi kho, bhikkhave, puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyi.**

But then another man stole something from others.

**Tamenaṃ aggahesuṃ.**

They arrested him

**Gahetvā rañño khattiyassa muddhābhisittassa dassesuṃ:**

and presented him to the king, saying,

**‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti.**  
‘Your Majesty, this person stole from others.’

**Evaṃ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṃ purisaṃ etadavoca:**

The king said to that person,

**‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti?**

‘Is it really true, mister, that you stole from others?’

**‘Saccaṃ, devā’ti.**

‘It’s true, sire.’

**‘Kiṃ kāraṇā’ti?**

‘What was the reason?’

**‘Na hi, deva, jīvāmī’ti.**

‘Sire, I can’t survive.’

**Atha kho, bhikkhave, rājā khattiyo muddhābhisitto tassa purisassa dhanamanuppadāsi:**

So the king paid some money to that person, saying,

**‘iminā tvaṃ, ambho purisa, dhanena attanā ca jīvāhi, mātāpitāro ca posehi, puttadāraṇca posehi, kammante ca payojehi, samaṇabrāhmaṇesu uddhaggikaṃ dakkhiṇaṃ patitṭhāpehi sovaggikaṃ sukhavipākaṃ saggasaṃvattanikaṃ’ti.**

‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

**‘Evaṃ, devā’ti kho, bhikkhave, so puriso rañño khattiyassa muddhābhisittassa paccassosi.**

‘Yes, Your Majesty,’ replied that man.

**Assosum kho, bhikkhave, manussā:**

People heard about this:

**‘ye kira, bho, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyanti, tesaṃ rājā dhanamanuppadetī’ti.**

‘It seems the king is paying money to anyone who steals from others!’

**Sutvāna tesaṃ etadahosi:**

It occurred to them,

**‘yannūna mayampi paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyeyyāmā’ti.**

‘Why don’t we steal from others?’

**Atha kho, bhikkhave, aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyi.**

So then another man stole something from others.

**Tamenaṃ aggahesum.**

They arrested him

**Gahetvā rañño khattiyassa muddhābhisittassa dassetum:**

and presented him to the king, saying,

**‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti.**

‘Your Majesty, this person stole from others.’

**Evaṃ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṃ purisaṃ etadavoca:**

The king said to that person,

**‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti?**

‘Is it really true, mister, that you stole from others?’

**‘Saccaṃ, devā’ti.**

‘It’s true, sire.’

**‘Kiṃ kāraṇā’ti?**

‘What was the reason?’

**‘Na hi, deva, jīvāmī’ti.**

‘Sire, I can’t survive.’

**Atha kho, bhikkhave, rañño khattiyassa muddhābhisittassa etadahosi:**

Then the king thought,

**‘sace kho ahaṃ yo yo paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyissati, tassa tassa dhanamanuppadassāmi, evamidaṃ adinnādānaṃ pavaḍḍhissati.**

‘If I pay money to anyone who steals from others, it will only increase the stealing.

**Yannūnāhaṃ imaṃ purisaṃ sunisedhaṃ nisedheyyaṃ, mūlaghaccaṃ kareyyaṃ, sīsamassa chindeyyan’ti.**

I’d better make an end of this person, finish him off, and chop off his head.’

**Atha kho, bhikkhave, rājā khattiyo muddhābhisitto purise āṇāpesi:**

Then he ordered his men,

**‘tena hi, bhaṇe, imaṃ purisaṃ daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṃ nisedhetha, mūlaghaccaṃ karotha, sīsamassa chindathā’ti.**

‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and make an end of him, finish him off, and chop off his head.’

**‘Evaṃ, devā’ti kho, bhikkhave, te purisā rañño khattiyassa muddhābhisittassa paṭissutvā taṃ purisaṃ daḷhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathikāya rathikaṃ siṅghāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhamitvā dakkhiṇato nagarassa sunisedhaṃ nisedhesuṃ, mūlaghaccaṃ akaṃsu, sīsamassa chindim̐su.**

‘Yes, Your Majesty,’ they replied, and did as he commanded.

**Assosuṃ kho, bhikkhave, manussā:**

People heard about this:

**‘ye kira, bho, paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyanti, te rājā sunisedhaṃ nisedheti, mūlaghaccaṃ karoti, sīsāni tesaṃ chindatī’ti.**

‘It seems the king is chopping the head off anyone who steals from others!’

**Sutvāna tesaṃ etadahosi:**

It occurred to them,

**‘yannūna mayampi tiṇhāni satthāni kārāpessāma, tiṇhāni satthāni kārāpetvā yesaṃ adinnaṃ theyyasaṅkhātaṃ ādiyissāma, te sunisedhaṃ nisedhessāma, mūlaghaccaṃ karissāma, sīsāni tesaṃ chindissāmā’ti.**

‘We’d better have sharp swords made. Then when we steal from others, we’ll make an end of them, finish them off, and chop off their heads.’

**Te tiṇhāni satthāni kārāpesuṃ, tiṇhāni satthāni kārāpetvā gāmaghātampi upakkamim̐su kātuṃ, nigamaghātampi**



**upakkamiṃsu kātuṃ, nagaraghātampi upakkamiṃsu kātuṃ,  
panthaduhanampi upakkamiṃsu kātuṃ.**

They had sharp swords made. Then they started to make raids on villages, towns, and cities, and to infest the highways.

**Yesaṃ te adinnaṃ theyyasaṅkhātāṃ ādiyanti, te sunisedhaṃ  
nisedhenti, mūlaghaccaṃ karonti, sīsāni tesaṃ chindanti.**

And they chopped the heads off anyone they stole from.

**Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne  
dāliddiyaṃ vepullamagamāsi, dāliddiye vepullaṃ gate  
adinnādānaṃ vepullamagamāsi, adinnādāne vepullaṃ gate  
satthaṃ vepullamagamāsi, satthe vepullaṃ gate pāṇātipāto  
vepullamagamāsi, pāṇātipāte vepullaṃ gate tesaṃ sattānaṃ  
āyupi parihāyi, vaṇṇopi parihāyi.**

And so, mendicants, from not paying money to the penniless, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, swords became widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined.

**Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ  
asītivassasahassāyukānaṃ manussānaṃ  
cattārīsavassasahassāyukā puttā ahesuṃ.**

Those people lived for 80,000 years, but their children lived for 40,000 years.

**Cattārīsavassasahassāyukesu, bhikkhave, manussesu aññataro  
puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyi.**

Among the people who lived for 40,000 years, a certain person stole something from others.

**Tamenaṃ aggahesuṃ.**

They arrested him

**Gahetvā rañño khattiyassa muddhābhisittassa dassesuṃ:**

and presented him to the king, saying,

**‘ayaṃ, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātaṃ ādiyī’ti.**  
‘Your Majesty, this person stole from others.’

**Evaṃ vutte, bhikkhave, rājā khattiyo muddhābhisitto taṃ  
purisaṃ etadavoca:**

The king said to that person,

**‘saccaṃ kira tvaṃ, ambho purisa, paresaṃ adinnaṃ  
theyyasaṅkhātaṃ ādiyī’ti?**  
‘Is it really true, mister, that you stole from others?’

**‘Na hi, devā’ti sampajānamusā abhāsi.**  
‘No, sire,’ he said, deliberately lying.

**Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne  
dāliddiyaṃ vepullamagamāsi. Dāliddiye vepullaṃ gate  
adinnādānaṃ vepullamagamāsi, adinnādāne vepullaṃ gate  
satthaṃ vepullamagamāsi. Satthe vepullaṃ gate pāṇātipāto  
vepullamagamāsi, pāṇātipāte vepullaṃ gate musāvādo  
vepullamagamāsi, musāvāde vepullaṃ gate tesaṃ sattānaṃ  
āyupi parihāyi, vaṇṇopi parihāyi.**

And so, mendicants, from not paying money to the penniless, poverty, theft, swords, and killing became widespread. When killing was widespread, lying became widespread. And for the sentient beings among whom lying was widespread, their lifespan and beauty declined.

**Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ  
cattārīsavassasahassāyukānaṃ manussānaṃ  
vīsativassasahassāyukā puttā ahesuṃ.**

Those people who lived for 40,000 years had children who lived for 20,000 years.

**Vīsativassasahassāyukesu, bhikkhave, manussesu aññataro puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyi.**

Among the people who lived for 20,000 years, a certain person stole something from others.

**Tameṇaṃ aññataro puriso rañño khattiyassa muddhābhisittassa ārocesi:**

Someone else reported this to the king,

**‘itthannāmo, deva, puriso paresaṃ adinnaṃ theyyasaṅkhātāṃ ādiyī’ti pesuññamakāsi.**

‘Your Majesty, such-and-such person stole from others,’ he said, going behind his back.

**Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. Dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi, adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi, satthe vepullaṃ gate paṇātipāto vepullamagamāsi, paṇātipāte vepullaṃ gate musāvādo vepullamagamāsi, musāvāde vepullaṃ gate pisuṇā vācā vepullamagamāsi, pisuṇāya vācāya vepullaṃ gatāya tesāṃ sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.**

And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined.

**Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ vīsativassasahassāyukānaṃ manussānaṃ dasavassasahassāyukā puttā ahesuṃ.**

Those people who lived for 20,000 years had children who lived for 10,000 years.

**Dasavassasahassāyukesu, bhikkhave, manussesu ekidaṃ sattā vaṇṇavanto honti, ekidaṃ sattā dubbaṇṇā.**

Among the people who lived for 10,000 years, some were more beautiful than others.

**Tattha ye te sattā dubbaṇṇā, te vaṇṇavante satte abhijjhāyantā paresaṃ dāresu cārittaṃ āpajjimsu.**

And the ugly beings, coveting the beautiful ones, committed adultery with others' wives.

**Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi. Dāliddiye vepullaṃ gate ...pe... kāmesumicchācāro vepullamagamāsi, kāmesumicchācāre vepullaṃ gate tesaṃ sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.**

And so, mendicants, from not paying money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined.

**Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ dasavassasahassāyukānaṃ manussānaṃ pañcavassasahassāyukā puttā ahesuṃ.**

Those people who lived for 10,000 years had children who lived for 5,000 years.

**Pañcavassasahassāyukesu, bhikkhave, manussesu dve dhammā vepullamagamamsu—**

Among the people who lived for 5,000 years, two things became widespread:

**pharusāvācā samphappalāpo ca.**  
harsh speech and talking nonsense.

**Dvīsu dhammesu vepullaṃ gatesu tesaṃ sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.**

For the sentient beings among whom these two things were widespread, their lifespan and beauty declined.

**Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ  
pañcavassasahassāyukānaṃ manussānaṃ appekacce  
aḍḍhateyyavassasahassāyukā, appekacce  
dvevassasahassāyukā puttā ahesuṃ.**

Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years.

**Aḍḍhateyyavassasahassāyukesu, bhikkhave, manussesu  
abhijjhābyāpādā vepullamagamaṃsu.**

Among the people who lived for 2,500 years, desire and ill will became widespread.

**Abhijjhābyāpādesu vepullaṃ gatesu tesaṃ sattānaṃ āyupi  
parihāyi, vaṇṇopi parihāyi.**

For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined.

**Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ  
aḍḍhateyyavassasahassāyukānaṃ manussānaṃ  
vassasahassāyukā puttā ahesuṃ.**

Those people who lived for 2,500 years had children who lived for 1,000 years.

**Vassasahassāyukesu, bhikkhave, manussesu micchādiṭṭhi  
vepullamagamāsi.**

Among the people who lived for 1,000 years, wrong view became widespread.

**Micchādiṭṭhiyā vepullaṃ gatāya tesaṃ sattānaṃ āyupi parihāyi,  
vaṇṇopi parihāyi.**

For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined.

**Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ  
vassasahassāyukānaṃ manussānaṃ pañcavassasatāyukā  
puttā ahesuṃ.**

Those people who lived for 1,000 years had children who lived for five hundred years.

**Pañcavassasatāyukesu, bhikkhave, manussesu tayo dhammā vepullamagamaṃsu—**

Among the people who lived for five hundred years, three things became widespread:

**adhammarāgo visamalobho micchādhammo.**

illicit desire, immoral greed, and wrong thoughts.

**Tīsu dhammesu vepullaṃ gatesu tesaṃ sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.**

For the sentient beings among whom these three things were widespread, their lifespan and beauty declined.

**Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ pañcavassasatāyukānaṃ manussānaṃ appekacce aḍḍhateyyavassasatāyukā, appekacce dvevassasatāyukā puttā ahesuṃ.**

Those people who lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years.

**Aḍḍhateyyavassasatāyukesu, bhikkhave, manussesu ime dhammā vepullamagamaṃsu.**

Among the people who lived for two hundred and fifty years, three things became widespread:

**Amatteyyatā apetteyyatā asāmaññaṭā abrahmaññaṭā na kule jeṭṭhāpacāyitā.**

lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

**Iti kho, bhikkhave, adhanānaṃ dhane ananuppadiyamāne dāliddiyaṃ vepullamagamāsi.**

And so, mendicants, from not paying money to the penniless, all these things became widespread—poverty,

**Dāliddiye vepullaṃ gate adinnādānaṃ vepullamagamāsi.**  
theft,

**Adinnādāne vepullaṃ gate satthaṃ vepullamagamāsi.**  
swords,

**Satthe vepullaṃ gate pāṇātipāto vepullamagamāsi.**  
killing,

**Pāṇātipāte vepullaṃ gate musāvādo vepullamagamāsi.**  
lying,

**Musāvāde vepullaṃ gate pisuṇā vācā vepullamagamāsi.**  
backbiting,

**Pisuṇāya vācāya vepullaṃ gatāya kāmesumicchācāro vepullamagamāsi.**  
sexual misconduct,

**Kāmesumicchācāre vepullaṃ gate dve dhammā vepullamagamaṃsu, pharusā vācā samphappalāpo ca.**  
harsh speech and talking nonsense,

**Dvīsu dhammesu vepullaṃ gatesu abhijjhābyāpādā vepullamagamaṃsu.**  
desire and ill will,

**Abhijjhābyāpādesu vepullaṃ gatesu micchādiṭṭhi vepullamagamāsi.**  
wrong view,

**Micchādiṭṭhiyā vepullaṃ gatāya tayo dhammā vepullamagamaṃsu, adhammarāgo visamalobho micchādhammo.**  
illicit desire, immoral greed, and wrong thoughts,

**Tīsu dhammesu vepullaṃ gatesu ime dhammā vepullamagamaṃsu, amatteyyatā apetteyyatā asāmaññatā abrahmaññatā na kule jeṭṭhāpacāyitā.**

and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

**Imesu dhammesu vepullaṃ gatesu tesaṃ sattānaṃ āyupi parihāyi, vaṇṇopi parihāyi.**

For the sentient beings among whom these things were widespread, their lifespan and beauty declined.

**Tesaṃ āyunāpi parihāyamānānaṃ vaṇṇenapi parihāyamānānaṃ aḍḍhateyyavassasatāyukānaṃ manussānaṃ vassasatāyukā puttā ahesuṃ.**

Those people who lived for two hundred and fifty years had children who lived for a hundred years.

## **5. Dasavassāyukasamaya**

### *5. When People Live for Ten Years*

**Bhavissati, bhikkhave, so samayo, yaṃ imesaṃ manussānaṃ dasavassāyukā puttā bhavissanti.**

There will come a time, mendicants, when these people will have children who live for ten years.

**Dasavassāyukesu, bhikkhave, manussesu pañcavassikā kumārikā alaṃpateyyā bhavissanti.**

Among the people who live for ten years, girls will be marriageable at five.

**Dasavassāyukesu, bhikkhave, manussesu imāni rasāni antaradhāyissanti, seyyathidaṃ—**

The following flavors will disappear:

**sappi navaṇītaṃ telaṃ madhu phāṇitaṃ loṇaṃ.**

ghee, butter, oil, honey, molasses, and salt.

**Dasavassāyukesu, bhikkhave, manussesu kudrūsako aggaṃ bhojanānaṃ bhavissati.**

The best kind of food will be finger millet,



**Seyyathāpi, bhikkhave, etarahi sālimaṃsodano aggaṃ  
bhojanānaṃ;**

just as fine rice with meat is the best kind of food today.

**evameva kho, bhikkhave, dasavassāyukesu manussesu  
kudrūsako aggaṃ bhojanānaṃ bhavissati.**

**Dasavassāyukesu, bhikkhave, manussesu dasa  
kusalakammapathā sabbena sabbaṃ antaradhāyissanti, dasa  
akusalakammapathā atibyādippissanti.**

The ten ways of doing skillful deeds will totally disappear, and the ten ways of doing unskillful deeds will explode in popularity.

**Dasavassāyukesu, bhikkhave, manussesu kusalantipi na  
bhavissati, kuto pana kusalassa kāraṇaṃ.**

Those people will not even have the word ‘skillful’, still less anyone who does what is skillful.

**Dasavassāyukesu, bhikkhave, manussesu ye te bhavissanti  
amatteyyā apetteyyā asāmañña abrahmañña na kule  
jeṭṭhāpacāyino, te puja ca bhavissanti pāsaṃsā ca.**

And anyone who disrespects mother and father, ascetics and brahmins, and fails to honor the elders in the family will be venerated and praised,

**Seyyathāpi, bhikkhave, etarahi matteyyā petteyyā sāmañña  
brahmañña kule jeṭṭhāpacāyino puja ca pāsaṃsā ca;**

just as the opposite is venerated and praised today.

**evameva kho, bhikkhave, dasavassāyukesu manussesu ye te  
bhavissanti amatteyyā apetteyyā asāmañña abrahmañña na  
kule jeṭṭhāpacāyino, te puja ca bhavissanti pāsaṃsā ca.**

**Dasavassāyukesu, bhikkhave, manussesu na bhavissati mātāti  
vā mātucchāti vā mātulānīti vā ācariyabhariyāti vā garūnaṃ  
dārāti vā.**

There’ll be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people.

**Sambhedaṃ loko gamissati yathā ajeḷakā kukkuṭasūkarā  
soṇasiṅgālā.**

The world will become promiscuous, like goats and sheep, chickens and pigs, and dogs and jackals.

**Dasavassāyukesu, bhikkhave, manussesu tesaṃ sattānaṃ  
aññaṃaññaṃhi tibbo āghāto paccupaṭṭhito bhavissati tibbo  
byāpādo tibbo manopadoso tibbaṃ vadhakacittaṃ.**

They'll be full of hostility towards each other, with acute ill will, malevolence, and thoughts of murder.

**Mātupi puttamhi puttassapi mātari;**

Even a mother will feel like this for her child, and the child for its mother,

**pitupi puttamhi puttassapi pitari;**

father for child, child for father,

**bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto  
paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso  
tibbaṃ vadhakacittaṃ.**

brother for sister, and sister for brother.

**Seyyathāpi, bhikkhave, māgavikassa migam disvā tibbo āghāto  
paccupaṭṭhito hoti tibbo byāpādo tibbo manopadoso tibbaṃ  
vadhakacittaṃ;**

They'll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

**evameva kho, bhikkhave, dasavassāyukesu manussesu tesaṃ  
sattānaṃ aññaṃaññaṃhi tibbo āghāto paccupaṭṭhito bhavissati  
tibbo byāpādo tibbo manopadoso tibbaṃ vadhakacittaṃ.**

**Mātupi puttamhi puttassapi mātari;**

**pitupi puttamhi puttassapi pitari;**

**bhātupi bhaginiyā bhaginiyāpi bhātari tibbo āghāto  
paccupaṭṭhito bhavissati tibbo byāpādo tibbo manopadoso  
tibbaṃ vadhakacittaṃ.**

**Dasavassāyukesu, bhikkhave, manussesu sattāhaṃ  
satthantarakappo bhavissati.**

Among the people who live for ten years, there will be an  
interregnum of swords lasting seven days.

**Te aññamaññaṃhi migasaññaṃ paṭilabhissanti.**

During that time they will see each other as beasts.

**Tesaṃ tiṇhāni satthāni hatthesu pātubhavissanti.**

Sharp swords will appear in their hands,

**Te tiṇhena satthena ‘esa migo esa migo’ti aññamaññaṃ jīvitā  
voropessanti.**

with which they’ll take each other’s life, crying, ‘It’s a beast! It’s a  
beast!’

**Atha kho tesaṃ, bhikkhave, sattānaṃ ekaccānaṃ evaṃ  
bhavissati:**

But then some of those beings will think,

**‘mā ca mayaṃ kañci, mā ca amhe koci, yannūna mayaṃ  
tiṇagahanaṃ vā vanagahanaṃ vā rukkhagahanaṃ vā  
nadīviduggaṃ vā pabbatavisamaṃ vā pavisitvā  
vanamūlaphalāhārā yāpeyyāma’ti.**

‘Let us neither be perpetrators nor victims! Why don’t we hide in thick  
grass, thick jungle, thick trees, inaccessible riverlands, or rugged  
mountains and survive on forest roots and fruits?’

**Te tiṇagahanaṃ vā vanagahanaṃ vā rukkhagahanaṃ vā  
nadīviduggaṃ vā pabbatavisamaṃ vā pavisitvā sattāhaṃ  
vanamūlaphalāhārā yāpessanti.**

So that’s what they do.

**Te tassa sattāhassa accayena tiṇagahanā vanagahanā  
rukkhagahanā nadīviduggā pabbatavisamā nikkhamitvā  
aññamaññaṃ āliṅgitvā sabhāgāyissanti samassāsissanti:**

When those seven days have passed, having emerged from their  
hiding places and embraced each other, they will come together in

one voice and cry,

**‘diṭṭhā, bho, sattā jīvasi, diṭṭhā, bho, sattā jīvasī’ti.**

‘How fantastic, dear being, you live! How fantastic, dear being, you live!’

## **6. Āyuvaṇṇādivaḍḍhanakathā**

### **6. The Period of Growth**

**Atha kho tesam, bhikkhave, sattānam evam bhavissati:**

Then those beings will think,

**‘mayam kho akusalānam dhammānam samādānāhetu evarūpaṃ āyataṃ ñātikkhayaṃ pattā.**

‘It’s because we undertook unskillful things that we suffered such an extensive loss of our relatives.

**Yannūna mayaṃ kusalam kareyyāma.**

We’d better do what’s skillful.

**Kim kusalam kareyyāma?**

What skillful thing should we do?

**Yannūna mayaṃ paṇātipātā virameyyāma, idam kusalam dhammam samādāya vatteyyāmā’ti.**

Why don’t we refrain from killing living creatures? Having undertaken this skillful thing we’ll live by it.’

**Te paṇātipātā viraṃsanti, idam kusalam dhammam samādāya vattissanti.**

So that’s what they do.

**Te kusalānam dhammānam samādānāhetu āyunāpi vaḍḍhissanti, vaṇṇenapi vaḍḍhissanti.**

Because of undertaking this skillful thing, their lifespan and beauty will grow.

**Tesam āyunāpi vaḍḍhamānānam vaṇṇenapi vaḍḍhamānānam dasavassāyukānam manussānam vīsativassāyukā puttā**

**bhavissanti.**

Those people who live for ten years will have children who live for twenty years.

**Atha kho tesaṃ, bhikkhave, sattānaṃ evaṃ bhavissati:**

Then those beings will think,

**‘mayāṃ kho kusalānaṃ dhammānaṃ samādānāhetu āyunāpi vaḍḍhāma, vaṇṇenāpi vaḍḍhāma.**

‘Because of undertaking this skillful thing, our lifespan and beauty are growing.

**Yannūna mayāṃ bhiyyoso mattāya kusalaṃ kareyyāma.**

Why don’t we do even more skillful things?

**Kiṃ kusalaṃ kareyyāma?**

What skillful thing should we do?

**Yannūna mayāṃ adinnādānā virameyyāma ...**

Why don’t we refrain from stealing ...

**kāmesumicchācārā virameyyāma ...**

sexual misconduct ...

**musāvādā virameyyāma ...**

lying ...

**pisuṇāya vācāya virameyyāma ...**

backbiting ...

**pharusāya vācāya virameyyāma ...**

harsh speech ...

**samphappalāpā virameyyāma ...**

and talking nonsense.

**abhijjhaṃ pajaheyyāma ...**

Why don’t we give up covetousness ...

**byāpādaṃ pajaheyyāma ...**

ill will ...

**micchādiṭṭhiṃ pajaheyyāma ...**

wrong view ...

**tayo dhamme pajaheyyāma—**

three things:

**adhammarāgaṃ visamalobhaṃ micchādhammaṃ ...**

illicit desire, immoral greed, and wrong thoughts.

**yannūna mayaṃ mattheyyā assāma petteyyā sāmañña**

**brahmañña kule jeṭṭhāpacāyino, idaṃ kusalaṃ dhammaṃ**

**samādāya vattheyyāmā'ti.**

Why don't we pay due respect to mother and father, ascetics and brahmins, honoring the elders in our families? Having undertaken this skillful thing we'll live by it.'

**Te mattheyyā bhavissanti petteyyā sāmañña brahmañña kule**

**jeṭṭhāpacāyino, idaṃ kusalaṃ dhammaṃ samādāya vattissanti.**

So that's what they do.

**Te kusalānaṃ dhammānaṃ samādānaḥetu āyunāpi**

**vaḍḍhissanti, vaṇṇenapi vaḍḍhissanti.**

Because of undertaking this skillful thing, their lifespan and beauty will grow.

**Tesaṃ āyunāpi vaḍḍhamānānaṃ vaṇṇenapi vaḍḍhamānānaṃ**

**vīsativassāyukānaṃ manussānaṃ cattārīsavassāyukā puttā**

**bhavissanti ...**

Those people who live for twenty years will have children who live for forty years.

**cattārīsavassāyukānaṃ manussānaṃ asītivassāyukā puttā**

**bhavissanti ...**

Those people who live for forty years will have children who live for eighty years,

**asītivassāyukānaṃ manussānaṃ saṭṭhivassasatāyukā puttā**

**bhavissanti ...**

then a hundred and sixty years,

**saṭṭhivassasatāyukānaṃ manussānaṃ vīsativassasatāyukā  
puttā bhavissanti ...**

three hundred and twenty years,

**vīsativassasatāyukānaṃ manussānaṃ  
cattārīsachabbassasatāyukā puttā bhavissanti.**

six hundred and forty years,

**Cattārīsachabbassasatāyukānaṃ manussānaṃ  
dvevassasahassāyukā puttā bhavissanti ...**

2,000 years,

**dvevassasahassāyukānaṃ manussānaṃ  
cattārivassasahassāyukā puttā bhavissanti ...**

4,000 years,

**cattārivassasahassāyukānaṃ manussānaṃ  
aṭṭhavassasahassāyukā puttā bhavissanti ...**

8,000 years,

**aṭṭhavassasahassāyukānaṃ manussānaṃ  
vīsativassasahassāyukā puttā bhavissanti ...**

20,000 years,

**vīsativassasahassāyukānaṃ manussānaṃ  
cattārīsavassasahassāyukā puttā bhavissanti ...**

40,000 years,

**cattārīsavassasahassāyukānaṃ manussānaṃ  
asītivassasahassāyukā puttā bhavissanti ...**

and finally 80,000 years.

**asītivassasahassāyukesu, bhikkhave, manussesu  
pañcavassasatikā kumārikā alaṃpateyyā bhavissanti.**

Among the people who live for 80,000 years, girls will be marriageable at five hundred.

## **7. Saṅkharājauppatti**

### **7. The Time of King Saṅkha**

**Asītivassasahassāyukesu, bhikkhave, manussesu tayo ābādhā bhavissanti, icchā, anasanaṃ, jarā.**

Among the people who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age.

**Asītivassasahassāyukesu, bhikkhave, manussesu ayaṃ jambudīpo iddho ceva bhavissati phīto ca, kukkuṭasampātikā gāmanigamarājadhāniyo.**

India will be successful and prosperous. The villages, towns, and capital cities will be no more than a chicken's flight apart.

**Asītivassasahassāyukesu, bhikkhave, manussesu ayaṃ jambudīpo avīci maññe phuṭo bhavissati manussehi, seyyathāpi naḷavanaṃ vā saravanaṃ vā.**

And the land will be as crowded as hell, just full of people, like a thicket of rushes or reeds.

**Asītivassasahassāyukesu, bhikkhave, manussesu ayaṃ bārāṇasī ketumatī nāma rājadhānī bhavissati iddhā ceva phītā ca bahujanā ca ākiṇṇamanussā ca subhikkhā ca.**

The royal capital will be our Benares, but renamed Ketumati. And it will be successful, prosperous, populous, full of people, with plenty of food.

**Asītivassasahassāyukesu, bhikkhave, manussesu imasmim jambudīpe caturāsītinagarasahassāni bhavissanti ketumatīrājadhānīpamukhāni.**

There will be 84,000 cities in India, with the royal capital of Ketumati foremost.

**Asītivassasahassāyukesu, bhikkhave, manussesu ketumatiyā rājadhāniyā saṅkha nāma rājā uppajjissati cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ sattaratanasamannāgato.**

And in the royal capital of Ketumati a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures.



**Tassimāni satta ratanāni bhavissanti, seyyathidaṃ—**

He will have the following seven treasures:

**cakkaratanam hatthiratanam assaratanam maṇiratanam  
itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ.**

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

**Parosahassaṃ kho panassa puttā bhavissanti sūrā vīraṅgarūpā  
parasenappamaddanā.**

He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

**So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena  
dhammena abhivijjiya ajjhāvasissati.**

After conquering this land girt by sea, he will reign by principle, without rod or sword.

## **8. Metteyyabuddhuppāda**

### *8. The Arising of the Buddha Metteyya*

**Asītivassasahassāyukesu, bhikkhave, manussesu metteyyo  
nāma bhagavā loke uppajjissati araham sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṃ buddho bhagavā.**

And the Blessed One named Metteyya will arise in the world—  
perfected, a fully awakened Buddha, accomplished in knowledge  
and conduct, holy, knower of the world, supreme guide for those who  
wish to train, teacher of gods and humans, awakened, blessed—

**Seyyathāpāhametarahi loke uppanno araham  
sammāsambuddho vijjācaraṇasampanno sugato lokavidū  
anuttaro purisadammasārathi satthā devamanussānaṃ buddho  
bhagavā.**

just as I have arisen today.

**So imaṃ lokam sadevakam samārakam sabrahmakam  
sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā  
sacchikatvā pavedessati, seyyathāpāhametarahi imaṃ lokam  
sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim  
pajam sadevamanussam sayam abhiññā sacchikatvā pavedemi.**  
He will realize with his own insight this world—with its gods, Māras  
and Brahmās, this population with its ascetics and brahmins, gods  
and humans—and make it known to others, just as I do today.

**So dhammam desessati ādikalyāṇam majjhekalyāṇam  
pariyosānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam  
parisuddham brahmacariyam pakāsessati;**  
He will teach the Dhamma that's good in the beginning, good in the  
middle, and good in the end, meaningful and well-phrased. And he  
will reveal a spiritual practice that's entirely full and pure,

**seyyathāpāhametarahi dhammam desemi ādikalyāṇam  
majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam  
kevalaparipuṇṇam parisuddham brahmacariyam pakāsemi.**  
just as I do today.

**So anekasahassam bhikkhusaṅgham pariharissati,  
seyyathāpāhametarahi anekasataṃ bhikkhusaṅgham  
pariharāmi.**

He will look after a Saṅgha of many thousand mendicants, just as I  
look after a Saṅgha of many hundreds today.

**Atha kho, bhikkhave, saṅkha nāma rājā yo so yūpo raññā  
mahāpanādena kārāpito.**

Then King Saṅkha will have the sacrificial post that had been built by  
King Mahāpanāda raised up.

**Tam yūpaṃ ussāpetvā ajjhāvasitvā taṃ datvā vissajjitvā  
samaṇabrāhmaṇakapaṇaddhikavaṇibbakayācakānam dānam  
datvā metteyyassa bhagavato arahato sammāsambuddhassa  
santike kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā  
agārasmā anagāriyam pabbajissati.**

After staying there, he will give it away to ascetics and brahmins, paupers, vagrants, travelers, and beggars. Then, having shaved off his hair and beard and dressed in ocher robes, he will go forth from the lay life to homelessness in the Buddha Metteyya's presence.

**So evaṃ pabbajito samāno eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissati.**

Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme end of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

**Attadīpā, bhikkhave, viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.**

Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

**Kathaṇca, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo?**

And how does a mendicant do this?

**Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**Vedanāsu vedanānupassī ...pe...**

They meditate observing an aspect of feelings ...

**citte cittānupassī ...pe...**

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Evaṃ kho, bhikkhave, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo dhammadīpo dhammasaraṇo anaññasaraṇo.**

That's how a mendicant is their own island, their own refuge, with no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

## **9. Bhikkhunoāyuvaṇṇādivaḍḍhanakathā**

### *9. On Long Life and Beauty for Mendicants*

**Gocare, bhikkhave, caratha sake pettike visaye.**

Mendicants, you should roam inside your own territory, the domain of your fathers.

**Gocare, bhikkhave, carantā sake pettike visaye āyunāpi vaḍḍhissatha, vaṇṇenapi vaḍḍhissatha, sukhenapi vaḍḍhissatha, bhogenapi vaḍḍhissatha, balenapi vaḍḍhissatha.**

Doing so, you will grow in life span, beauty, happiness, wealth, and power.

**Kiñca, bhikkhave, bhikkhuno āyusmiṃ?**

And what is long life for a mendicant?

**Idha, bhikkhave, bhikkhu**

**chandasaṃādhipadhānasaṅkhārasaṃmannāgataṃ iddhipādaṃ bhāveti,**

It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

**vīriyasamādhipadhānasaṅkhārasaṃmannāgataṃ iddhipādaṃ bhāveti,**

They develop the basis of psychic power that has immersion due to energy, and active effort.

**cittasamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti,**

They develop the basis of psychic power that has immersion due to mental development, and active effort.

**vīmaṃsāsamādhīpadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.**

They develop the basis of psychic power that has immersion due to inquiry, and active effort.

**So imesaṃ catunnaṃ iddhipādānaṃ bhāvitattā bahulīkatattā ākaṅkhamāno kappamā vā tiṭṭheyya kappāvasesaṃ vā.**

Having developed and cultivated these four bases of psychic power they may, if they wish, live on for the eon or what's left of the eon.

**Idaṃ kho, bhikkhave, bhikkhuno āyusmiṃ.**

This is long life for a mendicant.

**Kiñca, bhikkhave, bhikkhuno vaṇṇasmiṃ?**

And what is beauty for a mendicant?

**Idha, bhikkhave, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu.**

It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

**Idaṃ kho, bhikkhave, bhikkhuno vaṇṇasmiṃ.**

This is beauty for a mendicant.

**Kiñca, bhikkhave, bhikkhuno sukhasmiṃ?**

And what is happiness for a mendicant?

**Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.**

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ ...**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption ...

**tatiyaṃ jhānaṃ ...**

third absorption ...

**catutthaṃ jhānaṃ upasampajja viharati.**

fourth absorption.

**Idaṃ kho, bhikkhave, bhikkhuno, sukhasmiṃ.**

This is happiness for a mendicant.

**Kiñca, bhikkhave, bhikkhuno bhogasmim?**

And what is wealth for a mendicant?

**Idha, bhikkhave, bhikkhu mettāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ.**

**Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantam**

**lokaṃ mettāsaḥagatena cetasā vipulena mahaggatena**

**appamāṇena averena abyāpajjena pharitvā viharati.**

It's when a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Karuṇāsaḥagatena cetasā ...pe...**

They meditate spreading a heart full of compassion ...

**muditāsaḥagatena cetasā ...pe...**

rejoicing ...

**upekkhāsaḥagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ**

**sabbadhi sabbattatāya sabbāvantam lokam upekkhāsahagatena  
cetasā vipulena mahaggatena appamāṇena averena  
abyāpajjena pharitvā viharati.**

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Idam kho, bhikkhave, bhikkhuno bhogasmim̐.**

This is wealth for a mendicant.

**Kiñca, bhikkhave, bhikkhuno balasmim̐?**

And what is power for a mendicant?

**Idha, bhikkhave, bhikkhu āsavānam khayā anāsavaṃ  
cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayam abhiññā  
sacchikatvā upasampajja viharati.**

It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

**Idam kho, bhikkhave, bhikkhuno balasmim̐.**

This is power for a mendicant.

**Nāhaṃ, bhikkhave, aññaṃ ekabalampi samanupassāmi yaṃ  
evaṃ duppasahaṃ, yathayidaṃ, bhikkhave, mārabalaṃ.**

Mendicants, I do not see a single power so hard to defeat as the power of Māra.

**Kusalānaṃ, bhikkhave, dhammānaṃ samādānāhetu evamidam  
puññaṃ pavaḍḍhatī'ti.**

It is due to undertaking skillful qualities that this merit grows."

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.**

Satisfied, the mendicants were happy with what the Buddha said.

**Cakkavattisuttam niṭṭhitam tatiyam.**



## 27. Aggaññasutta

### *The Origin of the World*

**Evaṃ me sutaṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.**

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, in the stilt longhouse of Migāra's mother.

**Tena kho pana samayena vāseṭṭhabhāradvājā bhikkhūsu parivasanti bhikkhubhāvaṃ ākaṅkhamānā.**

Now at that time Vāseṭṭha and Bhāradvāja were living on probation among the mendicants in hopes of being ordained.

**Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyaṃ abbhokāse caṅkamati.**

Then in the late afternoon, the Buddha came downstairs from the longhouse and was walking mindfully in the open air, beneath the shade of the longhouse.

**Addasā kho vāseṭṭho bhagavantaṃ sāyanhasamayaṃ paṭisallānā vuṭṭhitaṃ pāsādā orohitvā pāsādapacchāyāyaṃ abbhokāse caṅkamantaṃ.**

Vāseṭṭha saw him

**Disvāna bhāradvājaṃ āmantesi:**

and said to Bhāradvāja,

**“ayaṃ, āvuso bhāradvāja, bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito pāsādā orohitvā pāsādapacchāyāyaṃ abbhokāse caṅkamati.**

“Reverend Bhāradvāja, the Buddha is walking mindfully in the open air, beneath the shade of the longhouse.

**Āyāmāvuso bhāradvāja, yena bhagavā tenupasaṅkamissāma;**  
Come, reverend, let’s go to the Buddha.

**appeva nāma labheyyāma bhagavato santikā dhammiṃ katham savanāyā”ti.**

Hopefully we’ll get to hear a Dhamma talk from him.”

**“Evamāvuso”ti kho bhāradvājo vāseṭṭhassa paccassosi.**

“Yes, reverend,” replied Bhāradvāja.

**Atha kho vāseṭṭhabhāradvājā yena bhagavā  
tenupasaṅkamimṣu; upasaṅkamtivā bhagavantam abhivādetvā  
bhagavantam caṅkamantam anucaṅkamimṣu.**

So they went to the Buddha, bowed, and walked beside him.

**Atha kho bhagavā vāseṭṭham āmantesi:**

Then the Buddha said to Vāseṭṭha,

**“tumhe khvattha, vāseṭṭha, brāhmaṇajaccā brāhmaṇakulīnā  
brāhmaṇakulā agāasmā anagāriyam pabbajitā, kacci vo,  
vāseṭṭha, brāhmaṇā na akkosanti na paribhāsanti”ti?**

“Vāseṭṭha, you are both brahmins by birth and clan, and have gone forth from the lay life to homelessness from a brahmin family. I hope you don’t have to suffer abuse and insults from the brahmins.”

**“Taggha no, bhante, brāhmaṇā akkosanti paribhāsanti  
attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā”ti.**

“Actually, sir, the brahmins do insult and abuse us with their typical insults to the fullest extent.”

**“Yathā katham pana vo, vāseṭṭha, brāhmaṇā akkosanti  
paribhāsanti attarūpāya paribhāsāya paripuṇṇāya, no  
aparipuṇṇāyā”ti?**

“But how do the brahmins insult you?”

“**Brāhmaṇā, bhante, evamāhaṃsu:**

“Sir, the brahmins say:

**‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā.**

‘Only brahmins are the highest caste; other castes are inferior.

**Brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā.**

Only brahmins are the light caste; other castes are dark.

**Brāhmaṇāva sujjhanti, no abrāhmaṇā.**

Only brahmins are purified, not others.

**Brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā  
brahmanimmitā brahmadāyādā.**

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.

**Te tumhe seṭṭhaṃ vaṇṇaṃ hitvā hīnamattha vaṇṇaṃ  
ajjhupagatā, yadidaṃ muṇḍake samaṇake ibbhe kaṇhe  
bandhupādāpacce.**

You’ve both abandoned the best caste to join an inferior caste, namely these shavelings, fake ascetics, riffraff, black spawn from the feet of our Kinsman.

**Tayidaṃ na sādhu, tayidaṃ nappatirūpaṃ, yaṃ tumhe seṭṭhaṃ  
vaṇṇaṃ hitvā hīnamattha vaṇṇaṃ ajjhupagatā yadidaṃ  
muṇḍake samaṇake ibbhe kaṇhe bandhupādāpacce’ti.**

This is not right, it’s not proper!’

**Evaṃ kho no, bhante, brāhmaṇā akkosanti paribhāsanti  
attarūpāya paribhāsāya paripuṇṇāya, no aparipuṇṇāyā”ti.**

That’s how the brahmins insult us.”

“**Taggha vo, vāseṭṭha, brāhmaṇā porāṇaṃ assarantā  
evamāhaṃsu:**

“Actually, Vāseṭṭha, the brahmins are forgetting their tradition when they say this to you.

**‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā;**

**brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā;**

**brāhmaṇāva sujjhanti, no abrāhmaṇā;**

**brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā  
brahmanimmitā brahmadāyādā’ti.**

**Dissanti kho pana, vāseṭṭha, brāhmaṇānaṃ brāhmaṇiyo  
utuniyopi gabbhiniyopi vijāyamānāpi pāyamānāpi.**

For brahmin women are seen menstruating, being pregnant, giving birth, and breast-feeding.

**Te ca brāhmaṇā yonijāva samānā evamāhaṃsu:**

Yet even though they’re born from a brahmin womb they say:

**‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā;**

‘Only brahmins are the highest caste; other castes are inferior.

**brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā;**

Only brahmins are the light caste; other castes are dark.

**brāhmaṇāva sujjhanti, no abrāhmaṇā;**

Only brahmins are purified, not others.

**brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā  
brahmanimmitā brahmadāyādā’ti.**

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’

**Te brahmānañceva abbhācikkhanti, musā ca bhāsanti, bahuñca  
apuññaṃ pasavanti.**

They misrepresent the brahmins, speak falsely, and make much bad karma.

## **1. Catuvaṇṇasuddhi**

### **1. Purification in the Four Castes**

**Cattārome, vāseṭṭha, vaṇṇā—**

Vāseṭṭha, there are these four castes:

**khattiyā, brāhmaṇā, vessā, suddā.**

aristocrats, brahmins, merchants, and workers.

**Khattiyopi kho, vāseṭṭha, idhekacco paṇātipātī hoti adinnādāyī  
kāmesumicchācārī musāvādī pisuṇavāco pharusavāco  
samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhī.**

Some aristocrats kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, and nonsensical. And they're covetous, malicious, with wrong view.

**Iti kho, vāseṭṭha, yeme dhammā akusalā akusalasaṅkhātā  
sāvajjā sāvajjasaṅkhātā asevitabbā asevitabbasaṅkhātā  
naalamariyā naalamariyasaṅkhātā kaṇhā kaṇhavipākā  
viññugarahitā, khattiyepi te idhekacce sandissanti.**

These things are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones—and are reckoned as such. They are dark deeds with dark results, criticized by sensible people. Such things are seen in some aristocrats.

**Brāhmaṇopi kho, vāseṭṭha ...pe...**

And they are also seen among some brahmins,

**vessopi kho, vāseṭṭha ...pe...**

merchants,

**suddopi kho, vāseṭṭha, idhekacco paṇātipātī hoti adinnādāyī  
kāmesumicchācārī musāvādī pisuṇavāco pharusavāco  
samphappalāpī abhijjhālu byāpannacitto micchādiṭṭhī.**

and workers.

**Iti kho, vāseṭṭha, yeme dhammā akusalā akusalasaṅkhātā ...  
pe...**

**kaṇhā kaṇhavipākā viññugarahitā;**

**suddepi te idhekacce sandissanti.**

**Khattiyopi kho, vāseṭṭha, idhekacco paṇātipātā paṭivirato hoti,  
adinnādānā paṭivirato, kāmesumicchācārā paṭivirato, musāvādā**

**paṭivirato, pisuṇāya vācāya paṭivirato, pharusāya vācāya  
paṭivirato, samphappalāpā paṭivirato, anabhijjhālu  
abyāpannacitto, sammādiṭṭhī.**

But some aristocrats refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that's false, divisive, harsh, and nonsensical. And they're content, kind-hearted, with right view.

**Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā  
anavajjasaṅkhātā sevitabbā sevitabbasaṅkhātā alamariyā  
alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā,  
khattiyepi te idhekacce sandissanti.**

These things are skillful, blameless, to be cultivated, worthy of the noble ones—and are reckoned as such. They are bright deeds with bright results, praised by sensible people. Such things are seen in some aristocrats.

**Brāhmaṇopi kho, vāseṭṭha ...pe...**

And they are also seen among some brahmins,

**vessopi kho, vāseṭṭha ...pe...**

merchants,

**suddopi kho, vāseṭṭha, idhekacco paṇātipātā paṭivirato hoti ...  
pe...**

and workers.

**anabhijjhālu, abyāpannacitto, sammādiṭṭhī.**

**Iti kho, vāseṭṭha, yeme dhammā kusalā kusalasaṅkhātā anavajjā  
anavajjasaṅkhātā sevitabbā sevitabbasaṅkhātā alamariyā  
alamariyasaṅkhātā sukkā sukkavipākā viññuppasatthā;**

**suddepi te idhekacce sandissanti.**

**Imesu kho, vāseṭṭha, catūsu vaṇṇesu evaṃ ubhayavokiṇṇesu  
vattamānesu kaṇhasukkesu dhammesu viññugarahitesu ceva  
viññuppasatthesu ca yadettha brāhmaṇā evamāhaṃsu:**

Both these things occur like this, mixed up in these four castes—the dark and the bright, that which is praised and that which is criticized by sensible people. Yet of this the brahmins say:

**‘brāhmaṇova seṭṭho vaṇṇo, hīnā aññe vaṇṇā;**

‘Only brahmins are the highest caste; other castes are inferior.

**brāhmaṇova sukko vaṇṇo, kaṇhā aññe vaṇṇā;**

Only brahmins are the light caste; other castes are dark.

**brāhmaṇāva sujjhanti, no abrāhmaṇā;**

Only brahmins are purified, not others.

**brāhmaṇāva brahmuno puttā orasā mukhato jātā brahmajā**

**brahmanimmitā brahmadāyādā’ti.**

Only brahmins are Brahmā’s rightful sons, born of his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’

**Taṃ tesaṃ viññū nānujānanti.**

Sensible people don’t acknowledge this.

**Taṃ kissa hetu?**

Why is that?

**Imesañhi, vāseṭṭha, catunnaṃ vaṇṇānaṃ yo hoti bhikkhu**

**arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro**

**anuppattasadattho parikkhīṇabhavasamyojano**

**sammadaññāvimutto, so nesaṃ aggamakkhāyati dhammeneva,  
no adhammena.**

Because any mendicant from these four castes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be the best by virtue of principle, not without principle.

**Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ, diṭṭhe ceva dhamme  
abhisamparāyaṇca.**

For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

**Tadamināpetam, vāseṭṭha, pariyāyena veditabbaṃ, yathā dhammova seṭṭho janetasmiṃ, diṭṭhe ceva dhamme abhisamparāyaṇca.**

And here's a way to understand how this is so.

**Jānāti kho, vāseṭṭha, rājā pasenadi kosalo:**

King Pasenadi of Kosala knows that

**‘samaṇo gotamo anantarā sakyakulā pabbajito’ti.**

the ascetic Gotama has gone forth from the neighboring clan of the Sakyans.

**Sakyā kho pana, vāseṭṭha, rañño pasenadissa kosalassa anuyuttā bhavanti.**

And the Sakyans are his vassals.

**Karonti kho, vāseṭṭha, sakyā raññe pasenadimhi kosale nipaccakāraṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ.**

The Sakyans show deference to King Pasenadi by bowing down, rising up, greeting him with joined palms, and observing proper etiquette for him.

**Iti kho, vāseṭṭha, yaṃ karonti sakyā raññe pasenadimhi kosale nipaccakāraṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ, karoti taṃ rājā pasenadi kosalo tathāgate nipaccakāraṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ, na naṃ ‘sujāto samaṇo gotamo, dujjātohamasmi.**

Now, King Pasenadi shows the same kind of deference to the Realized One. But he doesn't think: 'The ascetic Gotama is well-born, I am ill-born.

**Balavā samaṇo gotamo, dubbalohamasmi.**

He is powerful, I am weak.



**Pāsādiko samaṇo gotamo, dubbaṇṇohamasmi.**

He is handsome, I am ugly.

**Mahesakkho samaṇo gotamo, appesakkhohamasmi’ti.**

He is influential, I am insignificant.’

**Atha kho naṃ dhammaṃyeva sakkaronto dhammaṃ garuṃ  
karonto dhammaṃ mānento dhammaṃ pūjento dhammaṃ  
apacāyamāno evaṃ rājā pasenadi kosalo tathāgate  
nipaccakāraṃ karoti, abhivādanaṃ paccuṭṭhānaṃ  
añjalikammaṃ sāmīcikkammaṃ.**

Rather, in showing such deference to the Realized One he is only honoring, respecting, and venerating principle.

**Imināpi kho etaṃ, vāseṭṭha, pariyāyena veditabbaṃ, yathā  
dhammova seṭṭho janetasmim, diṭṭhe ceva dhamme  
abhisamparāyaṇa.**

And here’s another way to understand how principle is the best thing about people in both this life and the next.

**Tumhe khvattha, vāseṭṭha, nānājaccā nānānāmā nānāgottā  
nānākulā agārasmā anagāriyaṃ pabbajitā.**

Vāseṭṭha, you have different births, names, and clans, and have gone forth from the lay life to homelessness from different families.

**‘Ke tumhe’ti—puṭṭhā samānā ‘samaṇā sakyaputtiyāmhā’ti—  
paṭijānātha.**

When they ask you what you are, you claim to be ascetics, followers of the Sakyan.

**Yassa kho panassa, vāseṭṭha, tathāgate saddhā niviṭṭhā  
mūlajātā paṭiṭṭhitā daḷhā asaṃhāriyā samaṇena vā brāhmaṇena  
vā devena vā mārena vā brahmunā vā kenaci vā lokasmim,  
tassetam kallaṃ vacanāya:**

But only when someone has faith in the Realized One—settled, rooted, and planted deep, strong, not to be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world—is it appropriate for them to say:

**‘bhagavatomhi putto oraso mukhato jāto dhammajo  
dhammanimmitto dhammadāyādo’ti.**

‘I am the Buddha’s true-born child, born from his mouth, born of principle, created by principle, heir to principle.’

**Taṃ kissa hetu?**

Why is that?

**Tathāgatassa hetam, vāseṭṭha, adhivacanaṃ ‘dhammakāyo’  
itipi, ‘brahmakāyo’ itipi, ‘dhammabhūto’ itipi, ‘brahmabhūto’  
itipi.**

For these are terms for the Realized One: ‘the embodiment of truth’, and ‘the embodiment of holiness’, and ‘the one who has become the truth’, and ‘the one who has become holy’.

**Hoti kho so, vāseṭṭha, samayo yaṃ kadāci karahaci dīghassa  
addhuno accayena yaṃ loko saṃvaṭṭati.**

There comes a time when, Vāseṭṭha, after a very long period has passed, this cosmos contracts.

**Saṃvaṭṭamāne loka yebhuyyena sattā ābhassarasaṃvattanikā  
honti.**

As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance.

**Te tattha honti manomayā pītibhakkhā sayāmpabhā  
antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti.**

There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

**Hoti kho so, vāseṭṭha, samayo yaṃ kadāci karahaci dīghassa  
addhuno accayena yaṃ loko vivaṭṭati.**

There comes a time when, after a very long period has passed, this cosmos expands.

**Vivaṭṭamāne loka yebhuyyena sattā ābhassarakāyā cavitvā  
itthattaṃ āgacchanti.**

As the cosmos expands, sentient beings mostly pass away from that host of radiant deities and come back to this realm.

**Tedha honti manomayā pītibhakkhā sayāmpabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti.**

Here they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

## **2. Rasapathavipātubhāva**

### *2. Solid Nectar Appears*

**Ekodakībhūtaṃ kho pana, vāseṭṭha, tena samayena hoti andhakāro andhakāratimisā.**

But the single mass of water at that time was utterly dark.

**Na candimasūriyā paññāyanti, na nakkhattāni tāraḥarūpāni paññāyanti, na rattindivā paññāyanti, na māsaḍḍhamāsā paññāyanti, na utusaṃvaccharā paññāyanti, na itthipumā paññāyanti, sattā sattātveva saṅkhyāṃ gacchanti.**

The moon and sun were not found, nor were stars and constellations, day and night, months and fortnights, years and seasons, or male and female. Beings were simply known as ‘beings’.

**Atha kho tesaṃ, vāseṭṭha, sattānaṃ kadāci karahaci dīghassa addhuno accayena rasapathavī udakasmim̐ samatani;**

After a very long period had passed, solid nectar curdled in the water.

**seyyathāpi nāma payaso tattassa nibbāyamānassa upari santānakaṃ hoti;**

It appeared just like the curd on top of hot milk as it cools.

**evameva pāturahosi.**

**Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā, seyyathāpi nāma sampannaṃ vā sappi sampannaṃ vā navanītaṃ evaṃvaṇṇā ahosi.**

It was beautiful, fragrant, and delicious, like ghee or butter.

**Seyyathāpi nāma khuddamadhun̄ aneḷakam̄;**

And it was as sweet as pure manuka honey.

**evamassādā ahosi.**

**Atha kho, vāseṭṭha, aññataro satto lolajātiko:**

Now, one of those beings was reckless.

**‘ambho, kimevidam̄ bhavissatī’ti rasapathaviṃ aṅguliyā sāyi.**

Thinking, ‘Oh my, what might this be?’ they tasted the solid nectar with their finger.

**Tassa rasapathaviṃ aṅguliyā sāyato acchādesi, taṇhā cassa okkami.**

They enjoyed it, and craving was born in them.

**Aññepi kho, vāseṭṭha, sattā tassa sattassa diṭṭhānugatiṃ**

**āpajjamānā rasapathaviṃ aṅguliyā sāyimsu.**

And other beings, following that being’s example, tasted solid nectar with their fingers.

**Tesaṃ rasapathaviṃ aṅguliyā sāyataṃ acchādesi, taṇhā ca tesaṃ okkami.**

They too enjoyed it, and craving was born in them.

### **3. Candimasūriyādipātubhāva**

#### **3. The Moon and Sun Appear**

**Atha kho te, vāseṭṭha, sattā rasapathaviṃ hatthehi**

**āluppakārakam̄ upakkamimsu paribhuñjitum̄.**

Then those beings started to eat the solid nectar, breaking it into lumps.

**Yato kho te, vāseṭṭha, sattā rasapathaviṃ hatthehi**

**āluppakārakam̄ upakkamimsu paribhuñjitum̄.**

But when they did this

**Atha tesaṃ sattānaṃ sayāṃpabhā antaradhāyi.**

their luminosity vanished.

**Sayāṃpabhāya antarahitāya candimasūriyā pāturaheṣuṃ.**

And with the vanishing of their luminosity the moon and sun appeared,

**Candimasūriyesu pātubhūtesu nakkhattāni tārakarūpāni pāturaheṣuṃ.**

stars and constellations appeared,

**Nakkhattesu tārakarūpesu pātubhūtesu rattindivā paññāyimsu.**

days and nights were distinguished,

**Rattindivesu paññāyamānesu māsaḍḍhamāsā paññāyimsu.**

and so were months and fortnights,

**Māsaḍḍhamāsesu paññāyamānesu utusaṃvaccharā paññāyimsu.**

and years and seasons.

**Ettāvatā kho, vāseṭṭha, ayaṃ loko puna vivaṭṭo hoti.**

To this extent the world had evolved once more.

**Atha kho te, vāseṭṭha, sattā rasapathaviṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu.**

Then those beings eating the solid nectar, with that as their food and nourishment, remained for a very long time.

**Yathā yathā kho te, vāseṭṭha, sattā rasapathaviṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu tathā tathā tesaṃ sattānaṃ rasapathaviṃ paribhuñjantānaṃ kharattañceva kāyasmim okkami, vaṇṇavevaṇṇatā ca paññāyittha.**

But so long as they ate that solid nectar, their bodies became more solid and they diverged in appearance;

**Ekidaṃ sattā vaṇṇavanto honti, ekidaṃ sattā dubbaṇṇā.**

some beautiful, some ugly.

**Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti:**

And the beautiful beings looked down on the ugly ones:

**‘mayametehi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti.**

‘We’re more beautiful, they’re the ugly ones!’

**Tesaṃ vaṇṇātimānapaccayā mānātimānajātikānaṃ rasapathavī antaradhāyi.**

And the vanity of the beautiful ones made the solid nectar vanish.

**Rasāya pathaviyā antarahitāya sannipatiṃsu.**

They gathered together and bemoaned,

**Sannipatitvā anutthuniṃsu:**

**‘aho rasaṃ, aho rasan’ti.**

‘Oh, what a taste! Oh, what a taste!’

**Tadetarahipi manussā kañcideva surasaṃ labhitvā evamāhaṃsu:**

And even today when people get something tasty they say:

**‘aho rasaṃ, aho rasan’ti.**

‘Oh, what a taste! Oh, what a taste!’

**Tadeva porāṇaṃ aggaññaṃ akkharaṃ anusaranti, na tvevassa atthaṃ ājānanti.**

They’re just remembering an ancient traditional saying, but they don’t understand what it means.

#### **4. Bhūmipappaṭakapātubhāva**

##### *4. Ground-Sprouts*

**Atha kho tesaṃ, vāseṭṭha, sattānaṃ rasāya pathaviyā antarahitāya bhūmipappaṭako pāturahosi.**

When the solid nectar had vanished, ground-sprouts appeared to those beings.

**Seyyathāpi nāma ahicchattako; evameva pāturahosi.**

They appeared just like mushrooms.

**So ahosi vaṇṇasampanno gandhasampanno rasasampanno,  
seyyathāpi nāma sampannaṃ vā sappi sampannaṃ vā  
navanītaṃ evaṃvaṇṇo ahosi.**

They were beautiful, fragrant, and delicious, like ghee or butter.

**Seyyathāpi nāma khuddamadhuṃ aneḷakaṃ; evamassādo  
ahosi.**

And they were as sweet as pure manuka honey.

**Atha kho te, vāseṭṭha, sattā bhūmipappaṭakaṃ upakkamiṃsu  
paribhuñjitum.**

Then those beings started to eat the ground-sprouts.

**Te taṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ  
dīghamaddhānaṃ aṭṭhaṃsu.**

With that as their food and nourishment, they remained for a very long time.

**Yathā yathā kho te, vāseṭṭha, sattā bhūmipappaṭakaṃ  
paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghamaddhānaṃ  
aṭṭhaṃsu tathā tathā tesaṃ sattānaṃ bhiyyoso mattāya  
kharattañceva kāyasmim̐ okkami, vaṇṇavevaṇṇatā ca  
paññāyittha.**

But so long as they ate those ground-sprouts, their bodies became more solid and they diverged in appearance;

**Ekidaṃ sattā vaṇṇavanto honti, ekidaṃ sattā dubbaṇṇā.  
some beautiful, some ugly.**

**Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti:  
And the beautiful beings looked down on the ugly ones:**

**‘mayametehi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti.  
‘We’re more beautiful, they’re the ugly ones!’**

**Tesaṃ vaṇṇātimānapaccayā mānātimānajātikānaṃ  
bhūmipappaṭako antaradhāyi.**

And the vanity of the beautiful ones made the ground-sprouts vanish.

## 5. Padālatāpātubhāva

### 5. *Bursting Pods*

**Bhūmipappaṭake antarahite padālatā pāturahosi, seyyathāpi nāma kalambukā; evameva pāturahosi.**

When the ground-sprouts had vanished, bursting pods appeared, like the fruit of the kadam tree.

**Sā ahosi vaṇṇasampanṇā gandhasampanṇā rasasampanṇā, seyyathāpi nāma sampannaṃ vā sappi sampannaṃ vā navaṇītaṃ evaṃvaṇṇā ahosi.**

They were beautiful, fragrant, and delicious, like ghee or butter.

**Seyyathāpi nāma khuddamadhuṃ aneḷakaṃ; evamassādā ahosi.**

And they were as sweet as pure manuka honey.

**Atha kho te, vāseṭṭha, sattā padālataṃ upakkamiṃsu paribhuñjitaṃ.**

Then those beings started to eat the bursting pods.

**Te taṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu.**

With that as their food and nourishment, they remained for a very long time.

**Yathā yathā kho te, vāseṭṭha, sattā padālataṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu tathā tathā tesaṃ sattānaṃ bhiyyoso mattāya kharattañceva kāyasmim̐ okkami, vaṇṇavevaṇṇatā ca paññāyittha.**

But so long as they ate those bursting pods, their bodies became more solid and they diverged in appearance;

**Ekidaṃ sattā vaṇṇavanto honti, ekidaṃ sattā dubbaṇṇā.**  
some beautiful, some ugly.

**Tattha ye te sattā vaṇṇavanto, te dubbaṇṇe satte atimaññanti:**  
And the beautiful beings looked down on the ugly ones:



**‘mayameteḥi vaṇṇavantatarā, amhehete dubbaṇṇatarā’ti.**

‘We’re more beautiful, they’re the ugly ones!’

**Tesaṃ vaṇṇātimānapaccayā mānātimānajātikānaṃ padālatā antaradhāyi.**

And the vanity of the beautiful ones made the bursting pods vanish.

**Padālatāya antarahitāya sannipatiṃsu. Sannipatitvā anutthuniṃsu:**

They gathered together and bemoaned,

**‘ahu vata no, ahāyi vata no padālatā’ti.**

‘Oh, what we’ve lost! Oh, what we’ve lost—those bursting pods!’

**Tadetarahipi manussā kenaci dukkhadhammena phuṭṭhā evamāhaṃsu:**

And even today when people experience suffering they say:

**‘ahu vata no, ahāyi vata no’ti.**

‘Oh, what we’ve lost! Oh, what we’ve lost!’

**Tadeva porāṇaṃ aggaññaṃ akkharaṃ anusaranti, na tvevassa atthaṃ ājānanti.**

They’re just remembering an ancient traditional saying, but they don’t understand what it means.

## **6. Akaṭṭhapākasālīpātubhāva**

### **6. Ripe Untilled Rice**

**Atha kho tesaṃ, vāseṭṭha, sattānaṃ padālatāya antarahitāya akaṭṭhapāko sālī pāturahosi akaṇo athuso suddho sugandho taṇḍulapphalo.**

When the bursting pods had vanished, ripe untilled rice appeared to those beings. It had no powder or husk, pure and fragrant, with only the rice-grain.

**Yaṃ taṃ sāyaṃ sāyamāsāya āharanti, pāto taṃ hoti pakkaṃ paṭivirūḷhaṃ.**

What they took for supper in the evening, by the morning had grown back and ripened.

**Yaṃ taṃ pāto pātarāsāya āharanti, sāyaṃ taṃ hoti pakkaṃ paṭivirūḷhaṃ;**

And what they took for breakfast in the morning had grown back and ripened by the evening,

**nāpadānaṃ paññāyati.**

so the cutting didn't show.

**Atha kho te, vāseṭṭha, sattā akaṭṭhapākaṃ sālīṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu.**

Then those beings eating the ripe untilled rice, with that as their food and nourishment, remained for a very long time.

## **7. Itthipurisaliṅgapātubhāva**

### *7. Gender Appears*

**Yathā yathā kho te, vāseṭṭha, sattā akaṭṭhapākaṃ sālīṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu tathā tathā tesāṃ sattānaṃ bhiyyoso mattāya kharattañceva kāyasmim̐ okkami, vaṇṇavevaṇṇatā ca paññāyittha, itthiyā ca itthiliṅgaṃ pāturahosi purisassa ca purisaliṅgaṃ.**

But so long as they ate that ripe untilled rice, their bodies became more solid and they diverged in appearance. And female characteristics appeared on women, while male characteristics appeared on men.

**Itthī ca purisaṃ ativelaṃ upanijjhāyati puriso ca itthim̐.**

Women spent too much time gazing at men, and men at women.

**Tesaṃ ativelaṃ aññamaññaṃ upanijjhāyataṃ sārāgo udapādi, pariḷāho kāyasmim̐ okkami.**

They became lustful, and their bodies burned with fever.

**Te pariḷāhapaccayā methunaṃ dhammaṃ paṭiseviṃsu.**

Due to this fever they had sex with each other.

**Ye kho pana te, vāseṭṭha, tena samayena sattā passanti  
methunaṃ dhammaṃ paṭisevante, aññe paṃsum khipanti, aññe  
seṭṭhiṃ khipanti, aññe gomayaṃ khipanti:**

Those who saw them having sex pelted them with dirt, ashes, or cow-dung, saying,

**‘nassa asuci, nassa asucī’ti.**

‘Get lost, filth! Get lost, filth!

**‘Kathañhi nāma satto sattassa evarūpaṃ karissatī’ti.**

How on earth can one being do that to another?’

**Tadetarhipi manussā ekaccesu janapadesu vadhuyā  
nibbuyhamānāya aññe paṃsum khipanti, aññe seṭṭhiṃ khipanti,  
aññe gomayaṃ khipanti.**

And even today people in some countries, when a bride is carried off, pelt her with dirt, ashes, or cow-dung.

**Tadeva porāṇaṃ aggaññaṃ akkharaṃ anusaranti, na tvevassa  
atthaṃ ājānanti.**

They’re just remembering an ancient traditional saying, but they don’t understand what it means.

## **8. Methunadhammasamācāra**

### **8. *Sexual Intercourse***

**Adhammasammataṃ kho pana, vāseṭṭha, tena samayena hoti,  
tadetarahi dhammasammataṃ.**

What was reckoned as immoral at that time, these days is reckoned as moral.

**Ye kho pana, vāseṭṭha, tena samayena sattā methunaṃ dhammaṃ paṭisevanti, te māsampi dvemāsampi na labhanti gāmaṃ vā nigamaṃ vā pavisitum.**

The beings who had sex together weren't allowed to enter a village or town for one or two months.

**Yato kho te, vāseṭṭha, sattā tasmim̐ asaddhamme ativelaṃ pātabyataṃ āpajjimsu.**

Ever since they excessively threw themselves into immorality,

**Atha agārāni upakkamiṃsu kātuṃ tasseva asaddhammassa paṭicchādanatthaṃ.**

they started to make buildings to hide their immoral deeds.

**Atha kho, vāseṭṭha, aññatarassa sattassa alasajātikassa etadahosi:**

Then one of those beings of idle disposition thought,

**‘ambho, kimevāhaṃ vihaññāmi sālīm āharanto sāyaṃ sāyamāsāya pāto pātarāsāya.**

‘Hey now, why should I be bothered to gather rice in the evening for supper, and in the morning for breakfast?’

**Yannūnāhaṃ sālīm āhareyyaṃ sakideva sāyapātarāsāyā’ti.**

Why don't I gather rice for supper and breakfast all at once?’

**Atha kho so, vāseṭṭha, satto sālīm āhāsi sakideva sāyapātarāsāya.**

So that's what he did.

**Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamtvā taṃ sattaṃ etadavoca:**

Then one of the other beings approached that being and said,

**‘ehi, bho satta, sālāhāraṃ gamissāmā’ti.**

‘Come, good being, we shall go to gather rice.’

**‘Alaṃ, bho satta, āhato me sālī sakideva sāyapātarāsāyā’ti.**

‘There's no need, good being! I gathered rice for supper and breakfast all at once.’

**Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sāliṃ āhāsi sakideva dvīhāya. ‘Evampi kira, bho, sādhu’ti.**

So that being, following their example, gathered rice for two days all at once, thinking: ‘This seems fine.’

**Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamitvā taṃ sattaṃ etadavoca:**

Then one of the other beings approached that being and said,

**‘ehi, bho satta, sālāhāraṃ gamissāmā’ti.**

‘Come, good being, we shall go to gather rice.’

**‘Alaṃ, bho satta, āhato me sāli sakideva dvīhāyā’ti.**

‘There’s no need, good being! I gathered rice for two days all at once.’

**Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sāliṃ āhāsi sakideva catūhāya, ‘evampi kira, bho, sādhu’ti.**

So that being, following their example, gathered rice for four days all at once, thinking: ‘This seems fine.’

**Atha kho, vāseṭṭha, aññataro satto yena so satto tenupasaṅkami; upasaṅkamitvā taṃ sattaṃ etadavoca:**

Then one of the other beings approached that being and said,

**‘ehi, bho satta, sālāhāraṃ gamissāmā’ti.**

‘Come, good being, we shall go to gather rice.’

**‘Alaṃ, bho satta, āhato me sāli sakideva catūhāyā’ti.**

‘There’s no need, good being! I gathered rice for four days all at once.’

**Atha kho so, vāseṭṭha, satto tassa sattassa diṭṭhānugatiṃ āpajjamāno sāliṃ āhāsi sakideva aṭṭhāhāya, ‘evampi kira, bho, sādhu’ti.**

So that being, following their example, gathered rice for eight days all at once, thinking: ‘This seems fine.’

**Yato kho te, vāseṭṭha, sattā sannidhikārakaṃ sālīṃ  
upakkamiṃsu paribhuñjitum.**

But when they started to store up rice to eat,

**Atha kaṇopi taṇḍulaṃ pariyonandhi, thusopi taṇḍulaṃ  
pariyonandhi;**

the rice grains became wrapped in powder and husk,

**lūnampi nappaṭivirūḷhaṃ, apadānaṃ paññāyittha, saṇḍasaṇḍā  
sālayo aṭṭhaṃsu.**

it didn't grow back after reaping, the cutting showed, and the rice  
stood in clumps.

## **9. Sālivibhāga**

### *9. Dividing the Fields*

**Atha kho te, vāseṭṭha, sattā sannipatiṃsu, sannipatitvā  
anutthuniṃsu:**

Then those beings gathered together and bemoaned,

**‘pāpakā vata, bho, dhammā sattesu pātubhūtā.**

‘Oh, how wicked things have appeared among beings!

**Mayaṇhi pubbe manomayā ahumhā pītibhakkhā sayāṃpabhā  
antalikkhacarā subhaṭṭhāyino, ciraṃ dīghamaddhānaṃ  
aṭṭhamhā.**

For we used to be mind-made, feeding on rapture, self-luminous,  
moving through the sky, steadily glorious, and we remained like that  
for a very long time.

**Tesaṃ no amhākaṃ kadāci karahaci dīghassa addhuno  
accayena rasapathavī udakasmīṃ samatani.**

After a very long period had passed, solid nectar curdled in the  
water.

**Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā.**

**Te mayam rasapathaviṃ hatthehi āluppakāraṃ upakkamimha  
paribhuñjitum, tesam no rasapathaviṃ hatthehi āluppakāraṃ  
upakkamataṃ paribhuñjitum sayampabhā antaradhāyi.**

**Sayampabhāya antarahitāya candimasūriyā pāturaheṣum,  
candimasūriyesu pātubhūtesu nakkhattāni tārakarūpāni  
pāturaheṣum, nakkhattesu tārakarūpesu pātubhūtesu rattindivā  
paññāyimsu, rattindivesu paññāyamānesu māsaḍḍhamāsā  
paññāyimsu.**

**Māsaḍḍhamāsesu paññāyamānesu utusamvaccharā  
paññāyimsu.**

**Te mayam rasapathaviṃ paribhuñjantā tambhakkhā tadāhārā  
ciraṃ dīghamaddhānaṃ aṭṭhamhā.**

**Tesam no pāpakānaṃyeva akusalānaṃ dhammānaṃ pātubhāvā  
rasapathavī antaradhāyi.**

But due to bad, unskillful things among us, the savory nectar  
vanished,

**Rasapathaviyā antarahitāya bhūmipappaṭako pāturahosi.**

**So ahosi vaṇṇasampanno gandhasampanno rasasampanno.**

**Te mayam bhūmipappaṭakaṃ upakkamimha paribhuñjitum.**

**Te mayam taṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ  
dīghamaddhānaṃ aṭṭhamhā.**

**Tesam no pāpakānaṃyeva akusalānaṃ dhammānaṃ pātubhāvā  
bhūmipappaṭako antaradhāyi.**

the ground-sprouts vanished,

**Bhūmipappaṭake antarahite padālatā pāturahosi.**

**Sā ahosi vaṇṇasampannā gandhasampannā rasasampannā.**

**Te mayam padālataṃ upakkamimha paribhuñjitum.**

**Te mayam taṃ paribhuñjantā tambhakkhā tadāhārā ciraṃ  
dīghamaddhānaṃ aṭṭhamhā.**

**Tesaṃ no pāpakānaṃyeva akusalānaṃ dhammānaṃ pātubhāvā  
padālatā antaradhāyi.**

the bursting pods vanished,

**Padālatāya antarahitāya akaṭṭhapāko sāli pāturahosi akaṇo  
athuso suddho sugandho taṇḍulapphalo.**

**Yaṃ taṃ sāyaṃ sāyamāsāya āharāma, pāto taṃ hoti pakkam  
paṭivirūḷham.**

**Yaṃ taṃ pāto pātarāsāya āharāma, sāyaṃ taṃ hoti pakkam  
paṭivirūḷham.**

**Nāpadānaṃ paññāyittha.**

**Te mayaṃ akaṭṭhapākaṃ sāliṃ paribhuñjantā tambhakkhā  
tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhamhā.**

**Tesaṃ no pāpakānaṃyeva akusalānaṃ dhammānaṃ pātubhāvā  
kaṇopi taṇḍulaṃ pariyonandhi, thusopi taṇḍulaṃ pariyonandhi,  
lūnampi nappaṭivirūḷham, apadānaṃ paññāyittha, saṇḍasaṇḍā  
sālayo ṭhitā.**

and now the rice grains have become wrapped in powder and husk,  
it doesn't grow back after reaping, the cutting shows, and the rice  
stands in clumps.

**Yannūna mayaṃ sāliṃ vibhajeyyāma, mariyādaṃ  
ṭhapeyyāmā'ti.**

We'd better divide up the rice and set boundaries.'

**Atha kho te, vāseṭṭha, sattā sāliṃ vibhajimsu, mariyādaṃ  
ṭhapesuṃ.**

So that's what they did.

**Atha kho, vāseṭṭha, aññataro satto lolajātiko sakaṃ bhāgaṃ  
parirakkhanto aññataraṃ bhāgaṃ adinnaṃ ādiyitvā paribhuñji.**

Now, one of those beings was reckless. While guarding their own  
share they took another's share without it being given, and ate it.

**Tamenam aggaheṣuṃ, gahetvā etadavocuṃ:**



They grabbed the one who had done this and said,

**‘pāpakam vata, bho satta, karosi, yatra hi nāma sakam bhāgam parirakkhanto aññataram bhāgam adinnaṃ ādiyitvā paribhuñjasi.**

‘You have done a bad thing, good being, in that while guarding your own share you took another’s share without it being given, and ate it.

**Māssu, bho satta, punapi evarūpamakāsī’ti.**

Do not do such a thing again.’

**‘Evaṃ, bho’ti kho, vāseṭṭha, so satto tesam sattānaṃ paccassosi.**

‘Yes, sirs,’ replied that being.

**Dutiyampi kho, vāseṭṭha, so satto ...pe...**

But for a second time,

**tatiyampi kho, vāseṭṭha, so satto sakam bhāgam parirakkhanto aññataram bhāgam adinnaṃ ādiyitvā paribhuñji.**

and a third time they did the same thing, and were told not to continue.

**Tamenam aggaheṣum, gahetvā etadavocuṃ:**

**‘pāpakam vata, bho satta, karosi, yatra hi nāma sakam bhāgam parirakkhanto aññataram bhāgam adinnaṃ ādiyitvā paribhuñjasi.**

**Māssu, bho satta, punapi evarūpamakāsī’ti.**

**Aññe pañinā pahariṃsu, aññe leḍḍunā pahariṃsu, aññe daṇḍena pahariṃsu.**

And then they struck that being, some with fists, others with stones, and still others with rods.

**Tadagge kho, vāseṭṭha, adinnādānaṃ paññāyati, garahā paññāyati, musāvādo paññāyati, daṇḍādānaṃ paññāyati.**

From that day on stealing was found, and blaming and lying and the taking up of rods.

## 10. Mahāsammatarājā

### 10. *The Elected King*

**Atha kho te, vāseṭṭha, sattā sannipatiṃsu, sannipatitvā anutthuniṃsu:**

Then those beings gathered together and bemoaned,

**‘pāpakā vata bho dhammā sattesu pātubhūtā, yatra hi nāma adinnādānaṃ paññāyissati, garahā paññāyissati, musāvādo paññāyissati, daṇḍādānaṃ paññāyissati.**

‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods!

**Yannūna mayaṃ ekaṃ sattaṃ sammanneyyāma, yo no sammā khīyitabbaṃ khīyeyya, sammā garahitabbaṃ garaheyya, sammā pabbājetabbaṃ pabbājeyya.**

Why don’t we elect one being who would rightly accuse those who deserve it, blame those who deserve it, and expel those who deserve it?

**Mayaṃ panassa sālīnaṃ bhāgaṃ anuppadassāmā’ti.**

We shall pay them with a share of rice.’

**Atha kho te, vāseṭṭha, sattā yo nesaṃ satto abhirūpataro ca dassanīyataro ca pāsādikataro ca mahesakkhataro ca taṃ sattaṃ upasaṅkamtivā etadavocuṃ:**

Then those beings approached the being among them who was most attractive, good-looking, lovely, and illustrious, and said,

**‘ehi, bho satta, sammā khīyitabbaṃ khīya, sammā garahitabbaṃ garaha, sammā pabbājetabbaṃ pabbājehi.**

‘Come, good being, rightly accuse those who deserve it, blame those who deserve it, and banish those who deserve it.

**Mayaṃ pana te sālīnaṃ bhāgaṃ anuppadassāmā’ti.**

We shall pay you with a share of rice.’

**‘Evaṃ, bho’ti kho, vāseṭṭha, so satto tesaṃ sattānaṃ paṭissuṇitvā sammā khīyitabbaṃ khīyi, sammā garahitabbaṃ**

**garahi, sammā pabbājetabbaṃ pabbājesi.**

‘Yes, sirs,’ replied that being. They acted accordingly,

**Te panassa sālīnaṃ bhāgaṃ anuppadaṃsu.**

and were paid with a share of rice.

**Mahājanasammatoti kho, vāseṭṭha, ‘mahāsammato, mahāsammato’ tveva paṭhamaṃ akkharaṃ upanibbattaṃ.**

‘Elected by the people’, Vāseṭṭha, is the meaning of ‘elected one’, the first term to be specifically invented for them.

**Khettānaṃ adhipatīti kho, vāseṭṭha, ‘khattiyo, khattiyo’ tveva dutiyaṃ akkharaṃ upanibbattaṃ.**

‘Lord of the fields’ is the meaning of ‘aristocrat’, the second term to be specifically invented.

**Dhammena pare rañjetīti kho, vāseṭṭha, ‘rājā, rājā’ tveva tatiyaṃ akkharaṃ upanibbattaṃ.**

‘They please others with principle’ is the meaning of ‘king’, the third term to be specifically invented.

**Iti kho, vāseṭṭha, evametassa khattiyamaṇḍalassa porāṇena aggaññaṃ akkharena abhinibbatti ahosi tesaṃyeva sattānaṃ, anaññaṃ. Sadisānaṃyeva, no asadisānaṃ. Dhammeneva, no adhammena.**

And that, Vāseṭṭha, is how the ancient traditional terms for the circle of aristocrats were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

**Dhammo hi, vāseṭṭha, seṭṭho janetasmim diṭṭhe ceva dhamme abhisamparāyaṇa.**

For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

## 11. Brāhmaṇamaṇḍala

### 11. The Circle of Brahmins

**Atha kho tesam, vāseṭṭha, sattānaṃyeva ekaccānaṃ etadahosi:**

Then some of those same beings thought,

**‘pāpakā vata, bho, dhammā sattesu pātubhūtā, yatra hi nāma adinnādānaṃ paññāyissati, garahā paññāyissati, musāvādo paññāyissati, daṇḍādānaṃ paññāyissati, pabbājanaṃ paññāyissati.**

‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods and banishment!

**Yannūna mayaṃ pāpake akusale dhamme vāheyyāmā’ti.**

Why don’t we set aside bad, unskillful things?’

**Te pāpake akusale dhamme vāhesuṃ.**

So that’s what they did.

**Pāpake akusale dhamme vāhentīti kho, vāseṭṭha, ‘brāhmaṇā, brāhmaṇā’ tveva paṭhamaṃ akkharaṃ upanibbattaṃ.**

‘They set aside bad, unskillful things’ is the meaning of ‘brahmin’, the first term to be specifically invented for them.

**Te araññāyatane paṇṇakuṭīyo karitvā paṇṇakuṭīsu jhāyanti vītaṅgārā vītadhūmā pannamusalā sāyaṃ sāyamāsāya pāto pātarāsāya gāmanigamarājadhāniyo osaranti ghāsamesamānā.**

They built leaf huts in a wilderness region where they meditated pure and bright, without lighting cooking fires or digging the soil. They came down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal.

**Te ghāsaṃ paṭilabhitvā punadeva araññāyatane paṇṇakuṭīsu jhāyanti.**

When they had obtained food they continued to meditate in the leaf huts.

**Tamenam̐ manussā disvā evamāhaṃsu:**

When people noticed this they said,

**‘ime kho, bho, sattā araṇṇāyatane paṇṇakuṭiyo karitvā  
paṇṇakuṭīsu jhāyanti, vītaṅgārā vītadhūmā pannamusalā sāyaṃ  
sāyamāsāya pāto pātarāsāya gāmanigamarājadhāniyo osaranti  
ghāsamesamānā.**

‘These beings build leaf huts in a wilderness region where they meditate pure and bright, without lighting cooking fires or digging the soil. They come down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal.

**Te ghāsaṃ paṭilabhitvā punadeva araṇṇāyatane paṇṇakuṭīsu  
jhāyanti’ti,**

When they have obtained food they continue to meditate in the leaf huts.’

**jhāyantīti kho, vāseṭṭha, ‘jhāyakā, jhāyakā’ tveva dutiyaṃ  
akkharaṃ upanibbattaṃ.**

‘They meditate’ is the meaning of ‘meditator’, the second term to be specifically invented for them.

**Tesaṃyeva kho, vāseṭṭha, sattānaṃ ekacce sattā araṇṇāyatane  
paṇṇakuṭīsu taṃ jhānaṃ anabhisambhuṇamānā  
gāmasāmantam̐ nigamasāmantam̐ osaritvā ganthe karontā  
acchanti.**

But some of those beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts.

**Tamenam̐ manussā disvā evamāhaṃsu:**

When people noticed this they said,

**‘ime kho, bho, sattā araṇṇāyatane paṇṇakuṭīsu taṃ jhānaṃ  
anabhisambhuṇamānā gāmasāmantam̐ nigamasāmantam̐  
osaritvā ganthe karontā acchanti, na dānime jhāyanti’ti.**

‘These beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. Now they don’t meditate.’

**Na dānime jhāyantīti kho, vāseṭṭha, ‘ajjhāyakā, ajjhāyakā’ tveva tatiyaṃ akkharaṃ upanibbattaṃ.**

‘Now they don’t meditate’ is the meaning of ‘reciter’, the third term to be specifically invented for them.

**Hīnasammataṃ kho pana, vāseṭṭha, tena samayena hoti, tadetarahi seṭṭhasammataṃ.**

What was reckoned as lesser at that time, these days is reckoned as better.

**Iti kho, vāseṭṭha, evametassa brāhmaṇamaṇḍalassa porāṇena aggaññaṇa akkharena abhinibbatti ahosi tesaṃyeva sattānaṃ, anaññaṇa sadisaṇaṃyeva no asadisānaṃ dhammeneva, no adhammena.**

And that, Vāseṭṭha, is how the ancient traditional terms for the circle of brahmins were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

**Dhammo hi, vāseṭṭha, seṭṭho janetasmim diṭṭhe ceva dhamme abhisamparāyaṇa.**

For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

## **12. Vessamaṇḍala**

### *12. The Circle of Merchants*

**Tesaṃyeva kho, vāseṭṭha, sattānaṃ ekacce sattā methunaṃ dhammaṃ samādāya visukammante payojesuṃ.**

Some of those same beings, taking up an active sex life, applied themselves to various jobs.

**Methunaṃ dhammaṃ samādāya visukammante payojentīti kho, vāseṭṭha, ‘vessā, vessā’ tveva akkharaṃ upanibbattaṃ.**

‘Having taken up an active sex life, they apply themselves to various jobs’ is the meaning of ‘merchant’, the term specifically invented for them.

**Iti kho, vāseṭṭha, evametassa vessamaṇḍalassa porāṇena aggaññaṃ akkharena abhinibbatti ahosi tesaññaṃ sattānaṃ anaññaṃ sadisaṃnyeva, no asadisānaṃ, dhammeneva no adhammena.**

And that, Vāseṭṭha, is how the ancient traditional term for the circle of merchants was created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

**Dhammo hi, vāseṭṭha, seṭṭho janetasmim diṭṭhe ceva dhamme abhisamparāyaṇa.**

For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

### **13. Suddamaṇḍala**

#### *13. The Circle of Workers*

**Tesaññaṃ kho, vāseṭṭha, sattānaṃ ye te sattā avasesā te luddācārā khuddācārā ahesuṃ.**

The remaining beings lived by hunting and menial tasks.

**Luddācārā khuddācārāti kho, vāseṭṭha, ‘suddā, suddā’ tveva akkharaṃ upanibbattaṃ.**

‘They live by hunting and menial tasks’ is the meaning of ‘worker’, the term specifically invented for them.

**Iti kho, vāseṭṭha, evametassa suddamaṇḍalassa porāṇena aggaññaṃ akkharena abhinibbatti ahosi tesaṃnyeva sattānaṃ**

**anaññesaṃ, sadisaṃmyeva no asadisānaṃ, dhammeneva, no adhammena.**

And that, Vāseṭṭha, is how the ancient traditional term for the circle of workers was created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

**Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ diṭṭhe ceva dhamme abhisamparāyaṇa.**

For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

**Ahu kho so, vāseṭṭha, samayo, yaṃ khattiyopi sakaṃ dhammaṃ garahamāno agārasmā anagāriyaṃ pabbajati:**

There came a time when an aristocrat, brahmin, merchant, or worker, deprecating their own vocation, went forth from the lay life to homelessness, thinking,

**‘samaṇo bhavissāmī’ti.**

**Brāhmaṇopi kho, vāseṭṭha ...pe...**

**vessopi kho, vāseṭṭha ...pe...**

**suddopi kho, vāseṭṭha, sakaṃ dhammaṃ garahamāno agārasmā anagāriyaṃ pabbajati:**

**‘samaṇo bhavissāmī’ti.**

‘I will be an ascetic.’

**Imehi kho, vāseṭṭha, catūhi maṇḍalehi samaṇamaṇḍalassa abhinibbatti ahosi, tesammyeva sattānaṃ anaññesaṃ, sadisaṃmyeva no asadisānaṃ, dhammeneva no adhammena.**

And that, Vāseṭṭha, is how these four circles were created; for those very beings, not others; for those like them, not unlike; legitimately, not illegitimately.

**Dhammo hi, vāseṭṭha, seṭṭho janetasmiṃ diṭṭhe ceva dhamme abhisamparāyaṇa.**



For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

## **14. Duccaritādikathā**

### *14. On Bad Conduct*

**Khattiyopi kho, vāseṭṭha, kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā micchādiṭṭhiko micchādiṭṭhikammasamādāno micchādiṭṭhikammasamādānahetu kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.**

An aristocrat, brahmin, merchant, worker, or ascetic may do bad things by way of body, speech, and mind. They have wrong view, and they act out of that wrong view. And because of that, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

**Brāhmaṇopi kho, vāseṭṭha ...pe...**

**vessopi kho, vāseṭṭha ...**

**suddopi kho, vāseṭṭha ...**

**samaṇopi kho, vāseṭṭha, kāyena duccaritaṃ caritvā vācāya duccaritaṃ caritvā manasā duccaritaṃ caritvā micchādiṭṭhiko micchādiṭṭhikammasamādāno micchādiṭṭhikammasamādānahetu kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.**

**Khattiyopi kho, vāseṭṭha, kāyena sucaritaṃ caritvā vācāya sucaritaṃ caritvā manasā sucaritaṃ caritvā sammādiṭṭhiko sammādiṭṭhikammasamādāno sammādiṭṭhikammasamādānahetu kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.**

**Brāhmaṇopi kho, vāseṭṭha ...pe...**

**vessopi kho, vāseṭṭha ...**

**suddopi kho, vāseṭṭha ...**

**samaṇopi kho, vāseṭṭha, kāyena sucaritaṃ caritvā vācāya  
sucaritaṃ caritvā manasā sucaritaṃ caritvā sammādiṭṭhiko  
sammādiṭṭhikammasamādāno  
sammādiṭṭhikammasamādānāhetu kāyassa bhedaṃ paraṃ  
maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.**

An aristocrat, brahmin, merchant, worker, or ascetic may do good things by way of body, speech, and mind. They have right view, and they act out of that right view. And because of that, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

**Khattiyopi kho, vāseṭṭha, kāyena dvayakārī, vācāya dvayakārī,  
manasā dvayakārī, vimissadiṭṭhiko  
vimissadiṭṭhikammasamādāno  
vimissadiṭṭhikammasamādānāhetu kāyassa bhedaṃ paraṃ  
maraṇā sukhadukkhappaṭisaṃvedī hoti.**

**Brāhmaṇopi kho, vāseṭṭha ...pe...**

**vessopi kho, vāseṭṭha ...**

**suddopi kho, vāseṭṭha ...**

**samaṇopi kho, vāseṭṭha, kāyena dvayakārī, vācāya dvayakārī,  
manasā dvayakārī, vimissadiṭṭhiko  
vimissadiṭṭhikammasamādāno  
vimissadiṭṭhikammasamādānāhetu kāyassa bhedaṃ paraṃ  
maraṇā sukhadukkhappaṭisaṃvedī hoti.**

## **15. Bodhipakkhiyabhāvanā**

### *15. The Qualities That Lead to Awakening*

**Khattiyopi kho, vāseṭṭha, kāyena saṁvuto vācāya saṁvuto  
manasā saṁvuto sattannaṁ bodhipakkhiyānaṁ dhammānaṁ  
bhāvanamanvāya diṭṭheva dhamme parinibbāyati.**

An aristocrat, brahmin, merchant, worker, or ascetic who is restrained in body, speech, and mind, and develops the seven qualities that lead to awakening, becomes extinguished in this very life.

**Brāhmaṇopi kho, vāseṭṭha ...pe...**

**vessopi kho, vāseṭṭha ...**

**suddopi kho, vāseṭṭha ...**

**samaṇopi kho, vāseṭṭha, kāyena saṁvuto vācāya saṁvuto  
manasā saṁvuto sattannaṁ bodhipakkhiyānaṁ dhammānaṁ  
bhāvanamanvāya diṭṭheva dhamme parinibbāyati.**

**Imesañhi, vāseṭṭha, catunnaṁ vaṇṇānaṁ yo hoti bhikkhu  
arahaṁ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro  
anuppattasadattho parikkhīṇabhavasamyojano  
sammadaññāvimutto, so nesaṁ aggamakkhāyati dhammeneva,  
no adhammena.**

Any mendicant from these four castes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be the best by virtue of principle, not without principle.

**Dhammo hi, vāseṭṭha, seṭṭho janetasmiṁ diṭṭhe ceva dhamme  
abhisamparāyaṇca.**

For principle, Vāseṭṭha, is the best thing about people in both this life and the next.

**Brahmunā pesā, vāseṭṭha, sanaṅkumārena gāthā bhāsītā:**

Brahmā Sanaṅkumāra also spoke this verse:

**‘Khattiyo seṭṭho janetasmiṃ,**  
‘The aristocrat is best of those people

**ye gottapaṭisārino;**  
who take clan as the standard.

**Vijjācaraṇasampanno,**  
But one accomplished in knowledge and conduct

**so seṭṭho devamānuse’ti.**  
is best of gods and humans.’

**Sā kho panesā, vāseṭṭha, brahmunā sanaṅkumārena gāthā  
sugītā, no duggītā. Subhāsītā, no dubbhāsītā. Atthasaṃhitā, no  
anattasaṃhitā. Anumatā mayā.**

That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung;  
well spoken, not poorly spoken; beneficial, not harmful, and I agree  
with it.

**Ahampi, vāseṭṭha, evaṃ vadāmi—**  
I also say:

**Khattiyo seṭṭho janetasmiṃ,**  
The aristocrat is best of those people

**ye gottapaṭisārino;**  
who take clan as the standard.

**Vijjācaraṇasampanno,**  
But one accomplished in knowledge and conduct

**so seṭṭho devamānuse”ti.**  
is best of gods and humans.”

**Idamavoca bhagavā.**  
That is what the Buddha said.

**Attamanā vāseṭṭhabhāradvājā bhagavato bhāsitam  
abhinanduntī.**

Satisfied, Vāseṭṭha and Bhāradvāja were happy with what the Buddha said.

**Aggaññasuttaṃ niṭṭhitaṃ catutthaṃ.**

## 28. Sampasādanīyasutta

### *Inspiring Confidence*

#### 1. Sāriputtasīhanāda

##### 1. Sāriputta's Lion's Roar

**Evaṃ me sutam—**

So I have heard.

**ekaṃ samayaṃ bhagavā nālandāyaṃ viharati  
pāvārikambavane.**

At one time the Buddha was staying near Nālandā in Pāvārika's mango grove.

**Atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami;  
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi.  
Ekamantaṃ nisinno kho āyasmā sāriputto bhagavantam  
etadavoca:**

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

**“evaṃpasanno ahaṃ, bhante, bhagavati, na cāhu na ca  
bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā  
bhagavatā bhiyyobhiññatāro yadidaṃ sambodhiyaṃ”ti.**

“Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

**“Uḷārā kho te ayaṃ, sāriputta, āsabhī vācā bhāsītā, ekaṃso  
gahito, sīhanādo nadito:**

“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying:

**‘evaṃpasanno ahaṃ, bhante, bhagavati;**

‘I have such confidence in the Buddha that

**na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā  
brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ  
sambodhiyaṃ’ti.**

I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

**Kim te, sāriputta, ye te ahesuṃ atītamaddhānaṃ arahanto  
sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca  
viditā:**

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that

**‘evaṃsīlā te bhagavanto ahesuṃ itipi, evaṃdhammā te  
bhagavanto ahesuṃ itipi, evaṃpaññā te bhagavanto ahesuṃ  
itipi, evaṃvihārī te bhagavanto ahesuṃ itipi, evaṃvimuttā te  
bhagavanto ahesuṃ itipī’”ti?**

those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

**“No hetuṃ, bhante”.**

“No, sir.”

**“Kim pana te, sāriputta, ye te bhavissanti anāgatamaddhānaṃ  
arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto  
paricca viditā:**

“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that

**‘evaṃsīlā te bhagavanto bhavissanti itipi, evaṃdhammā ... evaṃpañña ... evaṃvihārī ... evaṃvimuttā te bhagavanto bhavissanti itipī’”ti?**

those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

**“No hetam, bhante”.**

“No, sir.”

**“Kiṃ pana te, sārīputta, ahaṃ etarahi araham  
sammāsambuddho cetasā ceto paricca vidito:**

“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that

**‘evaṃsīlo bhagavā itipi, evaṃdhammo ... evaṃpañño ... evaṃvihārī ... evaṃvimutto bhagavā itipī’”ti?**

I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

**“No hetam, bhante”.**

“No, sir.”

**“Ettha ca hi te, sārīputta, atītānāgatapaccuppannesu  
arahantesu sammāsambuddhesu cetopariyaññaṃ natthi.**

“Well then, Sārīputta, given that you don’t comprehend the minds of Buddhas past, future, or present,

**Atha kiṃ carahi te ayam, sārīputta, ulārā āsabhī vācā bhāsītā,  
ekaṃso gahito, sīhanādo nadito:**

what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

**‘evaṃpasanno ahaṃ, bhante, bhagavati, na cāhu na ca  
bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā  
bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyan’”ti?**



**“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññāṇaṃ atthi.**

“Sir, though I don’t comprehend the minds of Buddhas past, future, and present,

**Api ca me dhammanvayo vidito.**

still I understand this by inference from the teaching.

**Seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ.**

Suppose there were a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

**Tatrassa dovāriko paṇḍito byatto medhāvī aññātānaṃ nivāretā, ñātānaṃ pavešetā.**

And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.

**So tassa nagarassa samantā anupariyāyapathaṃ anukkamaṃ na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso biḷāranikkhamanamattampi.**

As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out.

**Tassa evamassa:**

They’d think,

**‘ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā’ti.**

‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

**Evameva kho me, bhante, dhammanvayo vidito.**

In the same way, I understand this by inference from the teaching:

**Ye te, bhante, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu**

**satipaṭṭhānesu suppatitṭhitacittā, satta sambojjhaṅge  
yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ  
abhisambujjhimsu.**

‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.’

**Yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto  
sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe  
pahāya cetaso upakkilese paññāya dubbalīkaṇe catūsu  
satipaṭṭhānesu suppatitṭhitacittā, satta sambojjhaṅge  
yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ  
abhisambujjhissanti.**

**Bhagavāpi, bhante, etarahi arahantaṃ sammāsambuddho pañca  
nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaṇe  
catūsu satipaṭṭhānesu suppatitṭhitacitto satta sambojjhaṅge  
yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ  
abhisambuddho.**

**Idhāhaṃ, bhante, yena bhagavā tenupasaṅkamim  
dhammassavanāya.**

Sir, once I approached the Buddha to listen to the teaching.

**Tassa me, bhante, bhagavā dhammaṃ deseti uttaruttaraṃ  
paṇītapāṇītaṃ kaṇhasukkasappaṭibhāgaṃ.**

He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides.

**Yathā yathā me, bhante, bhagavā dhammaṃ desesi  
uttaruttaraṃ paṇītapāṇītaṃ kaṇhasukkasappaṭibhāgaṃ tathā  
tathāhaṃ tasmim dhamme abhiññā idhekaccaṃ dhammaṃ  
dhammesu niṭṭhamagamaṃ; satthari pasīdim:**

When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the

teachings. I had confidence in the Teacher:

**‘sammāsambuddho bhagavā, svākkhāto bhagavatā dhammo, suppaṭipanno sāvakaśaṅgho’ti.**

‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

## **1.1. Kusaladhammadesanā**

### ***1.1. Teaching Skillful Qualities***

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti kusalesu dhammesu.**

And moreover, sir, how the Buddha teaches skillful qualities is unsurpassable.

**Tatime kusalā dhammā seyyathidaṃ—**

This consists of such skillful qualities as

**cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcendriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.**

the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

**Idha, bhante, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati.**

By these a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

**Etadānuttariyaṃ, bhante, kusalesu dhammesu.**

This is unsurpassable when it comes to skillful qualities.

**Taṃ bhagavā asesamabhijānāti, taṃ bhagavato asesamabhijānato uttari abhiññeyyaṃ natthi, yadabhijānaṃ**

**añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro  
assa, yadidaṃ kusalesu dhammesu.**

The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to skillful qualities.

## **1.2. Āyatanapaṇṇattidesanā**

### *1.2. Describing the Sense Fields*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā  
dhammaṃ deseti āyatanapaṇṇattīsu.**

And moreover, sir, how the Buddha teaches the description of the sense fields is unsurpassable.

**Chayimāni, bhante, ajjhattikabāhirāni āyatanāni.**

There are these six interior and exterior sense fields.

**Cakkhuñceva rūpā ca, sotañceva saddā ca, ghānañceva gandhā  
ca, jivhā ceva rasā ca, kāyo ceva phoṭṭhabbā ca, mano ceva  
dhammā ca.**

The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and thoughts.

**Etadānuttariyaṃ, bhante, āyatanapaṇṇattīsu.**

This is unsurpassable when it comes to describing the sense fields.

**Taṃ bhagavā asesamabhijānāti, taṃ bhagavato  
asesamabhijānato uttari abhiññeyyaṃ natthi, yadabhijānaṃ  
añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro  
assa yadidaṃ āyatanapaṇṇattīsu.**

The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to describing the sense fields.

### 1.3. Gabbhāvakkantidesanā

#### 1.3. *The Conception of the Embryo*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti gabbhāvakkantīsu.**

And moreover, sir, how the Buddha teaches the conception of the embryo is unsurpassable.

**Catasso imā, bhante, gabbhāvakkantiyo.**

There are these four kinds of conception.

**Idha, bhante, ekacco asampajāno mātukucchiṃ okkamati; asampajāno mātukucchismiṃ ṭhāti; asampajāno mātukucchihā nikkhamati. Ayaṃ paṭhamā gabbhāvakkanti.**

Firstly, someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.

**Puna caparaṃ, bhante, idhekacco sampajāno mātukucchiṃ okkamati; asampajāno mātukucchismiṃ ṭhāti; asampajāno mātukucchihā nikkhamati. Ayaṃ dutiyā gabbhāvakkanti.**

Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.

**Puna caparaṃ, bhante, idhekacco sampajāno mātukucchiṃ okkamati; sampajāno mātukucchismiṃ ṭhāti; asampajāno mātukucchihā nikkhamati. Ayaṃ tatiyā gabbhāvakkanti.**

Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.

**Puna caparaṃ, bhante, idhekacco sampajāno mātukucchiṃ okkamati; sampajāno mātukucchismiṃ ṭhāti; sampajāno mātukucchihā nikkhamati. Ayaṃ catutthā gabbhāvakkanti.**

Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

**Etadānuttariyaṃ, bhante, gabbhāvakkantīsu.**

This is unsurpassable when it comes to the conception of the embryo.

## **1.4. Ādesanavidhādesanā**

### **1.4. Ways of Revealing**

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti ādesanavidhāsu.**

And moreover, sir, how the Buddha teaches the different ways of revealing is unsurpassable.

**Catasso imā, bhante, ādesanavidhā.**

There are these four ways of revealing.

**Idha, bhante, ekacco nimittena ādisati:**

Firstly, someone reveals by means of a sign,

**‘evampi te mano, itthampi te mano, itipi te cittaṇ’ti.**

‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

**So bahuñcepi ādisati, tatheva taṃ hoti, no aññathā.**

And even if they reveal this many times, it turns out exactly so, not otherwise.

**Ayaṃ paṭhamā ādesanavidhā.**

This is the first way of revealing.

**Puna caparaṃ, bhante, idhekacco na heva kho nimittena ādisati. Api ca kho manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati:**

Furthermore, someone reveals after hearing it from humans or non-humans or deities,

**‘evampi te mano, itthampi te mano, itipi te cittan’ti.**

‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

**So bahuñcepi ādisati, tatheva taṃ hoti, no aññathā.**

And even if they reveal this many times, it turns out exactly so, not otherwise.

**Ayaṃ dutiyā ādesanavidhā.**

This is the second way of revealing.

**Puna caparaṃ, bhante, idhekacco na heva kho nimittena ādisati, nāpi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati. Api ca kho vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati:**

Furthermore, someone reveals by hearing the sound of thought spreading as someone thinks and considers,

**‘evampi te mano, itthampi te mano, itipi te cittan’ti.**

‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

**So bahuñcepi ādisati, tatheva taṃ hoti, no aññathā.**

And even if they reveal this many times, it turns out exactly so, not otherwise.

**Ayaṃ tatiyā ādesanavidhā.**

This is the third way of revealing.

**Puna caparaṃ, bhante, idhekacco na heva kho nimittena ādisati, nāpi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, nāpi vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati. Api ca kho avitakkaṃ avicāraṃ samādhim samāpannassa cetasā ceto paricca pajānāti:**

Furthermore, someone comprehends the mind of a person who has attained the immersion that's free of placing the mind and keeping it connected. They understand,

**‘yathā imassa bhoṭo mano saṅkhārā paṇihitā. Tathā imassa cittaṣṣa anantarā imaṃ nāma vitakkaṃ vitakkessatī’ti.**

‘Judging by the way this person’s intentions are directed, immediately after this mind state, they’ll think this thought.’

**So bahuñcepi ādisati, tatheva taṃ hoti, no aññathā.**

And even if they reveal this many times, it turns out exactly so, not otherwise.

**Ayaṃ catutthā ādesanavidhā.**

This is the fourth way of revealing.

**Etadānuttariyaṃ, bhante, ādesanavidhāsu.**

This is unsurpassable when it comes to the ways of revealing.

## **1.5. Dassanasamāpattidesanā**

### **1.5. Attainments of Vision**

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti dassanasamāpattīsu.**

And moreover, sir, how the Buddha teaches the attainments of vision is unsurpassable.

**Catasso imā, bhante, dassanasamāpattiyo.**

There are these four attainments of vision.

**Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathāsamāhite citte imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:**



Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they examine their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth.

**‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ  
nhāru atthi atthimiñjaṃ vakkhaṃ hadayaṃ yakaṇaṃ kilomakaṃ  
pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ  
pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo  
siṅghānikā lasikā muttan’ti.**

‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

**Ayaṃ paṭhamā dassanasamāpatti.**

This is the first attainment of vision.

**Puna caparaṃ, bhante, idhekacco samaṇo vā brāhmaṇo vā  
ātappamanvāya ...pe... tathārūpaṃ cetosamādhim phusati,  
yathāsamāhite citte imameva kāyaṃ uddhaṃ pādatalā adho  
kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino  
paccavekkhati:**

Furthermore, some ascetic or brahmin attains that and goes beyond it.

**‘atthi imasmim kāye kesā lomā ...pe... lasikā muttan’ti.**

**Atikkamma ca purisassa chavimaṃsalohitaṃ atthim  
paccavekkhati.**

They examine a person’s bones with skin, flesh, and blood.

**Ayaṃ dutiyā dassanasamāpatti.**

This is the second attainment of vision.

**Puna caparaṃ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya ...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:**

Furthermore, some ascetic or brahmin attains that and goes beyond it.

**‘atthi imasmim kāye kesā lomā ...pe... lasikā muttan’ti.**

**Atikkamma ca purisassa chavimaṃsalohitaṃ aṭṭhiṃ paccavekkhati.**

**Purisassa ca viññāṇasotaṃ pajānāti, ubhayato abbocchinnam idha loke patiṭṭhitaṃca paraloke patiṭṭhitaṃca.**

They understand a person’s stream of consciousness, unbroken on both sides, established in both this world and the next.

**Ayaṃ tatiyā dassanasamāpatti.**

This is the third attainment of vision.

**Puna caparaṃ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya ...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:**

Furthermore, some ascetic or brahmin attains that and goes beyond it.

**‘atthi imasmim kāye kesā lomā ...pe... lasikā muttan’ti.**

**Atikkamma ca purisassa chavimaṃsalohitaṃ aṭṭhiṃ paccavekkhati.**

**Purisassa ca viññāṇasotaṃ pajānāti, ubhayato abbocchinnam idha loke appatiṭṭhitaṃca paraloke appatiṭṭhitaṃca.**

They understand a person’s stream of consciousness, unbroken on both sides, not established in either this world or the next.

**Ayaṃ catutthā dassanasamāpatti.**

This is the fourth attainment of vision.

**Etadānuttariyaṃ, bhante, dassanasamāpattīsu.**

This is unsurpassable when it comes to attainments of vision.

## **1.6. Puggalapaṇṇattidesanā**

### *1.6. Descriptions of Individuals*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti puggalapaṇṇattīsu.**

And moreover, sir, how the Buddha teaches the description of individuals is unsurpassable.

**Sattime, bhante, puggalā.**

There are these seven individuals.

**Ubhatobhāgavimutto paññāvimutto kāyasakkhi diṭṭhippatto saddhāvimutto dhammānusārī saddhānusārī.**

One freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, a follower by faith.

**Etadānuttariyaṃ, bhante, puggalapaṇṇattīsu.**

This is unsurpassable when it comes to the description of individuals.

## **1.7. Padhānadesanā**

### *1.7. Kinds of Striving*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti padhānesu.**

And moreover, sir, how the Buddha teaches the kinds of striving is unsurpassable.

**Sattime, bhante, sambojjhaṅgā satisambojjhaṅgo dhammavicayasambojjhaṅgo vīriyasambojjhaṅgo**

**pītisambojjhaṅgo passaddhisambojjhaṅgo  
samādhisambojjhaṅgo upekkhāsambojjhaṅgo.**

There are these seven awakening factors: the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

**Etadānuttariyaṃ, bhante, padhānesu.**

This is unsurpassable when it comes to the kinds of striving.

## **1.8. Paṭipadādesanā**

### *1.8. Ways of Practice*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā  
dhammaṃ deseti paṭipadāsu.**

And moreover, sir, how the Buddha teaches the ways of practice is unsurpassable.

1. **Catasso imā, bhante, paṭipadā dukkhā paṭipadā  
dandhābhiññā,**  
Painful practice with slow insight,
2. **dukkhā paṭipadā khippābhiññā,**  
painful practice with swift insight,
3. **sukhā paṭipadā dandhābhiññā,**  
pleasant practice with slow insight, and
4. **sukhā paṭipadā khippābhiññāti.**  
pleasant practice with swift insight.

**Tatra, bhante, yāyaṃ paṭipadā dukkhā dandhābhiññā, yaṃ,  
bhante, paṭipadā ubhayeneva hīnā akkhāyati dukkhattā ca  
dandhattā ca.**

Of these, the painful practice with slow insight is said to be inferior both ways: because it's painful and because it's slow.

**Tatra, bhante, yāyaṃ paṭipadā dukkhā khippābhiññā, ayaṃ pana, bhante, paṭipadā dukkhattā hīnā akkhāyati.**

The painful practice with swift insight is said to be inferior because it's painful.

**Tatra, bhante, yāyaṃ paṭipadā sukhā dandhābhiññā, ayaṃ pana, bhante, paṭipadā dandhattā hīnā akkhāyati.**

The pleasant practice with slow insight is said to be inferior because it's slow.

**Tatra, bhante, yāyaṃ paṭipadā sukhā khippābhiññā, ayaṃ pana, bhante, paṭipadā ubhayeneva paṇītā akkhāyati sukhattā ca khippattā ca.**

But the pleasant practice with swift insight is said to be superior both ways: because it's pleasant and because it's swift.

**Etadānuttariyaṃ, bhante, paṭipadāsu.**

This is unsurpassable when it comes to the ways of practice.

## **1.9. Bhassasamācārādidesanā**

### *1.9. Behavior in Speech*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti bhassasamācāre.**

And moreover, sir, how the Buddha teaches behavior in speech is unsurpassable.

**Idha, bhante, ekacco na ceva musāvādupasañhitaṃ vācaṃ bhāsati na ca vebhūtiyaṃ na ca pesuṇiyaṃ na ca sārambhajaṃ jayāpekkho;**

It's when someone doesn't use speech that's connected with lying, or divisive, or backbiting, or aggressively trying to win.

**mantā mantā ca vācaṃ bhāsati nidhānavatiṃ kālena.**

They speak only wise counsel, valuable and timely.

**Etadānuttariyaṃ, bhante, bhassasamācāre.**

This is unsurpassable when it comes to behavior in speech.

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti purisaśīlasamācāre.**

And moreover, sir, how the Buddha teaches a person's ethical behavior is unsurpassable.

**Idha, bhante, ekacco sacco cassa saddho ca, na ca kuhako, na ca lapako, na ca nemittiko, na ca nippesiko, na ca lābhena lābhaṃ nijigīsanako, indriyesu guttadvāro, bhojane mattaññū, samakārī, jāgariyānuyogamanuyutto, atandito, āraddhavīriyo, jhāyī, satimā, kalyāṇapaṭibhāno, gatimā, dhitimā, matimā, na ca kāmesu giddho, sato ca nipako ca.**

It's when someone is honest and faithful. They don't use deceit, flattery, hinting, or belittling, and they don't use material possessions to pursue other material possessions. They guard the sense doors and eat in moderation. They're fair, dedicated to wakefulness, tireless, energetic, and meditative. They have good memory, eloquence, range, retention, and thoughtfulness. They're not greedy for sensual pleasures. They are mindful and alert.

**Etadānuttariyaṃ, bhante, purisaśīlasamācāre.**

This is unsurpassable when it comes to a person's ethical behavior.

## **1.10. Anusāsanavidhādesanā**

### *1.10. Responsiveness to Instruction*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti anusāsanavidhāsu.**

And moreover, sir, how the Buddha teaches the different degrees of responsiveness to instruction is unsurpassable.

**Catasso imā, bhante, anusāsanavidhā—**

There are these four degrees of responsiveness to instruction.

**jānāti, bhante, bhagavā aparaṃ puggalaṃ paccattaṃ yonisomanasikārā**

The Buddha knows by investigating inside another individual:

**‘ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno bhavissati avinipātadhammo niyato sambodhiparāyaṇo’ti.**

‘By practicing as instructed this individual will, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’

**Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā:**

The Buddha knows by investigating inside another individual:

**‘ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī bhavissati, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti.**

‘By practicing as instructed this individual will, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner. They will come back to this world once only, then make an end of suffering.’

**Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā:**

The Buddha knows by investigating inside another individual:

**‘ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko bhavissati tattha parinibbāyī anāvattidhammo tasmā lokā’ti.**

‘By practicing as instructed this individual will, with the ending of the five lower fetters, be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.’

**Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā:**

The Buddha knows by investigating inside another individual:

**‘ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissatī’ti.**

‘By practicing as instructed this individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’

**Etadānuttariyaṃ, bhante, anusāsanavidhāsu.**

This is unsurpassable when it comes to the different degrees of responsiveness to instruction.

### **1.11. Parapuggalavimuttiñāḍesaṇā**

#### *1.11. The Knowledge and Freedom of Others*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti parapuggalavimuttiñāṇe.**

And moreover, sir, how the Buddha teaches the knowledge and freedom of other individuals is unsurpassable.

**Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā:**

The Buddha knows by investigating inside another individual:

**‘ayaṃ puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno bhavissati avinipātadhammo niyato sambodhiparāyaṇo’ti.**

‘With the ending of three fetters this individual will become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’

**Jānāti, bhante, bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā:**

The Buddha knows by investigating inside another individual:

**‘ayaṃ puggalo tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī bhavissati, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatī’ti.**

‘With the ending of three fetters, and the weakening of greed, hate, and delusion, this individual will become a once-returner. They will come back to this world once only, then make an end of suffering.’



**Jānāti, bhante, bhagavā param puggalaṃ paccattaṃ  
yonisomanasikārā:**

The Buddha knows by investigating inside another individual:

**‘ayaṃ puggalo pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ  
parikkhayā opapātiko bhavissati tattha parinibbāyī  
anāvattidhammo tasmā lokā’ti.**

‘With the ending of the five lower fetters, this individual will be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.’

**Jānāti, bhante, bhagavā param puggalaṃ paccattaṃ  
yonisomanasikārā:**

The Buddha knows by investigating inside another individual:

**‘ayaṃ puggalo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ  
paññāvimuttiṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā  
upasampajja viharissatī’ti.**

‘This individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.’

**Etadānuttariyaṃ, bhante, parapuggalavimuttiñāṇe.**

This is unsurpassable when it comes to the knowledge and freedom of other individuals.

## **1.12. Sassatavādadesanā**

### **1.12. *Eternalism***

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā  
dhammaṃ deseti sassatavādesu.**

And moreover, sir, how the Buddha teaches eternalist doctrines is unsurpassable.

**Tayome, bhante, sassatavādā.**

There are these three eternalist doctrines.

**Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya ...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarati.**

Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect many hundreds of thousands of past lives,

**Seyyathidaṃ—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekānipi jātisatāni anekānipi jātisahassāni anekānipi jātisatasahassāni, ‘amutrāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**

with features and details.

**So evamāha:**

They say,

**‘atītampāhaṃ addhānaṃ jānāmi—saṃvaṭṭi vā loko vivaṭṭi vāti.**  
‘I know that in the past the cosmos expanded or contracted.

**Anāgataṃpāhaṃ addhānaṃ jānāmi—saṃvaṭṭissati vā loko vivaṭṭissati vāti.**

I don’t know whether in the future the cosmos will expand or contract.

**Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito. Te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisaman’ti.**

The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity,

while these sentient beings wander and transmigrate and pass away and rearise.’

**Ayaṃ paṭhamo sassatavādo.**

This is the first eternalist doctrine.

**Puna caparaṃ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya ...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihiṭaṃ pubbenivāsaṃ anussarati.**

Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as ten eons of the expansion and contraction of the cosmos,

**Seyyathidaṃ—ekampi saṃvaṭṭavivaṭṭaṃ dvepi saṃvaṭṭavivaṭṭāni tīṇipi saṃvaṭṭavivaṭṭāni cattāripi saṃvaṭṭavivaṭṭāni pañcapi saṃvaṭṭavivaṭṭāni dasapi saṃvaṭṭavivaṭṭāni, ‘amutrāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.**

with features and details.

**So evamāha:**

They say,

**‘atītampāhaṃ addhānaṃ jānāmi saṃvaṭṭi vā loko vivaṭṭi vāti.**

‘I know that in the past the cosmos expanded or contracted.

**Anāgataṃpāhaṃ addhānaṃ jānāmi saṃvaṭṭissati vā loko vivaṭṭissati vāti.**

I don’t know whether in the future the cosmos will expand or contract.

**Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyiṭṭhito.**

The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

**Te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisaman'ti.**

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.'

**Ayaṃ dutiyo sassatavādo.**

This is the second eternalist doctrine.

**Puna caparaṃ, bhante, idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya ...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarati.**

Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as forty eons of the expansion and contraction of the cosmos,

**Seyyathidaṃ—dasapi saṃvaṭṭavivaṭṭāni vīsampi saṃvaṭṭavivaṭṭāni tiṃsampi saṃvaṭṭavivaṭṭāni cattālīsampi saṃvaṭṭavivaṭṭāni, 'amutrāsīm evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto amutra udapādim; tatrāpāsīm evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti. Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**

with features and details.

**So evamāha:**

They say,

**'atītampāhaṃ addhānaṃ jānāmi saṃvaṭṭipi loko vivaṭṭipīti;**

'I know that in the past the cosmos expanded or contracted.

**anāgataṃpāhaṃ addhānaṃ jānāmi saṃvaṭṭissatipi loko vivaṭṭissatipīti.**

I don't know whether in the future the cosmos will expand or contract.

**Sassato attā ca loko ca vañjho kūṭaṭṭho esikaṭṭhāyitṭhito.**

The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar.

**Te ca sattā sandhāvanti saṃsaranti cavanti upapajjanti, atthi tveva sassatisaman'ti.**

They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.'

**Ayaṃ tatiyo sassatavādo,**

This is the third eternalist doctrine.

**etadānuttariyaṃ, bhante, sassatavādesu.**

This is unsurpassable when it comes to eternalist doctrines.

### **1.13. Pubbenivāsānussatiñāṇadesanā**

#### **1.13. Recollecting Past Lives**

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti pubbenivāsānussatiñāṇe.**

And moreover, sir, how the Buddha teaches the knowledge of recollecting past lives is unsurpassable.

**Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya ...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte anekavihitaṃ pubbenivāsaṃ anussarati.**

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives.

**Seyyathidaṃ—ekampi jātim dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi**

**jātisahassampi jātisatasahassampi anekepi saṁvaṭṭakappe  
anekepi vivaṭṭakappe anekepi saṁvaṭṭavivaṭṭakappe,**

That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember:

**‘amutrāsiṃ evaṁnāmo evaṅgotto evaṁvaṇṇo evamāhāro  
evaṁsukhadukkhappaṭisaṁvedī evamāyupariyanto, so tato  
cuto amutra udapādiṃ; tatrāpāsiṃ evaṁnāmo evaṅgotto  
evaṁvaṇṇo evamāhāro evaṁsukhadukkhappaṭisaṁvedī  
evamāyupariyanto, so tato cuto idhūpapanno’ti. Iti sākāraṃ  
sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**

‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

**Santi, bhante, devā, yesaṃ na sakkā gaṇanāya vā saṅkhānena  
vā āyu saṅkhātum.**

Sir, there are gods whose life span cannot be reckoned or calculated.

**Api ca yasmīṃ yasmīṃ attabhāve abhinivuṭṭhapubbo hoti yadi  
vā rūpīsu yadi vā arūpīsu yadi vā saññīsu yadi vā asaññīsu yadi  
vā nevasaññīnāsaññīsu.**

Still, no matter what incarnation they have previously been reborn in—whether physical or formless or percipient or non-percipient or neither percipient nor non-percipient—

**Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati.**  
they recollect their many kinds of past lives, with features and details.

**Etadānuttariyaṃ, bhante, pubbenivāsānussatiñāṇe.**

This is unsurpassable when it comes to the knowledge of recollecting past lives.

## **1.14. Cutūpapātañāṇadesanā**

### *1.14. Death and Rebirth*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti sattānaṃ cutūpapātañāṇe.**

And moreover, sir, how the Buddha teaches the knowledge of the death and rebirth of sentient beings is unsurpassable.

**Idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya ...pe... tathārūpaṃ cetosamādhim phusati, yathāsamāhite citte dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne**

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn

**hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti: 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā. Te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā'ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.**

—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

**Etadānuttariyaṃ, bhante, sattānaṃ cutūpapātañāṇe.**

This is unsurpassable when it comes to the knowledge of death and rebirth.

## **1.15. Iddhividhadesanā**

### *1.15. Psychic Powers*

**Aparaṃ pana, bhante, etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti iddhividhāsu.**

And moreover, sir, how the Buddha teaches psychic power is unsurpassable.

**Dvemā, bhante, iddhividhāyo—**

There are these two kinds of psychic power.

**atthi, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati.**

There are psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

**Atthi, bhante, iddhi anāsavā anupadhikā ‘ariyā’ti vuccati.**



And there are psychic powers that are free of defilements and attachments, and are said to be noble.

**Katamā ca, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati?**

What are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble?

**idha, bhante, ekacco samaṇo vā brāhmaṇo vā ātappamanvāya ...pe... tathārūpaṃ cetosamādhīṃ phusati, yathāsamāhite citte anekavihiṭṭaṃ iddhividhaṃ paccaṇubhoti—**

It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right focus—experiences an immersion of the heart of such a kind that they wield the many kinds of psychic power:

**ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuṭṭaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchatī seyyathāpi ākāse; pathaviyāpi ummujjanimujjaṃ karoti seyyathāpi uḍaḍe; uḍakepi abhiijamāne gacchatī seyyathāpi pathaviyaṃ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇiṇā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti.**

multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

**Ayaṃ, bhante, iddhi sāsavā saupadhikā, ‘no ariyā’ti vuccati.**

These are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

**Katamā pana, bhante, iddhi anāsavā anupadhikā, ‘ariyā’ti vuccati?**

But what are the psychic powers that are free of defilements and attachments, and are said to be noble?

**Idha, bhante, bhikkhu sace ākaṅkhati: ‘paṭikūle appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.**

It’s when, if a mendicant wishes: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do.

**Sace ākaṅkhati: ‘appaṭikūle paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.**

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do.

**Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca appaṭikūlasaññī vihareyyan’ti, appaṭikūlasaññī tattha viharati.**

If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do.

**Sace ākaṅkhati: ‘paṭikūle ca appaṭikūle ca paṭikūlasaññī vihareyyan’ti, paṭikūlasaññī tattha viharati.**

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do.

**Sace ākaṅkhati: ‘paṭikūlañca appaṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajāno’ti, upekkhako tattha viharati sato sampajāno.**

If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do.

**Ayaṃ, bhante, iddhi anāsavā anupadhikā ‘ariyā’ti vuccati.**

These are the psychic powers that are free of defilements and attachments, and are said to be noble.

**Etadānuttariyaṃ, bhante, iddhividhāsu.**

This is unsurpassable when it comes to psychic powers.

**Taṃ bhagavā asesamabhijānāti, taṃ bhagavato asesamabhijānato uttari abhiññeyyaṃ natthi, yadabhijānaṃ añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa yadidaṃ iddhividhāsu.**

The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to psychic powers.

## **1.16. Aññathāsatthuguṇadassana**

### *1.16. The Four Absorptions*

**Yaṃ taṃ, bhante, saddhena kulaputtana pattaḃbaṃ  
āradhaviṛiyena thāmavatā purisathāmena purisaviṛiyena  
purisaparakkamena purisadhoraḃhena, anuppaṭṭaṃ taṃ  
bhagaḃatā.**

The Buddha has achieved what should be achieved by a faithful gentleman by being energetic and strong, by manly strength, energy, vigor, and exertion.

**Na ca, bhante, bhagaḃā kāmesu  
kāmasukhallikānuyogamanuyutto hīnaṃ gammaṃ  
poṭṭhujjanikaṃ anariyaṃ anattaḃaṃhitaṃ, na ca  
attaḃilamaṭhānuyogamanuyutto dukkhaṃ anariyaṃ  
anattaḃaṃhitaṃ.**

The Buddha doesn't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And he doesn't indulge in self-mortification, which is painful, ignoble, and pointless.

**Catunnaṃca bhagaḃā jhāṇānaṃ ābhicetasikaṇaṃ  
diṭṭhaḃhammasukhavihārāṇaṃ nikāmaḃābhī akicchaḃābhī  
akaḃiraḃābhī.**

He gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty.

## **1.17. Anuyogaḃānappaḃāra**

### *1.17. On Being Questioned*

**Saḃe maṃ, bhante, eḃaṃ puḃcheyya:**

Sir, if they were to ask me,

**‘kiṃ nu kho, āvuso sāriputta, ahesuṃ atītamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā bhiyyobhiññatarā sambodhiyaṃ’ti, evaṃ puṭṭho ahaṃ, bhante, ‘no’ti vadeyyaṃ.**

‘Reverend Sāriputta, is there any other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening?’ I would tell them ‘No.’

**‘Kiṃ panāvuso sāriputta, bhavissanti anāgatamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā bhiyyobhiññatarā sambodhiyaṃ’ti, evaṃ puṭṭho ahaṃ, bhante, ‘no’ti vadeyyaṃ.**

**‘Kiṃ panāvuso sāriputta, atthetarahi añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro sambodhiyaṃ’ti, evaṃ puṭṭho ahaṃ, bhante, ‘no’ti vadeyyaṃ.**

**Sace pana maṃ, bhante, evaṃ puccheyya:**

But if they were to ask me,

**‘kiṃ nu kho, āvuso sāriputta, ahesuṃ atītamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyaṃ’ti, evaṃ puṭṭho ahaṃ, bhante, ‘evan’ti vadeyyaṃ.**

‘Reverend Sāriputta, is there any other ascetic or brahmin—whether past or future—whose direct knowledge is equal to the Buddha when it comes to awakening?’ I would tell them ‘Yes.’

**‘Kiṃ panāvuso sāriputta, bhavissanti anāgatamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyaṃ’ti, evaṃ puṭṭho ahaṃ, bhante, ‘evan’ti vadeyyaṃ.**

**‘Kiṃ panāvuso sāriputta, atthetarahi aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyaṃ’ti, evaṃ puṭṭho ahaṃ, bhante, ‘no’ti vadeyyaṃ.**

But if they were to ask: ‘Reverend Sāriputta, is there any other ascetic or brahmin at present whose direct knowledge is equal to the Buddha when it comes to awakening?’ I would tell them ‘No.’

**Sace pana maṃ, bhante, evaṃ puccheyya:**

But if they were to ask me,

**‘kiṃ panāyasmā sāriputto ekaccaṃ abbhanujānāti, ekaccaṃ na abbhanujānātī’ti, evaṃ puṭṭho ahaṃ, bhante, evaṃ byākareyyaṃ:**

‘But why does Venerable Sāriputta grant this in respect of some but not others?’ I would answer them like this,

**‘sammukhā metaṃ, āvuso, bhagavato sutaṃ, sammukhā paṭiggahitaṃ:**

‘Reverends, I have heard and learned this in the presence of the Buddha:

**“aheṣuṃ atītamaddhānaṃ arahanto sammāsambuddhā mayā samasamā sambodhiyaṃ”ti.**

“The perfected ones, fully awakened Buddhas of the past and the future are equal to myself when it comes to awakening.”

**Sammukhā metaṃ, āvuso, bhagavato sutaṃ, sammukhā paṭiggahitaṃ:**

**“bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā mayā samasamā sambodhiyaṃ”ti.**

**Sammukhā metaṃ, āvuso, bhagavato sutaṃ sammukhā paṭiggahitaṃ:**

And I have also heard and learned this in the presence of the Buddha:

**“aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajjeyyūṃ, netāṃ ṭhānaṃ vijjatī”ti.**

“It’s impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time.”

**Kaccāhaṃ, bhante, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca**

**koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī”ti?**

Answering this way, I trust that I repeated what the Buddha has said, and didn’t misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

**“Taggha tvaṃ, sārīputta, evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva me hosi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatī”ti.**

“Indeed, Sārīputta, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.”

## **2. Acchariyaabbhuta**

### *2. Incredible and Amazing*

**Evaṃ vutte, āyasmā udāyī bhagavantaṃ etadavoca:**

When he had spoken, Venerable Udāyī said to the Buddha,

**“acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa appicchatā santuṭṭhitā sallekhatā.**

“It’s incredible, sir, it’s amazing! The Realized One has so few wishes, such contentment, such self-effacement!

**Yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo, atha ca pana nevattānaṃ pātukarissati.**

For even though the Realized One has such power and might, he will not make a display of himself.

**Ekamekañcepi ito, bhante, dhammaṃ aññatitthiyā paribbājakā attani samanupasseyyuṃ, te tāvatakeneva paṭākaṃ parihareyyuṃ.**

If the wanderers following other paths were to see even a single one of these qualities in themselves they'd carry around a banner to that effect.

**Acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa appicchatā santuṭṭhitā sallekhatā.**

It's incredible, sir, it's amazing! The Realized One has so few wishes, such contentment, such self-effacement!

**Yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo. Atha ca pana nevattānaṃ pātukarissatī”ti.**

For even though the Realized One has such power and might, he will not make a display of himself.”

**“Passa kho tvaṃ, udāyi, ‘tathāgatassa appicchatā santuṭṭhitā sallekhatā.**

“See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement.

**Yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo, atha ca pana nevattānaṃ pātukarissati’.**

For even though the Realized One has such power and might, he will not make a display of himself.

**Ekamekañcepi ito, udāyi, dhammaṃ aññatitthiyā paribbājakā attani samanupasseyyuṃ, te tāvatakeneva paṭākaṃ parihareyyuṃ.**

If the wanderers following other paths were to see even a single one of these qualities in themselves they'd carry around a banner to that effect.

**Passa kho tvaṃ, udāyi, ‘tathāgatassa appicchatā santuṭṭhitā sallekhatā.**

See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement.

**Yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo, atha ca pana nevattānaṃ pātukarissatī””ti.**

For even though the Realized One has such power and might, he will not make a display of himself.”

**Atha kho bhagavā āyasmantaṃ sāriputtaṃ āmantesi:**

Then the Buddha said to Venerable Sāriputta,

**“Tasmātiha tvaṃ, sāriputta, imaṃ dhammapariyāyaṃ  
abhikkhaṇaṃ bhāseyyāsi bhikkhūnaṃ bhikkhunīnaṃ  
upāsakānaṃ upāsikānaṃ.**

“So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen.

**Yesampi hi, sāriputta, moghapurisānaṃ bhavissati tathāgate  
kaṅkhā vā vimati vā, tesamimaṃ dhammapariyāyaṃ sutvā  
tathāgate kaṅkhā vā vimati vā, sā pahīyissatī”ti.**

Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they’ll give up that doubt or uncertainty.”

**Iti hidaṃ āyasmā sāriputto bhagavato sammukhā sampasādaṃ  
pavedesi.**

That’s how Venerable Sāriputta declared his confidence in the Buddha’s presence.

**Tasmā imassa veyyākaraṇassa sampasādanīyantveva  
adhivacananti.**

And that’s why the name of this discussion is “Inspiring Confidence”.

**Sampasādanīyasuttaṃ niṭṭhitaṃ pañcamaṃ.**



## 29. Pāsādikasutta *An Impressive Discourse*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā sakkesu viharati vedhañña nāma sakyā, tesāṃ ambavane pāsāde.**

At one time the Buddha was staying in the land of the Sakyans in a stilt longhouse in a mango grove belonging to the Sakyan family named Vedhañña.

**Tena kho pana samayena nigaṇṭho nātaputto pāvāyaṃ adhunākālaṅkato hoti.**

Now at that time the Nigaṇṭha Nātaputta had recently passed away at Pāvā.

**Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā bhaṇḍanajātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudentā viharanti:**

With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and fighting, continually wounding each other with barbed words:

**“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ ājānissasi? Micchāpaṭipanno tvamasī, ahamasmi sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhiciṇṇaṃ te viparāvattaṃ, āropito te vādo, niggahito tvamasī, cara vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti.**

“You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

**Vadhoyeva kho maññe nigaṇṭhesu nāṭaputtiyesu vattati.**

You’d think there was nothing but slaughter going on among the Jain ascetics.

**Yepi nigaṇṭhassa nāṭaputtassa sāvakaṃ gihī odātavasanā, tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā, yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.**

And the Nigaṇṭha Nāṭaputta’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

**Atha kho cundo samaṇuddeso pāvāyaṃ vassaṃvuṭṭho yena sāmagāmo, yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdi.**

**Ekamantaṃ nisinno kho cundo samaṇuddeso āyasmantaṃ ānandaṃ etadavoca:**

And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

**“nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato.**

**Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā ...pe... bhinnathūpe appaṭisaraṇe”ti.**

**Evaṃ vutte, āyasmā ānando cundaṃ samaṇuddesaṃ etadavoca:**

Ānanda said to him,

**“atthi kho idaṃ, āvuso cunda, kathāpābhaṭaṃ bhagavantaṃ dassaṇāya.**

“Reverend Cunda, we should see the Buddha about this matter.

**Āyāmāvuso cunda, yena bhagavā tenupasaṅkamissāma; upasaṅkamtivā etamatthaṃ bhagavato ārocessāmā”ti.**

Come, let’s go to the Buddha and tell him about this.”

**“Evaṃ, bhante”ti kho cundo samaṇuddeso āyasmato ānandassa paccassosi.**

“Yes, sir,” replied Cunda.

**Atha kho āyasmā ca ānando cundo ca samaṇuddeso yena bhagavā tenupasaṅkamimṣu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṣu. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:**

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and told him what had happened.

**“ayaṃ, bhante, cundo samaṇuddeso evamāha, ‘nigaṇṭho, bhante, nāṭaputto pāvāyaṃ adhunākālaṅkato,**

**tassa kālaṅkiriyyāya bhinnā nigaṇṭhā ...pe... bhinnathūpe appaṭisaraṇe”ti.**

## **1. Asammāsambuddhappaveditadhammavinaya**

### ***1. The Teaching of the Unawakened***

**“Evaṃ hetuṃ, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.**

“That’s what happens, Cunda, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

**Idha, cunda, satthā ca hoti asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasamvattaniko asammāsambuddhappavedito,**

Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

**sāvako ca tasmim dhamme na dhammānudhammappaṭipanno viharati na sāmīcippaṭipanno na anudhammacārī, vokkamma ca tamhā dhammā vattati.**

A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching.

**So evamassa vacanīyo:**

You should say this to them,

**‘tassa te, āvuso, lābhā, tassa te suladdham,**

‘You’re fortunate, reverend, you’re so very fortunate!

**satthā ca te asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasamvattaniko asammāsambuddhappavedito.**

For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

**Tvañca tasmim dhamme na dhammānudhammappaṭipanno viharasi, na sāmīcippaṭipanno, na anudhammacārī, vokkamma ca tamhā dhammā vattasī’ti.**

But you don’t practice in line with that teaching, you don’t practice following that procedure, you don’t live in line with the teaching. You

proceed having turned away from that teaching.'

**Iti kho, cunda, satthāpi tattha gārayho, dhammopi tattha gārayho, sāvako ca tattha evaṃ pāsaṃso.**

In such a case the teacher and the teaching are to blame, but the disciple deserves praise.

**Yo kho, cunda, evarūpaṃ sāvakaṃ evaṃ vadeyya:**

Suppose someone was to say to such a disciple,

**‘etāyasmā tathā paṭipajjatu, yathā te satthārā dhammo desito paññatto’ti.**

‘Come on, venerable, practice as taught and pointed out by your teacher.’

**Yo ca samādapeti, yañca samādapeti, yo ca samādapito tathattāya paṭipajjati. Sabbe te bahuṃ apuññaṃ pasavanti.**

The one who encourages, the one who they encourage, and the one who practices accordingly all make much bad karma.

**Taṃ kissa hetu?**

Why is that?

**Evaṃ hetuṃ, cunda, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.**

It’s because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

**Idha pana, cunda, satthā ca hoti asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasamvattaniko asammāsambuddhappavedito,**

Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

**sāvako ca tasmim̐ dhamme dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, samādāya taṃ dhammaṃ vattati.**

A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching.

**So evamassa vacanīyo:**

You should say this to them,

**‘tassa te, āvuso, alābhā, tassa te dulladdhaṃ, satthā ca te asammāsambuddho, dhammo ca durakkhāto duppavedito aniyyāniko anupasamasamvattaniko asammāsambuddhappavedito.**

‘It’s your loss, reverend, it’s your misfortune! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

**Tvañca tasmim̐ dhamme dhammānudhammappaṭipanno viharasi sāmīcippaṭipanno anudhammacārī, samādāya taṃ dhammaṃ vattasī’ti.**

And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.’

**Iti kho, cunda, satthāpi tattha gārayho, dhammopi tattha gārayho, sāvakopi tattha evaṃ gārayho.**

In such a case the teacher, the teaching, and the disciple are all to blame.

**Yo kho, cunda, evarūpaṃ sāvakaṃ evaṃ vadeyya:**

Suppose someone was to say to such a disciple,

**‘addhāyasmā ñāyappaṭipanno ñāyamārādhessatī’ti.**

‘Clearly the venerable is practicing methodically and will succeed in completing that method.’

**Yo ca pasaṃsati, yañca pasaṃsati, yo ca pasaṃsito bhiyyoso mattāya vīriyaṃ ārabhati. Sabbe te bahuṃ apuññaṃ pasavanti.**

The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all make much bad karma.

**Taṃ kissa hetu?**

Why is that?

**Evañhetam, cunda, hoti durakkhāte dhammavinaye duppavedite  
aniyyānike anupasamasamvattanike  
asammāsambuddhappavedite.**

It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

## **2. Sammāsambuddhappaveditadhammavinaya**

### ***2. The Teaching of the Awakened***

**Idha pana, cunda, satthā ca hoti sammāsambuddho, dhammo  
ca svākkhāto suppavedito niyyāniko upasamasamvattaniko  
sammāsambuddhappavedito,**

Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

**sāvako ca tasmim dhamme na dhammānudhammappaṭipanno  
viharati, na sāmīcippaṭipanno, na anudhammacārī, vokkamma  
ca tamhā dhammā vattati.**

A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching.

**So evamassa vacanīyo:**

You should say this to them,

**‘tassa te, āvuso, alābhā, tassa te dulladdham, satthā ca te  
sammāsambuddho, dhammo ca svākkhāto suppavedito**

**niyyāniko upasamasāṃvattaniko sammāsambuddhappavedito.**

‘It’s your loss, reverend, it’s your misfortune! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

**Tvañca tasmim̐ dhamme na dhammānudhammapaṭipanno viharasi, na sāmīcippaṭipanno, na anudhammacārī, vokkamma ca tamhā dhammā vattasī’ti.**

But you don’t practice in line with that teaching, you don’t practice following that procedure, you don’t live in line with the teaching. You proceed having turned away from that teaching.’

**Iti kho, cunda, satthāpi tattha pāsāṃso, dhammopi tattha pāsāṃso, sāvako ca tattha evaṃ gārayho.**

In such a case the teacher and the teaching deserve praise, but the disciple is to blame.

**Yo kho, cunda, evarūpaṃ sāvakaṃ evaṃ vadeyya:**

Suppose someone was to say to such a disciple,

**‘etāyasmā tathā paṭipajjatu yathā te satthārā dhammo desito paññatto’ti.**

‘Come on, venerable, practice as taught and pointed out by your teacher.’

**Yo ca samādapeti, yañca samādapeti, yo ca samādapito tathattāya paṭipajjati. Sabbe te bahuṃ puññaṃ pasavanti.**

The one who encourages, the one who they encourage, and the one who practices accordingly all make much merit.

**Taṃ kissa hetu?**

Why is that?

**Evañhetuṃ, cunda, hoti svākkhāte dhammavinaye suppavedite niyyānike upasamasāṃvattanike sammāsambuddhappavedite.**

It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.



**Idha pana, cunda, satthā ca hoti sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito,**

Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

**sāvako ca tasmim dhamme dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, samādāya taṃ dhammaṃ vattati.**

A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching.

**So evamassa vacanīyo:**

You should say this to them,

**‘tassa te, āvuso, lābhā, tassa te suladdham,**

‘You’re fortunate, reverend, you’re so very fortunate!

**satthā ca te sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito.**

For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

**Tvañca tasmim dhamme dhammānudhammappaṭipanno viharasi sāmīcippaṭipanno anudhammacārī, samādāya taṃ dhammaṃ vattasī’ti.**

And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.’

**Iti kho, cunda, satthāpi tattha pāsaṃso, dhammopi tattha pāsaṃso, sāvakopi tattha evaṃ pāsaṃso.**

In such a case the teacher, the teaching, and the disciple all deserve praise.

**Yo kho, cunda, evarūpaṃ sāvakaṃ evaṃ vadeyya:**

Suppose someone was to say to such a disciple,

**‘addhāyasmā ñāyappaṭipanno ñāyamārādhessatī’ti.**

‘Clearly the venerable is practicing methodically and will succeed in completing that method.’

**Yo ca pasaṃsati, yañca pasaṃsati, yo ca pasaṃsito bhiyyoso mattāya vīriyaṃ ārabhati. Sabbe te bahuṃ puññaṃ pasavanti.**

The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all make much merit.

**Taṃ kissa hetu?**

Why is that?

**Evañhetam, cunda, hoti svākkhāte dhammavinaye suppavedite niyyānike upasamasamvattanike sammāsambuddhappavedite.**

It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

### **3. Sāvakānutappasatthu**

#### *3. When Disciples Have Regrets*

**Idha pana, cunda, satthā ca loke udapādi araham sammāsambuddho, dhammo ca svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito,**

Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened.

**aviññāpitatthā cassa honti sāvakā saddhamme, na ca tesam kevalam paripūram brahmacariyam āvikataṃ hoti uttānīkataṃ sabbasaṅgāhapadakaṃ sappāṭihīrakaṃ yāva devamanussehi suppakāsitaṃ.**

But the disciples haven’t inquired about the meaning of that good teaching. And the spiritual practice that’s entirely full and pure has

not been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans.

**Atha nesaṃ satthuno antaradhānaṃ hoti.**

And then their teacher passes away.

**Evarūpo kho, cunda, satthā sāvakānaṃ kālaṅkato anutappo hoti.**

When such a teacher has passed away the disciples are tormented by regrets.

**Taṃ kissa hetu?**

Why is that?

**‘Satthā ca no loke udapādi arahaṃ sammāsambuddho,  
dhammo ca svākkhāto suppavedito niyyāniko  
upasamasamvattaniko sammāsambuddhappavedito,  
aviññāpitatthā camha saddhamme, na ca no kevalaṃ paripūraṃ  
brahmacariyaṃ āvikataṃ hoti uttānīkataṃ  
sabbasaṅgāhapadakataṃ sappāṭihīrakataṃ yāva  
devamanussehi suppakāsitāṃ.**

They think: ‘Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, but we didn’t inquire about the meaning, and the spiritual practice was not fully disclosed to us.

**Atha no satthuno antaradhānaṃ hotī’ti.**

And then our teacher passed away.’

**Evarūpo kho, cunda, satthā sāvakānaṃ kālaṅkato anutappo hoti.**

When such a teacher has passed away the disciples are tormented by regrets.

#### **4. Sāvakānanutappasatthu**

#### *4. When Disciples Have No Regrets*

**Idha pana, cunda, satthā ca loke udapādi araham  
sammāsambuddho. Dhammo ca svākkhāto suppavedito  
niyyāniko upasamasāmvattaniko sammāsambuddhappavedito.**

Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened.

**Viññāpitatthā cassa honti sāvakā saddhamme, kevalañca tesam  
paripūram brahmacariyam āvikataṃ hoti uttānīkataṃ  
sabbasaṅgāhapadakataṃ sappāṭihīrakataṃ yāva  
devamanussehi suppakāsitaṃ.**

The disciples have inquired about the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans.

**Atha nesaṃ satthuno antaradhānaṃ hoti.**

And then their teacher passes away.

**Evarūpo kho, cunda, satthā sāvakānaṃ kālaṅkato ananutappo  
hoti.**

When such a teacher has passed away the disciples are free of regrets.

**Taṃ kissa hetu?**

Why is that?

**‘Satthā ca no loke udapādi araham sammāsambuddho.**

They think: ‘Our teacher was perfected, a fully awakened Buddha.

**Dhammo ca svākkhāto suppavedito niyyāniko  
upasamasāmvattaniko sammāsambuddhappavedito.**

His teaching was well explained,

**Viññāpitatthā camha saddhamme, kevalañca no paripūram  
brahmacariyam āvikataṃ hoti uttānīkataṃ  
sabbasaṅgāhapadakataṃ sappāṭihīrakataṃ yāva  
devamanussehi suppakāsitaṃ.**

we inquired about the meaning, and the spiritual practice was fully disclosed to us.

**Atha no satthuno antaradhānaṃ hotī'ti.**

And then our teacher passed away.'

**Evarūpo kho, cunda, satthā sāvakānaṃ kālaṅkato ananutappo hoti.**

When such a teacher has passed away the disciples are free of regrets.

## **5. Brahmacariyaaparipūrādikathā**

*5. On the Incomplete Spiritual Path, Etc.*

**Etehi cepi, cunda, aṅgehi samannāgataṃ brahmacariyaṃ hoti, no ca kho satthā hoti thero rattaññū cirapabbajito addhagato vayoanuppatto.**

Now suppose, Cunda, that a spiritual path possesses those factors. But the teacher is not senior, long standing, long gone forth, advanced in years, and reached the final stage of life.

**Evaṃ taṃ brahmacariyaṃ aparipūraṃ hoti tenaṅgena.**

Then that spiritual path is incomplete in that respect.

**Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṃ brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto.**

But when a spiritual path possesses those factors and the teacher is senior,

**Evaṃ taṃ brahmacariyaṃ paripūraṃ hoti tenaṅgena.**

then that spiritual path is complete in that respect.

**Etehi cepi, cunda, aṅgehi samannāgataṃ brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato**

**vayoanuppatto, no ca khvassa therā bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.**

Now suppose that a spiritual path possesses those factors and the teacher is senior. But there are no senior monk disciples who are competent, educated, assured, have attained sanctuary,

**Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desetuṃ.**

who can rightly explain the true teaching, and who can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.

**Evaṃ taṃ brahmacariyaṃ aparipūraṃ hoti tenaṅgena.**

Then that spiritual path is incomplete in that respect.

**Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṃ brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.**

But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks,

**Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desetuṃ.**

**Evaṃ taṃ brahmacariyaṃ paripūraṃ hoti tenaṅgena.**

then that spiritual path is complete in that respect.

**Etehi cepi, cunda, aṅgehi samannāgataṃ brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito addhagato vayoanuppatto, therā cassa bhikkhū sāvakā honti viyattā vinītā visāradā pattayogakkhemā.**

Now suppose that a spiritual path possesses those factors and the teacher is senior and there are competent senior monks.

**Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ  
parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā  
sappāṭihāriyaṃ dhammaṃ desetuṃ.**

**No ca khvassa majjhimā bhikkhū sāvakā honti ...pe...**

But there are no competent middle monks,

**majjhimā cassa bhikkhū sāvakā honti, no ca khvassa navā  
bhikkhū sāvakā honti ...pe...**

junior monks,

**navā cassa bhikkhū sāvakā honti, no ca khvassa therā  
bhikkhuniyo sāvikā honti ...pe...**

senior nuns,

**therā cassa bhikkhuniyo sāvikā honti, no ca khvassa majjhimā  
bhikkhuniyo sāvikā honti ...pe...**

middle nuns,

**majjhimā cassa bhikkhuniyo sāvikā honti, no ca khvassa navā  
bhikkhuniyo sāvikā honti ...pe...**

junior nuns,

**navā cassa bhikkhuniyo sāvikā honti, no ca khvassa upāsakā  
sāvakā honti gihī odātavasanā brahmacārino ...pe...**

celibate white-clothed laymen,

**upāsakā cassa sāvakā honti gihī odātavasanā brahmacārino, no  
ca khvassa upāsakā sāvakā honti gihī odātavasanā  
kāmaḥogino ...pe...**

white-clothed laymen enjoying sensual pleasures,

**upāsakā cassa sāvakā honti gihī odātavasanā kāmaḥogino, no  
ca khvassa upāsikā sāvikā honti gihiniyo odātavasanā  
brahmacāriniyo ...pe...**

celibate white-clothed laywomen,

**upāsikā cassa sāvikā honti gihiniyo odātavasanā  
brahmacāriniyo, no ca khvassa upāsikā sāvikā honti gihiniyo  
odātavasanā kāmaḥoginiyo ...pe...**

white-clothed laywomen enjoying sensual pleasures. ...

**upāsikā cassa sāvīkā honti gihiniyo odātavasanā  
kāmaḥoginiyo, no ca khvassa brahmacariyaṃ hoti iddhañceva  
phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva  
devamanussehi suppakāsitaṃ ...pe...**

There are white-clothed laywomen enjoying sensual pleasures, but the spiritual path is not successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans ...

**brahmacariyañcassa hoti iddhañceva phītañca vitthārikaṃ  
bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ,  
no ca kho lābhaggayasaggappattaṃ.**

the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, but it has not reached the peak of material possessions and fame.

**Evaṃ taṃ brahmacariyaṃ aparipūraṃ hoti tenaṅgena.**

Then that spiritual path is incomplete in that respect.

**Yato ca kho, cunda, etehi ceva aṅgehi samannāgataṃ  
brahmacariyaṃ hoti, satthā ca hoti thero rattaññū cirapabbajito  
addhagato vayoanupatto, therā cassa bhikkhū sāvakā honti  
viyattā vinītā visāradā pattayogakkhemā.**

But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks,

**Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ  
parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā  
sappāṭihāriyaṃ dhammaṃ desetum.**

**Majjhimā cassa bhikkhū sāvakā honti ...**

middle monks,

**navā cassa bhikkhū sāvakā honti ...**

junior monks,

**therā cassa bhikkhuniyo sāvīkā honti ...**

senior nuns,



**majjhimā cassa bhikkhuniyo sāvikā honti ...**

middle nuns,

**navā cassa bhikkhuniyo sāvikā honti ...**

junior nuns,

**upāsakā cassa sāvakā honti ... gihī odātavasanā brahmacārino.**

celibate laymen,

**Upāsakā cassa sāvakā honti gihī odātavasanā kāmabhogino ...**

laymen enjoying sensual pleasures,

**upāsikā cassa sāvikā honti gihiniyo odātavasanā**

**brahmacāriniyo ...**

celibate laywomen,

**upāsikā cassa sāvikā honti gihiniyo odātavasanā**

**kāmabhoginiyo ...**

laywomen enjoying sensual pleasures,

**brahmacariyañcassa hoti iddhañceva phītañca vitthārikaṃ**

**bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ,**

**lābhaggappattañca yasaggappattañca.**

and the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, and it has reached the peak of material possessions and fame,

**Evaṃ taṃ brahmacariyaṃ paripūraṃ hoti tenaṅgena.**

then that spiritual path is complete in that respect.

**Ahaṃ kho pana, cunda, etarahi satthā loke uppanno arahāṃ**

**sammāsambuddho.**

I, Cunda, am a teacher who has arisen in the world today, perfected and fully awakened.

**Dhammo ca svākkhāto suppavedito niyyāniko**

**upasamaṃvattaniko sammāsambuddhappavedito.**

The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened.

**Viññāpitatthā ca me sāvakā saddhamme, kevalañca tesaṃ  
paripūraṃ brahmacariyaṃ āvikataṃ uttānīkataṃ  
sabbasaṅgāhapadakatāṃ sappāṭihīrakatāṃ yāva  
devamanussehi suppakāsitaṃ.**

My disciples have inquired about the meaning of that good teaching.  
And the spiritual practice that's entirely full and pure has been  
disclosed and revealed to them with all its collected sayings, with its  
demonstrable basis, well proclaimed wherever there are gods and  
humans.

**Ahaṃ kho pana, cunda, etarahi satthā thero rattaññū  
cīrapabbajito addhagato vayoanupatto.**

I am a teacher today who is senior, long standing, long gone forth,  
advanced in years, and have reached the final stage of life.

**Santi kho pana me, cunda, etarahi therā bhikkhū sāvakā honti  
viyattā vinītā visāradā pattayogakkhemā.**

I have today disciples who are competent senior monks,

**Alaṃ samakkhātuṃ saddhammassa, alaṃ uppannaṃ  
parappavādaṃ sahadhammehi suniggahitaṃ niggahetvā  
sappāṭihāriyaṃ dhammaṃ desetum.**

**Santi kho pana me, cunda, etarahi majjhimā bhikkhū sāvakā ...**  
middle monks,

**santi kho pana me, cunda, etarahi navā bhikkhū sāvakā ...**  
junior monks,

**santi kho pana me, cunda, etarahi therā bhikkhuniyo sāvikā ...**  
senior nuns,

**santi kho pana me, cunda, etarahi majjhimā bhikkhuniyo sāvikā  
...**  
middle nuns,

**santi kho pana me, cunda, etarahi navā bhikkhuniyo sāvikā ...**  
junior nuns,

**santi kho pana me, cunda, etarahi upāsakā sāvakā gihī  
odātavasanā brahmacārino ...**

celibate laymen,

**santi kho pana me, cunda, etarahi upāsakā sāvakā gihī  
odātavasanā kāmabhogino ...**

laymen enjoying sensual pleasures,

**santi kho pana me, cunda, etarahi upāsikā sāvikā gihiniyo  
odātavasanā brahmacāriniyo ...**

celibate laywomen,

**santi kho pana me, cunda, etarahi upāsikā sāvikā gihiniyo  
odātavasanā kāmabhoginiyo ...**

and laywomen enjoying sensual pleasures.

**etarahi kho pana me, cunda, brahmacariyaṃ iddhañceva  
phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva  
devamanussehi suppakāsitaṃ.**

Today my spiritual life is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

**Yāvatā kho, cunda, etarahi satthāro loke uppannā, nāhaṃ,  
cunda, aññaṃ ekasatthārampi samanupassāmi  
evaṃlābhaggayasaggappattaṃ yatharivāhaṃ.**

Of all the teachers in the world today, Cunda, I don't see even a single one who has reached the peak of material possessions and fame like me.

**Yāvatā kho pana, cunda, etarahi saṅgho vā gaṇo vā loke  
uppanno;**

Of all the spiritual communities and groups in the world today, Cunda, I don't see even a single one who has reached the pinnacle of material possessions and fame like the mendicant Saṅgha.

**nāhaṃ, cunda, aññaṃ ekasaṅghampi samanupassāmi  
evaṃlābhaggayasaggappattaṃ yatharivāyaṃ, cunda,  
bhikkhusaṅgho.**

**Yaṃ kho taṃ, cunda, sammā vadamāno vadeyya:**

And if there's any spiritual path of which it may be rightly said that

**‘sabbākārasampannaṃ sabbākāraparipūraṃ anūnamanadhikaṃ  
svākkhātaṃ kevalaṃ paripūraṃ brahmacariyaṃ  
suppakāsitān’ti.**

it's endowed with all good qualities, complete in all good qualities,  
neither too little nor too much, well explained, whole, full, and well  
propounded,

**Idameva taṃ sammā vadamāno vadeyya:**

it's of this spiritual path that this should be said.

**‘sabbākārasampannaṃ ...pe... suppakāsitān’ti.**

**Udako sudaṃ, cunda, rāmaputto evaṃ vācaṃ bhāsatī:**

Uddaka, son of Rāma, used to say:

**‘passaṃ na passatī’ti.**

‘Seeing, one does not see.’

**Kiñca passaṃ na passatīti?**

But seeing what does one not see?

**Khurassa sādhunisitassa talamassa passatī, dhārañca khvassa  
na passatī.**

You can see the blade of a well-sharpened razor, but not the edge.

**Idaṃ vuccatī:**

Thus it is said:

**‘passaṃ na passatī’ti.**

‘Seeing, one does not see.’

**Yaṃ kho panetaṃ, cunda, udakena rāmaputtēna bhāsitaṃ  
hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anattasaṃhitāṃ  
khurameva sandhāya.**

But that saying of Uddaka's is low, crude, ordinary, ignoble, and  
pointless, as it's only concerning a razor.

**Yañca taṃ, cunda, sammā vadamāno vadeyya:**

If there's anything of which it may be rightly said:

**‘passaṃ na passaṭī’ti, idameva taṃ sammā vadamāno vadeyya:**

‘Seeing, one does not see,’ it’s of this that it should be said.

**‘passaṃ na passaṭī’ti.**

**Kiñca passaṃ na passaṭīti?**

Seeing what does one not see?

**Evaṃ sabbākārasampannaṃ sabbākāraparipūraṃ  
anūnāmanādhikaṃ svākkhātaṃ kevalaṃ paripūraṃ  
brahmacariyaṃ suppakāsitaṃ, iti hetāṃ passaṭi.**

One sees this: a spiritual path endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded.

**Idamettha apakaḍḍheyya, evaṃ taṃ parisuddhataraṃ assāti, iti  
hetāṃ na passaṭi.**

One does not see this: anything that, were it to be removed, would make it purer.

**Idamettha upakaḍḍheyya, evaṃ taṃ paripūraṃ assāti, iti hetāṃ  
na passaṭi.**

One does not see this: anything that, were it to be added, would make it more complete.

**Idaṃ vuccati, cunda:**

Thus it is rightly said:

**‘passaṃ na passaṭī’ti.**

‘Seeing, one does not see.’

**Yaṃ kho taṃ, cunda, sammā vadamāno vadeyya:**

**‘sabbākārasampannaṃ ...pe...**

**brahmacariyaṃ suppakāsitaṃ’ti.**

**Idameva taṃ sammā vadamāno vadeyya:**

**‘sabbākārasampannaṃ sabbākāraparipūraṃ anūnāmanādhikaṃ  
svākkhātaṃ kevalaṃ paripūraṃ brahmacariyaṃ**

suppakāsitan'ti.

## 6. Saṅgāyitabbadhamma

### 6. *Teachings Should be Recited in Concert*

**Tasmātiha, cunda, ye vo mayā dhammā abhiññā desitā, tattha sabbeheva saṅgamma samāgamma atthena atthaṃ byañjanena byañjanaṃ saṅgāyitabbaṃ na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.**

So, Cunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, comparing meaning with meaning and phrasing with phrasing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

**Katame ca te, cunda, dhammā mayā abhiññā desitā, yattha sabbeheva saṅgamma samāgamma atthena atthaṃ byañjanena byañjanaṃ saṅgāyitabbaṃ na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ?**

And what are those things I have taught from my direct knowledge?

**Seyyathidaṃ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañca balāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.**

They are the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

**Ime kho te, cunda, dhammā mayā abhiññā desitā.**

These are the things I have taught from my own direct knowledge.

**Yattha sabbeheva saṅgama samāgama atthena atthaṃ  
byañjanaṇa byañjanaṃ saṅgāyitabbaṃ na vivaditabbaṃ,  
yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ,  
tadassa bahujanahitāya bahujanasukhāya lokānukampāya  
atthāya hitāya sukhāya devamanussānaṃ.**

## **7. Saññāpetabbavidhi**

### *7. Reaching Agreement*

**Tesaṇca vo, cunda, samaggānaṃ sammodamānānaṃ  
avivadamānānaṃ sikkhataṃ aññataro sabrahmacārī saṅghe  
dhammaṃ bhāseyya.**

Suppose one of those spiritual companions who is training in harmony and mutual appreciation, without fighting, were to recite the teaching in the Saṅgha.

**Tatra ce tumhākaṃ evamassa:**

Now, you might think,

**‘ayaṃ kho āyasmā atthañceva micchā gaṇhāti, byañjanaṇi ca  
micchā ropetī’ti.**

‘This venerable misconstrues the meaning and mistakes the phrasing.’

**Tassa neva abhinanditabbaṃ na paṭikkositabbaṃ,  
anabhinanditvā appaṭikkositvā so evamassa vacanīyo:**

You should neither approve nor dismiss them, but say,

**‘imassa nu kho, āvuso, atthassa imāni vā byañjanaṇi etāni vā  
byañjanaṇi katamāni opāyikatarāni, imesaṇca byañjanaṇaṃ  
ayaṃ vā attho eso vā attho katamo opāyikataro’ti?**

‘Reverend, if this is the meaning, the phrasing may either be this or that: which is more fitting? And if this is the phrasing, the meaning may be either this or that: which is more fitting?’

**So ce evaṃ vadeyya:**

Suppose they reply,

**‘imassa kho, āvuso, atthassa imāneva byañjanāni  
opāyikatarāni, yā ceva etāni; imesañca byañjanānaṃ ayameva  
attho opāyikataro, yā ceva eso’ti.**

‘This phrasing fits the meaning better than that. And this meaning fits the phrasing better than that.’

**So neva ussādetabbo na apasādetabbo, anussādetvā  
anapasādetvā sveva sādhukaṃ saññāpetabbo tassa ca atthassa  
tesañca byañjanānaṃ nisantiyā.**

Without flattering or rebuking them, you should carefully convince them by examining that meaning and that phrasing.

**Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṃ bhāseyya.**  
Suppose another spiritual companion were to recite the teaching in the Saṅgha.

**Tatra ce tumhākaṃ evamassa:**

Now, you might think,

**‘ayaṃ kho āyasmā atthañhi kho micchā gaṇhāti byañjanāni  
sammā ropetī’ti.**

‘This venerable misconstrues the meaning but gets the phrasing right.’

**Tassa neva abhinanditabbaṃ na paṭikkositabbaṃ,  
anabhinanditvā appaṭikkositvā so evamassa vacanīyo:**

You should neither approve nor dismiss them, but say,

**‘imesaṃ nu kho, āvuso, byañjanānaṃ ayaṃ vā attho eso vā  
attho katamo opāyikataro’ti?**

‘Reverend, if this is the phrasing, the meaning may be either this or that: which is more fitting?’

**So ce evaṃ vadeyya:**

Suppose they reply,

**‘imesaṃ kho, āvuso, byañjanānaṃ ayameva attho opāyikataro,  
yā ceva eso’ti.**

‘This meaning fits the phrasing better than that.’



**So neva ussādetabbo na apasādetabbo, anussādetvā  
anapasādetvā sveva sādhukaṃ saññāpetabbo tasseva atthassa  
nisantiyā.**

Without flattering or rebuking, you should carefully convince them by examining that meaning.

**Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṃ bhāseyya.**  
Suppose another spiritual companion were to recite the teaching in the Saṅgha.

**Tatra ce tumhākaṃ evamassa:**

Now, you might think,

**‘ayaṃ kho āyasmā atthañhi kho sammā gaṇhāti byañjanāni  
micchā ropetī’ti.**

‘This venerable construes the meaning correctly but mistakes the phrasing.’

**Tassa neva abhinanditabbaṃ na paṭikkositabbaṃ;  
anabhinanditvā appaṭikkositvā so evamassa vacanīyo:**

You should neither approve nor dismiss them, but say,

**‘imassa nu kho, āvuso, atthassa imāni vā byañjanāni etāni vā  
byañjanāni katamāni opāyikatarānī’ti?**

‘Reverend, if this is the meaning, the phrasing may be either this or that: which is more fitting?’

**So ce evaṃ vadeyya:**

Suppose they reply,

**‘imassa kho, āvuso, atthassa imāneva byañjanāni  
opayikatarāni, yā ceva etānī’ti.**

‘This phrasing fits the meaning better than that.’

**So neva ussādetabbo na apasādetabbo; anussādetvā  
anapasādetvā sveva sādhukaṃ saññāpetabbo tesaññeva  
byañjanānaṃ nisantiyā.**

Without flattering or rebuking, you should carefully convince them by examining that phrasing.

**Aparopi ce, cunda, sabrahmacārī saṅghe dhammaṃ bhāseyya.**  
Suppose another spiritual companion were to recite the teaching in the Saṅgha.

**Tatra ce tumhākaṃ evamassa:**

Now, you might think,

**‘ayaṃ kho āyasmā atthañceva sammā gaṇhāti byañjanāni ca sammā ropetī’ti.**

‘This venerable construes the meaning correctly and gets the phrasing right.’

**Tassa ‘sādhū’ti bhāsitaṃ abhinanditabbaṃ anumoditabbaṃ;**  
Saying ‘Good!’ you should applaud and cheer that mendicant’s statement,

**tassa ‘sādhū’ti bhāsitaṃ abhinanditvā anumoditvā so evamassa vacanīyo:**

and then say to them,

**‘lābhā no, āvuso, suladdhaṃ no, āvuso,**

‘We are fortunate, reverend, so very fortunate

**ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma evaṃ atthupetaṃ byañjanupetan’ti.**

to see a venerable such as yourself, so well-versed in the meaning and the phrasing, as one of our spiritual companions!’

## **8. Paccayānuññātakāraṇa**

### **8. The Reasons for Allowing Requisites**

**Na vo ahaṃ, cunda, diṭṭhadhammikānaṃyeva āsavānaṃ saṃvarāya dhammaṃ desemi.**

Cunda, I do not teach you solely for restraining defilements that affect the present life.

**Na panāhaṃ, cunda, samparāyikānaṃyeva āsavānaṃ paṭighātāya dhammaṃ desemi.**

Nor do I teach solely for protecting against defilements that affect lives to come.

**Diṭṭhadhammikānaṃ cevāhaṃ, cunda, āsavānaṃ saṃvarāya dhammaṃ desemi;**

I teach both for restraining defilements that affect the present life and

**samparāyikānañca āsavānaṃ paṭighātāya.**

protecting against defilements that affect lives to come.

**Tasmātiha, cunda, yaṃ vo mayā cīvaram anuññātaṃ, alaṃ vo taṃ**

And that's why I have allowed robes for you that suffice

**yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,  
ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya,  
yāvadeva hirikopīnapaṭicchādanatthaṃ.**

only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.

**Yo vo mayā piṇḍapāto anuññāto, alaṃ vo so**

I have allowed alms-food for you that suffices

**yāvadeva imassa kāyassa ṭhitiyā yāpanāya vihiṃsūparatiyā  
brahmacariyānuggahāya, iti purāṇaṃ vedanaṃ paṭihaṅkhāmi,  
navañca vedanaṃ na uppādessāmi, yātrā ca me bhavissati  
anavajjatā ca phāsuvihāro ca.**

only to continue and sustain this body, avoid harm, and support spiritual practice; so that you will put an end to old discomfort and not give rise to new discomfort, and will keep on living blamelessly and at ease.

**Yaṃ vo mayā senāsaṇaṃ anuññātaṃ, alaṃ vo taṃ**

I have allowed lodgings for you that suffice

**yāvadeva sītassa paṭighātāya, uṇhassa paṭighātāya,  
ḍaṃsamakasavātātapasarīsapasamphassānaṃ paṭighātāya,  
yāvadeva utuparissayavinodanapaṭisallānārāmatthaṃ.**

only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.

**Yo vo mayā gilānapaccayabhesajjaparikkhāro anuññāto, alaṃ vo so**

I have allowed medicines and supplies for the sick for you that suffice

**yāvadeva uppannānaṃ veyyābādhikānaṃ vedanānaṃ paṭighātāya abyāpajjaparamatāya.**

only for the sake of warding off the pains of illness and to promote good health.

## **9. Sukhallikānuyoga**

### *9. Indulgence in Pleasure*

**Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

It's possible that wanderers who follow other paths might say,

**‘sukhallikānuyogamanuyuttā samaṇā sakyaputtiyā viharanti’ti.**

‘The ascetics who follow the Sakyan live indulging in pleasure.’

**Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:**

You should say to them,

**‘katamo so, āvuso, sukhallikānuyogo?’**

‘What is that indulgence in pleasure?’

**Sukhallikānuyogā hi bahū anekavihitā nānappakārakā’ti.**

For there are many different kinds of indulgence in pleasure.’

**Cattārome, cunda, sukhallikānuyogā hīnā gammā pothujjanikā anariyā anatthasaṃhitā na nibbidāya na virāgāya na nirodhāya**

**na upasamāya na abhiññāya na sambodhāya na nibbānāya  
saṁvattanti.**

These four kinds of indulgence in pleasure, Cunda, are low, crude, ordinary, ignoble, and pointless. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Katame cattāro?**

What four?

**Idha, cunda, ekacco bālo pāṇe vadhitrā vadhitrā attānaṃ  
sukheti pīṇeti.**

It's when some fool makes themselves happy and pleased by killing living creatures.

**Ayaṃ paṭhamo sukhallikānuyogo.**

This is the first kind of indulgence in pleasure.

**Puna caparaṃ, cunda, idhekacco adinnaṃ ādiyitrā ādiyitrā  
attānaṃ sukheti pīṇeti.**

Furthermore, someone makes themselves happy and pleased by theft.

**Ayaṃ dutiyo sukhallikānuyogo.**

This is the second kind of indulgence in pleasure.

**Puna caparaṃ, cunda, idhekacco musā bhaṇitrā bhaṇitrā  
attānaṃ sukheti pīṇeti.**

Furthermore, someone makes themselves happy and pleased by lying.

**Ayaṃ tatiyo sukhallikānuyogo.**

This is the third kind of indulgence in pleasure.

**Puna caparaṃ, cunda, idhekacco pañcahi kāmagaṇehi  
samappito samaṅgībhūto paricāreti.**

Furthermore, someone amuses themselves, supplied and provided with the five kinds of sensual stimulation.

**Ayaṃ catuttho sukhallikānuyogo.**

This is the fourth kind of indulgence in pleasure.

**Ime kho, cunda, cattāro sukhallikānuyogā hīnā gammā pothujjanikā anariyā anattasaṃhitā na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattanti.**

These are the four kinds of indulgence in pleasure that are low, crude, ordinary, ignoble, and pointless. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Thānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

It's possible that wanderers who follow other paths might say,

**'Ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharanti'ti.**

'The ascetics who follow the Sakyan live indulging in pleasure in these four ways.'

**Te vo 'mā hevaṃ' tisso vacanīyā.**

They should be told, 'Not so!'

**Na te vo sammā vadamānā vadeyyuṃ, abbhācikkheyyuṃ asatā abhūtena.**

It isn't right to say that about you; it misrepresents you with an untruth.

**Cattārome, cunda, sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.**

These four kinds of indulgence in pleasure, when developed and cultivated, lead solely to disillusionment, dispassion, cessation,

peace, insight, awakening, and extinguishment.

### **Katame cattāro?**

What four?

**Idha, cunda, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati.**

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Ayaṃ paṭhamo sukhallikānuyogo.**

This is the first kind of indulgence in pleasure.

**Puna caparaṃ, cunda, bhikkhu vitakkavicārānaṃ vūpasamā ... pe... dutiyaṃ jhānaṃ upasampajja viharati.**

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Ayaṃ dutiyo sukhallikānuyogo.**

This is the second kind of indulgence in pleasure.

**Puna caparaṃ, cunda, bhikkhu pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati.**

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

**Ayaṃ tatiyo sukhallikānuyogo.**

This is the third kind of indulgence in pleasure.

**Puna caparaṃ, cunda, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati.**

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness.

**Ayaṃ catuttho sukhallikānuyogo.**

This is the fourth kind of indulgence in pleasure.

**Ime kho, cunda, cattāro sukhallikānuyogā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattanti.**

These are the four kinds of indulgence in pleasure which, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

**Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

It's possible that wanderers who follow other paths might say,

**‘Ime cattāro sukhallikānuyoge anuyuttā samaṇā sakyaputtiyā viharantī’ti.**

‘The ascetics who follow the Sakyan live indulging in pleasure in these four ways.’

**Te vo ‘evaṃ’ tīsu vacanīyā.**

They should be told, ‘Exactly so!’

**Sammā te vo vadamānā vadeyyuṃ, na te vo abbhācikkheyyuṃ asatā abhūtena.**

It's right to say that about you; it doesn't misrepresent you with an untruth.

## **10. Sukhallikānuyogānisamsa**

### *10. The Benefits of Indulgence in Pleasure*



**Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā  
paribbājakā evaṃ vadeyyuṃ:**

It's possible that wanderers who follow other paths might say,

**‘ime panāvuso, cattāro sukhallikānuyoge anuyuttānaṃ  
vihārataṃ kati phalāni katānisaṃsā pāṭikaṅkhā’ti?**

‘How many fruits and benefits may be expected by those who live indulging in pleasure in these four ways?’

**Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu  
vacanīyā:**

You should say to them,

**‘ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṃ  
vihārataṃ cattāri phalāni cattāro ānisaṃsā pāṭikaṅkhā.**

‘Four benefits may be expected by those who live indulging in pleasure in these four ways.

**Katame cattāro?**

What four?

**Idhāvuso, bhikkhu tiṇṇaṃ saṃyojanānaṃ parikkhayā  
sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo.**

Firstly, with the ending of three fetters a mendicant becomes a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

**Idaṃ paṭhamaṃ phalaṃ, paṭhamo ānisaṃso.**

This is the first fruit and benefit.

**Puna caparaṃ, āvuso, bhikkhu tiṇṇaṃ saṃyojanānaṃ  
parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti,  
sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti.**

Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—becomes a once-returner. They come back to this world once only, then make an end of suffering.

**Idaṃ dutiyaṃ phalaṃ, dutiyo ānisaṃso.**

This is the second fruit and benefit.

**Puna caparaṃ, āvuso, bhikkhu pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti, tattha parinibbāyī anāvattidhammo tasmā lokā.**

Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world.

**Idaṃ tatiyaṃ phalaṃ, tatiyo ānisaṃso.**

This is the third fruit and benefit.

**Puna caparaṃ, āvuso, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati.**

Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

**Idaṃ catutthaṃ phalaṃ catuttho ānisaṃso.**

This is the fourth fruit and benefit.

**Ime kho, āvuso, cattāro sukhallikānuyoge anuyuttānaṃ viharataṃ imāni cattāri phalāni, cattāro ānisaṃsā pāṭikaṅkhā'ti.**

These four benefits may be expected by those who live indulging in pleasure in these four ways.'

## **11. Khīṇāsavaabhabbaṭhāna**

### *11. Things Impossible for the Perfected*

**Ṭhānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

It's possible that wanderers who follow other paths might say,

**‘aṭṭhitadhammā samaṇā sakyaputtiyā viharantī’ti.**

‘The ascetics who follow the Sakyan are inconsistent.’

**Evamvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:**

You should say to them,

**‘atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sāvakānaṃ dhammā desitā paññattā yāvajīvaṃ anatikkamanīyā.**

‘Reverends, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

**Seyyathāpi, āvuso, indakhīlo vā ayokhīlo vā gambhīranemo sunikhāto acalo asampavedhī;**

Suppose there was a boundary pillar or an iron pillar with deep foundations, firmly embedded, imperturbable and unshakable.

**evameva kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena sāvakānaṃ dhammā desitā paññattā yāvajīvaṃ anatikkamanīyā.**

In the same way, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

**Yo so, āvuso, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so nava ṭhānāni ajjhācaritum.**

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can’t transgress in nine respects.

**Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum; abhabbo khīṇāsavo bhikkhu adinnaṃ**

**theyyasaṅkhātāṃ ādiyitum; abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum; abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum; abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjītum, seyyathāpi pubbe āgārikabhūto; abhabbo khīṇāsavo bhikkhu chandāgatim gantum; abhabbo khīṇāsavo bhikkhu dosāgatim gantum; abhabbo khīṇāsavo bhikkhu mohāgatim gantum; abhabbo khīṇāsavo bhikkhu bhayāgatim gantum.**

A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice.

**Yo so, āvuso, bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto, abhabbo so imāni nava ṭhānāni ajjhācaritun'ti.**

A mendicant who is perfected can't transgress in these nine respects.'

## **12. Pañhābyākaraṇa**

### *12. Questions and Answers*

**Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyum:**

It's possible that wanderers who follow other paths might say,

**'atītaṃ kho addhānaṃ ārabbha samaṇo gotamo atīraṃ ñāṇadassanaṃ paññāpeti, no ca kho anāgataṃ addhānaṃ ārabbha atīraṃ ñāṇadassanaṃ paññāpeti, tayidaṃ kiṃsu tayidaṃ kathaṃsū'ti?**

'The ascetic Gotama demonstrates boundless knowledge and vision of the past, but not of the future. What's up with that?'

**Te ca aññatitthiyā paribbājakā aññavihitakena ñāṇadassanena aññavihitakaṃ ñāṇadassanaṃ paññapetabbaṃ maññanti yathariva bālā abyattā.**

Those wanderers, like incompetent fools, seem to imagine that one kind of knowledge and vision can be demonstrated by means of another kind of knowledge and vision.

**Atītaṃ kho, cunda, addhānaṃ ārabba tathāgatassa satānusāriṇāṇaṃ hoti;**

Regarding the past, the Realized One has knowledge stemming from memory.

**so yāvatakaṃ ākaṅkhati tāvatakaṃ anussarati.**

He recollects as far as he wants.

**Anāgatañca kho addhānaṃ ārabba tathāgatassa bodhiyaṃ ñāṇaṃ uppajjati:**

Regarding the future, the Realized One has the knowledge born of awakening:

**‘ayamantimā jāti, natthi dāni punabbhavo’ti.**

‘This is my last rebirth. Now there are no more future lives.’

**Atītañcepi, cunda, hoti abhūtaṃ atacchaṃ anattasaṃhitāṃ, na taṃ tathāgato byākaroti.**

If a question about the past is untrue, false, and pointless, the Realized One does not reply.

**Atītañcepi, cunda, hoti bhūtaṃ tacchaṃ anattasaṃhitāṃ, tampi tathāgato na byākaroti.**

If a question about the past is true and substantive, but pointless, he does not reply.

**Atītañcepi, cunda, hoti bhūtaṃ tacchaṃ attasaṃhitāṃ, tatra kālaññū tathāgato hoti tassa pañhassa veyyākaraṇāya.**

If a question about the past is true, substantive, and beneficial, he knows the right time to reply.

**Anāgatañcepi, cunda, hoti abhūtaṃ atacchaṃ  
anattasaṃhitāṃ, na taṃ tathāgato byākaroti ...pe... tassa  
pañhassa veyyākaraṇāya.**

And the Realized One replies to questions about the future or the present in the same way.

**Paccuppannañcepi, cunda, hoti abhūtaṃ atacchaṃ  
anattasaṃhitāṃ, na taṃ tathāgato byākaroti.**

**Paccuppannañcepi, cunda, hoti bhūtaṃ tacchaṃ  
anattasaṃhitāṃ, tampi tathāgato na byākaroti.**

**Paccuppannañcepi, cunda, hoti bhūtaṃ tacchaṃ  
atthasaṃhitāṃ, tatra kālaññū tathāgato hoti tassa pañhassa  
veyyākaraṇāya.**

**Iti kho, cunda, atītānāgatapaccuppannesu dhammesu tathāgato  
kālavādī bhūtavādī atthavādī dhammavādī vinayavādī, tasmā  
‘tathāgato’ti vuccati.**

And so the Realized One has speech that’s well-timed, true, meaningful, in line with the teaching and training. That’s why he’s called the ‘Realized One’.

**Yañca kho, cunda, sadevakassa lokassa samārakassa  
sabrahmakassa sassamaṇabrāhmaṇiyā pajāya  
sadevamanussāya diṭṭhaṃ sutāṃ mutāṃ viññātaṃ pattaṃ  
pariyesitaṃ anuvicaritaṃ manasā, sabbaṃ tathāgatena  
abhisambuddhaṃ,**

In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, sought, and explored by the mind, all that has been understood by the Realized One.

**tasmā ‘tathāgato’ti vuccati.**

That’s why he’s called the ‘Realized One’.

**Yañca, cunda, rattim tathāgato anuttaram sammāsambodhim  
abhisambujjhati, yañca rattim anupādisesāya nibbānadhātuyā  
parinibbāyati, yaṃ etasmim antare bhāsatī lapatī niddisatī.**

**Sabbaṃ taṃ tatheva hoti no aññathā,**

From the night when the Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—through the natural principle of extinguishment, without anything left over—everything he speaks, says, and expresses is real, not otherwise.

**tasmā ‘tathāgato’ti vuccatī.**

That’s why he’s called the ‘Realized One’.

**Yathāvādī, cunda, tathāgato tathākārī, yathākārī tathāvādī.**

The Realized One does as he says, and says as he does.

**Iti yathāvādī tathākārī, yathākārī tathāvādī, tasmā ‘tathāgato’ti  
vuccatī.**

Since this is so, that’s why he’s called the ‘Realized One’.

**Sadevake loke, cunda, samārake sabrahmake  
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya tathāgato  
abhibhū anabhibhūto aññadatthudaso vasavattī, tasmā  
‘tathāgato’ti vuccatī.**

In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the undefeated, the champion, the universal seer, the wielder of power.

### **13. Abyākataṭṭhāna**

#### **13. The Undeclared Points**

**Thānaṃ kho panetaṃ, cunda, vijjati yaṃ aññatitthiyā  
paribbājakā evaṃ vadeyyuṃ:**

It’s possible that wanderers who follow other paths might say,

**‘kiṃ nu kho, āvuso, hoti tathāgato param̐ maraṇā, idameva saccaṃ moghamaññaṇ’ti?**

‘Is this your view: “A Realized One exists after death. This is the only truth, other ideas are silly”?’

**Evamvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:**

You should say to them,

**‘abyākataṃ kho etaṃ, āvuso, bhagavatā:**

‘Reverend, this has not been declared by the Buddha.’

**“hoti tathāgato param̐ maraṇā, idameva saccaṃ moghamaññaṇ”’ti.**

**Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

The wanderers might say,

**‘kiṃ panāvuso, na hoti tathāgato param̐ maraṇā, idameva saccaṃ moghamaññaṇ’ti?**

‘Then is this your view: “A Realized One doesn’t exist after death. This is the only truth, other ideas are silly”?’

**Evamvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:**

You should say to them,

**‘etampi kho, āvuso, bhagavatā abyākataṃ:**

‘This too has not been declared by the Buddha.’

**“na hoti tathāgato param̐ maraṇā, idameva saccaṃ moghamaññaṇ”’ti.**

**Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

The wanderers might say,

**‘kiṃ panāvuso, hoti ca na ca hoti tathāgato param̐ maraṇā, idameva saccaṃ moghamaññaṇ’ti?**



‘Then is this your view: “A Realized One both exists and doesn’t exist after death. This is the only truth, other ideas are silly”?’

**Evamvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:**

You should say to them,

**‘abyākataṃ kho etaṃ, āvuso, bhagavatā:**

‘This too has not been declared by the Buddha.’

**“hoti ca na ca hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ”’ti.**

**Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

The wanderers might say,

**‘kiṃ panāvuso, neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ’ti?**

‘Then is this your view: “A Realized One neither exists nor doesn’t exist after death. This is the only truth, other ideas are silly”?’

**Evamvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:**

You should say to them,

**‘etampi kho, āvuso, bhagavatā abyākataṃ:**

‘This too has not been declared by the Buddha.’

**“neva hoti na na hoti tathāgato paraṃ maraṇā, idameva saccaṃ moghamaññaṃ”’ti.**

**Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

The wanderers might say,

**‘kasmā panetaṃ, āvuso, samaṇena gotamena abyākataṃ’ti?**

‘But why has this not been declared by the ascetic Gotama?’

**Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:**

You should say to them,

**‘na hetam, āvuso, atthasaṃhitam na dhammasaṃhitam na ādibrahmacariyakam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, tasmā taṃ bhagavatā abyākatan’ti.**

‘Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it hasn’t been declared by the Buddha.’

## **14. Byākataṭṭhāna**

### *14. The Declared Points*

**Ṭhānam kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā paribbājakā evaṃ vadeyyuṃ:**

It’s possible that wanderers who follow other paths might say,

**‘kiṃ panāvuso, samaṇena gotamena byākatan’ti?**

‘But what has been declared by the ascetic Gotama?’

**Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu vacanīyā:**

You should say to them,

**‘idaṃ dukkhanti kho, āvuso, bhagavatā byākatam, ayaṃ dukkhasamudayoti kho, āvuso, bhagavatā byākatam, ayaṃ dukkhanirodhoti kho, āvuso, bhagavatā byākatam, ayaṃ dukkhanirodhagāminī paṭipadāti kho, āvuso, bhagavatā byākatan’ti.**

‘What has been declared by the Buddha is this: “This is suffering”—“This is the origin of suffering”—“This is the cessation of suffering”—“This is the practice that leads to the cessation of suffering.”’

**Ṭhānaṃ kho panetaṃ, cunda, vijjati, yaṃ aññatitthiyā  
paribbājakā evaṃ vadeyyuṃ:**

The wanderers might say,

**‘kasmā panetaṃ, āvuso, samaṇena gotamena byākatan’ti?**

‘But why has this been declared by the ascetic Gotama?’

**Evaṃvādino, cunda, aññatitthiyā paribbājakā evamassu  
vacanīyā:**

You should say to them,

**‘etañhi, āvuso, atthasaṃhitaṃ, etaṃ dhammasaṃhitaṃ, etaṃ  
ādibrahmacariyakaṃ ekantanibbidāya virāgāya nirodhāya  
upasaṃyāya abhiññāya sambodhāya nibbānāya saṃvattati.  
Tasmā taṃ bhagavatā byākatan’ti.**

‘Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.’

## **15. Pubbantasahagatadiṭṭhinissaya**

### **15. Views of the Past**

**Yepi te, cunda, pubbantasahagatā diṭṭhinissayā, tepi vo mayā  
byākatā, yathā te byākātabbā.**

Cunda, I have explained to you as they should be explained the views that some rely on regarding the past.

**Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmi?**

Shall I explain them to you in the wrong way?

**Yepi te, cunda, aparantasahagatā diṭṭhinissayā, tepi vo mayā  
byākatā, yathā te byākātabbā.**

I have explained to you as they should be explained the views that some rely on regarding the future.

**Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmi?**

Shall I explain them to you in the wrong way?

**Katame ca te, cunda, pubbantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.**

What are the views that some rely on regarding the past?

**Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmi?**

**Santi kho, cunda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

**‘sassato attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti.**

‘The self and the cosmos are eternal. This is the only truth, other ideas are silly.’

**Santi pana, cunda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

**‘asassato attā ca loko ca ...pe...**

‘The self and the cosmos are not eternal,

**sassato ca asassato ca attā ca loko ca ...**

or both eternal and not eternal,

**neva sassato nāsassato attā ca loko ca ...**

or neither eternal nor not eternal.

**sayaṅkato attā ca loko ca ...**

The self and the cosmos are made by oneself,

**paraṅkato attā ca loko ca ...**

or made by another,

**sayaṅkato ca paraṅkato ca attā ca loko ca ...**

or made by both oneself and another,

**asayaṅkāro aparāṅkāro adhiccasamuppanno attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti.**

or they have arisen by chance, not made by oneself or another.

**‘Sassataṃ sukhadukkhaṃ ...**

Pleasure and pain are eternal,

**asassataṃ sukhadukkhaṃ ...**

or not eternal,

**sassatañca asassatañca sukhadukkhaṃ ...**

or both eternal and not eternal,

**nevasassataṃ nāsassataṃ sukhadukkhaṃ ...**

or neither eternal nor not eternal.

**sayaṅkataṃ sukhadukkhaṃ ...**

Pleasure and pain are made by oneself,

**paraṅkataṃ sukhadukkhaṃ ...**

or made by another,

**sayaṅkatañca paraṅkatañca sukhadukkhaṃ ...**

or made by both oneself and another,

**asayaṅkāraṃ aparāṅkāraṃ adhiccasamuppannaṃ  
sukhadukkhaṃ, idameva saccaṃ moghamaññaṇ’ti.**

or they have arisen by chance, not made by oneself or another. This is the only truth, other ideas are silly.’

**Tatra, cunda, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

Regarding this, I go up to the ascetics and brahmins whose view is that

**‘sassato attā ca loko ca, idameva saccaṃ moghamaññaṇ’ti.**

the self and the cosmos are eternal,

**Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**

and say,

**‘atthi nu kho idaṃ, āvuso, vuccati:**

‘Reverends, is this what you say,

**“sassato attā ca loko cā”’ti?**

“The self and the cosmos are eternal”?’

**Yañca kho te evamāhaṃsu:**

But when they say, ‘Yes!

**‘idameva saccaṃ moghamaññaṇ’ti.**

This is the only truth, other ideas are silly,’

**Taṃ tesaṃ nānujānāmi.**

I don’t acknowledge that.

**Taṃ kissa hetu?**

Why is that?

**Aññathāsaññaṇinopi hettha, cunda, santeke sattā.**

Because there are beings who have different opinions on this topic.

**Imāyapi kho ahaṃ, cunda, paññattiyā neva attanā samasamaṃ samanupassāmi kuto bhiyyo.**

I don’t see any such expositions that are equal to my own, still less superior.

**Atha kho ahameva tattha bhiyyo yadidaṃ adhipaññaṇti.**

Rather, I am the one who is superior when it comes to the higher exposition.

**Tatra, cunda, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above.

**‘asassato attā ca loko ca ...**

**sassato ca asassato ca attā ca loko ca ...**

**nevasassato nāsassato attā ca loko ca ...**

**sayaṅkato attā ca loko ca ...**

**paraṅkato attā ca loko ca ...**

**sayaṅkato ca paraṅkato ca attā ca loko ca ...**

**asayaṅkāro aparāṅkāro adhiccasamuppanno attā ca loko ca ...**

**sassataṃ sukhadukkhaṃ ...**

**asassataṃ sukhadukkhaṃ ...**

**sassatañca asassatañca sukhadukkhaṃ ...**

**nevasassataṃ nāsassataṃ sukhadukkhaṃ ...**

**sayaṅkataṃ sukhadukkhaṃ ...**

**paraṅkataṃ sukhadukkhaṃ ...**

**sayaṅkatañca paraṅkatañca sukhadukkhaṃ ...**

**asayaṅkāraṃ aparaṅkāraṃ adhiccasamuppannaṃ  
sukhadukkhaṃ, idameva saccaṃ moghamaññaṇ’ti.**

**Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**

**‘atthi nu kho idaṃ, āvuso, vuccati:**

**“asayaṅkāraṃ aparaṅkāraṃ adhiccasamuppannaṃ  
sukhadukkhaṇ”’ti?**

**Yañca kho te evamāhaṃsu:**

**‘idameva saccaṃ moghamaññaṇ’ti.**

**Taṃ tesaṃ nānujānāmi.**

And in each case, I don’t acknowledge that.

**Taṃ kissa hetu?**

Why is that?

**Aññathāsaññinopi hettha, cunda, santeke sattā.**

Because there are beings who have different opinions on this topic.

**Imāyapi kho ahaṃ, cunda, paññattiyā neva attanā samasamaṃ  
samanupassāmi kuto bhiyyo.**

I don’t see any such expositions that are equal to my own, still less superior.

**Atha kho ahameva tattha bhiyyo yadidaṃ adhipaññaṇ’ti.**

Rather, I am the one who is superior when it comes to the higher exposition.

**Ime kho te, cunda, pubbantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.**

These are the views that some rely on regarding the past.

**Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmi?**

## **16. Aparantasahagatadiṭṭhinissaya**

### **16. Views of the Future**

**Katame ca te, cunda, aparantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.**

What are the views that some rely on regarding the future?

**Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmi?**

**Santi, cunda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

There are some ascetics and brahmins who have this doctrine and view:

**‘rūpī attā hoti arogo paraṃ maraṇā, idameva saccam moghamaññaṇ’ti.**

‘The self is physical and sound after death,

**Santi pana, cunda, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

**‘arūpī attā hoti ...**

or it is non-physical,

**rūpī ca arūpī ca attā hoti ...**

or both physical and non-physical,

**nevarūpī nārūpī attā hoti ...**

or neither physical nor non-physical,

**saññī attā hoti ...**

or percipient,

**asaññī attā hoti ...**

or non-percipient,



**nevasaññīnāsaññī attā hoti ...**

or neither percipient nor non-percipient,

**attā ucchijjati vinassati na hoti paraṃ maraṇā, idameva saccaṃ moghamaññan'ti.**

or the self is annihilated and destroyed when the body breaks up, and doesn't exist after death. This is the only truth, other ideas are silly.'

**Tatra, cunda, ye te samaṇabrāhmaṇā evaṃvādinō evaṃdiṭṭhino:**

Regarding this, I go up to the ascetics and brahmins whose view is that

**'rūpī attā hoti arogo paraṃ maraṇā, idameva saccaṃ moghamaññan'ti.**

the self is physical and sound after death,

**Tyāhaṃ upasaṅkमितvā evaṃ vadāmi:**

and say,

**'atthi nu kho idaṃ, āvuso, vuccati:**

'Reverends, is this what you say,

**“rūpī attā hoti arogo paraṃ maraṇā”’ti?**

“The self is physical and sound after death”?’

**Yaṅca kho te evamāhaṃsu:**

But when they say, 'Yes!

**'idameva saccaṃ moghamaññan'ti.**

This is the only truth, other ideas are silly,'

**Taṃ tesaṃ nānujānāmi.**

I don't acknowledge that.

**Taṃ kissa hetu?**

Why is that?

**Aññathāsaññinopi hettha, cunda, santeke sattā.**

Because there are beings who have different opinions on this topic.

**Imāyapi kho ahaṃ, cunda, paññattiyā neva attanā samasamaṃ samanupassāmi kuto bhiyyo.**

I don't see any such expositions that are equal to my own, still less superior.

**Atha kho ahameva tattha bhiyyo yadidaṃ adhipaññatti.**

Rather, I am the one who is superior when it comes to the higher exposition.

**Tatra, cunda, ye te samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino:**

Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above.

**‘arūpī attā hoti ...**

**rūpī ca arūpī ca attā hoti ...**

**nevarūpīnārūpī attā hoti ...**

**saññī attā hoti ...**

**asaññī attā hoti ...**

**nevasaññīnāsaññī attā hoti ...**

**attā ucchijjati vinassati na hoti paraṃ maraṇā, idameva saccaṃ moghamaññan'ti.**

**Tyāhaṃ upasaṅkamitvā evaṃ vadāmi:**

**‘atthi nu kho idaṃ, āvuso, vuccati:**

**“attā ucchijjati vinassati na hoti paraṃ maraṇā”’ti?**

**Yañca kho te, cunda, evamāhaṃsu:**

**‘idameva saccaṃ moghamaññan'ti.**

**Taṃ tesaṃ nānujānāmi.**

And in each case, I don't acknowledge that.

**Taṃ kissa hetu?**

Why is that?

**Aññathāsaññinopi hettha, cunda, santeke sattā.**

Because there are beings who have different opinions on this topic.

**Imāyapi kho ahaṃ, cunda, paññattiyā neva attanā samasamaṃ samanupassāmi, kuto bhiyyo.**

I don't see any such expositions that are equal to my own, still less superior.

**Atha kho ahameva tattha bhiyyo yadidaṃ adhipaññatti.**

Rather, I am the one who is superior when it comes to the higher exposition.

**Ime kho te, cunda, aparantasahagatā diṭṭhinissayā, ye vo mayā byākatā, yathā te byākātabbā.**

These are the views that some rely on regarding the future, which I have explained to you as they should be explained.

**Yathā ca te na byākātabbā, kiṃ vo ahaṃ te tathā byākarissāmi?**

Shall I explain them to you in the wrong way?

**Imesañca, cunda, pubbantasahagatānaṃ diṭṭhinissayānaṃ imesañca aparantasahagatānaṃ diṭṭhinissayānaṃ pahānāya samatikkamāya evaṃ mayā cattāro satipaṭṭhānā desitā paññattā.**

I have taught and pointed out the four kinds of mindfulness meditation for giving up and going beyond all these views of the past and the future.

**Katame cattāro?**

What four?

**Idha, cunda, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.**

It's when a mendicant meditates by observing an aspect of the body —keen, aware, and mindful, rid of desire and aversion for the world.

**Vedanāsu vedanānupassī ...pe...**

They meditate observing an aspect of feelings ...

**citte cittānupassī ...pe...**

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā,  
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Imesañca, cunda, pubbantasahagatānaṃ diṭṭhinissayānaṃ  
imesañca aparantasahagatānaṃ diṭṭhinissayānaṃ pahānāya  
samatikkamāya. Evaṃ mayā ime cattāro satipaṭṭhānā desitā  
paññattā”ti.**

These are the four kinds of mindfulness meditation that I have taught for giving up and going beyond all these views of the past and the future.”

**Tena kho pana samayena āyasmā upavāṇo bhagavato piṭṭhito  
ṭhito hoti bhagavantaṃ bījayaṃāno.**

Now at that time Venerable Upavāṇa was standing behind the Buddha fanning him.

**Atha kho āyasmā upavāṇo bhagavantaṃ etadavoca:**

He said to the Buddha,

**“acchariyaṃ, bhante, abbhutaṃ, bhante.**

“It’s incredible, sir, it’s amazing!

**Pāsādiko vatāyaṃ, bhante, dhammapariyāyo;**

This exposition of the teaching is impressive, sir,

**supāsādiko vatāyaṃ, bhante, dhammapariyāyo, ko nāmāyaṃ,  
bhante, dhammapariyāyo”ti?**

it is very impressive. Sir, what is the name of this exposition of the teaching?”

**“Tasmātiha tvaṃ, upavāṇa, imaṃ dhammapariyāyaṃ ‘pāsādiko’  
tveva naṃ dhārehī”ti.**

“Well, Upavāṇa, you may remember this exposition of the teaching as ‘The Impressive Discourse’.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamano āyasmā upavāṇo bhagavato bhāsitam abhinandīti.**

Satisfied, Venerable Upavāṇa was happy with what the Buddha said.

**Pāsādikasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.**

### 30. Lakkhaṇasutta *The Marks of a Great Man*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane  
anāthapiṇḍikassa ārāme.**

At one time the Buddha was staying near Sāvatthī in Jeta's Grove,  
Anāthapiṇḍika's monastery.

**Tatra kho bhagavā bhikkhū āmantesi:**

There the Buddha addressed the mendicants,

**“bhikkhavo”ti.**

“Mendicants!”

**“Bhaddante”ti te bhikkhū bhagavato paccassosum.**

“Venerable sir,” they replied.

**Bhagavā etadavoca:**

The Buddha said this:

**“Dvattimsimāni, bhikkhave, mahāpurisassa  
mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa  
dveva gatiyo bhavanti anañña.**

“There are thirty-two marks of a great man. A great man who  
possesses these has only two possible destinies, no other.

**Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko  
dhammarājā cāturato vijitāvī janapadatthāvariyaṃ appatto  
sattaratanasamannāgato.**

If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

**Tassimāni satta ratanāni bhavanti;**

He has the following seven treasures:

**Seyyathidaṃ—cakkaratanam hatthiratanam assaratanam  
maṇiratanam itthiratanam gahapatiratanam  
pariṇāyakaratanameva sattamaṃ.**

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

**Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā  
parasenappamaddanā.**

He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

**So imaṃ pathaviṃ sāgarapariyantaṃ adaṇḍena asatthena  
dhammena abhivijīya ajjhāvasati.**

After conquering this land girt by sea, he reigns by principle, without rod or sword.

**Sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti  
sammāsambuddho loke vivaṭṭacchado.**

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

**Katamāni ca tāni, bhikkhave, dvattiṃsa mahāpurisassa  
mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa  
dveva gatiyo bhavanti anaññā?**

And what are the thirty-two marks?

**Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

**sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti  
sammāsambuddho loke vivaṭṭacchado.**

**Idha, bhikkhave, mahāpuriso suppatitṭhitapādo hoti. Yampi,  
bhikkhave, mahāpuriso suppatitṭhitapādo hoti, idampi,  
bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.**  
He has well-planted feet.

**Puna caparaṃ, bhikkhave, mahāpurisassa heṭṭhāpādatalesu  
cakkāni jātāni honti sahaṣṣārāni sanemikāni sanābhikāni  
sabbākāraparipūrāni. Yampi, bhikkhave, mahāpurisassa  
heṭṭhāpādatalesu cakkāni jātāni honti sahaṣṣārāni sanemikāni  
sanābhikāni sabbākāraparipūrāni, idampi, bhikkhave,  
mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.**  
On the soles of his feet there are thousand-spoked wheels, with rims  
and hubs, complete in every detail.

**Puna caparaṃ, bhikkhave, mahāpuriso āyatapaṇhi hoti ...pe...**  
He has projecting heels.

**dīghaṅguli hoti ...**  
He has long fingers.

**mudutalunahatthapādo hoti ...**  
His hands and feet are tender.

**jālahatthapādo hoti ...**  
His hands and feet cling gracefully.

**ussaṅkhapādo hoti ...**  
His feet are arched.

**eṇijaṅgho hoti ...**  
His calves are like those of an antelope.

**ṭhitakova anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati  
parimajjati ...**



When standing upright and not bending over, the palms of both hands touch the knees.

**kosohitavatthaguyho hoti ...**

His private parts are retracted.

**suvaṇṇavaṇṇo hoti kañcanasannibhattaco ...**

He is gold colored; his skin has a golden sheen.

**sukhumacchavi hoti, sukhumattā chaviyā rajojallaṃ kāye na upalimpati ...**

He has delicate skin, so delicate that dust and dirt don't stick to his body.

**ekekalomo hoti, ekekāni lomāni lomakūpesu jātāni ...**

His hairs grow one per pore.

**uddhaggalomo hoti, uddhaggāni lomāni jātāni nīlāni añjanavaṇṇāni kuṇḍalāvaṭṭāni dakkhiṇāvaṭṭakajātāni ...**

His hairs stand up; they're blue-black and curl clockwise.

**brahmujugatto hoti ...**

His body is as straight as Brahmā's.

**sattussado hoti ...**

He has bulging muscles in seven places.

**sīhapubbaddhakāyo hoti ...**

His chest is like that of a lion.

**citantaraṃso hoti ...**

The gap between the shoulder-blades is filled in.

**nigrodhaparimaṇḍalo hoti, yāvatakvassa kāyo tāvatakvassa  
byāmo yāvatakvassa byāmo tāvatakvassa kāyo ...**

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

**samavaṭṭakkhandho hoti ...**

His torso is cylindrical.

**rasaggasaggī hoti ...**

He has an excellent sense of taste.

**sīhahanu hoti ...**

His jaw is like that of a lion.

**cattālīsadanto hoti ...**

He has forty teeth.

**samadanto hoti ...**

His teeth are even.

**aviraḷadanto hoti ...**

His teeth have no gaps.

**susukkadāṭho hoti ...**

His teeth are perfectly white.

**pahūtajivho hoti ...**

He has a large tongue.

**brahmassarō hoti karavīkabhāṇī ...**

He has the voice of Brahmā, like a cuckoo's call.

**abhinīlanetto hoti ...**

His eyes are deep blue.

**gopakhumo hoti ...**

He has eyelashes like a cow's.

**uṇṇā bhamukantare jātā hoti, odātā mudutūlasannibhā. Yampi, bhikkhave, mahāpurisassa uṇṇā bhamukantare jātā hoti, odātā mudutūlasannibhā, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.**

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

**Puna caparaṃ, bhikkhave, mahāpuriso uṇhīsasīso hoti. Yampi, bhikkhave, mahāpuriso uṇhīsasīso hoti, idampi, bhikkhave, mahāpurisassa mahāpurisalakkhaṇaṃ bhavati.**

His head is shaped like a turban.

**Imāni kho tāni, bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni, yehi samannāgatassa mahāpurisassa dveva gatiyo bhavanti anañña.**

These are the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

**Sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

**sace kho pana agāraṃ anagāriyaṃ pabbajati, arahāṃ hoti sammāsambuddho loke vivattaṭṭhacchaddo.**

**Imāni kho, bhikkhave, dvattiṃsa mahāpurisassa mahāpurisalakkhaṇāni bāhirakāpi isayo dhārenti, no ca kho te jānanti:**

Seers outside of Buddhism remember these marks, but they do not know

**‘imassa kammaṃsa kaṭattā idaṃ lakkhaṇaṃ paṭilabhatī’ti.**

the specific deeds performed in the past to obtain each mark.

# 1. Suppatiṭṭhitapādatālakkaṇaṃ

## 1. Well-Planted Feet

**Yampi, bhikkhave, tathāgato purimaṃ jātiraṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno daḥhasamādāno ahosi kusalesu dhammesu, avatthitasamādāno kāyasucarite vacīsucarite manosucarite dānasamvibhāge sīlasamādāne uposathupavāse mattheyyatāya pettheyyatāya sāmāññatāya brahmaññatāya kule jeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu dhammesu.**

In some past lives, past existences, past abodes the Realized One was reborn as a human being. He firmly undertook and persisted in skillful behaviors such as good conduct by way of body, speech, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors.

**So tassa kammaṣṣa kaṭattā upacitattā ussannattā vipulattā kāyassa bhedaṃ paraṃ maraṇā sugatiraṃ saggaṃ lokaṃ upapajjati.**

Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm.

**So tattha aññe deve dasahi ṭhānehi adhiggaṇhāti dibbena āyunaṃ dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi.**

There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

**So tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.**

When he passed away from there and came back to this state of existence he obtained this mark of a great man:

**Suppatiṭṭhitapādo hoti.**

he has well-planted feet.

**Samaṃ pādaṃ bhūmiyaṃ nikkhipati, samaṃ uddharati, samaṃ sabbāvantehi pādatalehi bhūmiṃ phusati.**

He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadatthāvariyaṃ sattaratanasamannāgato.**

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**Tassimāni satta ratanāni bhavanti;**

He has the following seven treasures:

**Seyyathidaṃ—cakkaratanam hatthiratanam assaratanam maṇiratanam itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ.**

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

**Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.**

He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

**So imaṃ pathaviṃ sāgarapariyantam akhilamanimittamaṇṭakam iddham phītam khemaṃ sivaṃ nirabbudaṃ adaṇḍena asatthena dhammena abhivijjiya ajjhāvasati.**

After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword.

**Rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Akkhambhiyo hoti kenaci manussabhūtena paccatthikena paccāmittena.**

He can't be stopped by any human foe or enemy.

**Rājā samāno idaṃ labhati.**

That's what he obtains as king.

**Sace kho pana agāasmā anagāriyaṃ pabbajati, araham hoti sammāsambuddho loke vivatṭacchado.**

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

**Buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Akkhambhiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi paccāmittehi rāgena vā dosena vā mohena vā samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ.**

He can't be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Sacce ca dhamme ca dame ca saṃyame,**

“Truth, principle, self-control, and restraint;

**Soceyyasīlāyuposathesu ca;**

purity, precepts, and observing the sabbath;

**Dāne ahimsāya asāhase rato,**

giving, harmlessness, delighting in non-violence—

**Daḷhaṃ samādāya samattamācari.**

firmly undertaking these things, he lived accordingly.

**So tena kammena divaṃ samakkami,**

By means of these deeds he went to heaven,

**Sukhañca khiḍḍāraṭiyo ca anvabhi;**

where he enjoyed happiness and merriment.

**Tato cavitvā punarāgato idha,**

After passing away from there to here,

**Samehi pādehi phusī vasundharaṃ.**

he steps evenly on this rich earth.

**Byākaṃsu veyyañjanikā samāgatā,**

The gathered soothsayers predicted

**Samappatiṭṭhassa na hoti khambhanā;**

that there is no stopping one of such even tread,

**Gihissa vā pabbajitassa vā puna,**

as householder or renunciate.

**Taṃ lakkhaṇaṃ bhavati tadatthajotakaṃ.**

That's the meaning shown by this mark.

**Akkhambhiyo hoti agāramāvasaṃ,**

While living at home he cannot be stopped,

**Parābhibhū sattubhi nappamaddano;**

he defeats his foes, and cannot be beaten.

**Manussabhūtenidha hoti kenaci,**

Due to the fruit of that deed,

**Akkhambhiyo tassa phalena kammuno.**

he cannot be stopped by any human.

**Sace ca pabbajjamupeti tādiso,**

But if he chooses the life gone forth,

**Nekkhammachandābhirato vicakkhaṇo;**

seeing clearly, loving renunciation,

**Aggo na so gacchati jātu khambhanaṃ,**

not even the best can hope to stop him;

**Naruttamo esa hi tassa dhammatā”ti.**

this is the nature of the supreme person.”

## **2. Pādatalacakkalakkhaṇaṃ**

### *2. Wheels on the Feet*

**“Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**bahujanassa sukhāvaho ahosi, ubbegauttāsabhayaṃ  
apanuditā, dhammikañca rakkhāvaraṇaguttiṃ saṃvidhātā,  
saparivārañca dānaṃ adāsi.**

He brought happiness to many people, eliminating threats, terror, and danger, providing just protection and security, and giving gifts with all the trimmings.

**So tassa kammaṃ kaṭattā upacitattā ussannattā vipulattā  
kāyassa bhedaṃ paraṃ maraṇā sugatimaṃ saggaṃ lokaṃ upapajjati  
...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imaṃ  
mahāpurisalakkhaṇaṃ paṭilabhati.**

When he came back to this state of existence he obtained this mark:

**Heṭṭhāpādatalesu cakkāni jātāni honti sahaṣṣārāni sanemikāni  
sanābhikāni sabbākāraparipūrāni suvibhattantarāni.**



on the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Mahāparivāro hoti;**

He has a large following

**mahāssa honti parivārā brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.**

of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

**Rājā samāno idaṃ labhati.**

That's what he obtains as king.

**Sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti sammāsambuddho loke vivaṭṭacchado.**

But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha.

**Buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Mahāparivāro hoti;**

He has a large following

**mahāssa honti parivārā bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.**

of monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Pure puratthā purimāsu jātisu,**

“In olden days, in past lives,

**Manussabhūto bahunā sukhāvaho;**

he brought happiness to many people,

**Ubbhegauttāsabhayāpanūdano,**

ridding them of fear, terror, and danger,

**Guttīsu rakkhāvaraṇesu ussuko.**

eagerly guarding and protecting them.

**So tena kammaṇa divaṃ samakkami,**

By means of these deeds he went to heaven,

**Sukhañca khiḍḍāratiyo ca anvabhi;**

where he enjoyed happiness and merriment.

**Tato cavitvā punarāgato idha,**

After passing away from there to here,

**Cakkāni pādesu duvesu vindati.**

wheels on his two feet are found,

**Samantanemīni sahasarāni ca,**

all rimmed around and thousand-spoked.

**Byākaṃsu veyyañjanikā samāgatā;**

The gathered soothsayers predicted,

**Disvā kumāraṃ satapuññalakkhaṇaṃ,**

seeing the prince with the hundred-fold mark of merits,

**Parivāravā hessati sattumaddano.**

that he'd have a following, subduing foes,

**Tathā hi cakkāni samantanemini,**

which is why he has wheels all rimmed around.

**Sace na pabbajjamupeti tādiso;**

If he doesn't choose the life gone forth,

**Vatteti cakkam pathaviṃ pasāsati,**

he'll roll the wheel and rule the land.

**Tassānuyantādha bhavanti khattiyā.**

The aristocrats will be his vassals,

**Mahāyasaṃ samparivārayanti naṃ,**

flocking to his glory.

**Sace ca pabbajjamupeti tādiso;**

But if he chooses the life gone forth,

**Nekkhammachandābhirato vicakkhaṇo,**

seeing clearly, loving renunciation,

**Devā manussāsurasakkarakkhasā.**

the gods, humans, demons, Sakka, and monsters;

**Gandhabbanāgā vihagā catuppadā,**

fairies and dragons, birds and beasts,

**Anuttaraṃ devamanussapūjitaṃ;**

will flock to his glory,

**Mahāyasaṃ samparivārayanti naṃ”ti.**

the supreme, honored by gods and humans.”

### **3–5. Āyatapaṇhitāditiḷakkhaṇaṃ**

*3–5. Projecting Heels, Etc.*

**“Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**pāṇātipātāṃ pahāya pāṇātipātā paṭivirato ahosi nihitadaṇḍo nihitasattho lajjī dayāpanno, sabbapāṇabhūtahitānukampī vihāsi.**

He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of compassion for all living beings.

**So tassa kammaṃ kaṭattā upacitattā ussannattā vipulattā ... pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imāni tīṇi mahāpurisalakkhaṇāni paṭilabhati.**

When he came back to this state of existence he obtained these three marks:

**Āyatapaṇhi ca hoti, dīghaṅguli ca brahmajugatto ca.**

he has projecting heels, long fingers, and his body is as straight as Brahmā's.

**So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Dīghāyuko hoti ciraṭṭhitiko, dīghamāyuraṃ pāleti, na sakkā hoti antarā jīvitaṃ voropetuṃ kenaci manussabhūtena paccatthikena paccāmittena.**

He's long lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Dīghāyuko hoti ciraṭṭhitiko, dīghamāyuraṃ pāleti, na sakkā hoti antarā jīvitaṃ voropetuṃ paccatthikehi paccāmittehi samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim.**

He's long lived, preserving his life for a long time. No foes or enemies—nor any ascetic or brahmin or god or Māra or Brahmā or anyone in the world—is able to take his life before his time.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Māraṇavadhabhayattano veditvā,**

“Realizing for himself the horrors of death,

**Paṭivirato paraṃ māraṇāyahosi;**

he refrained from killing other creatures.

**Tena sucaritena saggamagamā,**

By that good conduct he went to heaven,

**Sukataphalavipākamanubhosi.**

where he enjoyed the fruit of deeds well done.

**Caviya punaridhāgato samāno,**

Passing away, on his return to here,

**Paṭilabhati idha tīṇi lakkhaṇāni;**

he obtained these three marks:

**Bhavati vipuladīghapāsaṇhiko,**  
his projecting heels are full and long,

**Brahmāva suju subho sujātagatto.**  
and he's straight, beautiful, and well-formed, like Brahmā.

**Subhujo susu susaṇṭhito sujāto,**  
Fair of limb, youthful, of good posture and breeding,

**Mudutalunaṅgulyassa honti;**  
his fingers are soft and tender and long.

**Dīghā tībhi purisavaraggalakkaṇehi,**  
By these three marks of an excellent man,

**Cirayapanāya kumāramādisanti.**  
they indicated that the prince's life would be long:

**Bhavati yadi gihī ciraṃ yapeti,**  
'As a householder he will live long;

**Cirataṃ pabbajati yadi tato hi;**  
longer still if he goes forth, due to

**Yāpayati ca vasiddhibhāvanāya,**  
mastery in the development of psychic power.

**Iti dīghāyukatāya taṃ nimittan"ti.**  
Thus this is the sign of long life."

## **6. Sattussadatālakkhaṇaṃ**

### **6. Seven Bulges**

**"Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**dātā ahosi paṇītānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ  
sāyanīyānaṃ lehanīyānaṃ pānānaṃ.**

He was a donor of fine and tasty foods and drinks of all kinds, delicious and scrumptious.

**So tassa kammaṣṣa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imaṃ  
mahāpurisalakkhaṇaṃ paṭilabhati, sattussado hoti, sattassa  
ussadā honti;**

When he came back to this state of existence he obtained this mark: he has bulging muscles in seven places.

**ubhosu hatthesu ussadā honti, ubhosu pādesu ussadā honti,  
ubhosu aṃsakūṭesu ussadā honti, khandhe ussado hoti.**

He has bulges on both hands, both feet, both shoulders, and his chest.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā  
hoti cakkavattī ...pe...**

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Lābhī hoti paṇītānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ  
sāyanīyānaṃ lehanīyānaṃ pānānaṃ.**

He gets fine and tasty foods and drinks of all kinds, delicious and scrumptious.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Lābhī hoti paṇītānaṃ rasiṭānaṃ khādanīyānaṃ bhojanīyānaṃ  
sāyanīyānaṃ lehanīyānaṃ pānānaṃ.**

He gets fine and tasty foods and drinks of all kinds, delicious and scrumptious.

**Buddho samāno idaṃ labhati”.**

That’s what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Khajjabhojjamatha leyya sāyīyaṃ,**

“He used to give the very best of flavors—

**Uttamaggarasadāyako ahu;**

scrumptious foods of every kind.

**Tena so sucaritena kammunā,**

Because of that good deed,

**Nandane ciramabhippamodati.**

he rejoiced long in Nandana heaven.

**Satta cussade idhādhigacchati,**

On returning to here, he got seven bulging muscles

**Hatthapādamudutañca vindati;**

and tender hands and feet are found.

**Āhu byañjananimittakovidā,**

The soothsayers expert in signs declared:

**Khajjabhojjarasalābhitāya naṃ.**

‘He’ll get tasty foods of all sorts

**Yaṃ gihissapi tadatthajotakaṃ,**



as a householder, that's what that means.

**Pabbajjampi ca tadādhigacchati;**

But even if he goes forth he'll get the same,

**Khajjabhojjarasalābhiruttamaṃ,**

supreme in gaining tasty foods of all sorts,

**Āhu sabbagihibandhanacchidan"ti.**

cutting all bonds of the lay life."

## **7–8. Karacaraṇamudujālatālakkhaṇāni**

*7–8. Tender and Clinging Hands*

**"Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

"Mendicants, in some past lives the Realized One was reborn as a human being.

**catūhi saṅgahavatthūhi janaṃ saṅgāhako ahosi—**

He brought people together using the four ways of being inclusive:

**dānena peyyavajjena atthacariyāya samānattatāya.**

giving, kindly words, taking care, and equality.

**So tassa kammaṣṣa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imāni dve**

**mahāpurisalakkhaṇāni paṭilabhati.**

When he came back to this state of existence he obtained these two marks:

**Mudutalunahatthapādo ca hoti jālahatthapādo ca.**

his hands and feet are tender, and they cling gracefully.

**So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā  
hoti cakkavattī ...pe...**

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Susaṅgahitaparijano hoti, susaṅgahitāssa honti  
brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā  
anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.**  
His retinue is inclusive, cohesive, and well-managed. This includes  
brahmins and householders, people of town and country, treasury  
officials, military officers, guardsmen, ministers, counselors, rulers,  
tax beneficiaries, and princes.

**Rājā samāno idaṃ labhati ...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Susaṅgahitaparijano hoti, susaṅgahitāssa honti bhikkhū  
bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā  
gandhabbā.**  
His retinue is inclusive, cohesive, and well-managed. This includes  
monks, nuns, laymen, laywomen, gods, humans, demons, dragons,  
and fairies.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Dānampi catthacariyatañca,**

**“By giving and helping others,**

**Piyavāditañca samānattatañca;**

kindly speech, and equal treatment,

**Kariyacariyasusaṅgahaṃ bahūnaṃ,**

such action and conduct as brought people together,

**Anavamatena guṇena yāti saggaṃ.**

he went to heaven due to his esteemed virtue.

**Caviya punaridhāgato samāno,**

Passing away, on his return to here,

**Karacaraṇamudutañca jālino ca;**

the young baby prince obtained

**Atirucirasuvaggudassaneyyaṃ,**

hands and feet so tender and clinging,

**Paṭilabhati daharo susu kumāro.**

lovely, graceful, and good-looking.

**Bhavati parijanassavo vidheyyo,**

His retinue is loyal and manageable,

**Mahimaṃ āvasito susaṅgahito;**

staying agreeably all over this broad land.

**Piyavadū hitasukhataṃ jigīsamāno,**

Speaking kindly, desiring happiness,

**Abhirucitāni guṇāni ācarati.**

he practices the good qualities he's adopted.

**Yadi ca jahati sabbakāmabhogaṃ,**

But if he gives up all sensual enjoyments,

**Kathayati dhammakathaṃ jino janassa;**

as victor he speaks Dhamma to the people.

**Vacanapaṭīkarassābhīppasannā,**

Devoted, they respond to his words;

**Sutvāna dhammānudhammamācarantī”ti.**

after listening, they practice in line with the teaching.”

## **9–10. Ussaṅkhapāda-uddhaggaḷomatālakkaṇāni**

*9–10. Arched Feet and Upright Hair*

**“Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**atthūpasamhitaṃ dhammūpasamhitaṃ vācaṃ bhāsitaṃ ahosi,  
bahujaṇaṃ nidaṃsesi, paṇīnaṃ hitasukhāvaho dhammayāgī.**

His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching.

**So tassa kammaṣṣa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imāni dve  
mahāpurisalakkhaṇāni paṭilabhati.**

When he came back to this state of existence he obtained these two marks:

**Ussaṅkhapādo ca hoti, uddhaggaḷomo ca.**

his feet are arched and his hairs stand up.

**So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, rājā  
hoti cakkavattī ...pe...**

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca  
kāmaḥhogīnaṃ.**

He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Aggo ca hoti seṭṭho ca pāmokkho ca uttamo ca pavaro ca sabbasattānaṃ.**

He is the foremost, best, chief, highest, and finest of all sentient beings.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Atthadhammasahitaṃ pure giraṃ,**

“His word was meaningful and principled,

**Erayaṃ bahujanaṃ nidaṃsayi;**

moving the people with his explanations.

**Pāṇinaṃ hitasukhāvaho ahu,**

He brought welfare and happiness to creatures,

**Dhammayāgamayajī amaccharī.**

unstintingly offering up teaching.

**Tena so sucaritena kammunā,**

Because of that good deed,

**Suggatiṃ vajati tattha modati;**

he advanced to heaven and there rejoiced.

**Lakkhaṇāni ca duve idhāgato,**  
On return to here two marks are found,

**Uttamappamukhatāya vindati.**  
of excellence and supremacy.

**Ubbhamuppatitalomavā saso,**  
His hairs stand upright,

**Pādagaṇṭhirahu sādhusaṇṭhitā;**  
and his ankles stand out well.

**Maṁsalohitācitā tacotthatā,**  
Swollen with flesh and blood, and wrapped in skin,

**Uparicaraṇasobhanā ahu.**  
they make it pretty above the feet.

**Gehamāvasati ce tathāvidho,**  
If such a one lives in the home,

**Aggataṁ vajati kāmabhoginaṁ;**  
he turns into the best of those who enjoy sensual pleasures.

**Tena uttaritaro na vijjati,**  
There'll be none better than him;

**Jambudīpamabhibhuyya iriyati.**  
he'll live having mastered all India.

**Pabbajampi ca anomanikkamo,**  
But going forth the peerless renunciate

**Aggataṁ vajati sabbapāṇinaṁ;**  
turns into the best of all creatures.

**Tena uttaritaro na vijjati,**  
There'll be none better than him,

**Sabbalokamabhibhuyya viharatī”ti.**  
he'll live having mastered the whole world.”

## 11. Eṇijaṅghalakkhaṇaṃ

### 11. Antelope Calves

**“Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**sakkaccaṃ vācetā ahosi sippaṃ vā vijjaṃ vā caraṇaṃ vā kammaṃ vā:**

He was a thorough teacher of a profession, a branch of knowledge, conduct, or action, thinking:

**‘kintime khippaṃ vijāneyyumaṃ, khippaṃ paṭipajjeyyumaṃ, na ciraṃ kilisseyyunaṃ’”ti.**

‘How might they quickly learn and practice, without getting exhausted?’

**So tassa kammaṃ kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.**

When he came back to this state of existence he obtained this mark:

**Eṇijaṅgho hoti.**

his calves are like those of an antelope.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Yāni tāni rājārahāni rājaṅgāni rājūpabhogāni rājānucchavikāni  
tāni khippaṃ paṭilabhati.**

He quickly obtains the things worthy of a king, the factors, supports,  
and things befitting a king.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Yāni tāni samaṇārahāni samaṇaṅgāni samaṇūpabhogāni  
samaṇānucchavikāni, tāni khippaṃ paṭilabhati.**

He quickly obtains the things worthy of an ascetic, the factors,  
supports, and things befitting an ascetic.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Sippesu vijjācaraṇesu kammesu,**

“In professions, knowledge, conduct, and deeds,

**Kathaṃ vijāneyyūṃ lahunti icchati;**

he thought of how they might swiftly learn.

**Yadūpaghātāya na hoti kassaci,**

Things that harm no-one at all,

**Vāceti khippaṃ na ciraṃ kilissati.**

he quickly taught so they would not get tired.

**Taṃ kammaṃ katvā kusalaṃ sukhudrayaṃ,**

Having done that skillful deed whose outcome is happiness,



**Jaṅghā manuññā labhate susaṇṭhitā;**  
he gains prominent and elegant calves.

**Vaṭṭā sujātā anupubbamuggatā,**  
Well-formed in graceful spirals,

**Uddhaggaḷomā sukhumattacotthatā.**  
he's covered in fine rising hairs.

**Eṇeyyaṇṅhoti tamāhu puggalaṃ,**  
They say that person has antelope calves,

**Sampattiyā khippamidhāhu lakkhaṇaṃ;**  
and that this is the mark of swift success.

**Gehānulomāni yadābhikaṅkhati,**  
If he desires the things of the household life,

**Apabbajaṃ khippamidhādhiḡacchati.**  
not going forth, they'll quickly be his.

**Sace ca pabbajjamupeti tādiso,**  
But if he chooses the life gone forth,

**Nekkhammachandābhirato vicakkhaṇo;**  
seeing clearly, loving renunciation,

**Anucchavikassa yadānulomikaṃ,**  
the peerless renunciate will quickly find

**Taṃ vindati khippamanomavikkamo”ti.**  
what is fitting and suitable.”

## **12. Sukhumacchavilakkhaṇaṃ**

### **12. Delicate Skin**

**“Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**samaṇaṃ vā brāhmaṇaṃ vā upasaṅkamtivā paripucchitā ahosi:**  
He approached an ascetic or brahmin and asked:

**‘kiṃ, bhante, kusalaṃ, kiṃ akusalaṃ, kiṃ sāvajjaṃ, kiṃ anavajjaṃ, kiṃ sevitabbaṃ, kiṃ na sevitabbaṃ, kiṃ me karīyamānaṃ dīgharattaṃ ahitāya dukkhāya assa, kiṃ vā pana me karīyamānaṃ dīgharattaṃ hitāya sukhāya assā’ti.**

‘Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?’

**So tassa kammaṣṣa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.**

When he came back to this state of existence he obtained this mark:

**Sukhumacchavi hoti, sukhumattā chaviyā rajojallaṃ kāye na upalimpati.**

he has delicate skin, so delicate that dust and dirt don’t stick to his body.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Mahāpañña hoti, nāssa hoti koci paññāya sadiso vā seṭṭho vā kāmabhogīnaṃ.**

He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Mahāpañño hoti puthupañño hāsapañño javanapañño  
tikkhapañño nibbedhikapañño, nāssa hoti koci paññāya sadiso  
vā seṭṭho vā sabbasattānaṃ.**

He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Pure puratthā purimāsu jātisu,**

“In olden days, in past lives,

**Aññātukāmo paripucchitā ahu;**

eager to understand, he asked questions.

**Sussūsitā pabbajitaṃ upāsītā,**

Keen to learn, he waited on renunciates,

**Atthantaro atthakathaṃ nisāmayi.**

heeding their explanation with pure intent.

**Paññāpaṭilābhagatena kammunā,**

Due to that deed of acquiring wisdom,

**Manussabhūto sukhumacchavī ahu;**

as a human being his skin is delicate.

**Byākaṃsu uppādanimittakovidā,**

At his birth the soothsayers expert in signs prophesied:

**Sukhumāni atthāni avecca dakkhiti.**

‘He’ll discern delicate matters.’

**Sace na pabbajjamupeti tādiso,**

If he doesn’t choose the life gone forth,

**Vatteti cakkam pathaviṃ pasāsati;**

he’ll roll the wheel and rule the land.

**Atthānusiṭṭhīsu pariggaheṣu ca,**

Among those with material possessions who have been educated,

**Na tena seyyo sadiso ca vijjati.**

none equal or better than him is found.

**Sace ca pabbajjamupeti tādiso,**

But if he chooses the life gone forth,

**Nekkhammachandābhirato vicakkhaṇo;**

seeing clearly, loving renunciation,

**Paññāvisiṭṭham labhate anuttaram,**

gaining wisdom that’s supreme and eminent,

**Pappoti bodhiṃ varabhūrimedhaso”ti.**

the one of superb, vast intelligence attains awakening.”

### **13. Suvannaṇaṇṇalakkhaṇam**

#### *13. Golden Skin*

**“Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**akkodhano ahosi anupāyāsabahulo,**  
He wasn't irritable or bad-tempered.

**bahumpi vutto samāno nābhisajji na kuppi na byāpajji na patitthīyi, na kopañca dosañca appaccayañca pātvākāsi.**  
Even when heavily criticized he didn't lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness.

**Dātā ca ahosi sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ.**  
He donated soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.

**So tassa kammaṣṣa kaṭattā upacitattā ...pe...**  
Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati.**  
When he came back to this state of existence he obtained this mark:

**Suvaṇṇavaṇṇo hoti kañcanasannibhattaco.**  
he is gold colored; his skin has a golden sheen.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**  
Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**  
And what does he obtain as king?

**Lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ pāvuraṇānaṃ khomasukhumānaṃ kappāsikasukhumānaṃ koseyyasukhumānaṃ kambalasukhumānaṃ.**  
He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Lābhī hoti sukhumānaṃ mudukānaṃ attharaṇānaṃ  
pāvuraṇānaṃ khomeasukhumānaṃ kappāsikasukhumānaṃ  
koseyyasukhumānaṃ kambalasukhumānaṃ.**

He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Akkodhañca adhiṭṭhahi adāsi,**

“Dedicated to good will, he gave gifts.

**Dānañca vatthāni sukhumāni succhavīni;**

In an earlier life he poured forth cloth

**Purimatarabhave ṭhito abhivissaji,**

fine and soft to touch,

**Mahimiva suro abhivassaṃ.**

like a god pouring rain on this broad earth.

**Taṃ katvāna ito cuto dibbaṃ,**

So doing he passed from here to heaven,

**Upapajji sukataphalavipākamanubhutvā;**

where he enjoyed the fruits of deeds well done.

**Kanakatanusannibho idhābhibhavati,**

Here he wins a figure of gold,

**Suravarataroriva indo.**

like Inda, the finest of gods.

**Gehañcāvasati naro apabbajja,**

If that man stays in the house, not wishing to go forth,

**Micchaṃ mahatimahim̐ anusāsati;**

he conquers and rules this vast, broad earth.

**Pasayha sahidha sattaratanam̐,**

He obtains abundant excellent cloth,

**Paṭilabhati vimalasukhumacchaviṃ suciñca.**

so fine and soft to touch.

**Lābhī acchādanavatthamokkhapāvuraṇānam̐,**

He receives robes, cloth, and the finest garments

**Bhavati yadi anāgāriyataṃ upeti;**

if he chooses the life gone forth.

**Sahito purimakataphalam̐ anubhavati,**

For he still partakes of past deed's fruit;

**Na bhavati katassa panāso”ti.**

what's been done is never lost.”

## **14. Kosohitavatthaguyhalakkhaṇam̐**

### *14. Retracted Privates*

**“Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**cirappanaṭṭhe sucirappavāsino ñātimitte suhajje sakhino  
samānetā ahosi.**

He reunited long-lost and long-separated relatives, friends, loved ones, and companions.

**Mātarampi puttena samānetā ahosi, puttampi mātārā samānetā ahosi, pitarampi puttena samānetā ahosi, puttampi pītārā samānetā ahosi, bhātarampi bhātarā samānetā ahosi, bhātarampi bhaginiyā samānetā ahosi, bhaginimpi bhātarā samānetā ahosi, bhaginimpi bhaginiyā samānetā ahosi, samaṅgīkatvā ca abbhanumoditā ahosi.**

He reunited mother with child and child with mother; father with child and child with father; brother with brother, brother with sister, sister with brother, and sister with sister, bringing them together with rejoicing.

**So tassa kammassa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati—**

When he came back to this state of existence he obtained this mark:

**kosohitavatthaguyho hoti.**

his private parts are retracted.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Pahūtaputto hoti, parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.**

He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.



**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Pahūtaputto hoti, anekasahassaṃ kho panassa puttā bhavanti  
sūrā vīraṅgarūpā parasenappamaddanā.**

He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies.

**Buddho samāno idaṃ labhati”.**

That’s what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Pure puratthā purimāsu jātisu,**

“In olden days, in past lives,

**Cirappanaṭṭhe sucirappavāsino;**

he reunited long-lost

**Ñātī suhajje sakhino samānaya,**

and long-separated friends and family,

**Samaṅgikatvā anumoditā ahu.**

bringing them together with joy.

**So tena kammaṇa divaṃ samakkami,**

By means of these deeds he went to heaven,

**Sukhañca khiḍḍāratiyo ca anvabhi;**

where he enjoyed happiness and merriment.

**Tato cavitvā punarāgato idha,**

After passing away from there to here,

**Kosohitaṃ vindati vatthachādiyaṃ.**

his private parts are retracted.

**Pahūtaputto bhavatī tathāvidho,**

Such a one has many sons,

**Parosahassañca bhavanti atrajā;**

over a thousand descendants,

**Sūrā ca vīrā ca amittatāpanā,**

valiant and heroic, devastating foes,

**Gihissa pītiṃ jananā piyaṃvadā.**

a layman's joy, speaking kindly.

**Bahūtarā pabbajitassa iriyato,**

But if he lives the renunciate life

**Bhavanti puttā vacanānusārino;**

he has even more sons following his word.

**Gihissa vā pabbajitassa vā puna,**

As householder or renunciate,

**Taṃ lakkhaṇaṃ jāyati tadatthajotakan"ti.**

that's the meaning shown by this mark."

**Paṭhamabhāṇavāro niṭṭhito.**

The first recitation section is finished.

**15–16. Parimaṇḍalaanonamajaṇṇuparimasanalakkhaṇāni**

*15–16. Equal Proportions and Touching the Knees*

**"Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

"Mendicants, in some past lives the Realized One was reborn as a human being.

**mahājanasaṅgahaṃ samekkhamāno samaṃ jānāti sāmaṃ  
jānāti, purisaṃ jānāti purisavisesaṃ jānāti:**

He regarded the gathered population equally. He knew what they had in common and what was their own. He knew each person, and he knew the distinctions between people.

**‘ayamidamarahati ayamidamarahatī’ti tattha tattha purisavisesakaro ahosi.**

In each case, he made appropriate distinctions between people: ‘This one deserves that; that one deserves this.’

**So tassa kammassa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.**

When he came back to this state of existence he obtained these two marks:

**Nigrodhaparimaṇḍalo ca hoti, ṭhitakoyeva ca anonamanto ubhohi pāṇitalehi jaṇṇukāni parimasati parimajjati.**

he has the proportional circumference of a banyan tree; and when standing upright and not bending over, the palms of both hands touch the knees.

**So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Aḍḍho hoti mahaddhano mahābhogo pahūtajātarūparajato pahūtavittūpakaraṇo pahūtadhanadhañño paripuṇṇakosakoṭṭhāgāro.**

He is rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Aḍḍho hoti mahaddhano mahābhogo.**

He is rich, affluent, and wealthy.

**Tassimāni dhanāni honti, seyyathidaṃ—**

He has these kinds of wealth:

**saddhāddhanam sīladhanam hiriddhanam ottappadhanam  
sutadhanam cāgadhanam paññāddhanam.**

the wealth of faith, ethical conduct, conscience, prudence, learning,  
generosity, and wisdom.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamattham bhagavā avoca.**

That is what the Buddha said.

**Tatthetam vuccati:**

On this it is said:

**“Tuliyā paṭivicaya cintayitvā,**

“Observing the many people in a community,

**Mahājanasaṅgahanam samekkhamāno;**

he weighed, evaluated, and judged each case:

**Ayamidamarahati tattha tattha,**

‘This one deserves that.’

**Purisavisesakaro pure ahosi.**

That's how he used to draw distinctions between people.

**Mahiṅca pana t̥hito anonamanto,**

Now standing without bending

**Phusati karehi ubhohi jaṇṇukāni;**

he can touch his knees with both hands.

**Mahiruhaparimaṇḍalo ahosi,**

With the remaining ripening of the fruit of good deeds,

**Sucaritakammavipākasesakena.**

his circumference was that of a great tree.

**Bahuvividhanimittalakkhaṇaññū,**

Learned experts in the many different

**Atinipuṇā manujā byākarim̐su;**

signs and marks prophesied:

**Bahuvividhā gihīnaṃ arahāni,**

‘The young prince will obtain

**Paṭilabhati daharo susu kumāro.**

many different things that householders deserve.

**Idha ca mahīpatissa kāmabhogī,**

Here there are many suitable pleasures

**Ghipatirūpakā bahū bhavanti;**

for the ruler of the land to enjoy as householder.

**Yadi ca jahati sabbakāmabhogaṃ,**

But if he gives up all sensual enjoyments,

**Labhati anuttaraṃ uttamadhanaggaṃ”ti.**

he will gain the supreme, highest peak of wealth.”

## **17–19. Sīhapubbaddhakāyāditilakkhaṇaṃ**

*17–19. A Lion’s Chest, Etc.*

**“Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**bahujanassa atthakāmo ahosi hitakāmo phāsukāmo  
yogakkhemakāmo:**

He desired the good, the welfare, the comfort, and sanctuary of the people, thinking:

**‘kintime saddhāya vaḍḍheyyum, sīlena vaḍḍheyyum, sutena  
vaḍḍheyyum, cāgena vaḍḍheyyum, dhammena vaḍḍheyyum,  
paññāya vaḍḍheyyum, dhanadhaññaena vaḍḍheyyum,  
khattavattunā vaḍḍheyyum, dvipadacatuppadehi vaḍḍheyyum,  
puttadārehi vaḍḍheyyum, dāsakammakaraporisehi  
vaḍḍheyyum, ñātīhi vaḍḍheyyum, mittehi vaḍḍheyyum,  
bandhavehi vaḍḍheyyun’ti.**

‘How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?’

**So tassa kammassa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imāni tīṇi  
mahāpurisalakkhaṇāni paṭilabhati.**

When he came back to this state of existence he obtained these three marks:

**Sīhapubbaddhakāyo ca hoti citantaraṃso ca  
samavaṭṭakkhandho ca.**

his chest is like that of a lion; the gap between the shoulder-blades is filled in; and his torso is cylindrical.

**So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā  
hoti cakkavattī ...pe...**

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Aparihānadhammo hoti, na parihāyati dhanadhaññaena  
khattavatthunā dvipadacatuppadehi puttadārehi  
dāsakammakaraporisehi ñātīhi mittehi bandhavehi, na  
parihāyati sabbasampattiyā.**

He's not liable to decline. He doesn't decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin. He doesn't decline in any of his accomplishments.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Aparihānadhammo hoti, na parihāyati saddhāya sīlena sutena  
cāgena paññāya, na parihāyati sabbasampattiyā.**

He's not liable to decline. He doesn't decline in faith, ethics, learning, generosity, and wisdom. He doesn't decline in any of his accomplishments.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Saddhāya sīlena sutena buddhiyā,**

“His wish was this: ‘How may others not decline

**Cāgena dhammena bahūhi sādhuhi;**

in faith, ethics, learning, and intelligence,

**Dhanena dhaññaena ca khattavatthunā,**

in generosity, teachings, and much good else,

**Puttehi dārehi catuppadehi ca.**  
in coin and corn, fields and lands,

**Ñātīhi mittehi ca bandhavehi ca,**  
in children, partners, and livestock,

**Balena vaṇṇena sukhena cūbhayaṃ;**  
in family, friends, and kin,

**Kathaṃ na hāyeyyaṃ pareti icchati,**  
in health, and both beauty and happiness?’

**Atthassa middhī ca panābhikaṅkhati.**  
And so he ever desired their success.

**Sa sīhapubbaddhasusaṇṭhito ahu,**  
His chest was full like that of a lion,

**Samavaṭṭakhandho ca citantaraṃso;**  
his shoulder-gap filled in, and torso cylindrical.

**Pubbe suciṇṇena katena kammunā,**  
Due to the well-done deeds of the past,

**Ahāniyaṃ pubbanimittamassa taṃ.**  
he had that portent of non-decline.

**Gihīpi dhaññaena dhanena vaḍḍhati,**  
Even as layman he grows in corn and coin,

**Puttehi dārehi catuppadehi ca;**  
in wives, children, and livestock.

**Akiñcano pabbajito anuttaraṃ,**  
But once gone forth, owning nothing, he attains

**Pappoti bodhiṃ asahānadhammatan”ti.**  
the supreme awakening which may never decline.”



## 20. Rasaggasaggitālakkhaṇaṃ

### 20. *Excellent Sense of Taste*

**“Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**sattānaṃ aviheṭṭhakajātiko ahosi pāṇinā vā leḍḍunā vā daṇḍena vā satthena vā.**

He would never hurt any sentient being with fists, stones, rods, or swords.

**So tassa kammaṣṣa kaṭattā upacitattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imaṃ mahāpurisalakkhaṇaṃ paṭilabhati, rasaggasaggī hoti, uddhaggāssa rasaharaṇīyo gīvāya jātā honti samābhivāhiniyo.**

When he came back to this state of existence he obtained this mark: he has an excellent sense of taste. Taste-buds are produced in the throat for the tongue-tip and dispersed evenly.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Appābādho hoti appātaṅko, samavepākinīyā gahaṇīyā samannāgato nātisītāya nāccuṇhāya.**

He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Appābādhō hoti appātaṅko samavepākiniyā gahaṇiyā  
samannāgato nātisītāya nāccuṇhāya majjhimāya  
padhānakkhamāya.**

He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

**Buddho samāno idaṃ labhati”.**

That’s what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Na pāṇidaṇḍehi panātha leḍḍunā,**

“Not with fist or rod or stone,

**Satthena vā maraṇavadhena vā pana;**

or sword or beating to death,

**Ubbāadhanāya paritajjanāya vā,**

or by bondage or threats

**Na heṭṭhayī janatamaheṭṭhako ahu.**

did he ever harm anyone.

**Teneva so sugatimupecca modati,**

For that very reason he rejoiced in heaven after passing away,

**Sukhapphalaṃ kariya sukhāni vindati;**

finding happiness as a fruit of happy deeds.

**Samojasā rasaharaṇī susaṇṭhitā,**

With taste-buds well formed and even,

**Idhāgato labhati rasaggasaggitaṃ.**

on his return here he has an excellent sense of taste.

**Tenāhu naṃ atinipuṇā vicakkhaṇā,**  
That's why the clever visionaries said:

**Ayaṃ naro sukhabahulo bhavissati;**  
'This man will have much happiness

**Gihissa vā pabbajitassa vā puna,**  
as householder or renunciate.

**Taṃ lakkhaṇaṃ bhavati tadatthajotakan"ti.**  
That's the meaning shown by this mark."

## **21–22. Abhinīlanettagopakhumalakkhaṇāni** *21–22. Deep Blue Eyes*

**"Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**  
"Mendicants, in some past lives the Realized One was reborn as a  
human being.

**na ca viṣaṇaṃ, na ca visāci, na ca pana viceyya pekkhitā, ujum  
tathā paṣaṇamujumano, piyacakkhunā bahujanaṃ udikkhitā  
ahosi.**

When looking at others he didn't glare, look askance, or avert his  
eyes. Being straightforward, he reached out to others with  
straightforward intentions, looking at people with kindly eyes.

**So tassa kammassa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imāni dve  
mahāpurisalakkhaṇāni paṭilabhati.**

When he came back to this state of existence he obtained these two  
marks:

**Abhinīlanetto ca hoti gopakhumo ca.**

his eyes are deep blue, and he has eyelashes like a cow's.

**So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Piyadassano hoti bahuno janassa, piyo hoti manāpo  
brāhmaṇagahapatikānaṃ negamajānapadānaṃ  
gaṇakamahāmattānaṃ anīkaṭṭhānaṃ dovārikānaṃ amaccānaṃ  
pārisajjānaṃ rājūnaṃ bhogiyānaṃ kumārānaṃ.**

The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Piyadassano hoti bahuno janassa, piyo hoti manāpo  
bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ devānaṃ  
manussānaṃ asurānaṃ nāgānaṃ gandhabbānaṃ.**

The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Na ca visaṭaṃ na ca visāci,**  
“With not a glare or glance askance,

**Na ca pana viceyyapekkhitā;**  
nor averting of the eyes;

**Ujuma tathā pasaṭamujumano,**  
straightforward, he reached out straightforwardly,

**Piyacakkhunā bahujanaṃ udikkhitā.**  
looking at people with kindly eyes.

**Sugatīsu so phalavipākaṃ,**  
In good rebirths he enjoyed the fruit

**Anubhavati tattha modati;**  
and result, rejoicing there.

**Idha ca pana bhavati gopakhumo,**  
But here he has a cow’s eyelashes,

**Abhinīlanettanayano sudassano.**  
and eyes deep blue so fair to see.

**Abhiyogino ca nipuṇā,**  
Many soothsayers, men clever

**Bahū pana nimittakovidā;**  
and learned in prognostic texts,

**Sukhumanayanakusalā manujā,**  
expert in cow-like lashes, indicated he’d

**Piyadassanoti abhiniddisanti naṃ.**  
be looked upon with kindly eyes.

**Piyadassano gihīpi santo ca,**  
Even as a householder he’d be regarded kindly,

**Bhavati bahujanapiyāyito;**

beloved of the people.

**Yadi ca na bhavati gihī samaṇo hoti,**

But if he becomes an ascetic, not lay,

**Piyo bahūnaṃ sokaṇāsano”ti.**

as destroyer of sorrow he’ll be loved by many.”

### **23. Uṇhīsasīsakkhaṇaṃ**

#### *23. Head Like a Turban*

**“Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**bahujanapubbaṅgamo ahosi kusalesu dhammesu**

**bahujanapāmokkho kāyasucarite vacīsucarite manosucarite**

**dānaṃ vibhāge sīlasamādāne uposathupavāse mattheyyatāya**

**pettheyyatāya sāmāññatāya brahmaññatāya kule**

**jeṭṭhāpacāyitāya aññataraññataresu ca adhikusalesu**

**dhammesu.**

He was the leader and forerunner of people in skillful behaviors such as good conduct by way of body, speech, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors.

**So tassa kammaṃ kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imaṃ**

**mahāpurisakkhaṇaṃ paṭilabhati—**

When he came back to this state of existence he obtained this mark:

**uṇhīsasīso hoti.**

his head is shaped like a turban.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Mahāssa jano anvāyiko hoti, brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.**

He has a large following of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Mahāssa jano anvāyiko hoti, bhikkhū bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.**

He has a large following of monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Pubbaṅgamo sucaritesu ahu,**

**“Among people of good conduct, he was the leader,**

**Dhammesu dhammacariyābhirato;**  
devoted to a life of principle among the principled.

**Anvāyiko bahujanassa ahu,**  
The people followed him,

**Saggesu vedayittha puññaphalaṃ.**  
and he experienced the fruit of good deeds in heaven.

**Veditvā so sucaritassa phalaṃ,**  
Having experienced that fruit,

**Uṇhīsasīsattamidhajjhagamā;**  
he acquires a head shaped like a turban.

**Byākaṃsu byañjananimittadharā,**  
The experts in omens and signs prophesied:

**Pubbaṅgamo bahujanaṃ hessati.**  
'He will be leader of the people.

**Paṭibhogiyā manujesu idha,**  
Among people then, as before,

**Pubbeva tassa abhiharanti tadā;**  
they will bring presents for him.

**Yadi khattiyo bhavati bhūmipati,**  
If he becomes an aristocrat, ruler of the land,

**Paṭihāraṃ bahujaṇe labhati.**  
he'll gain the service of the people.

**Atha cepi pabbajati so manujo,**  
But if that man goes forth,

**Dhammesu hoti paṇḍito visavī;**  
he'll be sophisticated, proficient in the teachings.

**Tassānusāsaniguṇābhirato,**  
Devoted to the virtues of his instruction,



**Anvāyiko bahuḥano bhavātī”ti.**  
the people will become his followers.”

## **24–25. Ekekalomatāuṇṇālakkhaṇāni**

*24–25. One Hair Per Pore, and a Tuft*

**“Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**musāvādaṃ pahāya musāvādā paṭivirato ahosi, saccavādī  
saccasandho theto paccayiko avisaṃvādako lokassa.**

He refrained from lying. He spoke the truth and stuck to the truth. He was honest and trustworthy, and didn’t trick the world with his words.

**So tassa kammaṣa kaṭattā upacitattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imāni dve  
mahāpurisalakkhaṇāni paṭilabhati.**

When he came back to this state of existence he obtained these two marks:

**Ekekalomo ca hoti, uṇṇā ca bhamukantare jātā hoti odātā  
mudutūlasannibhā.**

his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.

**So tehi lakkhaṇehi samannāgato, sace agāraṃ ajjhāvasati, rājā  
hoti cakkavattī ...pe...**

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Mahāssa jano upavattati, brāhmaṇagahapatikā negamajānapadā  
gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno  
bhogiyā kumārā.**

He has many close adherents among the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Mahāssa jano upavattati, bhikkhū bhikkhuniyo upāsakā  
upāsikāyo devā manussā asurā nāgā gandhabbā.**

He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Saccappaṭiñño purimāsu jātisu,**

“In past lives he was true to his promise,

**Advejjhavāco alikaṃ vivajjayi;**

with no forked tongue, he shunned lies.

**Na so visaṃvādayitāpi kassaci,**

He never broke his word to anyone,

**Bhūtena tacchena tathena bhāsaya.**

but spoke what was true, real, and factual.

**Setā susukkā mudutūlasannibhā,**  
A tuft so very white like cotton-wool

**Uṇṇā sujātā bhamukantare ahu;**  
grew prettily between his eyebrows.

**Na lomakūpesu duve ajāyisum,**  
And never two, but only one,

**Ekekalomūpacitaṅgavā ahu.**  
hair grew in each of his pores.

**Taṃ lakkhaṇaññū bahavo samāgatā,**  
Many soothsayers learned in marks

**Byākaṃsu uppādanimittakovidā;**  
and expert in signs gathered and prophesied:

**Uṇṇā ca lomā ca yathā susaṇṭhitā,**  
‘One like this, with tuft and hair so well-formed,

**Upavattatī īdisakaṃ bahujjano.**  
will have many as his close adherents.

**Gihimpi santaṃ upavattatī jano,**  
Even as householder many people will follow him,

**Bahu puratthāpakatena kammunā;**  
due to the power of deeds in the past.

**Akiñcanaṃ pabbajitaṃ anuttaraṃ,**  
But once gone forth, owning nothing,

**Buddhampi santaṃ upavattati jano”ti.**  
as Buddha the people will follow him.”

**26–27. Cattālīsaaviraḷadantalakkhaṇāni**

*26–27. Forty Gapless Teeth*

**“Yampi, bhikkhave tathāgato purimaṃ jātīm purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**pisuṇaṃ vācaṃ pahāya pisuṇāya vācāya paṭivirato ahosi. Ito  
sutvā na amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na  
imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā,  
sahitānaṃ vā anuppadātā, samaggārāmo samaggarato  
samagganandī samaggakaraṇīm vācaṃ bhāsītā ahosi.**

He refrained from divisive speech. He didn't repeat in one place what he heard in another so as to divide people against each other.

Instead, he reconciled those who were divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

**So tassa kammaṣṣa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imāni dve  
mahāpurisalakkhaṇāni paṭilabhati.**

When he came back to this state of existence he obtained these two marks:

**Cattālīsadanto ca hoti aviraḷadanto ca.**

he has forty teeth, and his teeth have no gaps.

**So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā  
hoti cakkavattī ...pe...**

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Abhejjapariso hoti, abhejjāssa honti parisā,  
brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā  
anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.**

His retinue cannot be divided. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

**Rājā samāno idaṃ labhati ...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Abhejjapariso hoti, abhejjāssa honti parisā, bhikkhū  
bhikkhuniyo upāsakā upāsikāyo devā manussā asurā nāgā  
gandhabbā.**

His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Vebhūtiyaṃ sahitabhedakāriṃ,**

“He spoke no untruth causing friends to split,

**Bhedappavaḍḍhanavivādakāriṃ;**

creating disputes that foster division,

**Kalahappavaḍḍhanaākiccakāriṃ,**

acting improperly by fostering quarrels,

**Sahitānaṃ bhedajananiṃ na bhaṇi.**

creating division among friends.

**Avivādaḍḍhanakarīṃ sugiraṃ,**

He spoke kind words to foster harmony,

**Bhinnānusandhijananiṃ abhaṇi;**

uniting those who are divided.

**Kalahaṃ janassa panudī samaṅgī,**

He eliminated quarrels among the people,

**Sahitehi nandati pamodati ca.**

rejoicing together with the united.

**Sugatīsu so phalavipākaṃ,**

In good rebirths he enjoyed the fruit

**Anubhavati tattha modati;**

and result, rejoicing there.

**Dantā idha honti aviraḷā sahitā,**

Here his teeth are gapless, close together,

**Caturo dasassa mukhajā susaṇṭhitā.**

forty standing upright in his mouth.

**Yadi khattiyo bhavati bhūmipati,**

If he becomes an aristocrat, ruler of the land,

**Avibhediyaṃsa parisā bhavati;**

his assembly will be indivisible.

**Samaṇo ca hoti virajo vimalo,**

And as an ascetic, stainless, immaculate,

**Parisāssa hoti anugatā acalā”ti.**

his assembly will follow him, unshakable.”

## **28–29. Pahūtajivhābrahmassaralakkhaṇāni**

*28–29. A Large Tongue and the Voice of Brahmā*

**“Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**pharusam vācam pahāya pharusāya vācāya paṭivirato ahosi. Yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācam bhāsītā ahosi.**

He refrained from harsh speech. He spoke in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

**So tassa kammaṃ kaṭattā upacitattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imāni dve mahāpurisalakkhaṇāni paṭilabhati.**

When he came back to this state of existence he obtained these two marks:

**Pahūtajivho ca hoti brahmassaro ca karavīkabhāṇī.**

he has a large tongue, and the voice of Brahmā, like a cuckoo’s call.

**So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā hoti cakkavattī ...pe...**

Possessing these marks, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Ādeyyavāco hoti, ādiyantissa vacanaṃ brāhmaṇagahapatikā negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā pārisajjā rājāno bhogiyā kumārā.**

He has a persuasive voice. His words are persuasive to brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Ādeyyavāco hoti, ādiyantissa vacanaṃ bhikkhū bhikkhuniyo  
upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.**

He has a persuasive voice. His words are persuasive to monks, nuns, laymen, laywomen, gods, humans, demons, dragons, and fairies.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Akkosabhaṇḍanavihesakāriṃ,**

“He never spoke a loud harsh word,

**Ubbādhikaṃ bahujaṇappamaddanaṃ;**

insulting, quarrelsome,

**Abālhaṃ giraṃ so na bhaṇi pharusam,**

causing harm, rude, crushing the people.

**Madhuraṃ bhaṇi susamhitaṃ sakhilaṃ.**

His speech was sweet, helpful, and kind.

**Manaso piyā hadaya-gāminiyo,**

He uttered words dear to the mind,

**Vācā so erayati kaṇṇasukhā;**

going to the heart, pleasing to the ear.

**Vācāsuciṇṇaphalamanubhavi,**



He enjoyed the fruit of his good verbal conduct,

**Saggesu vedayatha puññaphalaṃ.**

experiencing the fruit of good deeds in heaven.

**Veditvā so sucaritassa phalaṃ,**

Having experienced that fruit,

**Brahmassarattamidhamajjhagamā;**

on his return to here he acquired the voice of Brahmā.

**Jivhāssa hoti vipulā puthulā,**

His tongue was long and wide,

**Ādeyyavākyavacano bhavati.**

and his speech was persuasive.

**Gihinopi ijhati yathā bhaṇato,**

Even as householder his speech brings prosperity.

**Atha ce pabbajati so manujo;**

But if that man goes forth,

**Ādiyantissa vacanaṃ janatā,**

speaking often to the people,

**Bahuno bahuṃ subhaṇitaṃ bhaṇato”ti.**

they’ll be persuaded by his fair words.”

### **30. Sīhahanulakkhaṇaṃ**

#### *30. A Lion-Like Jaw*

**“Yampi, bhikkhave, tathāgato purimaṃ jātimaṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**samphappalāpaṃ pahāya samphappalāpā paṭivirato ahosi  
kālavādī bhūtavādī atthavādī dhammavādī vinayavādī,  
nidhānavatīṃ vācaṃ bhāsitā ahosi kālena sāpadesaṃ  
pariyantavatīṃ atthasaṃhitāṃ.**

He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training. He said things at the right time which were valuable, reasonable, succinct, and beneficial.

**So tassa kammaṣṣa kaṭattā ...pe...**

Due to performing those deeds he was reborn in a heavenly realm.

**so tato cuto itthattaṃ āgato samāno imaṃ  
mahāpurisalakkhaṇaṃ paṭilabhati,**

When he came back to this state of existence he obtained this mark:

**sīhahanu hoti.**

his jaw is like that of a lion.

**So tena lakkhaṇena samannāgato sace agāraṃ ajjhāvasati, rājā  
hoti cakkavattī ...pe...**

Possessing this mark, if he stays at home he becomes a wheel-turning monarch.

**rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Appadhamāsiyo hoti kenaci manussabhūtena paccatthikena  
paccāmittena.**

He can't be destroyed by any human foe or enemy.

**Rājā samāno idaṃ labhati ...pe...**

That's what he obtains as king.

**buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Appadhamāsiyo hoti abbhantarehi vā bāhirehi vā paccatthikehi  
paccāmittehi, rāgena vā dosena vā mohena vā samaṇena vā**

**brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmim̐.**

He can't be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

**Buddho samāno idaṃ labhati”.**

That's what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Na samphappalāpaṃ na muddhataṃ,**

“Neither nonsensical nor silly,

**Avikiṇṇavacanabyappaṭho ahosi;**

his way of speaking was never loose.

**Ahitamapi ca apanudi,**

He eliminated what was useless,

**Hitamapi ca bahujanasukhañca abhaṇi.**

and spoke for the welfare and happiness of the people.

**Taṃ katvā ito cuto divamupapajji,**

So doing he passed from here to be reborn in heaven,

**Sukataphalavipākamanubhosi;**

where he enjoyed the fruit of deeds well done.

**Caviya punaridhāgato samāno,**

Passing away, on his return to here,

**Dvidugamavaratarahanuttamalatta.**

he gained a jaw like the finest of beasts.

**Rājā hoti suduppadham̐siyo,**

He became a king so very hard to defeat,

**Manujjindo manujādhipati mahānubhāvo;**

a mighty lord and ruler of men.

**Tidivapuravarasamo bhavati,**

He was equal to the best in the city of the Three and Thirty,

**Suravarataroriva indo.**

like Inda, the finest of gods.

**Gandhabbāsurayakkharakkhasebhi,**

One such as that is not easily beaten by fairies,

**Surehi na hi bhavati suppadham̐siyo;**

demons, spirits, monsters, or gods.

**Tathatto yadi bhavati tathāvidho,**

If he becomes of such a kind,

**Idha disā ca paṭidisā ca vidisā cā”ti.**

he illuminates the quarters and in-between.”

### **31–32. Samadantasusukkadāṭhālakkhaṇāni**

*31–32. Even and White Teeth*

**“Yampi, bhikkhave, tathāgato purimaṃ jātiṃ purimaṃ bhavaṃ  
purimaṃ niketaṃ pubbe manussabhūto samāno**

“Mendicants, in some past lives the Realized One was reborn as a human being.

**micchājīvaṃ pahāya sammāājīvena jīvikaṃ kappesi,  
tulākūṭakaṃsakūṭamānakūṭaukkoṭanavañcananikatisāciyogach  
edanavadhabandhanaviparāmosaālopasahasākārā paṭivirato  
ahosi.**

He gave up wrong livelihood and earned a living by right livelihood.  
He refrained from falsifying weights, metals, or measures; bribery,

fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

**So tassa kammassa kaṭattā upacitattā ussannattā vipulattā  
kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ  
upapajjati.**

Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm.

**So tattha aññe deve dasahi ṭhānehi adhigaṇhāti dibbena āyunaṃ  
dibbena vaṇṇena dibbena sukhena dibbena yasena dibbena  
ādhipateyyena dibbehi rūpehi dibbehi saddehi dibbehi  
gandhehi dibbehi rasehi dibbehi phoṭṭhabbehi.**

There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

**So tato cuto itthattaṃ āgato samāno imāni dve  
mahāpurisalakkhaṇāni paṭilabhati, samadanto ca hoti  
susukkadāṭho ca.**

When he came back to this state of existence he obtained these two marks: his teeth are even and perfectly white.

**So tehi lakkhaṇehi samannāgato sace agāraṃ ajjhāvasati, rājā  
hoti cakkavattī dhammiko dhammarājā cāturato vijitāvī  
janapadatthāvariyappatto sattaratanasamannāgato.**

Possessing these marks, if he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures.

**Tassimāni satta ratanāni bhavanti, seyyathidaṃ—**

He has the following seven treasures:

**cakkaratanaṃ hatthiratanam assaratanaṃ maṇiratanaṃ  
itthiratanam gahapatiratanam pariṇāyakaratanameva sattamaṃ.**

the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure.

**Parosahassaṃ kho panassa puttā bhavanti sūrā vīraṅgarūpā parasenappamaddanā.**

He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies.

**So imaṃ pathaviṃ sāgarapariyantaṃ  
akhilamanimittamaṇṭakaṃ iddhaṃ phītaṃ khemaṃ sivaṃ  
nirabbudaṃ adaṇḍena asatthena dhammena abhivijjiya  
ajjhāvasati.**

After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword.

**Rājā samāno kiṃ labhati?**

And what does he obtain as king?

**Suciparivāro hoti sucissa honti parivārā brāhmaṇagahapatikā  
negamajānapadā gaṇakamahāmattā anīkaṭṭhā dovārikā amaccā  
pārisajjā rājāno bhogiyā kumārā.**

His retinue is pure. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes.

**Rājā samāno idaṃ labhati.**

That's what he obtains as king.

**Sace kho pana agārasmā anagāriyaṃ pabbajati, araham hoti  
sammāsambuddho loke vivaṭṭacchado.**

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

**Buddho samāno kiṃ labhati?**

And what does he obtain as Buddha?

**Suciparivāro hoti, sucissa honti parivārā, bhikkhū bhikkhuniyo  
upāsakā upāsikāyo devā manussā asurā nāgā gandhabbā.**

His retinue is pure. This includes monks, nuns, laymen, laywomen,  
gods, humans, demons, dragons, and fairies.

**Buddho samāno idaṃ labhati”.**

That’s what he obtains as Buddha.”

**Etamatthaṃ bhagavā avoca.**

That is what the Buddha said.

**Tatthetaṃ vuccati:**

On this it is said:

**“Micchājīvañca avassaji samena vuttiṃ,**

“He abandoned wrong livelihood, and created

**Sucinā so janayittha dhammikenā;**

a way of life that’s fair, pure, and just.

**Ahitamapi ca apanudi,**

He eliminated what was useless,

**Hitamapi ca bahujanasukhañca acari.**

and lived for the welfare and happiness of the people.

**Sagge vedayati naro sukhapphalāni,**

Having done what’s praised by the clever, the wise, and the  
good,

**Karitvā nipuṇebhi vidūhi sabbhi;**

that man experienced the fruit in heaven.

**Vaṇṇitāni tidivapuravarasamo,**

Equal to the best in the heaven of Three and Thirty,

**Abhiramati ratikhidḍāsamaṅgī.**

he enjoyed himself with pleasure and play.

**Laddhāna mānusakaṃ bhavaṃ tato,**  
From there he passed back to a human life.

**Cavitvāna sukataphalavipākaṃ;**  
With the remaining ripening of the fruit of good deeds,

**Sesakena paṭilabhati lapanajaṃ,**  
he obtained teeth that are even,

**Samamapi sucisusukkaṃ.**  
gleaming, bright, and white.

**Taṃ veyyañjanikā samāgatā bahavo,**  
Many soothsayers regarded as wise men

**Byākaṃsu nipuṇasammatā manujā;**  
gathered and predicted of him:

**Sucijanaparivāragaṇo bhavati,**  
‘With twice-born teeth so even, so white, so clean and bright

**Dijasamasukkasucisobhanadanto.**  
his retinue will be so pure.

**Raṇṇo hoti bahujaṇo,**  
As king, his people will also be pure,

**Suciparivāro mahatiṃ mahiṃ anusāsato;**  
when he rules having conquered this earth so broad.

**Pasayha na ca janapadatudanaṃ,**  
They won’t harm the country,

**Hitamapi ca bahujanasukhaṇca caranti.**  
but will live for the welfare and happiness of the people.

**Atha ce pabbajati bhavati vipāpo,**  
But if he goes forth he’ll be an ascetic free of ill,

**Samaṇo samitarajo vivaṭṭacchado;**  
his passions quelled, the veil drawn back.



**Vigatadarathakilamatho,**  
Rid of stress and weariness,

**Imamapi ca paramapi ca passati lokam.**  
he sees this world and the next.

**Tassovāḍakarā bahugihī ca pabbajitā ca,**  
Those who do his bidding, both lay and renunciate,

**Asuciṃ garahitaṃ dhunanti pāpaṃ;**  
shake off wickedness, impure and blameworthy.

**Sa hi sucibhi parivuto bhavati,**  
He's surrounded by pure people, who dispel

**Malakhilakalikilese panudehī”ti.**  
stains, callousness, sin, and corruptions.”

**Idamavoca bhagavā.**  
That is what the Buddha said.

**Attamanā te bhikkhū bhagavato bhāsitam abhinandunti.**  
Satisfied, the mendicants were happy with what the Buddha said.

**Lakkhaṇasuttaṃ niṭṭhitaṃ sattamaṃ.**

### 31. Siṅgālasutta *Advice to Sigālaka*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane  
kalandakanivāpe.**

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

**Tena kho pana samayena siṅgālako gahapatiputto kālasseva  
uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko  
puthudisā namassati—**

Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the quarters—

**puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ  
uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.**

east, south, west, north, below, and above.

**Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā  
pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.**

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

**Addasā kho bhagavā siṅgālakaṃ gahapatiputtaṃ kālasseva  
vuṭṭhāya rājagahā nikkhamitvā allavatthaṃ allakesaṃ  
pañjalikaṃ puthudisā namassantaṃ—**

He saw Sigālaka revering the quarters

**puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ  
uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.**

**Disvā siṅgālakam gahapatiputtam etadavoca:**

and said to him,

**“kim nu kho tvam, gahapatiputta, kālasseva vuṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassasi**  
—

“Householder’s son, why are you revering the quarters in this way?”

**puratthimam disam dakkhiṇam disam pacchimam disam  
uttaram disam heṭṭhimam disam uparimam disan”ti?**

**“Pitā mam, bhante, kālam karonto evam avaca:**

“Sir, on his deathbed my father said to me:

**‘disā, tāta, namasseyyāsī’ti.**

‘My dear, please revere the quarters.’

**So kho aham, bhante, pituvacanam sakkaronto garum karonto mānento pūjento kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassāmi—**

Honoring, respecting, and venerating my father’s words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the quarters—

**puratthimam disam dakkhiṇam disam pacchimam disam  
uttaram disam heṭṭhimam disam uparimam disan”ti.**

east, south, west, north, below, and above.”

## **1. Cha disā**

### **1. The Six Quarters**

**“Na kho, gahapatiputta, ariyassa vinaye evam cha disā namassitabbā”ti.**

“Householder’s son, that’s not how the six quarters should be revered in the training of the noble one.”

**“Yathā kathaṃ pana, bhante, ariyassa vinaye cha disā namassitabbā?**

“But sir, how should the six quarters be revered in the training of the noble one?

**Sādhū me, bhante, bhagavā tathā dhammaṃ desetū, yathā ariyassa vinaye cha disā namassitabbā”ti.**

Sir, please teach me this.”

**“Tena hi, gahapatiputta, suṇohi sādhukaṃ manasikarohi bhāsissāmi”ti.**

“Well then, householder’s son, listen and pay close attention, I will speak.”

**“Evaṃ, bhante”ti kho siṅgālako gahapatiputto bhagavato paccassosi.**

“Yes, sir,” replied Sigālaka.

**Bhagavā etadavoca:**

The Buddha said this:

**“Yato kho, gahapatiputta, ariyasāvakassa cattāro kammakilesā pahīnā honti, catūhi ca ṭhānehi pāpakammaṃ na karoti, cha ca bhogānaṃ apāyamukhāni na sevati, so evaṃ cuddasa pāpakāpagato chaddisāpaṭicchādī**

“Householder’s son, a noble disciple gives up four corrupt deeds, doesn’t do bad deeds on four grounds, and avoids six drains on wealth. When they’ve left these fourteen bad things behind they have the six quarters covered.

**ubholokavijayāya paṭipanno hoti. Tassa ayañceva loko āraddho hoti paro ca loko.**

They’re practicing to win in both worlds, and they succeed in this world and the next.

**So kāyassa bhedaṃ paramaṃ maraṇā sugatim saggaṃ lokaṃ upapajjati.**

When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

## **2. Cattāro kammakilesā**

### *2. Four Corrupt Deeds*

**Katamassa cattāro kammakilesā pahīnā honti?**

What four corrupt deeds have they given up?

**Pāṇātipāto kho, gahapatiputta, kammakilesa, adinnādānaṃ kammakilesa, kāmesumicchācāro kammakilesa, musāvādo kammakilesa.**

Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds.

**Imassa cattāro kammakilesā pahīnā hontī”ti.**

These are the four corrupt deeds they've given up.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Pāṇātipāto adinnādānaṃ,**

“Killing, stealing,

**Musāvādo ca vuccati;**

telling lies,

**Paradāragamanañceva,**

and committing adultery:

**Nappasaṃsanti paṇḍitā”ti.**

astute people don't praise these things.”

### 3. Catuṭhānaṃ

#### 3. *Four Grounds*

**“Katamehi catūhi ṭhānehi pāpakammaṃ na karoti?**

“On what four grounds do they not do bad deeds?

**Chandāgatiṃ gacchanto pāpakammaṃ karoti, dosāgatiṃ gacchanto pāpakammaṃ karoti, mohāgatiṃ gacchanto pāpakammaṃ karoti, bhayāgatiṃ gacchanto pāpakammaṃ karoti.**

One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice.

**Yato kho, gahapatiputta, ariyasāvako neva chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati;**

When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice,

**imehi catūhi ṭhānehi pāpakammaṃ na karotī”ti.**

they don’t do bad deeds on these four grounds.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Chandā dosā bhayā mohā,**

“If you act against the teaching

**yo dhammaṃ ativattati;**

out of favoritism, hostility, cowardice, or stupidity,

**Nihīyati yaso tassa,**

your fame shrinks,

**kāḷapakkheva candimā.**

like the moon in the waning fortnight.

**Chandā dosā bhayā mohā,**  
If you don't act against the teaching

**yo dhammaṃ nātivattati;**  
out of favoritism, hostility, cowardice, and stupidity,

**Āpūراتi yaso tassa,**  
your fame swells,

**sukkapakkheva candimā”ti.**  
like the moon in the waxing fortnight.”

#### **4. Cha apāyamukhāni**

##### *4. Six Drains on Wealth*

**“Katamāni cha bhogānaṃ apāyamukhāni na sevati?**

“What six drains on wealth do they avoid?

**Surāmerayamajjappamādaṭṭhānānuyogo kho, gahapatiputta,  
bhogānaṃ apāyamukhaṃ, vikālavisikhācariyānuyogo  
bhogānaṃ apāyamukhaṃ, samajjābhicaraṇaṃ bhogānaṃ  
apāyamukhaṃ, jūtappamādaṭṭhānānuyogo bhogānaṃ  
apāyamukhaṃ, pāpamittānuyogo bhogānaṃ apāyamukhaṃ,  
ālasyānuyogo bhogānaṃ apāyamukhaṃ.**

Habitually engaging in the following things is a drain on wealth:  
drinking alcohol; roaming the streets at night; frequenting festivals;  
gambling; bad friends; laziness.

#### **5. Surāmerayassa cha ādīnavā**

##### *5. Six Drawbacks of Drinking*

**Cha khome, gahapatiputta, ādīnavā  
surāmerayamajjappamādaṭṭhānānuyoge.**

There are these six drawbacks of habitually drinking alcohol.

**Sandiṭṭhikā dhanajāni, kalahappavaḍḍhanī, rogānaṃ āyatanam,  
akittisañjananī, kopīnanidaṃsanī, paññāya dubbalikaraṇītveva  
chaṭṭhaṃ padaṃ bhavati.**

Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing.

**Ime kho, gahapatiputta, cha ādīnavā  
surāmerayamajjappamādaṭṭhānānuyoge.**

These are the six drawbacks of habitually drinking alcohol.

## **6. Vikālacariyāya cha ādīnavā**

### *6. Six Drawbacks of Roaming the Streets at Night*

**Cha khome, gahapatiputta, ādīnavā vikālavisikhācariyānuyoge.**

There are these six drawbacks of roaming the streets at night.

**Attāpissa agutto arakkhito hoti, puttadāropissa agutto arakkhito  
hoti, sāpateyyampissa aguttaṃ arakkhitaṃ hoti, saṅkiyo ca hoti  
pāpakesu ṭhānesu, abhūtavacanañca tasmim rūhati, bahūnañca  
dukkhadhammānaṃ purakkhato hoti.**

Yourself, your partners and children, and your property are all left unguarded. You're suspected of bad deeds. Untrue rumors spread about you. You're at the forefront of many things that entail suffering.

**Ime kho, gahapatiputta, cha ādīnavā vikālavisikhācariyānuyoge.**

These are the six drawbacks of roaming the streets at night.

## **7. Samajjābhicaraṇassa cha ādīnavā**

### *7. Six Drawbacks of Festivals*

**Cha khome, gahapatiputta, ādīnavā samajjābhicaraṇe.**

There are these six drawbacks of frequenting festivals.



**Kva naccam, kva gītam, kva vāditam, kva akkhānam, kva pāṇissaram, kva kumbhathunanti.**

You're always thinking: 'Where's the dancing? Where's the singing? Where's the music? Where are the stories? Where's the applause? Where are the kettle-drums?'

**Ime kho, gahapatiputta, cha ādīnavā samajjābhicaraṇe.**

These are the six drawbacks of frequenting festivals.

## **8. Jūtappamādassa cha ādīnavā**

### **8. Six Drawbacks of Gambling**

**Cha khome, gahapatiputta, ādīnavā jūtappamādaṭṭhānānuyoge.**

There are these six drawbacks of habitually gambling.

**Jayaṃ veraṃ pasavati, jino vittamanusocati, sandiṭṭhikā dhanajāni, sabhāgatassa vacanam na rūhati, mittāmaccānam paribhūto hoti, āvāhavivāhakānam apatthito hoti:**

Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no-one wants to marry a gambler, for they think:

**‘akkhadhutto ayaṃ purisapuggalo nālaṃ dārabharaṇāyā’ti.**

‘This individual is a gambler—they're not able to support a partner.’

**Ime kho, gahapatiputta, cha ādīnavā jūtappamādaṭṭhānānuyoge.**

These are the six drawbacks of habitually gambling.

## **9. Pāpamittatāya cha ādīnavā**

### **9. Six Drawbacks of Bad Friends**

**Cha khome, gahapatiputta, ādīnavā pāpamittānuyoge.**

There are these six drawbacks of bad friends.

**Ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā. Tyāssa mittā honti te sahāyā.**

You become friends and companions with those who are scoundrels, drunkards, addicts, frauds, swindlers, and thugs.

**Ime kho, gahapatiputta, cha ādīnavā pāpamittānuyoge.**

These are the six drawbacks of bad friends.

## **10. Ālasyassa cha ādīnavā**

### *10. Six Drawbacks of Laziness*

**Cha khome, gahapatiputta, ādīnavā ālasyānuyoge.**

There are these six drawbacks of habitual laziness.

**Atisīṭanti kammaṃ na karoti, atiuṇhanti kammaṃ na karoti, atisāyanti kammaṃ na karoti, atipātoti kammaṃ na karoti, atichātosmīti kammaṃ na karoti, atidhātosmīti kammaṃ na karoti.**

You don't get your work done because you think: 'It's too cold! It's too hot. It's too late! It's too early! I'm too hungry! I'm too full!'

**Tassa evaṃ kiccāpadesabahulassa viharato anuppannā ceva bhogā nuppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti.**

By dwelling on so many excuses for not working, you don't make any more money, and the money you already have runs out.

**Ime kho, gahapatiputta, cha ādīnavā ālasyānuyoge”ti.**

These are the six drawbacks of habitual laziness.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Hoti pānasakhā nāma,**

**“Some are just drinking buddies,**

**hoti sammiyasammiyo;**  
some call you their dear, dear friend,

**Yo ca atthesu jātesu,**  
but a true friend is one

**sahāyo hoti so sakhā.**  
who stands by you in need.

**Ussūraseyyā paradārasevanā,**  
Sleeping late, adultery,

**Verappasavo ca anattatā ca;**  
making enemies, harmfulness,

**Pāpā ca mittā sukadariyatā ca,**  
bad friends, and avarice:

**Ete cha ṭhānā purisaṃ dhamṣayanti.**  
these six grounds ruin a person.

**Pāpamitto pāpasakho,**  
With bad friends, bad companions,

**pāpaācāragocaro;**  
bad behavior and alms-resort,

**Asmā lokā paramhā ca,**  
a man falls to ruin

**ubhayā dhamṣate naro.**  
in both this world and the next.

**Akkhitthiyo vāruṇī naccagītaṃ,**  
Dice, women, drink, song and dance;

**Divā soppaṃ pāricariyā akāle;**  
sleeping by day and roaming at night;

**Pāpā ca mittā sukadariyatā ca,**

bad friends, and avarice:

**Ete cha ṭhānā purisaṃ dhamṣayanti.**

these six grounds ruin a person.

**Akkhehi dibbanti suraṃ pivanti,**

They play dice and drink liquor,

**Yantitthiyo pāṇasamā paresaṃ;**

and consort with women loved by others.

**Nihīnasevī na ca vuddhasevī,**

Associating with the worse, not the better,

**Nihīyate kāḷapakkheva cando.**

they diminish like the waning moon.

**Yo vāruṇī addhano akiñcano,**

A drunkard, broke, and destitute,

**Pipāso pivaṃ papāgato;**

thirsty, drinking in the bar,

**Udakamiva iṇaṃ vigāhati,**

drowning in debt,

**Akulaṃ kāhiti khippamattano.**

will quickly lose their way.

**Na divā soppasīlena,**

When you're in the habit of sleeping late,

**rattimuṭṭhānadessinā;**

seeing night as time to rise,

**Niccaṃ mattenā soṇḍena,**

and always getting drunk,

**sakkā āvasituṃ gharaṃ.**

you can't keep up the household life.

**Atisītaṃ atiuṇhaṃ,**

‘Too cold, too hot,

**atisāyamidaṃ ahu;**

too late,’ they say.

**Iti vissaṭṭhakammante,**

When the young neglect their work like this,

**atthā accenti māṇave.**

riches pass them by.

**Yodha sītañca uṇhañca,**

But one who considers hot and cold

**tiṇā bhiyyo na maññati;**

as nothing more than blades of grass—

**Karaṃ purisakiccāni,**

he does his manly duty,

**so sukhaṃ na viḥāyatī”ti.**

and happiness never fails.”

## **11. Mittapatirūpaka**

### *11. Fake Friends*

**“Cattārome, gahapatiputta, amittā mittapatirūpakā veditabbā.**

“Householder’s son, you should recognize these four enemies disguised as friends:

**Aññadatthuharo amitto mittapatirūpako veditabbo, vacīparamo**

**amitto mittapatirūpako veditabbo, anuppiyabhāṇī amitto**

**mittapatirūpako veditabbo, apāyasahāyo amitto mittapatirūpako veditabbo.**

the taker, the talker, the flatterer, the spender.

**Catūhi kho, gahapatiputta, ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.**

You can recognize a fake friend who's all take on four grounds.

**Aññadatthuharo hoti,**  
Your possessions end up theirs.

**appena bahumicchati;**  
Giving little, they expect a lot.

**Bhayassa kiccaṃ karoti,**  
They do their duty out of fear.

**sevati atthakāraṇā.**  
They associate for their own advantage.

**Imehi kho, gahapatiputta, catūhi ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.**

You can recognize a fake friend who's all take on these four grounds.

**Catūhi kho, gahapatiputta, ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.**

You can recognize a fake friend who's all talk on four grounds.

**Atītena paṭisantharati, anāgatena paṭisantharati, niratthakena saṅgaṇhāti, paccuppannesu kiccesu byasanaṃ dasseti.**

They're hospitable in the past. They're hospitable in the future.

They're full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune.

**Imehi kho, gahapatiputta, catūhi ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.**

You can recognize a fake friend who's all talk on these four grounds.

**Catūhi kho, gahapatiputta, ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.**

You can recognize a fake friend who's a flatterer on four grounds.

**Pāpakampissa anujānāti, kalyāṇampissa anujānāti,  
sammukhāssa vaṇṇaṃ bhāsatī, parammukhāssa avaṇṇaṃ  
bhāsatī.**

They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back.

**Imehi kho, gahapatiputta, catūhi ṭhānehi anuppiyabhāṇī amitto  
mittapatirūpako veditabbo.**

You can recognize a fake friend who's a flatterer on these four grounds.

**Catūhi kho, gahapatiputta, ṭhānehi apāyasahāyo amitto  
mittapatirūpako veditabbo.**

You can recognize a fake friend who's a spender on four grounds.

**Surāmerayamajjappamādaṭṭhānānuyoge sahāyo hoti,  
vikālavisikhācariyānuyoge sahāyo hoti, samajjābhicaraṇe  
sahāyo hoti, jūtappamādaṭṭhānānuyoge sahāyo hoti.**

They accompany you when drinking, roaming the streets at night, frequenting festivals, and gambling.

**Imehi kho, gahapatiputta, catūhi ṭhānehi apāyasahāyo amitto  
mittapatirūpako veditabbo”ti.**

You can recognize a fake friend who's a spender on these four grounds.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Aññadatthuharo mitto,**

**“One friend is all take,**

**yo ca mitto vacīparo;**

**another all talk;**

**Anuppiyañca yo āha,**  
one's just a flatterer,  
**apāyesu ca yo sakhā.**  
and one's a friend who spends.

**Ete amitte cattāro,**  
An astute person understands  
**iti viññāya paṇḍito;**  
these four enemies for what they are  
**Ārakā parivajjeyya,**  
and keeps them at a distance,  
**maggam paṭibhayam yathā”ti.**  
as they'd shun a risky road.”

## **12. Suhadamitta**

### *12. Good-Hearted Friends*

**“Cattārome, gahapatiputta, mittā suhadā veditabbā.**  
“Householder's son, you should recognize these four good-hearted friends:

**Upakāro mitto suhado veditabbo, samānasukhadukkho mitto  
suhado veditabbo, atthakkhāyī mitto suhado veditabbo,  
anukampako mitto suhado veditabbo.**  
the helper, the friend in good times and bad, the counselor, and the  
one who's compassionate.

**Catūhi kho, gahapatiputta, tñānehi upakāro mitto suhado  
veditabbo.**  
You can recognize a good-hearted friend who's a helper on four  
grounds.



**Pamattaṃ rakkhati, pamattassa sāpateyyaṃ rakkhati, bhītaṃ saraṇaṃ hoti, uppannesu kiccakaraṇīyesu taddiguṇaṃ bhogaṃ anuppadeti.**

They guard you when you're negligent. They guard your property when you're negligent. They keep you safe in times of danger. When something needs doing, they supply you with twice the money you need.

**Imehi kho, gahapatiputta, catūhi ṭhānehi upakāro mitto suhado veditabbo.**

You can recognize a good-hearted friend who's a helper on these four grounds.

**Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo.**

You can recognize a good-hearted friend who's the same in good times and bad on four grounds.

**Guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati, jīvitaṃpissa atthāya pariccattaṃ hoti.**

They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for you.

**Imehi kho, gahapatiputta, catūhi ṭhānehi samānasukhadukkho mitto suhado veditabbo.**

You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

**Catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo.**

You can recognize a good-hearted friend who's a counselor on four grounds.

**Pāpā nivāreti, kalyāṇe niveseti, assutaṃ sāveti, saggassa maggaṃ ācikkhati.**

They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to

heaven.

**Imehi kho, gahapatiputta, catūhi ṭhānehi atthakkhāyī mitto  
suhado veditabbo.**

You can recognize a good-hearted friend who's a counselor on these four grounds.

**Catūhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado  
veditabbo.**

You can recognize a good-hearted friend who's compassionate on four grounds.

**Abhavenassa na nandati, bhavenassa nandati, avaṇṇaṃ  
bhaṇamānaṃ nivāreti, vaṇṇaṃ bhaṇamānaṃ pasaṃsati.**

They don't delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you.

**Imehi kho, gahapatiputta, catūhi ṭhānehi anukampako mitto  
suhado veditabbo”ti.**

You can recognize a good-hearted friend who's compassionate on these four grounds.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Upakāro ca yo mitto,**

“A friend who's a helper,

**sukhe dukkhe ca yo sakhā;**

one the same in both pleasure and pain,

**Atthakkhāyī ca yo mitto,**

a friend of good counsel,

**yo ca mittānukampako.**

and one of compassion;

**Etepi mitte cattāro,**  
an astute person understands

**iti viññāya paṇḍito;**  
these four friends for what they are

**Sakkaccaṃ payirupāseyya,**  
and carefully looks after them,

**mātā puttaṃva orasaṃ;**  
like a mother the child at her breast.

**Paṇḍito sīlasampanno,**  
The astute and virtuous

**jalaṃ aggīva bhāsati.**  
shine like a burning flame.

**Bhoge saṃharamānassa,**  
They pick up riches as bees

**bhamarasseva irīyato;**  
roaming round pick up pollen.

**Bhogā sannicayaṃ yanti,**  
And their riches proceed to grow,

**vammikovupacīyati.**  
like an ant-hill piling up.

**Evaṃ bhoge samāhatvā,**  
In gathering wealth like this,

**alamatto kule gihī;**  
a householder does enough for their family.

**Catudhā vibhaje bhoge,**  
And they'd hold on to friends

**sa ve mittāni ganthati.**

by dividing their wealth in four.

**Ekena bhoge bhuñjeyya,**

One portion is to enjoy.

**dvīhi kammaṃ payojaye;**

Two parts invest in work.

**Catutthañca nidhāpeyya,**

And the fourth should be kept

**āpadāsu bhavissatī”ti.**

for times of trouble.”

### **13. Chaddisāpaṭicchādanakaṇḍa**

#### *13. Covering the Six Quarters*

**“Kathañca, gahapatiputta, ariyasāvako chaddisāpaṭicchādī hoti?**

“And how, householder’s son, does a noble disciple cover the six quarters?

**Cha imā, gahapatiputta, disā veditabbā.**

These six quarters should be recognized:

**Puratthimā disā mātāpitaro veditabbā, dakkhiṇā disā ācariyā veditabbā, pacchimā disā puttadārā veditabbā, uttarā disā mittāmaccā veditabbā, heṭṭhimā disā dāsakammakarā veditabbā, uparimā disā samaṇabrāhmaṇā veditabbā.**

parents as the east, teachers as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

**Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā—**

A child should serve their parents as the eastern quarter in five ways, thinking:

**bhato ne bharissāmi, kiccaṃ nesaṃ karissāmi, kulavaṃsaṃ ṭhapessāmi, dāyajjaṃ paṭipajjāmi, atha vā pana petānaṃ kālaṅkatānaṃ dakkhiṇaṃ anuppadassāmīti.**

‘I will support those who supported me. I’ll do my duty for them. I’ll maintain the family traditions. I’ll take care of the inheritance. When they have passed away, I’ll make an offering on their behalf.’

**Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi puttaṃ anukampanti.**

Parents served by the children in these five ways show compassion to them in five ways.

**Pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpentī, patirūpena dārena saṃyojenti, samaye dāyajjaṃ niyyādentī.**

They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā imehi pañcahi ṭhānehi puttaṃ anukampanti.**

Parents served by their children in these five ways show compassion to them in these five ways.

**Evamassa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.**

And that’s how the eastern quarter is covered, kept safe and free of peril.

**Pañcahi kho, gahapatiputta, ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhātabbā—**

A student should serve their teacher as the southern quarter in five ways:

**uṭṭhānena upaṭṭhānena sussusāya pāricariyāya sakkaccaṃ  
sippapaṭiggahaṇena.**

by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā  
disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi antevāsiṃ  
anukampanti—**

Teachers served by their students in these five ways show compassion to them in five ways.

**suvinītaṃ vinenti, suggahitaṃ gāhāpenti, sabbasippassutaṃ  
samakkhāyino bhavanti, mittāmaccesu paṭiyādenti, disāsu  
parittāṇaṃ karonti.**

They make sure they're well trained and well educated. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā  
disā ācariyā paccupaṭṭhitā imehi pañcahi ṭhānehi antevāsiṃ  
anukampanti.**

Teachers served by their students in these five ways show compassion to them in these five ways.

**Evamassa esā dakkhiṇā disā paṭicchannā hoti khemā  
appaṭibhayā.**

And that's how the southern quarter is covered, kept safe and free of peril.

**Pañcahi kho, gahapatiputta, ṭhānehi sāmikena pacchimā disā  
bhariyā paccupaṭṭhātabbā—**

A husband should serve his wife as the western quarter in five ways:

**sammānanāya anavamānanāya anaticariyāya  
issariyavossaggena alaṅkāranuppadānena.**

by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṃ anukampati—**

A wife served by her husband in these five ways shows compassion to him in five ways.

**susaṃvihitakammantā ca hoti, saṅgahitaparijanā ca, anaticārīnī ca, sambhatañca anurakkhati, dakkhā ca hoti analasā sabbakiccesu.**

She's well-organized in her work. She manages the domestic help. She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi ṭhānehi sāmikaṃ anukampati.**

A wife served by her husband in these five ways shows compassion to him in these five ways.

**Evamassa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.**

And that's how the western quarter is covered, kept safe and free of peril.

**Pañcahi kho, gahapatiputta, ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhātabbā—**

A gentleman should serve his friends and colleagues as the northern quarter in five ways:

**dānena peyyavajjena atthacariyāya samānattatāya avisaṃvādanatāya.**

giving, kindly words, taking care, equality, and not using tricky words.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā pañcahi ṭhānehi kulaputtaṃ anukampanti—**

Friends and colleagues served by a gentleman in these five ways show compassion to him in five ways.

**pamattaṃ rakkhanti, pamattassa sāpateyyaṃ rakkhanti,  
bhītaṃ saraṇaṃ honti, āpadāsu na vijahanti, aparapajā cassa  
paṭipūjenti.**

They guard him when they're negligent. They guard his property when they're negligent. They keep him safe in times of danger. They don't abandon him in times of trouble. They honor his descendants.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtena uttarā  
disā mittāmaccā paccupaṭṭhitā imehi pañcahi ṭhānehi  
kulaputtaṃ anukampanti.**

Friends and colleagues served by a gentleman in these five ways show compassion to him in these five ways.

**Evamassa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.**  
And that's how the northern quarter is covered, kept safe and free of peril.

**Pañcahi kho, gahapatiputta, ṭhānehi ayyirakena heṭṭhimā disā  
dāsakammakarā paccupaṭṭhātabbā—**

A master should serve their bondservants and workers as the lower quarter in five ways:

**yathābalaṃ kammantaṃvidhānena  
bhattavetanānuppadānena gilānupaṭṭhānena acchariyānaṃ  
rasānaṃ saṃvibhāgena samaye vossaggena.**

by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā  
disā dāsakammakarā paccupaṭṭhitā pañcahi ṭhānehi ayyirakaṃ  
anukampanti—**

Bondservants and workers served by a master in these five ways show compassion to him in five ways.

**pubbuṭṭhāyino ca honti, pacchā nipātino ca, dinnādāyino ca,  
sukatakammakarā ca, kittivaṇṇaharā ca.**



They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā imehi pañcahi ṭhānehi ayyirakaṃ anukampanti.**

Bondservants and workers served by a master in these five ways show compassion to him in these five ways.

**Evamassa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.**

And that's how the lower quarter is covered, kept safe and free of peril.

**Pañcahi kho, gahapatiputta, ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhātabbā—**

A gentleman should serve ascetics and brahmins as the upper quarter in five ways:

**mettena kāyakammena mettena vacīkammena mettena manokammena anāvaṭadvāratāya āmisānuppadānena.**

by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs.

**Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā chahi ṭhānehi kulaputtaṃ anukampanti—**

Ascetics and brahmins served by a gentleman in these five ways show compassion to him in six ways.

**pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutaṃ sāventi, sutaṃ pariyodāpenti, saggassa maggaṃ ācikkhanti.**

They keep him from doing bad. They support him in doing good. They think of him with kindly thoughts. They teach him what he does not know. They clarify what he's already learned. They explain the path to heaven.

**Imehi kho, gahapatiputta, pañcahi ñhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā imehi chahi ñhānehi kulaputtaṃ anukampanti.**

Ascetics and brahmins served by a gentleman in these five ways show compassion to him in these six ways.

**Evamassa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā”ti.**

And that’s how the upper quarter is covered, kept safe and free of peril.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:**

Then the Holy One, the Teacher, went on to say:

**“Mātāpitā disā pubbā,**

“Parents are the east,

**ācariyā dakkhiṇā disā;**

teachers the south,

**Puttadārā disā pacchā,**

wives and child the west,

**mittāmaccā ca uttarā.**

friends and colleagues the north,

**Dāsakammakarā heṭṭhā,**

servants and workers below,

**uddhaṃ samaṇabrāhmaṇā;**

and ascetics and brahmins above.

**Etā disā namasseyya,**

By honoring these quarters

**alamatto kule gihī.**

a householder does enough for their family.

**Paṇḍito sīlasampanno,**

The astute and the virtuous,

**saṇho ca paṭibhānavā;**

the gentle and the articulate,

**Nivātavutti atthaddho,**

the humble and the kind:

**tādiso labhate yasaṃ.**

they're the kind who win glory.

**Uṭṭhānako analaso,**

The diligent, not lazy,

**āpadāsu na vedhati;**

those not disturbed by troubles,

**Acchinnavutti medhāvī,**

those consistent in conduct, the intelligent:

**tādiso labhate yasaṃ.**

they're the kind who win glory.

**Saṅgāhako mittakaro,**

The inclusive, the makers of friends,

**vadaññū vītamaccharo;**

the kind, those rid of stinginess,

**Netā vinetā anunetā,**

those who lead, train, and persuade:

**tādiso labhate yasaṃ.**

they're the kind who win glory.

**Dānañca peyyavajjañca,**

Giving and kindly words,

**atthacariyā ca yā idha;**

taking care here,

**Samānattatā ca dhammesu,**

and treating equally in worldly conditions,

**tattha tattha yathārahaṃ;**

as befits them in each case;

**Ete kho saṅgahā loke,**

these ways of being inclusive in the world

**rathassāṇīva yāyato.**

are like a moving chariot's linchpin.

**Ete ca saṅgahā nāssu,**

If there were no such ways of being inclusive,

**na mātā puttakāraṇā;**

neither mother nor father

**Labhetha mānaṃ pūjaṃ vā,**

would be respected and honored

**pitā vā puttakāraṇā.**

for what they've done for their children.

**Yasmā ca saṅgahā ete,**

But since these ways of being inclusive do exist,

**sammapekkhanti paṇḍitā;**

the astute do regard them well,

**Tasmā mahattaṃ papponti,**

so they achieve greatness

**pāsaṃsā ca bhavanti te”ti.**

and are praised.”

**Evam vutte, siṅgālako gahapatiputto bhagavantaṃ etadavoca:**

When this was said, Sigālaka the householder's son said to the Buddha,

**“abhikkantaṃ, bhante, abhikkantaṃ, bhante.**

“Excellent, sir! Excellent!

**Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.**

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what's there, the Buddha has made the teaching clear in many ways.

**Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.**

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

**Upāsakaṃ maṃ bhagavā dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.**

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

**Siṅgālasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.**

**32. Āṭānāṭiyasutta**  
*The Āṭānāṭiya Protection*

## 1. Paṭhamabhāṇavāra

### 1. *The First Recitation Section*

**Evam me sutam—**

So I have heard.

**ekam samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate.**

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

**Atha kho cattāro mahārājā mahatīyā ca yakkhasenāya mahatīyā ca gandhabbasenāya mahatīyā ca kumbhaṇḍasenāya mahatīyā ca nāgasenāya catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ ovaṇaṃ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ pabbataṃ obhāsetvā yena bhagavā tenupasaṅkamimsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.**

Then, late at night, the Four Great Kings—with large armies of spirits, fairies, goblins, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture's Peak with their beauty, went up to the Buddha, bowed, and sat down to one side.

**Tepi kho yakkhā appekacce bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu, appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu, appekacce yena bhagavā tenaṅjalim paṇāmetvā ekamantaṃ nisīdimsu, appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu, appekacce tuṇhībhūtā ekamantaṃ nisīdimsu.**

Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

**Ekamantaṃ nisinno kho vessavaṇo mahārājā bhagavantaṃ etadavoca:**

Seated to one side, the Great King Vessavaṇa said to the Buddha,

**“santi hi, bhante, uḷārā yakkhā bhagavato appasannā.**

“Sir, some high spirits have confidence in the Buddha,

**Santi hi, bhante, uḷārā yakkhā bhagavato pasannā.**

some do not.

**Santi hi, bhante, majjhimā yakkhā bhagavato appasannā.**

Some middling spirits have confidence in the Buddha,

**Santi hi, bhante, majjhimā yakkhā bhagavato pasannā.**

some do not.

**Santi hi, bhante, nīcā yakkhā bhagavato appasannā.**

Some low spirits have confidence in the Buddha,

**Santi hi, bhante, nīcā yakkhā bhagavato pasannā.**

some do not.

**Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.**

But mostly the spirits don’t have confidence in the Buddha.

**Taṃ kissa hetu?**

Why is that?

**Bhagavā hi, bhante, paṇātipātā veramaṇiyā dhammaṃ deseti, adinnādānā veramaṇiyā dhammaṃ deseti, kāmesumicchācārā veramaṇiyā dhammaṃ deseti, musāvādā veramaṇiyā dhammaṃ deseti, surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṃ deseti.**

Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and drinking alcohol.

**Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva paṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesumicchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjappamādaṭṭhānā.**



But mostly they don't refrain from such things.

**Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.**

They don't like that or approve of it.

**Santi hi, bhante, bhagavato sāvakā araṇṇavanapatthāni pantāni  
senāsanāni paṭisevanti appasaddāni appanigghosāni  
vijanavātāni manussarāhasseyyakāni paṭisallānasāruppāni.**

Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat.

**Tattha santi uḷārā yakkhā nivāsino, ye imasmiṃ bhagavato  
pāvacane appasannā.**

There dwell high spirits who have no confidence in the Buddha's dispensation.

**Tesaṃ pasādāya uggaṇhātu, bhante, bhagavā āṭānāṭiyaṃ  
rakkhaṃ bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ  
guttiyā rakkhāya avihimsāya phāsuvihārāyā"ti.**

To give them confidence, may the Buddha please learn the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen."

**Adhivāsesi bhagavā tuṇhībhāvena.**

The Buddha consented in silence.

**Atha kho vessavaṇo mahārājā bhagavato adhivāsanam veditvā  
tāyaṃ velāyaṃ imaṃ āṭānāṭiyaṃ rakkhaṃ abhāsi:**

Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Āṭānāṭiya protection.

**"Vipassissa ca namatthu,**

"Hail Vipassī,

**cakkhumantassa sirīmato;**

the glorious seer!

**Sikhissapi ca namatthu,**  
Hail Sikhī,  
**sabbabhūtānukampino.**  
compassionate for all beings!

**Vessabhussa ca namatthu,**  
Hail Vesabhū,  
**nhātakassa tapassino;**  
cleansed and austere!

**Namatthu kakusandhassa,**  
Hail Kakusandha,  
**mārasenāpamaddino.**  
crusher of Māra's army!

**Koṇāgamanassa namatthu,**  
Hail Koṇāgamana,  
**brāhmaṇassa vusīmato;**  
the accomplished brahmin!

**Kassapassa ca namatthu,**  
Hail Kassapa,  
**vippamuttassa sabbadhi.**  
freed in every way!

**Aṅgīrasassa namatthu,**  
Hail Aṅgīrasa,  
**sakyaputtassa sirīmato;**  
the glorious Sakyan!  
**Yo imaṃ dhammaṃ desesi,**  
He taught this Dhamma  
**sabbadukkhāpanūdanaṃ.**  
that dispels all suffering.

**Ye cāpi nibbutā loke,**  
Those in the world who are extinguished,  
**yathābhūtaṃ vipassisuṃ;**  
truly discerning,  
**Te janā apisuṇātha,**  
not backbiters; such people  
**mahantā vītasāradā.**  
being great of heart and rid of naivety,

**Hitam devamanussānam,**  
revere that Gotama;  
**yam namassanti gotamam;**  
he who is helpful to gods and humans,  
**Vijjācaraṇasampannam,**  
accomplished in knowledge and conduct,  
**mahantaṃ vītasāradaṃ.**  
great of heart and rid of naivety.

**Yato uggacchati sūriyo,**  
Where rises the sun—  
**ādicco maṇḍalī mahā;**  
Aditi's child, the great circle,  
**Yassa cuggacchamānassa,**  
who in his rising  
**samvarīpi nirujjhati;**  
dispels the night,  
**Yassa cuggate sūriye,**  
and of whom, when sun has risen,  
**‘divaso’ti pavuccati.**

it's said to be the day—

**Rahadopi tattha gambhīro,**  
there is a deep lake

**samuddo saritodako;**  
an ocean, where water flows.

**Evaṃ taṃ tattha jānanti,**  
So they know that in that place

**‘samuddo saritodako’.**  
there is an ocean where waters flow.

**Ito ‘sā purimā disā’,**  
From here that is the eastern quarter,

**iti naṃ ācikkhatī jano;**  
so the people say.

**Yaṃ disaṃ abhipāleti,**  
That quarter is warded

**mahārājā yasassi so.**  
by a great king, glorious,

**Gandhabbānaṃ adhipati,**  
the lord of the fairies;

**‘dhataratṭho’ti nāmaso;**  
his name is Dhataratṭha.

**Ramatī naccagītehi,**  
He delights in song and dance,

**gandhabbehi purakkhato.**  
honored by the fairies.

**Puttāpi tassa bahavo,**  
And he has many mighty sons

**ekanāmāti me sutam;**  
all of one name, so I've heard.

**Asīti dasa eko ca,**  
Eighty, and ten, and one—

**indanāmā mahabbalā.**  
all of them named Inda.

**Te cāpi buddham disvāna,**  
After seeing the Awakened One,

**buddham ādiccabandhunam;**  
the Buddha, Kinsman of the Sun,

**Dūratova namassanti,**  
they revere him from afar,

**mahantaṃ vītasāradaṃ.**  
the one great of heart and rid of naivety.

**Namo te purisājañña,**  
Homage to you, O thoroughbred!

**namo te purisuttama;**  
Homage to you, supreme among men!

**Kusalena samekkhasi,**  
You've seen us with clarity and kindness.

**amanussāpi taṃ vandanti;**  
The non-humans bow to you.

**Sutaṃ netam abhiṇhaso,**  
We've been asked many a time,

**tasmā evaṃ vademase.**  
'Do you bow to Gotama the victor?'

**'Jinaṃ vandatha gotamaṃ',**

And so we ought to declare:

**‘jinaṃ vandāma gotamaṃ;**

‘We bow to Gotama the victor,

**Vijjācaraṇasampannaṃ,**

accomplished in knowledge and conduct!

**buddhaṃ vandāma gotamaṃ’.**

We bow to Gotama the awakened!’

**Yena petā pavuccanti,**

It’s where the departed go, they say,

**pisuṇā piṭṭhimaṃsikā;**

who are dividers and backbiters,

**Pāṇātipātino luddā,**

killers and hunters,

**corā nekatikā janā.**

bandits and frauds.

**Ito ‘sā dakkhiṇā disā’,**

From here that is the southern quarter,

**iti naṃ ācikkhatī jano;**

so the people say.

**Yaṃ disaṃ abhipāleti,**

That quarter is warded

**mahārājā yasassi so.**

by a great king, glorious,

**Kumbhaṇḍānaṃ adhipati,**

the lord of the goblins;

**‘virūḷho’ iti nāmaso;**

his name is Virūḷha.

**Ramatī naccagītehi,**  
He delights in song and dance,  
**kumbhaṇḍehi purakkhato.**  
honored by the goblins.

**Puttāpi tassa bahavo,**  
And he has many mighty sons  
**ekanāmāti me sutam;**  
all of one name, so I've heard.

**Asīti dasa eko ca,**  
Eighty, and ten, and one—  
**indanāmā mahabbalā.**  
all of them named Inda.

**Te cāpi buddham disvāna,**  
After seeing the Awakened One,  
**buddham ādiccabandhunam;**  
the Buddha, Kinsman of the Sun,  
**Dūratova namassanti,**  
they revere him from afar,  
**mahantaṃ vītasāradaṃ.**  
the one great of heart and rid of naivety.

**Namo te purisājañña,**  
Homage to you, O thoroughbred!  
**namo te purisuttama;**  
Homage to you, supreme among men!  
**Kusalena samekkhasi,**  
You've seen us with clarity and kindness.  
**amanussāpi taṃ vandanti;**  
The non-humans bow to you.

**Sutaṃ netaṃ abhiṇhaso,**  
We've been asked many a time,  
**tasmā evaṃ vademase.**  
'Do you bow to Gotama the victor?'

**'Jinaṃ vandatha gotamaṃ',**  
And so we ought to declare:

**'jinaṃ vandāma gotamaṃ;**  
'We bow to Gotama the victor,

**Vijjācaraṇasampannaṃ,**  
accomplished in knowledge and conduct!

**buddhaṃ vandāma gotamaṃ'.**  
We bow to Gotama the awakened!'

**Yattha coggacchati sūriyo,**  
Where sets the sun—

**ādicco maṇḍalī mahā;**  
Aditi's child, the great circle,

**Yassa coggacchamānassa,**  
who in his setting

**divasopi nirujjhati;**  
closes the day,

**Yassa coggate sūriye,**  
and of whom, when sun has set,

**'saṃvarī'ti pavuccati.**  
it's said to be the night—

**Rahadopi tattha gambhīro,**  
there is a deep lake

**samuddo saritodako;**



an ocean, where water flows.

**Evaṃ taṃ tattha jānanti,**  
So they know that in that place

**‘samuddo saritodako’.**  
there is an ocean where waters flow.

**Ito ‘sā pacchimā disā’,**  
From here that is the western quarter,

**iti naṃ ācikkhatī jano;**  
so the people say.

**Yaṃ disaṃ abhipāleti,**  
That quarter is warded

**mahārājā yasassi so.**  
by a great king, glorious,

**Nāgānañca adhipati,**  
the lord of the dragons;

**‘virūpakkho’ti nāmaso;**  
his name is Virūpakkha.

**Ramatī naccagītehi,**  
He delights in song and dance,

**nāgeheva purakkhato.**  
honored by the dragons.

**Puttāpi tassa bahavo,**  
And he has many mighty sons

**ekanāmāti me sutam;**  
all of one name, so I’ve heard.

**Asīti dasa eko ca,**  
Eighty, and ten, and one—

**indanāmā mahabbalā.**

all of them named Inda.

**Te cāpi buddhaṃ disvāna,**

After seeing the Awakened One,

**buddhaṃ ādiccabandhunaṃ;**

the Buddha, Kinsman of the Sun,

**Dūratova namassanti,**

they revere him from afar,

**mahantaṃ vītasāradaṃ.**

the one great of heart and rid of naivety.

**Namo te purisājañña,**

Homage to you, O thoroughbred!

**namo te purisuttama;**

Homage to you, supreme among men!

**Kusalena samekkhasi,**

You've seen us with clarity and kindness.

**amanussāpi taṃ vandanti;**

The non-humans bow to you.

**Sutaṃ netāṃ abhiṇhaso,**

We've been asked many a time,

**tasmā evaṃ vademase.**

'Do you bow to Gotama the victor?'

**'Jinaṃ vandatha gotamaṃ',**

And so we ought to declare:

**'jinaṃ vandāma gotamaṃ;**

'We bow to Gotama the victor,

**Vijjācaraṇasampannaṃ,**

accomplished in knowledge and conduct!

**buddhaṃ vandāma gotamaṃ’.**  
We bow to Gotama the awakened!’

**Yena uttarakuruvho,**  
Where lovely Uttarakuru is,  
**mahāneru sudassano;**  
and the beautiful Mount Meru,  
**Manussā tattha jāyanti,**  
humans born there  
**amamā apariggahā.**  
are unselfish, not possessive.

**Na te bījaṃ pavapanti,**  
They do not sow the seed,  
**napi nīyanti naṅgalā;**  
nor do they draw the plough.  
**Akaṭṭhapākimam sālīm,**  
The rice eaten by people  
**paribhuñjanti mānusā.**  
ripens in untilled soil,

**Akaṇam athusam suddham,**  
free of powder or husk, pure,  
**sugandham taṇḍulapphalam;**  
fragrant, with only the rice-grain.  
**Tuṇḍikīre pacitvāna,**  
They eat that food  
**tato bhuñjanti bhojanam.**  
after cooking it in a ‘parrot’s beak’.

**Gāviṃ ekakhuraṃ katvā,**

Having prepared a cow with hooves uncloven,

**anuyanti disodisaṃ;**

they're drawn about from place to place.

**Pasuṃ ekakhuraṃ katvā,**

Having prepared a beast with hooves uncloven,

**anuyanti disodisaṃ.**

they're drawn about from place to place.

**Itthiṃ vā vāhanaṃ katvā,**

Having prepared a woman-drawn carriage,

**anuyanti disodisaṃ;**

they're drawn about from place to place.

**Purisaṃ vāhanaṃ katvā,**

Having prepared a man-drawn carriage,

**anuyanti disodisaṃ.**

they're drawn about from place to place.

**Kumāriṃ vāhanaṃ katvā,**

Having prepared a girl-drawn carriage,

**anuyanti disodisaṃ;**

they're drawn about from place to place.

**Kumāraṃ vāhanaṃ katvā,**

Having prepared a boy-drawn carriage,

**anuyanti disodisaṃ.**

they're drawn about from place to place.

**Te yāne abhiruhitvā,**

Having ascended their vehicle,

**Sabbā disā anupariyāyanti;**

that king's servants

**Pacārā tassa rājino.**

tour about in every quarter,

**Hatthiyānaṃ assayānaṃ,**

provided with vehicles,

**dibbaṃ yānaṃ upaṭṭhitaṃ;**

elephant, horse, and divine.

**Pāsādā sīvīkā ceva,**

And there are mansions and palanquins

**mahārājassa yasassino.**

for that great and glorious king.

**Tassa ca nagarā ahu,**

And he has cities, too,

**Antalikkhe sumāpitā;**

well-built in the sky:

**Āṭānāṭā kusināṭā parakusināṭā,**

Āṭānāṭā, Kusināṭā, Parakusināṭā,

**Nāṭasuriyā parakusiṭanāṭā.**

Nāṭasuriyā, and Parakusiṭanāṭā.

**Uttarena kasivanto,**

To the north is Kapīvanta,

**Janoghamaparena ca;**

and Jonogha lies beyond.

**Navanavutiyo ambaraambaravatiyo,**

And there's Navanavutiya, Ambara-ambaravatiya,

**Āḷakamandā nāma rājadhānī.**

and the royal capital named Āḷakamandā.

**Kuverassa kho pana mārissa,**  
The Great King Kuvera, dear sir,

**Mahārājassa visāṇā nāma rājadhānī;**  
has a capital named Visāṇā,

**Tasmā kuvero mahārājā,**  
which is why the great king

**‘Vessavaṇo’ti pavuccati.**  
is called ‘Vessavaṇa’.

**Paccesanto pakāsentī,**  
These each individually inform the King:

**Tatolā tattalā tatotalā;**  
Tatolā, Tattalā, Tatotalā,

**Ojasi tejasi tatojasī,**  
Ojasi, Tejasi, Tatojasi,

**Sūro rājā ariṭṭho nemi.**  
Sūra, Rājā, Ariṭṭha, and Nemi.

**Rahadopi tattha dharaṇī nāma,**  
There is a lake there too named Dharaṇī,

**Yato meghā pavassanti;**  
from whence the clouds rain down,

**Vassā yato patāyanti,**  
and the rains disperse.

**Sabhāpi tattha sālavatī nāma.**  
There is a hall there too named Bhagalavatī,

**Yattha yakkhā payirupāsanti,**  
where the spirits frequent.

**Tattha niccaphalā rukkhā;**  
There the trees are ever in fruit,

**Nānā dijagaṇā yutā,**  
with many different flocks of birds.

**Mayūraṅcābhirudā;**  
Peacocks and herons call out there,

**Kokilādīhi vagguhi.**  
and the sweet cuckoos too.

**Jīvañjīvakasaddettha,**  
One bird cries out ‘Live, live!’,

**atho oṭṭhavadittakā;**  
another ‘Lift up your heart!’

**Kukkuṭakā kuḷīrakā,**  
There are cocks and kookaburras,  
**vane pokkharasātakā.**  
and in the wood the lotus-crane.

**Sukasālikasaddettha,**  
The parrots and mynah cry out there,

**daṇḍamāṇavakāni ca;**  
and the ‘little stick-boy’ birds.

**Sobhati sabbakālaṃ sā,**  
Kuvera’s pond of rushes

**kuveranaḷinī sadā.**  
is lovely all the time.

**Iti ‘sā uttarā disā’,**  
From here that is the northern quarter,

**iti naṃ ācikkhatī jano;**  
so the people say.

**Yaṃ disaṃ abhipāleti,**

That quarter is warded  
**mahārājā yasassi so.**  
by a great king, glorious,

**Yakkhānañca adhipati,**  
the lord of spirits;

**‘kuvero’ iti nāmaso;**  
his name is ‘Kuvera’.

**Ramatī naccagītehi,**  
He delights in song and dance,  
**yakkheheva purakkhato.**  
honored by the spirits.

**Puttāpi tassa bahavo,**  
And he has many mighty sons  
**ekanāmāti me sutam;**  
all of one name, so I’ve heard.

**Asīti dasa eko ca,**  
Eighty, and ten, and one—  
**indanāmā mahabbalā.**  
all of them named Inda.

**Te cāpi buddham disvāna,**  
After seeing the Awakened One,  
**buddham ādiccabandhunam;**  
the Buddha, Kinsman of the Sun,  
**Dūratova namassanti,**  
they revere him from afar,  
**mahantaṃ vītasāradaṃ.**  
the one great of heart and rid of naivety.



**Namo te purisājañña,**  
Homage to you, O thoroughbred!

**namo te purisuttama;**  
Homage to you, supreme among men!

**Kusalena samekkhasi,**  
You've seen us with clarity and kindness.

**amanussāpi taṃ vandanti;**  
The non-humans bow to you.

**Sutaṃ netaṃ abhiṇhaso,**  
We've been asked many a time,

**tasmā evaṃ vademase.**  
'Do you bow to Gotama the victor?'

**'Jinaṃ vandatha gotamaṃ',**  
And so we ought to declare:

**'jinaṃ vandāma gotamaṃ;**  
'We bow to Gotama the victor,

**Vijjācaraṇasampannaṃ,**  
accomplished in knowledge and conduct!

**buddhaṃ vandāma gotamaṃ'ti.**  
We bow to Gotama the awakened!'"

**Ayaṃ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṃ  
bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya  
avihiṃsāya phāsuvihārāya.**

This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

**Yassa kassaci, mārisa, bhikkhussa vā bhikkhuniyā vā  
upāsakassa vā upāsikāya vā ayaṃ āṭānāṭiyā rakkhā suggahitā  
bhavissati samattā pariyāputā.**

The monks, nuns, laymen, and laywomen should learn this Āṭānāṭiya protection well and completely memorize it.

**Tañce amanusso yakkho vā yakkhinī vā yakkhapotako vā  
yakkhapotikā vā yakkhamahāmatto vā yakkhapārisajjo vā  
yakkhapacāro vā, gandhabbo vā gandhabbī vā  
gandhabbapotako vā gandhabbapotikā vā  
gandhabbamahāmatto vā gandhabbapārisajjo vā  
gandhabbapacāro vā, kumbhaṇḍo vā kumbhaṇḍī vā  
kumbhaṇḍapotako vā kumbhaṇḍapotikā vā  
kumbhaṇḍamahāmatto vā kumbhaṇḍapārisajjo vā  
kumbhaṇḍapacāro vā, nāgo vā nāgī vā nāgapotako vā  
nāgapotikā vā nāgamahāmatto vā nāgapārisajjo vā nāgapacāro  
vā, paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā  
upāsikaṃ vā gacchantāṃ vā anugaccheyya, ṭhitaṃ vā  
upatitṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā  
upanipajjeyya.**

If anyone who does so is approached while walking, standing, sitting, or lying down by any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, fairies, goblins, and dragons—

**Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā  
sakkāraṃ vā garukāraṃ vā.**

that non-human will receive no homage or respect in any village or town.

**Na me so, mārisa, amanusso labheyya ālakamandāya nāma  
rājadhāniyā vatthuṃ vā vāsaṃ vā.**

And they will receive no ground or dwelling in my capital of Ālakamandā.

**Na me so, mārisa, amanusso labheyya yakkhānaṃ samitiṃ  
gantuṃ.**

Nor will they get to go to the conference of the spirits.

**Apissu naṃ, mārisa, amanussā anāvayhampi naṃ kareyyuṃ  
avivayaṃ.**

In addition, the non-humans would not give or take them in marriage.

**Apissu naṃ, mārisa, amanussā attāhipi paripuṇṇāhi  
paribhāsāhi paribhāseyyuṃ.**

They'd heap personal abuse on them,

**Apissu naṃ, mārisa, amanussā rittampissa pattaṃ sīse  
nikkujjeyyuṃ.**

drop an empty bowl on their head,

**Apissu naṃ, mārisa, amanussā sattadhāpissa muddhaṃ  
phāleyyuṃ.**

and even split their head into seven pieces!

**Santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva  
mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti,  
na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.**

For there are, dear sir, non-humans who are fierce, cruel, and violent. They don't obey the Great Kings or their men or their men's men.

**Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma  
vuccanti.**

They're said to be rebelling against the Great Kings.

**Seyyathāpi, mārisa, rañño māgadhassa vijite mahācorā.**

They're just like the bandits in the king of Magadha's realm

**Te neva rañño māgadhassa ādiyanti, na rañño māgadhassa  
purisakānaṃ ādiyanti, na rañño māgadhassa purisakānaṃ  
purisakānaṃ ādiyanti.**

who don't obey the king, his men, or his men's men,

**Te kho te, mārisa, mahācorā rañño māgadhassa avaruddhā  
nāma vuccanti.**

and are said to be rebelling against the king.

**Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā,  
te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ**

**ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.**

**Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.**

**Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā ...pe...  
gandhabbo vā gandhabbī vā ...pe... kumbhaṇḍo vā kumbhaṇḍī  
vā ...pe... nāgo vā nāgī vā nāgapotako vā nāgapotikā vā  
nāgamahāmatto vā nāgapārisajjo vā nāgapacāro vā  
paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā  
upāsikā vā gacchantā vā anugaccheyya, ʾhitaṃ vā  
upatitṭheyya, nisinnaṃ vā upanisiḍeyya, nipannaṃ vā  
upanipajjeyya.**

If any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, fairies, goblins, and dragons—approaches a monk, nun, layman, or laywoman while walking, standing, sitting, or lying down,

**Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ  
mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ  
viravitabbaṃ:**

one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals:

**‘ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho  
heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ  
yakkho vihiṃsati, ayaṃ yakkho na muñcatī’ti.**

‘This spirit’s got me! This spirit’s entered me! This spirit’s annoying me! This spirit’s harassing me! This spirit’s hurting me! This spirit’s harming me! This spirit won’t let me go!’

**Katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ  
mahāsenāpatīnaṃ?**

To what spirits, great spirits, generals, great generals?

**Indo somo varuṇo ca,**

‘Inda, Soma, and Varuṇa,

**bhāradvājo pajāpati;**

Bhāradvāja, Pajāpati,

**Candano kāmaseṭṭho ca,**

Candana and Kāmaseṭṭha,

**kinnughaṇḍu nighaṇḍu ca.**

Kinnughaṇḍu and Nighaṇḍu,

**Panādo opamañño ca,**

Panāda and Opamañña,

**devasūto ca mātali;**

and Mātali, the god's charioteer.

**Cittaseno ca gandhabbo,**

Cittasena the fairy,

**naḷo rājā janesabho.**

and the kings Nala and Janesabha,

**Sātāgiro hemavato,**

Sātāgira, Hemavata,

**puṇṇako karatiyo guḷo;**

Puṇṇaka, Karatiya, and Guḷa;

**Sivako mucalindo ca,**

Sivaka and Mucalinda,

**vessāmitto yugandharo.**

Vessāmitta, Yugandhara,

**Gopālo supparodho ca,**

Gopāla, Supparodha,

**Hiri netti ca mandiyo;**

Hiri, Netti, and Mandiya;

**Pañcālacaṇḍo āḷavako,**

Pañcālacaṇḍa, Āḷavaka,

**Pajjunno sumano sumukho;**

Pajjunna, Sumana, Sumukha,

**Dadhimukho maṇi māṇivaro dīgho,**

Dadhimukha, Maṇi, Māṇivara, Dīgha,

**Atho serīsako saha.**

together with Serīsaka.'

**Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ  
mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ  
viravitabbaṃ:**

**‘ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho  
heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ  
yakkho vihiṃsati, ayaṃ yakkho na muñcatī’ti.**

**Ayaṃ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṃ  
bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya  
avihiṃsāya phāsuviḥārāya.**

This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

**Handa ca dāni mayaṃ, mārisa, gacchāma bahukiccā mayaṃ  
bahukaraṇīyā”ti.**

Well, now, dear sir, I must go. I have many duties, and much to do.”

**“Yassadāni tumhe, mahārājāno, kālaṃ maññathā”ti.**

“Please, Great Kings, go at your convenience.”

**Atha kho cattāro mahārājā uṭṭhāyāsanā bhagavantaṃ  
abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu.**

Then the Four Great Kings got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

**Tepi kho yakkhā uṭṭhāyāsanā appekacce bhagavantam  
abhivādetvā padakkhiṇam katvā tatthevantaradhāyimsu.  
Appekacce bhagavatā saddhiṃ sammodiṃsu, sammodanīyam  
katham sāraṇīyam vītisāretvā tatthevantaradhāyimsu.  
Appekacce yena bhagavā tenañjalim paṇāmetvā  
tatthevantaradhāyimsu. Appekacce nāmagottam sāvetvā  
tatthevantaradhāyimsu. Appekacce tuṇhībhūtā  
tatthevantaradhāyimsūti.**

And before the other spirits present vanished, some bowed and respectfully circled the Buddha, keeping him on their right side, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

**Paṭhamabhāṇavāro niṭṭhito.**

The first recitation section is finished.

## **2. Dutiyabhāṇavāra**

### **2. The Second Recitation Section**

**Atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi:**

Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the verses spoken. Then he added:

**“imaṃ, bhikkhave, rattiṃ cattāro mahārājā mahatiyā ca yakkhasenāya mahatiyā ca gandhabbasenāya mahatiyā ca kumbhaṇḍasenāya mahatiyā ca nāgasenāya catuddisaṃ rakkaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ ovaraṇaṃ ṭhapetvā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ pabbataṃ obhāsetvā yenāhaṃ tenupasaṅkamimṃsu; upasaṅkamtivā maṃ abhivādetvā ekamantaṃ nisīdimṃsu.**

**Tepi kho, bhikkhave, yakkhā appekacce maṃ abhivādetvā ekamantaṃ nisīdimṃsu. Appekacce mayā saddhiṃ sammodimṃsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimṃsu. Appekacce yenāhaṃ tenaṅjalim paṇāmetvā ekamantaṃ nisīdimṃsu. Appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimṃsu. Appekacce tuṇhībhūtā ekamantaṃ nisīdimṃsu.**

**Ekamantaṃ nisinno kho, bhikkhave, vessavaṇo mahārājā maṃ etadavoca:**

**‘santi hi, bhante, ulārā yakkhā bhagavato appasannā ...pe...  
santi hi, bhante, nīcā yakkhā bhagavato pasannā.**

**Yebhuyyena kho pana, bhante, yakkhā appasannāyeva bhagavato.**

**Taṃ kissa hetu?**



**Bhagavā hi, bhante, pāṇātipātā veramaṇiyā dhammaṃ deseti ...  
surāmerayamajjappamādaṭṭhānā veramaṇiyā dhammaṃ deseti.**

**Yebhuyyena kho pana, bhante, yakkhā appaṭiviratāyeva  
pāṇātipātā ... appaṭiviratā surāmerayamajjappamādaṭṭhānā.**

**Tesaṃ taṃ hoti appiyaṃ amanāpaṃ.**

**Santi hi, bhante, bhagavato sāvakā araṇṇavanapatthāni pantāni  
senāsanāni paṭisevanti appasaddāni appanigghosāni  
vijānavātāni manussarāhasseyyakāni paṭisallānasārubbāni.**

**Tattha santi uḷārā yakkhā nivāsino, ye imasmiṃ bhagavato  
pāvacane appasannā, tesaṃ pasādāya uggaṇhātu, bhante,  
bhagavā āṭānāṭiyaṃ rakkhaṃ bhikkhūnaṃ bhikkhunīnaṃ  
upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihimsāya  
phāsuvihārāyā'ti.**

**Adhivāsesiṃ kho ahaṃ, bhikkhave, tuṇhībhāvena.**

**Atha kho, bhikkhave, vessavaṇo mahārājā me adhivāsanaṃ  
viditvā tāyaṃ velāyaṃ imaṃ āṭānāṭiyaṃ rakkhaṃ abhāsi:**

**‘Vipassissa ca namatthu,  
cakkhumantassa sirīmato;  
Sikhissapi ca namatthu,  
sabbabhūtānukampino.**

**Vessabhussa ca namatthu,  
nhātakassa tapassino;  
Namatthu kakusandhassa,  
mārasenāpamaddino.**

**Koṇāgamanassa namatthu,  
brāhmaṇassa vusīmato;**

Kassapassa ca namatthu,  
vippamuttassa sabbadhi.

Aṅgīrasassa namatthu,  
sakyaputtassa sirīmato;  
Yo imaṃ dhammaṃ desesi,  
sabbadukkhāpanūdanaṃ.

Ye cāpi nibbutā loke,  
yathābhūtaṃ vipassisuṃ;  
Te janā apisuṇātha,  
mahantā vītasāradā.

Hitam devamanussānam,  
yam namassanti gotamaṃ;  
Vijjācaraṇasampannam,  
mahantaṃ vītasāradaṃ.

Yato uggacchati sūriyo,  
ādicco maṇḍalī mahā;  
Yassa cuggacchamānassa,  
saṃvarīpi nirujjhati;  
Yassa cuggate sūriye,  
“divaso”ti pavuccati.

Rahadopi tattha gambhīro,  
samuddo saritodako;

**Evaṃ taṃ tattha jānanti,  
“samuddo saritodako”.**

**Ito “sā purimā disā”,  
iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti,  
mahārājā yasassi so.**

**Gandhabbānaṃ adhipati,  
“dhataratṭho”ti nāmaso;  
Ramatī naccagītehi,  
gandhabbehi purakkhato.**

**Puttāpi tassa bahavo,  
ekanāmāti me sutaṃ;  
Asīti dasa eko ca,  
indanāmā mahabbalā.**

**Te cāpi buddhaṃ disvāna,  
buddhaṃ ādiccabandhunaṃ;  
Dūratova namassanti,  
mahantaṃ vītasāradaṃ.**

**Namo te purisājañña,  
namo te purisuttama;  
Kusalena samekkhasi,  
amanussāpi taṃ vandanti;**

**Sutaṃ netaṃ abhiṇhaso,  
tasmā evaṃ vademase.**

**“Jinaṃ vandatha gotamaṃ,  
jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ,  
buddhaṃ vandāma gotamaṃ”.**

**Yena petā pavuccanti,  
pisuṇā piṭṭhimaṃsikā;  
Pāṇātipātino luddā,  
corā nekatikā janā.**

**Ito “sā dakkhiṇā disā”,  
iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti,  
mahārājā yasassi so.**

**Kumbhaṇḍānaṃ adhipati,  
“virūḷho” iti nāmaso;  
Ramatī naccagītehi,  
kumbhaṇḍehi purakkhato.**

**Puttāpi tassa bahavo,  
ekanāmāti me sutaṃ;  
Asīti dasa eko ca,  
indanāmā mahabbalā.**

**Te cāpi buddhaṃ disvāna,  
buddhaṃ ādiccabandhunaṃ;  
Dūratova namassanti,  
mahantaṃ vītasāradaṃ.**

**Namo te purisājañña,  
namo te purisuttama;  
Kusalena samekkhasi,  
amanussāpi taṃ vandanti;  
Sutaṃ netāṃ abhiñhaso,  
tasmā evaṃ vademase.**

**“Jinaṃ vandatha gotamaṃ,  
jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ,  
buddhaṃ vandāma gotamaṃ”.**

**Yattha coggacchatī sūriyo,  
ādicco maṇḍalī mahā;  
Yassa coggacchamānassa,  
divasopi nirujjhati;  
Yassa coggate sūriye,  
“saṃvarī”ti pavuccati.**

**Rahadopi tattha gambhīro,  
samuddo saritodako;  
Evaṃ taṃ tattha jānanti,**

**samuuddo saritodako.**

**Ito “sā pacchimā disā”,  
iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti,  
mahārājā yasassi so.**

**Nāgānañca adhipati,  
“virūpakkho”ti nāmaso;  
Ramatī naccagītehi,  
nāgeheva purakkhato.**

**Puttāpi tassa bahavo,  
ekanāmāti me sutaṃ;  
Asīti dasa eko ca,  
indanāmā mahabbalā.**

**Te cāpi buddhaṃ disvāna,  
buddhaṃ ādiccabandhunaṃ;  
Dūratova namassanti,  
mahantaṃ vītasāradaṃ.**

**Namo te purisājañña,  
namo te purisuttama;  
Kusalena samekkhasi,  
amanussāpi taṃ vandanti;  
Sutaṃ netaṃ abhiṇhaso,**

**tasmā evaṃ vademase.**

**“Jinaṃ vandatha gotamaṃ,  
jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ,  
buddhaṃ vandāma gotamaṃ”.**

**Yena uttarakuruvho,  
mahāneru sudassano;  
Manussā tattha jāyanti,  
amamā apariggahā.**

**Na te bijaṃ pavapanti,  
nāpi nīyanti naṅgalā;  
Akaṭṭhapākimāṃ sālīṃ,  
paribhuñjanti mānusā.**

**Akaṇaṃ athusaṃ suddhaṃ,  
sugandhaṃ taṇḍulapphalaṃ;  
Tuṇḍikīre pacitvāna,  
tato bhuñjanti bhojanaṃ.**

**Gāviṃ ekakhuraṃ katvā,  
anuyanti disodisaṃ;  
Paśuṃ ekakhuraṃ katvā,  
anuyanti disodisaṃ.**

**Itthiṃ vā vāhanaṃ katvā,**

anuyanti disodisaṃ;  
Purisaṃ vāhanaṃ katvā,  
anuyanti disodisaṃ.

Kumāriṃ vāhanaṃ katvā,  
anuyanti disodisaṃ;  
Kumāraṃ vāhanaṃ katvā,  
anuyanti disodisaṃ.

Te yāne abhiruhitvā,  
Sabbā disā anupariyāyanti;  
Pacārā tassa rājino.

Hatthiyānaṃ assayānaṃ,  
dibbaṃ yānaṃ upaṭṭhitaṃ;  
Pāsādā sivikā ceva,  
mahārājassa yasassino.

Tassa ca nagarā ahu,  
Antalikkhe sumāpitā;  
Āṭānāṭā kusināṭā parakusināṭā,  
Nāṭasuriyā parakusiṭānāṭā.

Uttarena kasivanto,  
Janoghamaparena ca;  
Navanavutiyo ambaraambaravatiyo,  
Āḷakamandā nāma rājadhānī.



Kuverassa kho pana mārīsa,  
Mahārājassa visāṇā nāma rājadhānī;  
Tasmā kuvero mahārājā,  
“Vessavaṇo”ti pavuccati.

Paccesanto pakāśenti,  
Tatolā tattalā tatotalā;  
Ojasi tejasi tatojasī,  
Sūro rājā aritṭho nemi.

Rahadopi tattha dharaṇī nāma,  
Yato meghā pavassanti;  
Vassā yato patāyanti,  
Sabhāpi tattha sālavatī nāma.

Yattha yakkhā payirupāsanti,  
Tattha niccaphalā rukkhā;  
Nānā dijagaṇā yutā,  
Mayūraḥcābhirudā;  
Kokilādīhi vagguhi.

Jīvañjīvakasaddettha,  
atho oṭṭhavadittakā;  
Kukkuṭakā kuḷīrakā,  
vane pokkharasātakā.

Sukasāḷika saddettha,

daṇḍamāṇavakāni ca;  
Sobhati sabbakālaṃ sā,  
kuveranaḷinī sadā.

Ito “sā uttarā disā”,  
iti naṃ ācikkhatī jano;  
Yaṃ disaṃ abhipāleti,  
mahārājā yasassi so.

Yakkhānañca adhipati,  
“kuvero” iti nāmaso;  
Ramatī naccagītehi,  
yakkheheva purakkhato.

Puttāpi tassa bahavo,  
ekanāmāti me sutaṃ;  
Asīti dasa eko ca,  
indanāmā mahabbalā.

Te cāpi buddhaṃ disvāna,  
buddhaṃ ādiccabandhunaṃ;  
Dūratova namassanti,  
mahantaṃ vītasāradaṃ.

Namo te purisājañña,  
namo te purisuttama;  
Kusalena samekkhasi,

amanussāpi taṃ vandanti;  
Sutaṃ netāṃ abhiñhaso,  
tasmā evaṃ vademase.

“Jinaṃ vandatha gotamaṃ,  
jinaṃ vandāma gotamaṃ;  
Vijjācaraṇasampannaṃ,  
buddhaṃ vandāma gotamaṃ”ti.

Ayaṃ kho sā, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṃ  
bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya  
avihiṃsāya phāsuvihārāya.

Yassa kassaci, mārisa, bhikkhusa vā bhikkhuniyā vā  
upāsakassa vā upāsikāya vā ayaṃ āṭānāṭiyā rakkhā suggahitā  
bhavissati samattā pariyāputā tañce amanusso yakkho vā  
yakkhinī vā ...pe... gandhabbo vā gandhabbī vā ...pe...  
kumbhaṇḍo vā kumbhaṇḍī vā ...pe... nāgo vā nāgī vā  
nāgapotako vā nāgapotikā vā nāgamahāmatto vā nāgapārisajjo  
vā nāgapacāro vā, paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā  
upāsakaṃ vā upāsikaṃ vā gacchantāṃ vā anugaccheyya,  
ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisiḍeyya, nipannaṃ vā  
upanipajjeyya.

Na me so, mārisa, amanusso labheyya gāmesu vā nigamesu vā  
sakkāraṃ vā garukāraṃ vā.

Na me so, mārisa, amanusso labheyya āḷakamandāya nāma  
rājadhāniyā vatthuṃ vā vāsaṃ vā.

Na me so, mārisa, amanusso labheyya yakkhānaṃ samitiṃ  
gantuṃ.

Apissu naṃ, mārisa, amanussā anāvayhampi naṃ kareyyuṃ  
avivayhaṃ.

**Apissu naṃ, mārisa, amanussā attāhi paripuṇṇāhi paribhāsāhi paribhāseyyuṃ.**

**Apissu naṃ, mārisa, amanussā rittampissa pattaṃ sīse nikkujjeyyuṃ.**

**Apissu naṃ, mārisa, amanussā sattadhāpissa muddhaṃ phāleyyuṃ.**

**Santi hi, mārisa, amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.**

**Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.**

**Seyyathāpi, mārisa, rañño māgadhassa vijite mahācorā.**

**Te neva rañño māgadhassa ādiyanti, na rañño māgadhassa purisakānaṃ ādiyanti, na rañño māgadhassa purisakānaṃ purisakānaṃ ādiyanti.**

**Te kho te, mārisa, mahācorā rañño māgadhassa avaruddhā nāma vuccanti.**

**Evameva kho, mārisa, santi amanussā caṇḍā ruddhā rabhasā, te neva mahārājānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti.**

**Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti.**

**Yo hi koci, mārisa, amanusso yakkho vā yakkhinī vā ...pe... gandhabbo vā gandhabbī vā ...pe... kumbhaṇḍo vā kumbhaṇḍī vā ...pe... nāgo vā nāgī vā ...pe... paduṭṭhacitto bhikkhuṃ vā bhikkhuniṃ vā upāsakaṃ vā upāsikaṃ vā gacchantaṃ vā upagaccheyya, ṭhitaṃ vā upatiṭṭheyya, nisinnaṃ vā upanisīdeyya, nipannaṃ vā upanipajjeyya.**

**Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ  
mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ  
viravitabbaṃ:**

**“ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho  
heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ  
yakkho vihiṃsati, ayaṃ yakkho na muñcatī”ti.**

**Katamesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ  
mahāsenāpatīnaṃ?**

**Indo somo varuṇo ca,  
bhāradvājo pajāpati;  
Candano kāmasetṭho ca,  
kinnughaṇḍu nighaṇḍu ca.**

**Panādo opamañño ca,  
devasūto ca mātali;  
Cittaseno ca gandhabbo,  
naḷo rājā janesabho.**

**Sātāgiro hemavato,  
puṇṇako karatiyo guḷo;  
Sivako mucalindo ca,  
vessāmitto yugandharo.**

**Gopālo supparodho ca,  
Hiri netti ca mandiyo;  
Pañcālacaṇḍo āḷavako,  
Pajjunno sumano sumukho;**

**Dadhimukho maṇi māṇivaro dīgho,  
Atho serīsako saha.**

**Imesaṃ yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ  
mahāsenāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ  
viravitabbaṃ:**

**“ayaṃ yakkho gaṇhāti, ayaṃ yakkho āvisati, ayaṃ yakkho  
heṭheti, ayaṃ yakkho viheṭheti, ayaṃ yakkho hiṃsati, ayaṃ  
yakkho vihiṃsati, ayaṃ yakkho na muñcatī”ti.**

**Ayaṃ kho, mārisa, āṭānāṭiyā rakkhā bhikkhūnaṃ bhikkhunīnaṃ  
upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihimsāya  
phāsuvihārāya.**

**Handa ca dāni mayaṃ, mārisa, gacchāma, bahukiccā mayaṃ  
bahukaraṇīyā’ti.**

**‘Yassadāni tumhe, mahārājāno, kālaṃ maññathā’ti.**

**Atha kho, bhikkhave, cattāro mahārājā uṭṭhāyāsanaṃ maṃ  
abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu.**

**Tepi kho, bhikkhave, yakkhā uṭṭhāyāsanaṃ appekacce maṃ  
abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyimsu.**

**Appekacce mayā saddhiṃ sammodimsu, sammodanīyaṃ  
kathaṃ saraṇīyaṃ vītisāretvā tatthevantaradhāyimsu.**

**Appekacce yenāhaṃ tenaṇjaliṃ paṇāmetvā  
tatthevantaradhāyimsu.**

**Appekacce nāmagottaṃ sāvetvā tatthevantaradhāyimsu.**

**Appekacce tuṇhībhūtā tatthevantaradhāyimsu.**

**Uggaṇhātha, bhikkhave, āṭānāṭiyaṃ rakkhaṃ.**

**“Mendicants, learn the Āṭānāṭiya protection!**

**Pariyāpuṇātha, bhikkhave, āṭānāṭiyaṃ rakkhaṃ.**

Memorize the Āṭānāṭiya protection!

**Dhāretha, bhikkhave, āṭānāṭiyaṃ rakkhaṃ.**

Remember the Āṭānāṭiya protection!

**Atthasaṃhitā, bhikkhave, āṭānāṭiyā rakkhā bhikkhūnaṃ  
bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya  
avihiṃsāya phāsuvihārāyā”ti.**

The Āṭānāṭiya protection is beneficial, and is for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.”

**Idamavoca bhagavā.**

That is what the Buddha said.

**Attamanā te bhikkhū bhagavato bhāsitāṃ abhinanduntī.**

Satisfied, the mendicants were happy with what the Buddha said.

**Āṭānāṭiyasuttaṃ niṭṭhitaṃ navamaṃ.**

### 33. Saṅgītisutta *Reciting in Concert*

**Evam me sutam—**

So I have heard.

**ekam samayaṃ bhagavā mallesu cārikaṃ caramāno mahatā  
bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi yena  
pāvā nāma mallānaṃ nagaraṃ tadavasari.**

At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā.

**Tatra sudam bhagavā pāvāyaṃ viharati cundassa  
kammāraputtassa ambavane.**

There he stayed in Cunda the smith's mango grove.

**Tena kho pana samayena pāveyyakānaṃ mallānaṃ ubbhatakaṃ  
nāma navaṃ sandhāgāraṃ acirakāritaṃ hoti anajjhāvuṭṭhaṃ  
samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.**

Now at that time a new town hall named Ubbhaṭaka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any person at all.

**Assosum kho pāveyyakā mallā: “bhagavā kira mallesu cārikaṃ  
caramāno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi  
bhikkhusatehi pāvaṃ anuppatto pāvāyaṃ viharati cundassa  
kammāraputtassa ambavane”ti.**

The Mallas of Pāvā also heard that the Buddha had arrived and was staying in Cunda's mango grove.

**Atha kho pāveyyakā mallā yena bhagavā tenupasaṅkamimsu;  
upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ**



**nisīdiṃsu. Ekamantaṃ nisinnā kho pāveyyakā mallā  
bhagavantaṃ etadavocum̐:**

Then they went up to the Buddha, bowed, sat down to one side, and said to him,

**“idha, bhante, pāveyyakānaṃ mallānaṃ ubbhatakaṃ nāma  
navaṃ sandhāgāraṃ acirakāritaṃ hoti anajjhāvuṭṭhaṃ  
samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.**

“Sir, a new town hall named Ubbhaṭaka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any person at all.

**Taṃca kho, bhante, bhagavā paṭhamaṃ paribhuñjatu, bhagavatā  
paṭhamaṃ paribhuttaṃ pacchā pāveyyakā mallā  
paribhuñjissanti.**

May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it.

**Tadassa pāveyyakānaṃ mallānaṃ dīgharattaṃ hitāya  
sukhāyā”ti.**

That would be for the lasting welfare and happiness of the Mallas of Pāvā.”

**Adhivāsesi kho bhagavā tuṇhībhāvena.**

The Buddha consented in silence.

**Atha kho pāveyyakā mallā bhagavato adhivāsanāṃ veditvā  
uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā  
yena sandhāgāraṃ tenupasaṅkamim̐su; upasaṅkamtvā  
sabbasanthariṃ sandhāgāraṃ santharitvā bhagavato āsanāni  
paññāpetvā udakamaṇikaṃ paṭiṭṭhapetvā telapadīpaṃ āropetvā  
yena bhagavā tenupasaṅkamim̐su;**

Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha,

**upasaṅkमित्वा bhagavantam abhivādetvā ekamantaṃ aṭṭhaṃsu.**

bowed, stood to one side,

**Ekamantaṃ ṭhitā kho te pāveyyakā mallā bhagavantam etadavocum:**

and told him of their preparations, saying,

**“sabbasantharisanthataṃ, bhante, sandhāgāraṃ, bhagavato āsanāni paññattāni, udakamaṇiko patitṭhāpito, telapadīpo āropito.**

**Yassadāni, bhante, bhagavā kālaṃ maññatī”ti.**

“Please, sir, come at your convenience.”

**Atha kho bhagavā nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena sandhāgāraṃ tenupasaṅkami; upasaṅkमित्वा pāde pakkhāletvā sandhāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi.**

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east.

**Bhikkhusaṅghopi kho pāde pakkhāletvā sandhāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantaṃyeva purakkhatvā.**

The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them.

**Pāveyyakāpi kho mallā pāde pakkhāletvā sandhāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā nisīdiṃsu bhagavantaṃyeva purakkhatvā.**

The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

**Atha kho bhagavā pāveyyake malle bahudeva rattiṃ dhammiyā  
kathāya sandassetvā samādapetvā samuttejetvā  
sampahaṃsetvā uyyojesi:**

The Buddha spent most of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he dismissed them,

**“abhikkantā kho, vāseṭṭhā, ratti.**

“The night is getting late, Vāseṭṭhas.

**Yassadāni tumhe kālaṃ maññathā”ti.**

Please go at your convenience.”

**“Evaṃ, bhante”ti kho pāveyyakā mallā bhagavato paṭissutvā  
uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā  
pakkamiṃsu.**

“Yes, sir,” replied the Mallas. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

**Atha kho bhagavā acirapakkantesu pāveyyakesu mallesu  
tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅgham anuviloketvā  
āyasmantaṃ sāriputtaṃ āmantesi:**

Soon after they left, the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed Venerable Sāriputta,

**“vigatathinamiddho kho, sāriputta, bhikkhusaṅgho.**

“Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness.

**Paṭibhātu taṃ, sāriputta, bhikkhūnaṃ dhammīkathā.**

Give them some Dhamma talk as you feel inspired.

**Piṭṭhi me āgilāyati.**

My back is sore,

**Tamahaṃ āyamissāmī”ti.**

I’ll stretch it.”

**“Evaṃ, bhante”ti kho āyasmā sāriputto bhagavato paccassosi.**  
“Yes, sir,” Sāriputta replied.

**Atha kho bhagavā catugguṇaṃ saṅghāṭiṃ paññāpetvā  
dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ  
accādhāya, sato sampajāno uṭṭhānasaññaṃ manasi karitvā.**  
And then the Buddha spread out his outer robe folded in four and  
laid down in the lion’s posture—on the right side, placing one foot on  
top of the other—mindful and aware, and focused on the time of  
getting up.

**Tena kho pana samayena nigaṇṭho nāṭaputto pāvāyaṃ  
adhunākālaṅkato hoti.**  
Now at that time the Nigaṇṭha Nāṭaputta had recently passed away  
at Pāvā.

**Tassa kālaṅkiriyaṃ bhinnā nigaṇṭhā dvedhikajātā bhaṇḍana-jātā  
kalahajātā vivādāpannā añña-maññaṃ mukhasattīhi vitudentā  
viharanti:**

With his passing the Jain ascetics split, dividing into two factions,  
arguing, quarreling, and fighting, continually wounding each other  
with barbed words:

**“na tvaṃ imaṃ dhammavinayaṃ ājānāsi, ahaṃ imaṃ  
dhammavinayaṃ ājānāmi, kiṃ tvaṃ imaṃ dhammavinayaṃ  
ājānissasi. Micchāpaṭipanno tvamasī, ahamasmi  
sammāpaṭipanno. Sahitaṃ me, asahitaṃ te. Purevacanīyaṃ  
pacchā avaca, pacchāvacanīyaṃ pure avaca. Adhiciṇṇaṃ te  
viparāvattaṃ, āropito te vādo, niggahito tvamasī, cara  
vādappamokkhāya, nibbeṭhehi vā sace pahosī”ti.**

“You don’t understand this teaching and training. I understand this  
teaching and training. What, you understand this teaching and  
training? You’re practicing wrong. I’m practicing right. I stay on topic,  
you don’t. You said last what you should have said first. You said first  
what you should have said last. What you’ve thought so much about

has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

**Vadhoyeva kho maññe nigaṇṭhesu nāṭaputtiyesu vattati.**

You'd think there was nothing but slaughter going on among the Jain ascetics.

**Yepi nigaṇṭhassa nāṭaputtassa sāvakaṃ gihī odātavasanā, tepi nigaṇṭhesu nāṭaputtiyesu nibbinnarūpā virattarūpā paṭivānarūpā, yathā taṃ durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite bhinnathūpe appaṭisaraṇe.**

And the Nigaṇṭha Nāṭaputta's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

**Atha kho āyasmā sāriputto bhikkhū āmantesi:**

Then Sāriputta told the mendicants about these things. He went on to say,

**“nigaṇṭho, āvuso, nāṭaputto pāvāyaṃ adhunākālaṅkato, tassa kālaṅkiriyyāya bhinnā nigaṇṭhā dvedhikajātā ...pe... bhinnathūpe appaṭisaraṇe.**

**Evañhetam, āvuso, hoti durakkhāte dhammavinaye duppavedite aniyyānike anupasamasamvattanike asammāsambuddhappavedite.**

“That's what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

**Ayaṃ kho panāvuso, amhākaṃ bhagavatā dhammo svākkhāto suppavedito niyyāniko upasamasamvattaniko**

**sammāsambuddhappavedito.**

But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

**Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.**

You should all recite this in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

**Katamo cāvuso, amhākaṃ bhagavatā dhammo svākkhāto suppavedito niyyāniko upasamasamvattaniko sammāsambuddhappavedito;**

And what is that teaching?

**yattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ?**

## **1. Ekaka**

### **1. Ones**

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena eko dhammo sammadakkhāto.**

There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

**Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa**

**bahujanahitāya bahujanasukhāya lokānukampāya atthāya  
hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

**Katamo eko dhammo?**

What are the teachings grouped by one?

**Sabbe sattā āhāraṭṭhitikā.**

‘All sentient beings are sustained by food.’

**Sabbe sattā saṅkhāraṭṭhitikā.**

‘All sentient beings are sustained by conditions.’

**Ayaṃ kho, āvuso, tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena eko dhammo sammadakkhāto.**

These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha.

**Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ  
brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa  
bahujanahitāya bahujanasukhāya lokānukampāya atthāya  
hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

## **2. Duka**

### **2. Twos**

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena dve dhammā sammadakkhātā.**

There are teachings grouped by two that have been rightly explained by the Buddha.

**Tattha sabbeheva saṅgāyitabbam, na vivaditabbam, yathayidam  
brahmacariyam addhaniyam assa ciraṭṭhitikam, tadassa  
bahujanahitāya bahujanasukhāya lokānukampāya atthāya  
hitāya sukhāya devamanussānam.**

You should all recite these in concert.

**Katame dve?**

What are the teachings grouped by two?

**Nāmañca rūpañca. (1)**

Name and form.

**Avijjā ca bhavataṇhā ca. (2)**

Ignorance and craving for continued existence.

**Bhavadiṭṭhi ca vibhavadiṭṭhi ca. (3)**

Views favoring continued existence and views favoring ending existence.

**Ahrikañca anottappañca. (4)**

Lack of conscience and prudence.

**Hirī ca ottappañca. (5)**

Conscience and prudence.

**Dovacassatā ca pāpamittatā ca. (6)**

Being hard to admonish and having bad friends.

**Sovacassatā ca kalyāṇamittatā ca. (7)**

Being easy to admonish and having good friends.



**Āpattikusalatā ca āpattivuṭṭhānakusalatā ca. (8)**

Skill in offenses and skill in rehabilitation from offenses.

**Samāpattikusalatā ca samāpattivuṭṭhānakusalatā ca. (9)**

Skill in meditative attainments and skill in emerging from those attainments.

**Dhātukusalatā ca manasikārakusalatā ca. (10)**

Skill in the elements and skill in attention.

**Āyatanakusalatā ca paṭiccasamuppādakusalatā ca. (11)**

Skill in the sense fields and skill in dependent origination.

**Ṭhānakusalatā ca aṭṭhānakusalatā ca. (12)**

Skill in what is possible and skill in what is impossible.

**Ajjavañca lajjavañca. (13)**

Integrity and scrupulousness.

**Khanti ca soraccañca. (14)**

Patience and gentleness.

**Sākhalyañca paṭisanthāro ca. (15)**

Friendliness and hospitality.

**Avihimsā ca soceyyañca. (16)**

Harmlessness and purity.

**Muṭṭhassaccañca asampajaññañca. (17)**

Lack of mindfulness and lack of situational awareness.

**Sati ca sampajaññañca. (18)**

Mindfulness and situational awareness.

**Indriyesu aguttadvāratā ca bhojane amattaññutā ca. (19)**

Not guarding the sense doors and eating too much.

**Indriyesu guttadvāratā ca bhojane mattaññutā ca. (20)**

Guarding the sense doors and moderation in eating.

**Paṭisaṅkhānabalaṇca bhāvanābalaṇca. (21)**

The power of reflection and the power of development.

**Satibalaṇca samādhibalaṇca. (22)**

The power of mindfulness and the power of immersion.

**Samatho ca vipassanā ca. (23)**

Serenity and discernment.

**Samathanimittaṇca paggahanimittaṇca. (24)**

The foundation of serenity and the foundation of exertion.

**Paggaho ca avikkhepo ca. (25)**

Exertion, and not being distracted.

**Sīlavipatti ca diṭṭhivipatti ca. (26)**

Failure in ethics and failure in view.

**Sīlasampadā ca diṭṭhisampadā ca. (27)**

Accomplishment in ethics and accomplishment in view.

**Sīlavisuddhi ca diṭṭhivisuddhi ca. (28)**

Purification of ethics and purification of view.

**Diṭṭhivisuddhi kho pana yathā diṭṭhissa ca padhānaṃ. (29)**

Purification of view and making an effort in line with that view.

**Samvego ca samvejanīyesu ṭhānesu samviggassa ca yoniso padhānaṃ. (30)**

Inspiration, and making a suitable effort when inspired by inspiring places.

**Asantuṭṭhitā ca kusalesu dhammesu appaṭivānitā ca padhānasmim. (31)**

To never be content with skillful qualities, and to never stop trying.

**Vijjā ca vimutti ca. (32)**

Knowledge and freedom.

**Khayeñāṇaṃ anuppādeñāṇaṃ. (33)**

Knowledge of ending and knowledge of non-arising.

**Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dve dhammā sammadakkhātā.**

These are the teachings grouped by two that have been rightly explained by the Buddha.

**Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert.

### **3. Tika**

#### **3. *Threes***

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.**

There are teachings grouped by three that have been rightly explained by the Buddha.

**Tattha sabbeheva saṅgāyitabbam ...pe... atthāya hitāya  
sukhāya devamanussānam.**

You should all recite these in concert.

**Katame tayo?**

What are the teachings grouped by three?

**Tiṇi akusalamūlāni—**

Three unskillful roots:

**lobho akusalamūlam, doso akusalamūlam, moho  
akusalamūlam. (1)**

greed, hate, and delusion.

**Tiṇi kusalamūlāni—**

Three skillful roots:

**alobho kusalamūlam, adoso kusalamūlam, amoho  
kusalamūlam. (2)**

non-greed, non-hate, and non-delusion.

**Tiṇi duccaritāni—**

Three ways of performing bad conduct:

**kāyaduccaritam, vacīduccaritam, manoduccaritam. (3)**

by body, speech, and mind.

**Tiṇi sucaritāni—**

Three ways of performing good conduct:

**kāyasucaritam, vacīsucaritam, manosucaritam. (4)**

by body, speech, and mind.

**Tayo akusalavitakkā—**

Three unskillful thoughts:

**kāmavitakko, byāpādavitaṅko, vihiṃsāvitakko. (5)**

sensuality, malice, and cruelty.

**Tayo kusalavitakkā—**

Three skillful thoughts:

**nekkhammavitakko, abyāpādavitaṅko, avihimsāvitakko. (6)**

renunciation, good will, and harmlessness.

**Tayo akusalasaṅkappā—**

Three unskillful intentions:

**kāmasaṅkappo, byāpādasāṅkappo, vihiṃsāsaṅkappo. (7)**

sensuality, malice, and cruelty.

**Tayo kusalasaṅkappā—**

Three skillful intentions:

**nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo. (8)**

renunciation, good will, and harmlessness.

**Tisso akusalasaññā—**

Three unskillful perceptions:

**kāmasaññā, byāpādasaññā, vihiṃsāsaññā. (9)**

sensuality, malice, and cruelty.

**Tisso kusalasaññā—**

Three skillful perceptions:

**nekkhammasaññā, abyāpādasaññā, avihimsāsaññā. (10)**

renunciation, good will, and harmlessness.

**Tisso akusaladhātu—**

Three unskillful elements:

**kāmadhātu, byāpādadhātu, vihiṃsādhātu. (11)**

sensuality, malice, and cruelty.

**Tisso kusaladhātuyo—**

Three skillful elements:

**nekkhammadhātu, abyāpādadhātu, avihimsādhātu. (12)**

renunciation, good will, and harmlessness.

**Aparāpi tisso dhātuyo—**

Another three elements:

**kāmadhātu, rūpadhātu, arūpadhātu. (13)**

sensuality, form, and formlessness.

**Aparāpi tisso dhātuyo—**

Another three elements:

**rūpadhātu, arūpadhātu, nirodhadhātu. (14)**

form, formlessness, and cessation.

**Aparāpi tisso dhātuyo—**

Another three elements:

**hīnadhātu, majjhimadhātu, paṇītadhātu. (15)**

lower, middle, and higher.

**Tisso taṇhā—**

Three cravings:

**kāmatāṇhā, bhavataṇhā, vibhavataṇhā. (16)**

for sensual pleasures, to continue existence, and to end existence.

**Aparāpi tisso taṇhā—**

Another three cravings:

**kāmatāṇhā, rūpatāṇhā, arūpatāṇhā. (17)**

sensuality, form, and formlessness.

**Aparāpi tisso taṇhā—**

Another three cravings:

**rūpaṇhā, arūpaṇhā, nirodhaṇhā. (18)**

form, formlessness, and cessation.

**Tiṇi saṃyojanāni—**

Three fetters:

**sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. (19)**

identity view, doubt, and misapprehension of precepts and observances.

**Tayo āsavā—**

Three defilements:

**kāmāsavo, bhavāsavo, avijjāsavo. (20)**

sensuality, desire for continued existence, and ignorance.

**Tayo bhavā—**

Three realms of existence:

**kāmabhavo, rūpabhavo, arūpabhavo. (21)**

sensual, form, and formless.

**Tisso esanā—**

Three searches:

**kāmesanā, bhavesanā, brahmacariyesanā. (22)**

for sensual pleasures, for continued existence, and for a spiritual path.

**Tisso vidhā—**

Three kinds of discrimination:

**seyyohamasmīti vidhā, sadiso hamasmīti vidhā, hīno hamasmīti vidhā. (23)**

‘I’m better’, ‘I’m equal’, and ‘I’m worse’.

**Tayo addhā—**

Three periods:

**atīto addhā, anāgato addhā, paccuppanno addhā. (24)**

past, future, and present.

**Tayo antā—**

Three extremes:

**sakkāyo anto, sakkāyasamudayo anto, sakkāyanirodho anto.**

**(25)**

identity, the origin of identity, and the cessation of identity.

**Tisso vedanā—**

Three feelings:

**sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā. (26)**

pleasure, pain, and neutral.

**Tisso dukkhatā—**

Three forms of suffering:

**dukkhadukkhatā, saṅkhāradukkhatā, vipariṇāmadukkhatā. (27)**

the suffering inherent in painful feeling, the suffering inherent in conditions, and the suffering inherent in perishing.

**Tayo rāsi—**

Three heaps:

**micchattaniyato rāsi, sammattaniyato rāsi, aniyato rāsi. (28)**

inevitability regarding the wrong way, inevitability regarding the right way, and lack of inevitability.

**Tayo tamā—**

Three darknesses:

**atītaṃ vā addhānaṃ ārabba kaṅkhati vicikicchati nādhimuccati**

**na sampasīdati, anāgataṃ vā addhānaṃ ārabba kaṅkhati**

**vicikicchati nādhimuccati na sampasīdati, etarahi vā**



**paccuppannaṃ addhānaṃ ārabba kaṅkhati vicikicchati  
nādhimuccati na sampasīdati. (29)**

one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present.

**Tīṇi tathāgatassa arakkheyyāni—**

Three things a Realized One need not hide.

**parisuddhakāyasamācāro āvuso tathāgato, natthi tathāgatassa  
kāyaduccaritaṃ, yaṃ tathāgato rakkheyya:**

The Realized One's behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking:

**‘mā me idaṃ paro aññāsī’ti.**

‘May others not know this of me.’

**Parisuddhavadīsamācāro āvuso, tathāgato, natthi tathāgatassa  
vadīduccaritaṃ, yaṃ tathāgato rakkheyya:**

**‘mā me idaṃ paro aññāsī’ti.**

**Parisuddhamānosamācāro, āvuso, tathāgato, natthi  
tathāgatassa mānoduccaritaṃ yaṃ tathāgato rakkheyya:**

**‘mā me idaṃ paro aññāsī’ti. (30)**

**Tayo kiñcanā—**

Three possessions:

**rāgo kiñcanaṃ, doso kiñcanaṃ, moho kiñcanaṃ. (31)**

greed, hate, and delusion.

**Tayo aggī—**

Three fires:

**rāgaggi, dosaggi, mohaggi. (32)**

greed, hate, and delusion.

### **Aparepi tayo aggī—**

Another three fires:

### **āhuneyyaggi, gahapataggi, dakkhiṇeyyaggi. (33)**

a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation.

### **Tividhena rūpasaṅgaho—**

A threefold classification of the physical:

### **sanidassanasappaṭighaṃ rūpaṃ, anidassanasappaṭighaṃ rūpaṃ, anidassanaappaṭighaṃ rūpaṃ. (34)**

visible and resistant, invisible and resistant, and invisible and non-resistant.

### **Tayo saṅkhārā—**

Three choices:

### **puññābhisāṅkhāro, apuññābhisāṅkhāro, āneñjābhisāṅkhāro. (35)**

good choices, bad choices, and imperturbable choices.

### **Tayo puggalā—**

Three individuals:

### **sekkho puggalo, asekkho puggalo, nevasekkho nāsekkho puggalo. (36)**

a trainee, an adept, and one who is neither a trainee nor an adept.

### **Tayo therā—**

Three seniors:

### **jātithero, dhammathero, sammutithero. (37)**

a senior by birth, a senior in the teaching, and a senior by convention.

### **Tiṇi puññakiriyavatthūni—**

Three grounds for making merit:

**dānamayaṃ puñṇakiriyavatthu, sīlamayaṃ puñṇakiriyavatthu, bhāvanāmayaṃ puñṇakiriyavatthu. (38)**

giving, ethical conduct, and meditation.

**Tiṇi codanāvatthūni—**

Three grounds for accusations:

**diṭṭhena, sutena, parisāṅkāya. (39)**

what is seen, heard, and suspected.

**Tisso kāmūpapattiyo—**

Three kinds of sensual rebirth.

**santāvuso sattā paccupaṭṭhitakāmā, te paccupaṭṭhitesu kāmesu vasaṃ vattenti, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.**

There are sentient beings who desire what is present. They fall under the sway of presently arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld.

**Ayaṃ paṭhamā kāmūpapatti.**

This is the first kind of sensual rebirth.

**Santāvuso, sattā nimmitakāmā, te nimminitvā nimminitvā kāmesu vasaṃ vattenti, seyyathāpi devā nimmānaratī.**

There are sentient beings who desire to create. Having repeatedly created, they fall under the sway of sensual pleasures. Namely, the Gods Who Love to Create.

**Ayaṃ dutiyā kāmūpapatti.**

This is the second kind of sensual rebirth.

**Santāvuso sattā paranimmitakāmā, te paranimmitesu kāmesu vasaṃ vattenti, seyyathāpi devā paranimmitavasavattī.**

There are sentient beings who desire what is created by others. They fall under the sway of sensual pleasures created by others. Namely, the Gods Who Control the Creations of Others.

### **Ayaṃ tatiyā kāmūpapatti. (40)**

This is the third kind of sensual rebirth.

### **Tisso sukhūpapattiyo—**

Three kinds of pleasant rebirth.

**santāvuso sattā uppādetvā uppādetvā sukhaṃ viharanti,  
seyyathāpi devā brahmakāyikā.**

There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely, the gods of Brahmā's Host.

### **Ayaṃ paṭhamā sukhūpapatti.**

This is the first pleasant rebirth.

**Santāvuso, sattā sukhena abhisannā parisannā paripūrā  
paripphuṭā.**

There are sentient beings who are drenched, steeped, filled, and soaked with pleasure.

### **Te kadāci karahaci udānaṃ udānenti:**

Every so often they feel inspired to exclaim:

**‘aho sukhaṃ, aho sukhan’ti, seyyathāpi devā ābhassarā.**

‘Oh, what bliss! Oh, what bliss!’ Namely, the gods of streaming radiance.

### **Ayaṃ dutiyā sukhūpapatti.**

This is the second pleasant rebirth.

**Santāvuso, sattā sukhena abhisannā parisannā paripūrā  
paripphuṭā.**

There are sentient beings who are drenched, steeped, filled, and soaked with pleasure.

**Te santaṃyeva tusitā sukhaṃ paṭisaṃvedenti, seyyathāpi devā  
subhakiṇhā.**

Since they're truly content, they experience pleasure. Namely, the gods replete with glory.

### **Ayaṃ tatiyā sukhūpapatti. (41)**

This is the third pleasant rebirth.

### **Tisso paññā—**

Three kinds of wisdom:

**sekkhā paññā, asekkhā paññā, nevasekkhānāsekkhā paññā.**

**(42)**

the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.

### **Aparāpi tisso paññā—**

Another three kinds of wisdom:

**cintāmayā paññā, sutamayā paññā, bhāvanāmayā paññā. (43)**

wisdom produced by thought, learning, and meditation.

### **Tiṇāvudhāni—**

Three weapons:

**sutāvudhaṃ, pavivekāvudhaṃ, paññāvudhaṃ. (44)**

learning, seclusion, and wisdom.

### **Tiṇindriyāni—**

Three faculties:

**anaññātāññassāmītindriyaṃ, aññindriyaṃ, aññātāvindriyaṃ.**

**(45)**

the faculty of understanding that one's enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.

### **Tiṇi cakkhūni—**

Three eyes:

**maṃsacakkhu, dibbacakkhu, paññācakkhu. (46)**

the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.

### **Tisso sikkhā—**

Three trainings:

**adhisīlasikkhā, adhicitasikkhā, adhipaññāsikkhā. (47)**

in higher ethics, higher mind, and higher wisdom.

**Tisso bhāvanā—**

Three kinds of development:

**kāyabhāvanā, cittabhāvanā, paññābhāvanā. (48)**

the development of physical endurance, the development of the mind, and the development of wisdom.

**Tiṇi anuttariyāni—**

Three unsurpassable things:

**dassanānuttariyaṃ, paṭipadānuttariyaṃ, vimuttānuttariyaṃ. (49)**

unsurpassable seeing, practice, and freedom.

**Tayo samādhī—**

Three kinds of immersion.

**savitakkasavicāro samādhī, avitakkavicāramatto samādhī, avitakkaavicāro samādhī. (50)**

Immersion with placing the mind and keeping it connected.

Immersion without placing the mind, but just keeping it connected.

Immersion without placing the mind or keeping it connected.

**Apārepi tayo samādhī—**

Another three kinds of immersion:

**suññato samādhī, animitto samādhī, appaṇihito samādhī. (51)**

emptiness, signless, and undirected.

**Tiṇi soceyyāni—**

Three purities:

**kāyasoceyyaṃ, vacīsoceyyaṃ, manosoceyyaṃ. (52)**

purity of body, speech, and mind.

### **Tiṇi moneyyāni—**

Three kinds of sagacity:

**kāyamoneyyaṃ, vacīmoneyyaṃ, manomoneyyaṃ. (53)**

sagacity of body, speech, and mind.

### **Tiṇi kosallāni—**

Three skills:

**āyakosallaṃ, apāyakosallaṃ, upāyakosallaṃ. (54)**

skill in progress, skill in regress, and skill in means.

### **Tayo madā—**

Three vanities:

**ārogyamado, yobbanamado, jīvitamado. (55)**

the vanity of health, the vanity of youth, and the vanity of life.

### **Tiṇi ādhipateyyāni—**

Three ways of putting something in charge:

**attādhipateyyaṃ, lokādhipateyyaṃ, dhammādhipateyyaṃ. (56)**

putting oneself, the world, or the teaching in charge.

### **Tiṇi kathāvatthūni—**

Three topics of discussion.

**atītaṃ vā addhānaṃ ārabba kathaṃ katheyya:**

You might discuss the past:

**‘evaṃ ahosi atītamaddhānan’ti;**

‘That is how it was in the past.’

**anāgataṃ vā addhānaṃ ārabba kathaṃ katheyya:**

You might discuss the future:

**‘evaṃ bhavissati anāgatamaddhānan’ti;**

‘That is how it will be in the future.’

**etarahi vā paccuppannaṃ addhānaṃ ārabba kathaṃ katheyya:**

Or you might discuss the present:

**‘evaṃ hoti etarahi paccuppannaṃ addhānaṃ’ti. (57)**

‘This is how it is at present.’

**Tisso vijjā—**

Three knowledges:

**pubbenivāsānussatiñāṇaṃ vijjā, sattānaṃ cutūpapāteñāṇaṃ vijjā, āsavānaṃ khayeñāṇaṃ vijjā. (58)**

recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

**Tayo vihārā—**

Three meditative abidings:

**dibbo vihāro, brahmā vihāro, ariyo vihāro. (59)**

the meditation of the gods, the meditation of Brahmā, and the meditation of the noble ones.

**Tiṇi pāṭihāriyāni—**

Three demonstrations:

**iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanīpāṭihāriyaṃ. (60)**

a demonstration of psychic power, a demonstration of revealing, and an instructional demonstration.

**Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tayo dhammā sammadakkhātā.**

These are the teachings grouped by three that have been rightly explained by the Buddha.

**Tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert.



## 4. Catukka

### 4. *Fours*

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro dhammā sammadakkhātā.**

There are teachings grouped by four that have been rightly explained by the Buddha.

**Tattha sabbeheva saṅgāyitabbaṃ, na vivaditabbaṃ ...pe...  
atthāya hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert.

**Katame cattāro?**

What are the teachings grouped by four?

**Cattāro satipaṭṭhānā.**

Four kinds of mindfulness meditation.

**Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.**

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of desire and aversion for the world.

**Vedanāsu vedanānupassī ...pe...**

They meditate observing an aspect of feelings ...

**citte cittānupassī ...pe...**

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. (1)**

principles—keen, aware, and mindful, rid of desire and aversion for the world.

**Cattāro sammappadhānā.**

Four right efforts.

**Idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamaṭi vīriyaṃ**

**ārabhati cittaṃ paggaṇhāti padahati.**

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise.

**Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

**Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati.**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

**Uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. (2)**

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

**Cattāro iddhipādā.**

Four bases of psychic power.

**Idhāvuso, bhikkhu**

**chandasaṃādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.**

A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort.

**Cittasaṃādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.**

They develop the basis of psychic power that has immersion due to mental development, and active effort.

**Vīriyasamādhipadhānasaṅkhārasamannāgataṃ iddhipādaṃ bhāveti.**

They develop the basis of psychic power that has immersion due to energy, and active effort.

**Vīmaṃsāsamādhīpadhānasāṅkhārasamannāgataṃ iddhipādaṃ bhāveti. (3)**

They develop the basis of psychic power that has immersion due to inquiry, and active effort.

**Cattāri jhānāni.**

Four absorptions.

**Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.**

A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ duttiyaṃ jhānaṃ upasampajja viharati.**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.**

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

**Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ**

**upekkhāsati pārisuddhiṃ catuttham jhānaṃ upasampajja viharati. (4)**

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Catasso samādhībhāvanā.**

Four ways of developing immersion further.

**Atthāvuso, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati.**

There is a way of developing immersion further that leads to blissful meditation in the present life.

**Atthāvuso, samādhībhāvanā bhāvitā bahulīkatā ñāṇadassanapaṭilābhāya saṁvattati.**

There is a way of developing immersion further that leads to gaining knowledge and vision.

**Atthāvuso samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṁvattati.**

There is a way of developing immersion further that leads to mindfulness and awareness.

**Atthāvuso samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṁvattati.**

There is a way of developing immersion further that leads to the ending of defilements.

**Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati?**

And what is the way of developing immersion further that leads to blissful meditation in the present life?

**Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ ...**

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first

absorption ...

pe...

second absorption ...

**catutthaṃ jhānaṃ upasampajja viharati.**

fourth absorption.

**Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā  
diṭṭhadhammasukhavihārāya saṃvattati. (5.1)**

This is the way of developing immersion further that leads to blissful meditation in the present life.

**Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā  
ñāṇadassanapaṭilābhāya saṃvattati?**

And what is the way of developing immersion further that leads to gaining knowledge and vision?

**Idhāvuso, bhikkhu ālokasaññaṃ manasi karoti, divāsaññaṃ  
adhiṭṭhāti yathā divā tathā rattiṃ, yathā rattiṃ tathā divā.**

A mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it is night or day.

**Iti vivaṭṭena cetasā apariyonaddhena sappabhāsaṃ cittaṃ  
bhāveti.**

And so, with an open and unenveloped heart, they develop a mind that's full of radiance.

**Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā  
ñāṇadassanapaṭilābhāya saṃvattati. (5.2)**

This is the way of developing immersion further that leads to gaining knowledge and vision.

**Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā  
satisampajaññaṃ saṃvattati?**

And what is the way of developing immersion further that leads to mindfulness and awareness?

**Idhāvuso, bhikkhuno viditā vedanā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti.**

A mendicant knows feelings as they arise, as they remain, and as they go away.

**Viditā saññā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti.**

They know perceptions as they arise, as they remain, and as they go away.

**Viditā vitakkā uppajjanti, viditā upaṭṭhahanti, viditā abbhatthaṃ gacchanti.**

They know thoughts as they arise, as they remain, and as they go away.

**Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā satisampajaññāya saṃvattati. (5.3)**

This is the way of developing immersion further that leads to mindfulness and awareness.

**Katamā cāvuso, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati?**

And what is the way of developing immersion further that leads to the ending of defilements?

**Idhāvuso, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati.**

A mendicant meditates observing rise and fall in the five grasping aggregates.

**Iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo.**

‘Such is form, such is the origin of form, such is the ending of form.

**Iti vedanā ...pe...**

Such are feelings ...

**iti saññā ...**

perceptions ...

**iti saṅkhārā ...**

choices ...

**iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo.**

consciousness, such is the origin of consciousness, such is the ending of consciousness.'

**Ayaṃ, āvuso, samādhībhāvanā bhāvitā bahulīkatā āsavānaṃ khayāya saṃvattati. (5.4)**

This is the way of developing immersion further that leads to the ending of defilements.

**Catasso appamaññā.**

Four immeasurables.

**Idhāvuso, bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantarṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati.**

A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

**Karuṇāsahagatena cetasā ...pe...**

They meditate spreading a heart full of compassion ...

**muditāsahagatena cetasā ...pe...**

rejoicing ...

**upekkhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati. Tathā dutiyaṃ. Tathā tatiyaṃ. Tathā catutthaṃ. Iti uddhamadho tiriyaṃ sabbadhi sabbattatāya sabbāvantarṃ lokaṃ upekkhāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyāpajjena pharitvā viharati. (6)**

equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all

around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

### **Cattāro āruppā.**

Four formless states.

**Idhāvuso, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanaṃ upasampajja viharati.**

A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space.

**Sabbaso ākāsañcāyatanaṃ samatikkamma ‘anantaṃ viññāṇa’ti viññāṇañcāyatanaṃ upasampajja viharati.**

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

**Sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati.**

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

**Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati. (7)**

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

### **Cattāri apassenāni.**

Four supports.

**Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti. (8)**

After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.



## **Cattāro ariyavaṃsā.**

Four noble traditions.

**Idhāvuso, bhikkhu santuṭṭho hoti itarītarena cīvarena, itarītaracīvarasantuṭṭhiyā ca vaṇṇavādī, na ca cīvarahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca cīvaraṃ na paritassati, laddhā ca cīvaraṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati; tāya ca pana itarītaracīvarasantuṭṭhiyā nevattānukkaṃseti na paraṃ vambheti.**

A mendicant is content with any kind of robe, and praises such contentment. They don't try to get hold of a robe in an improper way. They don't get upset if they don't get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. And on account of that they don't glorify themselves or put others down.

**Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso: 'bhikkhu porāṇe aggaṇṇe ariyavaṃse ṭhito'. (9.1)**

A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, original noble tradition.

**Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarena piṇḍapātena, itarītarapiṇḍapātasantuṭṭhiyā ca vaṇṇavādī, na ca piṇḍapātahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca piṇḍapātaṃ na paritassati, laddhā ca piṇḍapātaṃ agadhito amucchito anajjhāpanno ādīnavadassāvī nissaraṇapaṇṇo paribhuñjati; tāya ca pana itarītarapiṇḍapātasantuṭṭhiyā nevattānukkaṃseti na paraṃ vambheti.**

Furthermore, a mendicant is content with any kind of alms-food ...

**Yo hi tattha dakkho analaso sampajāno paṭissato, ayaṃ vuccatāvuso: 'bhikkhu porāṇe aggaṇṇe ariyavaṃse ṭhito'. (9.2)**

**Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarena senāsanena, itarītarasenāsanasantuṭṭhiyā ca vaṇṇavādī, na ca senāsanahetu anesanaṃ appatirūpaṃ āpajjati; aladdhā ca**

**senāsanam na paritassati, laddhā ca senāsanam agadhito  
amucchito anajjhāpanno ādinavadassāvī nissaraṇapaṇṇo  
paribhuñjati; tāya ca pana itarītarasenāsanasantuṭṭhiyā  
nevattānukkamseti na param vambheti.**

Furthermore, a mendicant is content with any kind of lodgings ...

**Yo hi tattha dakkho analaso sampajāno paṭissato, ayam  
vuccatāvuso: ‘bhikkhu porāṇe aggañṇe ariyavamse ṭhito’. (9.3)**

**Puna caparam, āvuso, bhikkhu pahānārāmo hoti pahānarato,  
bhāvanārāmo hoti bhāvanārato; tāya ca pana pahānārāmatāya  
pahānaratīyā bhāvanārāmatāya bhāvanāratiyā  
nevattānukkamseti na param vambheti.**

Furthermore, a mendicant enjoys giving up and loves to give up.  
They enjoy meditation and love to meditate. But they don’t glorify  
themselves or put down others on account of their love for giving up  
and meditation.

**Yo hi tattha dakkho analaso sampajāno paṭissato ayam  
vuccatāvuso: ‘bhikkhu porāṇe aggañṇe ariyavamse ṭhito’. (9.4)**

A mendicant who is deft, tireless, aware, and mindful in this is said to  
stand in the ancient, original noble tradition.

**Cattāri padhānāni.**

Four efforts.

**Samvarapadhānam pahānapadhānam bhāvanāpadhānam  
anurakkhaṇāpadhānam.**

The efforts to restrain, to give up, to develop, and to preserve.

**Katamañcāvuso, samvarapadhānam?**

And what is the effort to restrain?

**Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti  
nānubyañjanaggāhī.**

When a mendicant sees a sight with their eyes, they don’t get caught  
up in the features and details.

**Yatvādhikaraṇamenam cakkhundriyam asaṁvutaṁ viharantaṁ  
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ,  
tassa saṁvarāya paṭipajjati, rakkhati cakkhundriyam,  
cakkhundriye saṁvaram āpajjati.**

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

**Sotena saddam sutvā ...**

When they hear a sound with their ears ...

**ghānena gandham ghāyitvā ...**

When they smell an odor with their nose ...

**jivhāya rasam sāyitvā ...**

When they taste a flavor with their tongue ...

**kāyena phoṭṭhabbam phusitvā ...**

When they feel a touch with their body ...

**manasā dhammam viññāya na nimittaggāhī hoti  
nānubyañjanaggāhī.**

When they know a thought with their mind, they don't get caught up in the features and details.

**Yatvādhikaraṇamenam manindriyam asaṁvutaṁ viharantaṁ  
abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyuṁ,  
tassa saṁvarāya paṭipajjati, rakkhati manindriyam, manindriye  
saṁvaram āpajjati.**

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

**Idam vuccatāvuso, saṁvarapadhānam. (10.1)**

This is called the effort to restrain.

**Katamañcāvuso, pahānapadhānam?**

And what is the effort to give up?

**Idhāvuso, bhikkhu uppannaṃ kāmavitakkaṃ nādhivāseti pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti. Uppannaṃ byāpādavitaṃ ...pe... uppannaṃ vihiṃsāvitakkaṃ ... uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantiṃ karoti anabhāvaṃ gameti.**

It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and exterminates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

**Idaṃ vuccatāvuso, pahānapadhānaṃ. (10.2)**

This is called the effort to give up.

**Katamañcāvuso, bhāvanāpadhānaṃ?**

And what is the effort to develop?

**Idhāvuso, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.**

**Dhammavicayasambojjhaṅgaṃ bhāveti ... vīriyasambojjhaṅgaṃ bhāveti ... pītisambojjhaṅgaṃ bhāveti ...**

**passaddhisambojjhaṅgaṃ bhāveti ... samādhisambojjhaṅgaṃ bhāveti ... upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.**

It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

**Idaṃ vuccatāvuso, bhāvanāpadhānaṃ. (10.3)**

This is called the effort to develop.

**Katamañcāvuso, anurakkhaṇāpadhānaṃ?**

And what is the effort to preserve?

**Idhāvuso, bhikkhu uppannaṃ bhadraṃ samādhinimittaṃ  
anurakkhati—aṭṭhikasaññaṃ, puḷuvakasaññaṃ,  
vinīlakasaññaṃ, vicchiddakasaññaṃ, uddhumātakasaññaṃ.**

It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse.

**Idaṃ vuccatāvuso, anurakkhaṇāpadhānaṃ. (10.4)**

This is called the effort to preserve.

**Cattāri ñāṇāni—**

Four knowledges:

**dhamme ñāṇaṃ, anvaye ñāṇaṃ, pariye ñāṇaṃ, sammutiyā  
ñāṇaṃ. (11)**

knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

**Aparānipi cattāri ñāṇāni—**

Another four knowledges:

**dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe  
ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ. (12)**

knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

**Cattāri sotāpattiyaṅgāni—**

Four factors of stream-entry:

**sappurisaṃsevo, saddhammassavanaṃ, yonisomanasikāro,  
dhammānudhammappaṭipatti. (13)**

associating with good people, listening to the true teaching, proper attention, and practicing in line with the teaching.

**Cattāri sotāpannassa aṅgāni.**

Four factors of a stream-enterer.

**Idhāvuso, ariyasāvako buddhe aveccappasādena samannāgato hoti:**

A noble disciple has experiential confidence in the Buddha:

**‘itipi so bhagavā araham sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānam buddho,  
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Dhamme aveccappasādena samannāgato hoti:**

They have experiential confidence in the teaching:

**‘svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko  
opaneyyiko paccattam veditabbo viññūhī’ti.**

‘The teaching is well explained by the Buddha—visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

**Saṅghe aveccappasādena samannāgato hoti:**

They have experiential confidence in the Saṅgha:

**‘suppaṭipanno bhagavato sāvakasaṅgho ujuppaṭipanno  
bhagavato sāvakasaṅgho ñāyappaṭipanno bhagavato  
sāvakasaṅgho sāmīcippaṭipanno bhagavato sāvakasaṅgho  
yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa  
bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo  
añjalikaraṇīyo anuttaram puññakkhettaṃ lokassā’ti.**

‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, straightforward, methodical, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

**Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi  
asabalehi akammāsehi bhujissehi viññuppasatthehi  
aparāmaṭṭhehi samādhisaṁvattanikehi. (14)**

And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

**Cattāri sāmāññaphalāni—**

Four fruits of the ascetic life:

**sotāpattiphalaṁ, sakadāgāmiphalaṁ, anāgāmiphalaṁ,  
arahattaphalaṁ. (15)**

stream-entry, once-return, non-return, and perfection.

**Catasso dhātuyo—**

Four elements:

**pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu. (16)**

earth, water, fire, and air.

**Cattāro āhārā—**

Four foods:

**kabaḷīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo,  
manosañcetanā tatiyā, viññāṇaṁ catutthaṁ. (17)**

solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

**Catasso viññāṇaṭṭhitiyo.**

Four bases for consciousness to remain.

**Rūpūpāyaṁ vā, āvuso, viññāṇaṁ tiṭṭhamānaṁ tiṭṭhati  
rūpārammaṇaṁ rūpappatiṭṭhaṁ nandūpasecanaṁ vuddhiṁ  
virūḷhiṁ vepullaṁ āpajjati;**

As long as consciousness remains, it remains involved with form, supported by form, founded on form. And with a sprinkle of relishing, it grows, increases, and matures.

**vedanūpāyaṃ vā āvuso ...**

Or consciousness remains involved with feeling ...

**saññūpāyaṃ vā, āvuso ...pe...**

Or consciousness remains involved with perception ...

**saṅkhārūpāyaṃ vā, āvuso, viññāṇaṃ tiṭṭhamānaṃ tiṭṭhati  
saṅkhārārammaṇaṃ saṅkhārappatitṭhaṃ nandūpasecanaṃ  
vuddhiṃ virūḷhiṃ vepullaṃ āpajjati. (18)**

Or as long as consciousness remains, it remains involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it grows, increases, and matures.

**Cattāri agatigamanāni—**

Four prejudices:

**chandāgatiṃ gacchati, dosāgatiṃ gacchati, mohāgatiṃ  
gacchati, bhayāgatiṃ gacchati. (19)**

making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

**Cattāro taṇhuppādā—**

Four things that give rise to craving.

**cīvaraḥetu vā, āvuso, bhikkhuno taṇhā uppajjamānā uppajjati;**  
Craving arises in a mendicant for the sake of robes,

**piṇḍapātaḥetu vā, āvuso, bhikkhuno taṇhā uppajjamānā  
uppajjati;**  
alms-food,

**senāsanahetu vā, āvuso, bhikkhuno taṇhā uppajjamānā  
uppajjati;**  
lodgings,

**itibhavābhavaḥetu vā, āvuso, bhikkhuno taṇhā uppajjamānā  
uppajjati. (20)**  
or rebirth in this or that state.



### **Catasso paṭipadā—**

Four ways of practice:

**dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.**

**(21)**

painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

### **Aparāpi catasso paṭipadā—**

Another four ways of practice:

**akkhamā paṭipadā, khamā paṭipadā, damā paṭipadā, samā paṭipadā. (22)**

impatient practice, patient practice, taming practice, and calming practice.

### **Cattāri dhammapadāni—**

Four basic principles:

**anabhijjhā dhammapadaṃ, abyāpādo dhammapadaṃ, sammāsaṭi dhammapadaṃ, sammāsamādhi dhammapadaṃ.**

**(23)**

contentment, good will, right mindfulness, and right immersion.

### **Cattāri dhammasamādānāni—**

Four ways of taking up practices.

**atthāvuso, dhammasamādānaṃ paccuppannadukkhañceva āyatiṇca dukkhavipākaṃ.**

There is a way of taking up practices that is painful now and results in future pain.

**Atthāvuso, dhammasamādānaṃ paccuppannadukkhaṃ āyatiṃ sukhavipākaṃ.**

There is a way of taking up practices that is painful now but results in future pleasure.

**Atthāvuso, dhammasamādānaṃ paccuppannasukhaṃ āyatinaṃ dukkhavipākaṃ.**

There is a way of taking up practices that is pleasant now but results in future pain.

**Atthāvuso, dhammasamādānaṃ paccuppannasukhañceva āyatiṇca sukhavipākaṃ. (24)**

There is a way of taking up practices that is pleasant now and results in future pleasure.

**Cattāro dhammakkhanda—**

Four spectrums of the teaching:

**sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho. (25)**

ethics, immersion, wisdom, and freedom.

**Cattāri balāni—**

Four powers:

**vīriyabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ. (26)**

energy, mindfulness, immersion, and wisdom.

**Cattāri adhiṭṭhānāni—**

Four foundations:

**paññādhīṭṭhānaṃ, saccādhīṭṭhānaṃ, cāgādhīṭṭhānaṃ, upasamādhīṭṭhānaṃ. (27)**

the foundations of wisdom, truth, generosity, and peace.

**Cattāri pañhabyākaraṇāni—**

Four ways of answering questions.

**ekaṃsabyākaraṇīyo pañho, paṭipucchābyākaraṇīyo pañho, vibhajjabyākaraṇīyo pañho, ṭhapanīyo pañho. (28)**

There is a question that should be answered definitively. There is a question that should be answered analytically. There is a question

that should be answered with a counter-question. There is a question that should be set aside.

**Cattāri kammāni—**

Four deeds.

**atthāvuso, kammaṃ kaṇhaṃ kaṇhavipākaṃ.**

There are deeds that are dark with dark result.

**Atthāvuso, kammaṃ sukkaṃ sukkavipākaṃ.**

There are deeds that are bright with bright result.

**Atthāvuso, kammaṃ kaṇhasukkaṃ kaṇhasukkvipākaṃ.**

There are deeds that are dark and bright with dark and bright result.

**Atthāvuso, kammaṃ akaṇhaasukkaṃ akaṇhaasukkvipākaṃ  
kammakkhayāya saṃvattati. (29)**

There are neither dark nor bright deeds with neither dark nor bright results, which lead to the end of deeds.

**Cattāro sacchikaraṇīyā dhammā—**

Four things to be realized.

**pubbenivāso satiyā sacchikaraṇīyo;**

Past lives are to be realized through recollection.

**sattānaṃ cutūpapāto cakkhunā sacchikaraṇīyo;**

The passing away and rebirth of sentient beings is to be realized through vision.

**aṭṭha vimokkhā kāyena sacchikaraṇīyā;**

The eight liberations are to be realized through direct meditative experience.

**āsavānaṃ khayō paññāya sacchikaraṇīyo. (30)**

The ending of defilements is to be realized through wisdom.

**Cattāro oghā—**

Four floods:

**kāmogho, bhavogho, diṭṭhogho, avijjogho. (31)**

sensuality, desire for rebirth, views, and ignorance.

**Cattāro yogā—**

Four bonds:

**kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo. (32)**

sensuality, desire for rebirth, views, and ignorance.

**Cattāro visaññogā—**

Four detachments:

**kāmayogavisaññogo, bhavayogavisaññogo,  
diṭṭhiyogavisaññogo, avijjāyogavisaññogo. (33)**

detachment from the bonds of sensuality, desire for rebirth, views, and ignorance.

**Cattāro ganthā—**

Four ties:

**abhijjhā kāyagantho, byāpādo kāyagantho, sīlabbataparāmāso  
kāyagantho, idaṃsaccābhiniveso kāyagantho. (34)**

the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

**Cattāri upādānāni—**

Four kinds of grasping:

**kāmupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ,  
attavādupādānaṃ. (35)**

grasping at sensual pleasures, views, precepts and observances, and theories of a self.

**Catasso yoniyo—**

Four kinds of reproduction:

**aṇḍajayoni, jalābujayoni, saṃsedajayoni, opapātikayoni. (36)**  
reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

**Catasso gabbhāvakkantiyo.**  
Four kinds of conception.

**Idhāvuso, ekacco asampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ paṭhamā gabbhāvakkanti.**  
Someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.

**Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ dutiyā gabbhāvakkanti.**  
Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.

**Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati, ayaṃ tatiyā gabbhāvakkanti.**  
Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.

**Puna caparaṃ, āvuso, idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, sampajāno mātukucchimhā nikkhamati, ayaṃ catutthā gabbhāvakkanti. (37)**

Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

**Cattāro attabhāvapaṭilābhā.**

Four kinds of reincarnation.

**Atthāvuso, attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe attasañcetanāyeva kamati, no parasañcetanā.**

There is a reincarnation where only one's own intention is effective, not that of others.

**Atthāvuso, attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe parasañcetanāyeva kamati, no attasañcetanā.**

There is a reincarnation where only the intention of others is effective, not one's own.

**Atthāvuso, attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe attasañcetanā ceva kamati parasañcetanā ca.**

There is a reincarnation where both one's own and others' intentions are effective.

**Atthāvuso, attabhāvapaṭilābho, yasmim attabhāvapaṭilābhe neva attasañcetanā kamati, no parasañcetanā. (38)**

There is a reincarnation where neither one's own nor others' intentions are effective.

**Catasso dakkhiṇāvisuddhiyo.**

Four ways of purifying a religious donation.

**Atthāvuso, dakkhiṇā dāyakato visujjhati no paṭiggāhakato.**

There's a religious donation that's purified by the giver, not the recipient.

**Atthāvuso, dakkhiṇā paṭiggāhakato visujjhati no dāyakato.**

There's a religious donation that's purified by the recipient, not the giver.

**Atthāvuso, dakkhiṇā neva dāyakato visujjhati no paṭiggāhakato.**

There's a religious donation that's purified by neither the giver nor the recipient.

**Atthāvuso, dakkhiṇā dāyakato ceva visujjhati paṭiggāhakato ca. (39)**

There's a religious donation that's purified by both the giver and the recipient.

**Cattāri saṅgahavatthūni—**

Four ways of being inclusive:

**dānaṃ, peyyavajjaṃ, atthacariyā, samānattatā. (40)**

giving, kindly words, taking care, and equality.

**Cattāro anariyavohārā—**

Four ignoble expressions:

**musāvādo, pisuṇāvācā, pharusāvācā, samphappalāpo. (41)**

speech that's false, divisive, harsh, or nonsensical.

**Cattāro ariyavohārā—**

Four noble expressions:

**musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī. (42)**

refraining from speech that's false, divisive, harsh, or nonsensical.

**Aparepi cattāro anariyavohārā—**

Another four ignoble expressions:

**adiṭṭhe diṭṭhavāditā, assute sutavāditā, amute mutavāditā, aviññāte viññātavāditā. (43)**

saying you've seen, heard, thought, or known something, but you haven't.

**Aparepi cattāro ariyavohārā—**

Another four noble expressions:

**adiṭṭhe adiṭṭhavāditā, assute assutavāditā, amute amutavāditā, aviññāte aviññātavāditā. (44)**

saying you haven't seen, heard, thought, or known something, and you haven't.

### **Aparepi cattāro anariyavohārā—**

Another four ignoble expressions:

**diṭṭhe adiṭṭhavāditā, sute assutavāditā, mute amutavāditā, viññāte aviññātavāditā. (45)**

saying you haven't seen, heard, thought, or known something, and you have.

### **Aparepi cattāro ariyavohārā—**

Another four noble expressions:

**diṭṭhe diṭṭhavāditā, sute sutavāditā, mute mutavāditā, viññāte viññātavāditā. (46)**

saying you've seen, heard, thought, or known something, and you have.

### **Cattāro puggalā.**

Four persons.

**Idhāvuso, ekacco puggalo attantapo hoti attaparitāpanānuyogamanuyutto.**

One person mortifies themselves, committed to the practice of mortifying themselves.

**Idhāvuso, ekacco puggalo parantapo hoti paraparitāpanānuyogamanuyutto.**

One person mortifies others, committed to the practice of mortifying others.

**Idhāvuso, ekacco puggalo attantapo ca hoti attaparitāpanānuyogamanuyutto, parantapo ca paraparitāpanānuyogamanuyutto.**

One person mortifies themselves and others, committed to the practice of mortifying themselves and others.

**Idhāvuso, ekacco puggalo neva attantapo hoti na attaparitāpanānuyogamanuyutto na parantapo na paraparitāpanānuyogamanuyutto.**



One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others.

**So anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sītībhūto sukhappaṭisaṃvedī brahmabhūtena attanā viharati. (47)**

They live without wishes in the present life, extinguished, cooled, experiencing bliss, having become holy in themselves.

**Aparepi cattāro puggalā.**

Another four persons.

**Idhāvuso, ekacco puggalo attahitāya paṭipanno hoti no parahitāya.**

One person practices to benefit themselves, but not others.

**Idhāvuso, ekacco puggalo parahitāya paṭipanno hoti no attahitāya.**

One person practices to benefit others, but not themselves.

**Idhāvuso, ekacco puggalo neva attahitāya paṭipanno hoti no parahitāya.**

One person practices to benefit neither themselves nor others.

**Idhāvuso, ekacco puggalo attahitāya ceva paṭipanno hoti parahitāya ca. (48)**

One person practices to benefit both themselves and others.

**Aparepi cattāro puggalā—**

Another four persons:

**tamo tamaparāyano, tamo jotiparāyano, joti tamaparāyano, joti jotiparāyano. (49)**

the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.

**Aparepi cattāro puggalā—**

Another four persons:

**samaṇamacalo, samaṇapadumo, samaṇapuṇḍarīko, samaṇesu  
samaṇasukhumālo. (50)**

the confirmed ascetic, the white lotus ascetic, the pink lotus ascetic,  
and the exquisite ascetic of ascetics.

**Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena cattāro dhammā sammadakkhātā;**

These are the teachings grouped by four that have been rightly  
explained by the Buddha.

**tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya sukhāya  
devamanussānaṃ.**

You should all recite these in concert.

**Paṭhamabhāṇavāro niṭṭhito.**

The first recitation section is finished.

## **5. Pañcaka**

### **5. Fives**

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena pañca dhammā sammadakkhātā.**

There are teachings grouped by five that have been rightly explained  
by the Buddha.

**Tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya  
sukhāya devamanussānaṃ.**

You should all recite these in concert.

**Katame pañca?**

What are the teachings grouped by five?

**Pañcakkhandhā.**

Five aggregates:

**Rūpakkhandho vedanākkhandho saññākkhandho  
saṅkhārakkhandho viññāṇakkhandho. (1)**

form, feeling, perception, choices, and consciousness.

**Pañcupādānakkhandhā.**

Five grasping aggregates:

**Rūpupādānakkhandho vedanupādānakkhandho  
saññupādānakkhandho saṅkhārupādānakkhandho  
viññāṇupādānakkhandho. (2)**

form, feeling, perception, choices, and consciousness.

**Pañca kāmaguṇā.**

Five kinds of sensual stimulation.

**Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā  
kāṃupasañhitā rajanīyā,**

Sights known by the eye that are likable, desirable, agreeable,  
pleasant, sensual, and arousing.

**sotaviññeyyā saddā ...**

Sounds known by the ear ...

**ghānaviññeyyā gandhā ...**

Smells known by the nose ...

**jivhāviññeyyā rasā ...**

Tastes known by the tongue ...

**kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā  
kāṃupasañhitā rajanīyā. (3)**

Touches known by the body that are likable, desirable, agreeable,  
pleasant, sensual, and arousing.

**Pañca gatiyo—**

Five destinations:

**nirayo, tiracchānayani, pettivisayo, manussā, devā. (4)**

hell, the animal realm, the ghost realm, humanity, and the gods.

### **Pañca macchariyāni—**

Five kinds of stinginess:

**āvāsamacchariyaṃ, kulamacchariyaṃ, lābhamacchariyaṃ, vaṇṇamacchariyaṃ, dhammacchariyaṃ. (5)**

stinginess with dwellings, families, material possessions, praise, and the teachings.

### **Pañca nīvaraṇāni—**

Five hindrances:

**kāmacchandanīvaraṇaṃ, byāpādanīvaraṇaṃ, thinamiddhanīvaraṇaṃ, uddhaccakukkuccanīvaraṇaṃ, vicikicchānīvaraṇaṃ. (6)**

sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

### **Pañca orambhāgiyāni saṃyojanāni—**

Five lower fetters:

**sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso, kāmacchando, byāpādo. (7)**

identity view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

### **Pañca uddhambhāgiyāni saṃyojanāni—**

Five higher fetters:

**rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā. (8)**

desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

### **Pañca sikkhāpadāni—**

Five precepts:

**pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī,**

**surāmerayamajjappamādaṭṭhānā veramaṇī. (9)**

refraining from killing living creatures, stealing, sexual misconduct, lying, and drinking alcohol, which is a basis for negligence.

**Pañca abhabbaṭṭhānāni.**

Five things that can't be done.

**Abhabbo, āvuso, khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum. Abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātaṃ ādiyitum. Abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum. Abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum. Abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe āgārikabhūto. (10)**

A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.

**Pañca byasanāni—**

Five losses:

**ñātibyasaṇaṃ, bhogabyasaṇaṃ, rogabyasaṇaṃ, sīlabyasaṇaṃ, diṭṭhibyasaṇaṃ.**

loss of relatives, wealth, health, ethics, and view.

**Nāvuso, sattā ñātibyasaṇahetu vā bhogabyasaṇahetu vā rogabyasaṇahetu vā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti.**

It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

**Sīlabyasaṇahetu vā, āvuso, sattā diṭṭhibyasaṇahetu vā kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. (11)**

It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

### **Pañca sampadā—**

Five endowments:

**ñāṭisampadā, bhogasampadā, ārogyasampadā, sīlasampadā, diṭṭhisampadā.**

endowment with relatives, wealth, health, ethics, and view.

**Nāvuso, sattā ñāṭisampadāhetu vā bhogasampadāhetu vā ārogyasampadāhetu vā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokam upapajjanti.**

It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

**Sīlasampadāhetu vā, āvuso, sattā diṭṭhisampadāhetu vā kāyassa bhedaṃ paraṃ maraṇā sugatim saggaṃ lokam upapajjanti. (12)**

It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

### **Pañca ādīnavā dussīlassa sīlavipattiyā.**

Five drawbacks for an unethical person because of their failure in ethics.

**Idhāvuso, dussīlo sīlavipanno pamādhikaraṇam mahatim bhogajānim nigacchati,**

Firstly, an unethical person loses substantial wealth on account of negligence.

**ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.**

This is the first drawback.

**Puna caparam, āvuso, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati,**

Furthermore, an unethical person gets a bad reputation.

**ayaṃ dutiyo ādīnavo dussīlassa sīlavipattiyā.**

This is the second drawback.

**Puna caparaṃ, āvuso, dussīlo sīlavipanno yaññadeva parisāṃ upasaṅkamati yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ, avisārado upasaṅkamati maṅkubhūto,**

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

**ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.**

This is the third drawback.

**Puna caparaṃ, āvuso, dussīlo sīlavipanno sammūḷho kālaṃ karoti,**

Furthermore, an unethical person dies feeling lost.

**ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.**

This is the fourth drawback.

**Puna caparaṃ, āvuso, dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati,**

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

**ayaṃ pañcamo ādīnavo dussīlassa sīlavipattiyā. (13)**

This is the fifth drawback.

**Pañca ānisaṃsā sīlavato sīlasampadāya.**

Five benefits for an ethical person because of their accomplishment in ethics.

**Idhāvuso, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati,**

Firstly, an ethical person gains substantial wealth on account of diligence.

**ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.**

This is the first benefit.

**Puna caparaṃ, āvuso, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati,**

Furthermore, an ethical person gets a good reputation.

**ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.**

This is the second benefit.

**Puna caparaṃ, āvuso, sīlavā sīlasampanno yaññadeva parisāṃ upasaṅkamati yadi khattiyaparisaṃ yadi brāhmaṇaparisaṃ yadi gahapatiparisaṃ yadi samaṇaparisaṃ, visārado upasaṅkamati amaṅkubhūto,**

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

**ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.**

This is the third benefit.

**Puna caparaṃ, āvuso, sīlavā sīlasampanno asammūḷho kālaṃ karoti,**

Furthermore, an ethical person dies not feeling lost.

**ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.**

This is the fourth benefit.

**Puna caparaṃ, āvuso, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati,**

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm.

**ayaṃ pañcamo ānisaṃso sīlavato sīlasampadāya. (14)**

This is the fifth benefit.

**Codakena, āvuso, bhikkhunā paraṃ codetukāmena pañca dhamme ajjhattaṃ upaṭṭhapetvā paro codetabbo.**

A mendicant who wants to accuse another should first establish five things in themselves.

**Kālena vakkhāmi no akālena,**



I will speak at the right time, not at the wrong time.

**bhūtena vakkhāmi no abhūtena,**

I will speak truthfully, not falsely.

**saṇhena vakkhāmi no pharusena,**

I will speak gently, not harshly.

**atthasaṁhitena vakkhāmi no anattasaṁhitena,**

I will speak beneficially, not harmfully.

**mettacittena vakkhāmi no dosantarenāti.**

I will speak lovingly, not from secret hate.

**Codakena, āvuso, bhikkhunā paraṁ codetukāmena ime pañca dhamme ajjhataṁ upaṭṭhapetvā paro codetabbo. (15)**

A mendicant who wants to accuse another should first establish these five things in themselves.

**Pañca padhāniyaṅgāni.**

Five factors that support meditation.

**Idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṁ:**

A mendicant has faith in the Realized One's awakening:

**‘itipi so bhagavā arahāṁ sammāsambuddho  
vijjācaraṇasampanno sugato, lokavidū anuttaro  
purisadammasārathi satthā devamanussānaṁ buddho  
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Appābādho hoti appātaṅko, samavepākiniyā gahaṇiyā  
samannāgato nātisītāya nāccuṇhāya majjhimāya  
padhānakkhamāya.**

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

**Asaṭho hoti amāyāvī, yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu.**

They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

**Āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ vā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu.**

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

**Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. (16)**

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

**Pañca suddhāvāsā—**

Five pure abodes:

**avihā, atappā, sudassā, sudassī, akaniṭṭhā. (17)**

Aviha, Atappa, the Gods Fair to See, the Fair Seeing Gods, and Akaniṭṭha.

**Pañca anāgāmino—**

Five non-returns:

**antarāparinibbāyī, upahaccaparinibbāyī, asaṅkhāraparinibbāyī, sasaṅkhāraparinibbāyī, uddhaṃsotoakaniṭṭhagāmī. (18)**

one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akaniṭṭha realm.

**Pañca cetokhilā.**

Five kinds of emotional barrenness.

**Idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.**

Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence.

**Yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ paṭhamo cetokhilo.**

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness.

**Puna caparaṃ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati ... pe...**

Furthermore, a mendicant has doubts about the teaching ...

**saṅghe kaṅkhati vicikicchati ...**

the Saṅgha ...

**sikkhāya kaṅkhati vicikicchati ...**

the training ...

**sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto.**

A mendicant is angry and upset with their spiritual companions, resentful and closed off.

**Yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, ayaṃ pañcama cetokhilo.**

**(19)**

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.

**Pañca cetasovinibandhā.**

Five emotional shackles.

**Idhāvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando  
avigatapemo avigatapipāso avigatapariḷāho avigatatāṇho.**

Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures.

**Yo so, āvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando  
avigatapemo avigatapipāso avigatapariḷāho avigatatāṇho, tassa  
cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.**

**Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya  
padhānāya.**

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

**Ayaṃ paṭhamo cetaso vinibandho.**

This is the first emotional shackle.

**Puna caparaṃ, āvuso, bhikkhu kāye avītarāgo hoti ...pe...**

Furthermore, a mendicant isn't free of greed for the body ...

**rūpe avītarāgo hoti ...pe...**

They're not free of greed for form ...

**puna caparaṃ, āvuso, bhikkhu yāvadatthaṃ udarāvadehakaṃ  
bhuñjitvā seyyasukhaṃ passasukhaṃ middhasukhaṃ anuyutto  
viharati ...pe...**

They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying, and drowsing ...

**puna caparaṃ, āvuso, bhikkhu aññataraṃ devanikāyaṃ  
paṇidhāya brahmacariyaṃ carati: 'imināhaṃ sīlena vā vatena vā  
tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro  
vā'ti.**

They live the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or mortification or spiritual life, may I become one of the gods!'

**Yo so, āvuso, bhikkhu aññataraṃ devanikāyaṃ paṇidhāya  
brahmacariyaṃ carati: 'imināhaṃ sīlena vā vatena vā tapena vā  
brahmacariyena vā devo vā bhavissāmi devaññataro vā'ti, tassa**

**cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.  
Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya  
padhānāya.**

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

**Ayaṃ pañcamo cetaso vinibandho. (20)**

This is the fifth emotional shackle.

**Pañcindriyāni—**

Five faculties:

**cakkhundriyaṃ, sotindriyaṃ, ghānindriyaṃ, jivhindriyaṃ,  
kāyindriyaṃ. (21)**

eye, ear, nose, tongue, and body.

**Aparānipi pañcindriyāni—**

Another five faculties:

**sukhindriyaṃ, dukkhindriyaṃ, somanassindriyaṃ,  
domanassindriyaṃ, upekkhindriyaṃ. (22)**

pleasure, pain, happiness, sadness, and equanimity.

**Aparānipi pañcindriyāni—**

Another five faculties:

**saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ,  
paññindriyaṃ. (23)**

faith, energy, mindfulness, immersion, and wisdom.

**Pañca nissaraṇiyā dhātuyo.**

Five elements of escape.

**Idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṃ na  
pakkhandati na pasīdati na santiṭṭhati na vimuccati.**

Take a case where a mendicant focuses on sensual pleasures, but their mind isn't eager, confident, settled, and decided about them.

**Nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.**

But when they focus on renunciation, their mind is eager, confident, settled, and decided about it.

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ kāmehi.**

Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures.

**Ye ca kāmapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling.

**Idamakkhātaṃ kāmaṇaṃ nissaraṇaṃ. (24.1)**

This is how the escape from sensual pleasures is explained.

**Puna caparaṃ, āvuso, bhikkhuno byāpādaṃ manasikaroto byāpāde cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.**

Take another case where a mendicant focuses on ill will, but their mind isn't eager ...

**Abyāpādaṃ kho panassa manasikaroto abyāpāde cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.**

But when they focus on good will, their mind is eager ...

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ byāpādena.**

Their mind is in a good state ... well detached from ill will.

**Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling.

**Idamakkhātaṃ byāpādassa nissaraṇaṃ. (24.2)**

This is how the escape from ill will is explained.

**Puna caparaṃ, āvuso, bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.**

Take another case where a mendicant focuses on harming, but their mind isn't eager ...

**Avihesaṃ kho panassa manasikaroto avihesāya cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.**

But when they focus on compassion, their mind is eager ...

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ vihesāya.**

Their mind is in a good state ... well detached from harming.

**Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling.

**Idamakkhātaṃ vihesāya nissaraṇaṃ. (24.3)**

This is how the escape from harming is explained.

**Puna caparaṃ, āvuso, bhikkhuno rūpe manasikaroto rūpesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.**

Take another case where a mendicant focuses on form, but their mind isn't eager ...

**Arūpaṃ kho panassa manasikaroto arūpe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.**

But when they focus on the formless, their mind is eager ...

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ rūpehi.**

Their mind is in a good state ... well detached from forms.

**Ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling.

**Idamakkhātaṃ rūpānaṃ nissaraṇaṃ. (24.4)**

This is how the escape from forms is explained.

**Puna caparaṃ, āvuso, bhikkhuno sakkāyaṃ manasikaroto sakkāye cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.**

Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it.

**Sakkāyanirodhaṃ kho panassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.**

But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it.

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ sakkāyena.**

Their mind is in a good state, well developed, well risen, well freed, and well detached from identity.

**Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi, na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of identity, so they don't experience that kind of feeling.

**Idamakkhātaṃ sakkāyassa nissaraṇaṃ. (24.5)**

This is how the escape from identity is explained.

**Pañca vimuttāyatanāni.**

Five opportunities for freedom.

**Idhāvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī.**

Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant.



**Yathā yathā, āvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.**

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it.

**Tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.**

Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

**Idaṃ paṭhamaṃ vimuttāyatanam. (25.1)**

This is the first opportunity for freedom.

**Puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti ...pe...**

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. ...

**api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti ...pe...**

Or the mendicant recites the teaching in detail as they learned and memorized it. ...

**api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati ...pe...**

Or the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

...

**api ca khvassa aññataram samādhinimittam suggahitam hoti  
sumanasikataṃ sūpadhāritaṃ suppaṭividdham paññāya.**

Or a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

**Yathā yathā, āvuso, bhikkhuno aññataram samādhinimittam  
suggahitam hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdham  
paññāya tathā tathā so tasmim dhamme atthapaṭisaṃvedī ca  
hoti dhammapaṭisaṃvedī ca.**

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

**Tassa atthapaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ  
jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati,  
passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.**

Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

**Idaṃ pañcamam vimuttāyatanaṃ. (25.2–5.)**

This is the fifth opportunity for freedom.

**Pañca vimutti-paripācanīyā saññā—**

Five perceptions that ripen in freedom:

**aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā,  
pahānasaññā, virāgasaññā. (26)**

the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

**Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena pañca dhammā sammadakkhātā;**

These are the teachings grouped by five that have been rightly explained by the Buddha.

**tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert.

## **6. Chakka**

### **6. Sixes**

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;**

There are teachings grouped by six that have been rightly explained by the Buddha.

**tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert.

**Katame cha?**

What are the teachings grouped by six?

**Cha ajjhattikāni āyatanāni—**

Six interior sense fields:

**cakkhāyatanaṃ, sotāyatanaṃ, ghānāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ. (1)**

eye, ear, nose, tongue, body, and mind.

**Cha bāhirāni āyatanāni—**

Six exterior sense fields:

**rūpāyatanaṃ, saddāyatanaṃ, gandhāyatanaṃ, rasāyatanaṃ, phoṭṭhabbāyatanaṃ, dhammāyatanaṃ. (2)**

sights, sounds, smells, tastes, touches, and thoughts.

### **Cha viññāṇakāyā—**

Six classes of consciousness:

**cakkhuviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ,  
jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ. (3)**

eye, ear, nose, tongue, body, and mind consciousness.

### **Cha phassakāyā—**

Six classes of contact:

**cakkhusamphasso, sotasamphasso, ghānasamphasso,  
jivhāsamphasso, kāyasamphasso, manosamphasso. (4)**

contact through the eye, ear, nose, tongue, body, and mind.

### **Cha vedanākāyā—**

Six classes of feeling:

**cakkhusamphassajā vedanā, sotasamphassajā vedanā,  
ghānasamphassajā vedanā, jivhāsamphassajā vedanā,  
kāyasamphassajā vedanā, manosamphassajā vedanā. (5)**

feeling born of contact through the eye, ear, nose, tongue, body, and mind.

### **Cha saññākāyā—**

Six classes of perception:

**rūpasaññā, saddasaññā, gandhasaññā, rasasaññā,  
phoṭṭhabbasaññā, dhammasaññā. (6)**

perceptions of sights, sounds, smells, tastes, touches, and thoughts.

### **Cha sañcetanākāyā—**

Six bodies of intention:

**rūpasañcetanā, saddasañcetanā, gandhasañcetanā,  
rasasañcetanā, phoṭṭhabbasañcetanā, dhammasañcetanā. (7)**

intention regarding sights, sounds, smells, tastes, touches, and thoughts.

### **Cha taṇhākāyā—**

Six classes of craving:

**rūpaṭaṇhā, saddataṇhā, gandhataṇhā, rasataṇhā,  
phoṭṭhabbataṇhā, dhammataṇhā. (8)**

craving for sights, sounds, smells, tastes, touches, and thoughts.

### **Cha agāravā.**

Six kinds of disrespect.

**Idhāvuso, bhikkhu satthari agāravo viharati appatisso; dhamme  
agāravo viharati appatisso; saṅghe agāravo viharati appatisso;  
sikkhāya agāravo viharati appatisso; appamāde agāravo  
viharati appatisso; paṭisanthāre agāravo viharati appatisso. (9)**

A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

### **Cha gāravā.**

Six kinds of respect.

**Idhāvuso, bhikkhu satthari sagāravo viharati sappatisso;  
dhamme sagāravo viharati sappatisso; saṅghe sagāravo  
viharati sappatisso; sikkhāya sagāravo viharati sappatisso;  
appamāde sagāravo viharati sappatisso; paṭisanthāre sagāravo  
viharati sappatisso. (10)**

A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

### **Cha somanassūpavicārā.**

Six preoccupations with happiness.

**Cakkhunā rūpaṃ disvā somanassaṭṭhāniyaṃ rūpaṃ  
upavicarati;**

Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness.

**sotena saddaṃ sutvā ...**

Hearing a sound with the ear ...

**ghānena gandham ghāyitvā ...**

Smelling an odor with the nose ...

**jivhāya rasam sāyitvā ...**

Tasting a flavor with the tongue ...

**kāyena phoṭṭhabbam phusitvā.**

Feeling a touch with the body ...

**Manasā dhammam viññāya somanassaṭṭhānīyam dhammam upavicarati. (11)**

Knowing a thought with the mind, one is preoccupied with a thought that's a basis for happiness.

**Cha domanassūpavicārā.**

Six preoccupations with sadness.

**Cakkhunā rūpam disvā domanassaṭṭhānīyam rūpam upavicarati ...pe...**

Seeing a sight with the eye, one is preoccupied with a sight that's a basis for sadness. ...

**manasā dhammam viññāya domanassaṭṭhānīyam dhammam upavicarati. (12)**

Knowing a thought with the mind, one is preoccupied with a thought that's a basis for sadness.

**Cha upekkhūpavicārā.**

Six preoccupations with equanimity.

**Cakkhunā rūpam disvā upekkhāṭṭhānīyam rūpam upavicarati ...pe...**

Seeing a sight with the eye, one is preoccupied with a sight that's a basis for equanimity. ...

**manasā dhammam viññāya upekkhāṭṭhānīyam dhammam upavicarati. (13)**

Knowing a thought with the mind, one is preoccupied with a thought that's a basis for equanimity.

**Cha sāraṇīyā dhammā.**

Six warm-hearted qualities.

**Idhāvuso, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.**

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

**Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṃvattati. (14.1)**

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

**Puna caparaṃ, āvuso, bhikkhuno mettaṃ vacīkammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.**

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private.

**Ayampi dhammo sāraṇīyo ...pe... ekībhāvāya saṃvattati. (14.2)**

This too is a warm-hearted quality.

**Puna caparaṃ, āvuso, bhikkhuno mettaṃ manokammaṃ paccupaṭṭhitaṃ hoti sabrahmacārīsu āvi ceva raho ca.**

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private.

**Ayampi dhammo sāraṇīyo ...pe... ekībhāvāya saṃvattati. (14.3)**

This too is a warm-hearted quality.

**Puna caparaṃ, āvuso, bhikkhu ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi, tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi sabrahmacārīhi sādharmaṇabhogī.**

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

**Ayampi dhammo sāraṇīyo ...pe... ekībhāvāya saṁvattati. (14.4)**

This too is a warm-hearted quality.

**Puna caparaṃ, āvuso, bhikkhu yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni aparāmaṭṭhāni samādhisaṁvattanikāni, tathārūpesu sīlesu sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.**

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

**Ayampi dhammo sāraṇīyo ...pe... ekībhāvāya saṁvattati. (14.5)**

This too is a warm-hearted quality.

**Puna caparaṃ, āvuso, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya diṭṭhiyā diṭṭhisāmaññagato viharati sabrahmacārīhi āvi ceva raho ca.**

They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and brings one who practices it to the complete ending of suffering.

**Ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekībhāvāya saṁvattati. (14.6)**

This warm-hearted quality too makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

**Cha vivādamūlāni.**

Six roots of quarrels.



**Idhāvuso, bhikkhu kodhano hoti upanāhī.**

Firstly, a mendicant is irritable and hostile.

**Yo so, āvuso, bhikkhu kodhano hoti upanāhī, so sattharipi agāravo viharati appatisso, dhammepi agāravo viharati appatisso, saṅghepi agāravo viharati appatisso, sikkhāyapi na paripūrakārī hoti.**

Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training.

**Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso, dhamme agāravo viharati appatisso, saṅghe agāravo viharati appatisso, sikkhāya na paripūrakārī, so saṅghe vivādaṃ janeti. Yo hoti vivādo bahujanāhitāya bahujanāsukhāya anattāya ahitāya dukkhāya devamanussānaṃ.**

They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

**Evarūpañce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa pahānāya vāyameyyātha.**

If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

**Evarūpañce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa vivādamūlassa āyatim anavassavāya paṭipajjeyyātha.**

If you don't see it, you should practice so that it doesn't come up in the future.

**Evametassa pāpakassa vivādamūlassa pahānaṃ hoti.**

**Evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.**

That's how to give up this bad root of quarrels, so it doesn't come up in the future.

**Puna caparaṃ, āvuso, bhikkhu makkhī hoti paḷāsī ...pe...**

Furthermore, a mendicant is offensive and contemptuous ...

**issukī hoti maccharī ...pe...**

They're jealous and stingy ...

**saṭho hoti māyāvī ...**

They're devious and deceitful ...

**pāpiccho hoti micchādiṭṭhī ...**

They have wicked desires and wrong view ...

**sandiṭṭhiparāmāsī hoti ādhānaggāhī duppaṭinissaggī ...pe...**

They're attached to their own views, holding them tight, and refusing to let go.

**yo so, āvuso, bhikkhu sandiṭṭhiparāmāsī hoti ādhānaggāhī  
duppaṭinissaggī, so sattharipi agāravo viharati appatisso,  
dhammepi agāravo viharati appatisso, saṅghepi agāravo  
viharati appatisso, sikkhāyapi na paripūrakārī hoti.**

**Yo so, āvuso, bhikkhu satthari agāravo viharati appatisso,  
dhamme agāravo viharati appatisso, saṅghe agāravo viharati  
appatisso, sikkhāya na paripūrakārī, so saṅghe vivādaṃ janeti.  
Yo hoti vivādo bahujanāhitāya bahujanāsukhāya anattāya  
ahitāya dukkhāya devamanussānaṃ.**

**Evarūpañce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā  
vā samanupasseyyātha. Tatra tumhe, āvuso, tasseva pāpakassa  
vivādamūlassa pahānāya vāyameyyātha.**

If you see such a root of quarrels in yourselves or others, you should try to give up this bad thing.

**Evarūpañce tumhe, āvuso, vivādamūlaṃ ajjhattaṃ vā bahiddhā  
vā na samanupasseyyātha. Tatra tumhe, āvuso, tasseva  
pāpakassa vivādamūlassa āyatim anavassavāya  
paṭipajjeyyātha.**

If you don't see it, you should practice so that it doesn't come up in the future.

**Evametassa pāpakassa vivādamūlassa pahānaṃ hoti.**

**Evametassa pāpakassa vivādamūlassa āyatim anavassavo hoti.**

(15)

That's how to give up this bad root of quarrels, so it doesn't come up in the future.

**Cha dhātuyo—**

Six elements:

**pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadhātu. (16)**

earth, water, fire, air, space, and consciousness.

**Cha nissaraṇiyā dhātuyo.**

Six elements of escape.

**Idhāvuso, bhikkhu evaṃ vadeyya:**

Take a mendicant who says:

**‘mettā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā  
vatthukatā anuṭṭhitā paricitā susamāradhā,**

‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

**atha ca pana me byāpādo cittaṃ pariyādāya tiṭṭhatī’ti.**

Yet somehow ill will still occupies my mind.’

**So ‘mā hevan’tissa vacanīyo, ‘māyasmā evaṃ avaca, mā  
bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato  
abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.**

They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

**Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ mettāya cetovimuttiyā  
bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya  
paricitāya susamāradhāya.**

It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed and properly implemented,

**Atha ca panassa byāpādo cittaṃ pariyādāya ṭhassati, netam  
ṭhānaṃ vijjati.**

yet somehow ill will still occupies the mind.

**Nissaraṇaṃ hetam, āvuso, byāpādassa, yadidaṃ mettā  
cetovimuttī'ti. (17.1)**

For it is the heart's release by love that is the escape from ill will.'

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**'karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā  
vatthukatā anuṭṭhitā paricitā susamāraddhā.**

'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

**Atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhati'ti,**

Yet somehow the thought of harming still occupies my mind.'

**so 'mā hevan'tissa vacanīyo 'māyasmā evaṃ avaca, mā  
bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato  
abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.**

They should be told, 'Not so, venerable! ...

**Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ karuṇāya cetovimuttiyā  
bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya  
paricitāya susamāraddhāya,**

**atha ca panassa vihesā cittaṃ pariyādāya ṭhassati, netam  
ṭhānaṃ vijjati.**

**Nissaraṇaṃ hetam, āvuso, vihesāya, yadidaṃ karuṇā  
cetovimuttī'ti. (17.2)**

For it is the heart's release by compassion that is the escape from thoughts of harming.'

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**‘muditā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā  
vatthukatā anuṭṭhitā paricitā susamāradhā.**

‘I’ve developed the heart’s release by rejoicing. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

**Atha ca pana me arati cittaṃ pariyādāya tiṭṭhatī’ti,**  
Yet somehow negativity still occupies my mind.’

**so ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca, mā  
bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato  
abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.**

They should be told, ‘Not so, venerable! ...

**Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ muditāya cetovimuttiyā  
bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya  
paricitāya susamāradhāya,**

**atha ca panassa arati cittaṃ pariyādāya ṭhassati, netam ṭhānaṃ  
vijjati.**

**Nissaraṇaṃ hetam, āvuso, aratiyā, yadidaṃ muditā  
cetovimutti’ti. (17.3)**

For it is the heart’s release by rejoicing that is the escape from negativity.’

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**‘upekkhā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā  
vatthukatā anuṭṭhitā paricitā susamāradhā.**

‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

**Atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhatī’ti.**  
Yet somehow desire still occupies my mind.’

**So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca, mā  
bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato**

**abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.**

They should be told, ‘Not so, venerable! ...

**Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ upekkhāya  
cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya  
anuṭṭhitāya paricitāya susamāraddhāya,**

**atha ca panassa rāgo cittaṃ pariyādāya ṭhassati netāṃ ṭhānaṃ  
vijjati.**

**Nissaraṇaṃ hetāṃ, āvuso, rāgassa, yadidaṃ upekkhā  
cetovimuttī’ti. (17.4)**

For it is the heart’s release by equanimity that is the escape from  
desire.’

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**‘animittā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā  
vatthukatā anuṭṭhitā paricitā susamāraddhā.**

‘I’ve developed the signless release of the heart. I’ve cultivated it,  
made it my vehicle and my basis, kept it up, consolidated it, and  
properly implemented it.

**Atha ca pana me nimittānusāri viññāṇaṃ hotī’ti.**

Yet somehow my consciousness still follows after signs.’

**So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca, mā  
bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato  
abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.**

They should be told, ‘Not so, venerable! ...

**Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ animittāya  
cetovimuttiyā bhāvitāya bahulīkatāya yānīkatāya vatthukatāya  
anuṭṭhitāya paricitāya susamāraddhāya,**

**atha ca panassa nimittānusāri viññāṇaṃ bhavissati, netāṃ  
ṭhānaṃ vijjati.**

**Nissaraṇaṃ hetāṃ, āvuso, sabbanimittānaṃ, yadidaṃ animittā  
cetovimuttī’ti. (17.5)**

For it is the signless release of the heart that is the escape from all signs.'

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**‘asmīti kho me vigataṃ, ayamahamasmīti na samanupassāmi,**  
'I'm rid of the conceit "I am". And I don't regard anything as "I am this".

**atha ca pana me vicikicchākaṭṭhāsaṃ cittaṃ pariyādāya tiṭṭhati'ti.**

Yet somehow the dart of doubt and indecision still occupies my mind.'

**So 'mā hevaṃ'tissa vacanīyo 'māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.**

They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

**Aṭṭhānametaṃ, āvuso, anavakāso, yaṃ asmīti vigate ayamahamasmīti asamanupassato,**

It's impossible, reverend, it cannot happen that the conceit "I am" has been done away with, and nothing is regarded as "I am this",

**atha ca panassa vicikicchākaṭṭhāsaṃ cittaṃ pariyādāya ṭhassati, netaṃ ṭhānaṃ vijjati.**

yet somehow the dart of doubt and indecision still occupy the mind.

**Nissaraṇaṃ hetuṃ, āvuso, vicikicchākaṭṭhāsaṃ yadidaṃ asmimānasamugghāto'ti. (17.6)**

For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'

**Cha anuttariyāni—**

Six unsurpassable things:

**dassanānuttariyaṃ, savaṇānuttariyaṃ, lābhānuttariyaṃ,  
sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ.  
(18)**

the unsurpassable seeing, listening, acquisition, training, service,  
and recollection.

**Cha anussatiṭṭhānāni—**

Six recollections:

**buddhānussati, dhammānussati, saṅghānussati, sīlānussati,  
cāgānussati, devatānussati. (19)**

the recollection of the Buddha, the teaching, the Saṅgha, ethics,  
generosity, and the deities.

**Cha satatavihārā.**

Six consistent responses.

**Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na  
dummano, upekkhako viharati sato sampajāno.**

A mendicant, seeing a sight with their eyes, is neither happy nor sad.  
They remain equanimous, mindful and aware.

**Sotena saddaṃ sutvā ...pe...**

Hearing a sound with their ears ... Smelling an odor with their nose  
... Tasting a flavor with their tongue ... Feeling a touch with their  
body ...

**manasā dhammaṃ viññāya neva sumano hoti na dummano,  
upekkhako viharati sato sampajāno. (20)**

Knowing a thought with their mind, they're neither happy nor sad.  
They remain equanimous, mindful and aware.

**Chaḷābhijātiyo.**

Six classes of rebirth.

**Idhāvuso, ekacco kaṇhābhijātiko samāno kaṇhaṃ dhammaṃ  
abhijāyati.**

Someone born into a dark class gives rise to a dark result.



**Idha panāvuso, ekacco kaṇhābhijātiko samāno sukkaṃ dhammaṃ abhijāyati.**

Someone born into a dark class gives rise to a bright result.

**Idha panāvuso, ekacco kaṇhābhijātiko samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati.**

Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright.

**Idha panāvuso, ekacco sukkābhijātiko samāno sukkaṃ dhammaṃ abhijāyati.**

Someone born into a bright class gives rise to a bright result.

**Idha panāvuso, ekacco sukkābhijātiko samāno kaṇhaṃ dhammaṃ abhijāyati.**

Someone born into a bright class gives rise to a dark result.

**Idha panāvuso, ekacco sukkābhijātiko samāno akaṇhaṃ asukkaṃ nibbānaṃ abhijāyati. (21)**

Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

**Cha nibbedhabhāgiyā saññā—**

Six perceptions that help penetration:

**aniccasaññā anicce, dukkhasaññā dukkhe, anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā. (22)**

the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

**Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cha dhammā sammadakkhātā;**

These are the teachings grouped by six that have been rightly explained by the Buddha.

**tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert.

## **7. Sattaka**

### **7. Sevens**

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena satta dhammā sammadakkhātā;**

There are teachings grouped by seven that have been rightly explained by the Buddha.

**tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert.

### **Katame satta?**

What are the teachings grouped by seven?

### **Satta ariyadhanāni—**

Seven kinds of noble wealth:

**saddhādhanaṃ, sīladhanaṃ, hiridhanaṃ, ottappadhanaṃ, sutadhanaṃ, cāgadhanaṃ, paññādhanaṃ. (1)**

the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

### **Satta bojjhaṅgā—**

Seven awakening factors:

**satisambojjhaṅgo, dhammavicayasambojjhaṅgo, vīriyasambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo. (2)**

mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

### **Satta samādhiparikkhārā—**

Seven prerequisites for immersion:

**sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsatī. (3)**

right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

### **Satta asaddhammā—**

Seven bad qualities:

**idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti. (4)**

a mendicant is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

### **Satta saddhammā—**

Seven good qualities:

**idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti. (5)**

a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

### **Satta sappurīsadhammā—**

Seven aspects of the teachings of the good persons:

**idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca. (6)**

a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

### **Satta niddasavatthūni.**

Seven qualifications for graduation.

**Idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiñca sikkhāsamādāne avigatapemo.**

A mendicant has a keen enthusiasm to undertake the training ...

**Dhammanisantiyā tibbacchando hoti, āyatiñca dhammanisantiyā avigatapemo.**

to examine the teachings ...

**Ichhāvinaye tibbacchando hoti, āyatiñca icchāvinaye avigatapemo.**

to get rid of desires ...

**Paṭisallāne tibbacchando hoti, āyatiñca paṭisallāne avigatapemo.**

for retreat ...

**Vīriyārambhe tibbacchando hoti, āyatiñca vīriyārambhe avigatapemo.**

to rouse up energy ...

**Satinepakke tibbacchando hoti, āyatiñca satinepakke avigatapemo.**

for mindfulness and alertness ...

**Diṭṭhipaṭivedhe tibbacchando hoti, āyatiñca diṭṭhipaṭivedhe avigatapemo. (7)**

to penetrate theoretically. And they don't lose these desires in the future.

**Satta saññā—**

Seven perceptions:

**aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā. (8)**

the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

## **Satta balāni—**

Seven powers:

**saddhābalaṃ, vīriyabalaṃ, hiribalaṃ, ottappabalaṃ, satibalaṃ, samādhibalaṃ, paññābalaṃ. (9)**

faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

## **Satta viññāṇaṭṭhitiyo.**

Seven planes of consciousness.

**Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.**

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

## **Ayaṃ paṭhamā viññāṇaṭṭhiti.**

This is the first plane of consciousness.

**Santāvuso, sattā nānattakāyā ekattasaññino seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍatā.**

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

## **Ayaṃ dutiyā viññāṇaṭṭhiti.**

This is the second plane of consciousness.

**Santāvuso, sattā ekattakāyā nānattasaññino seyyathāpi devā ābhassarā.**

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

## **Ayaṃ tatiyā viññāṇaṭṭhiti.**

This is the third plane of consciousness.

**Santāvuso, sattā ekattakāyā ekattasaññino seyyathāpi devā subhakiṇhā.**

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

**Ayaṃ catutthī viññāṇaṭṭhiti.**

This is the fourth plane of consciousness.

**Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanūpagā.**

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

**Ayaṃ pañcamī viññāṇaṭṭhiti.**

This is the fifth plane of consciousness.

**Santāvuso, sattā sabbaso ākāsañācāyatanāṃ samatikkamma ‘anantaṃ viññāṇan’ti viññāṇañcāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

**Ayaṃ chaṭṭhī viññāṇaṭṭhiti.**

This is the sixth plane of consciousness.

**Santāvuso, sattā sabbaso viññāṇañcāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

**Ayaṃ sattamī viññāṇaṭṭhiti. (10)**

This is the seventh plane of consciousness.

### **Satta puggalā dakkhiṇeyyā—**

Seven persons worthy of a religious donation:

**ubhatobhāgavimutto, paññāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī. (11)**

one freed both ways, one freed by wisdom, a personal witness, one attained to view, one freed by faith, a follower of the teachings, and a follower by faith.

### **Satta anusayā—**

Seven underlying tendencies:

**kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo. (12)**

sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

### **Satta saṃyojanāni—**

Seven fetters:

**anunayasamyojanam, paṭighasamyojanam, diṭṭhisamyojanam, vicikicchāsamyojanam, mānasamyojanam, bhavarāgasamyojanam, avijjāsamyojanam. (13)**

attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

### **Satta adhikaraṇasamathā—**

Seven principles for the settlement of any disciplinary issues that might arise.

**uppannuppannānam adhikaraṇānam samathāya vūpasamāya sammukhāvinayo dātabbo, sativinayo dātabbo, amūḷhavinayo dātabbo, paṭiññāya kāretabbam, yebhuyyasikā, tassapāpiyasikā, tiṇavatthārako. (14)**

Removal in the presence of those concerned is applicable. Removal by accurate recollection is applicable. Removal due to recovery from

madness is applicable. The acknowledgement of the offense is applicable. The decision of a majority is applicable. A verdict of aggravated misconduct is applicable. Covering over with grass is applicable.

**Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena satta dhammā sammadakkhātā;**

These are the teachings grouped by seven that have been rightly explained by the Buddha.

**tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya sukhāya  
devamanussānaṃ.**

You should all recite these in concert.

**Dutiyabhāṇavāro niṭṭhito.**

The second recitation section is finished.

## **8. Aṭṭhaka**

### *8. Eights*

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena aṭṭha dhammā sammadakkhātā;**

There are teachings grouped by eight that have been rightly explained by the Buddha.

**tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya sukhāya  
devamanussānaṃ.**

You should all recite these in concert.

**Katame aṭṭha?**

What are the teachings grouped by eight?

**Aṭṭha micchattā—**

Eight wrong ways:



**micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchāājīvo, micchāvāyāmo micchāsati, micchāsamādhī. (1)**  
wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

**Aṭṭha sammattā—**

Eight right ways:

**sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhī. (2)**  
right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Aṭṭha puggalā dakkhiṇeyyā—**

Eight persons worthy of a religious donation.

**sotāpanno, sotāpattiphalasacchikiriyāya paṭipanno; sakadāgāmī, sakadāgāmiphalasacchikiriyāya paṭipanno; anāgāmī, anāgāmiphalasacchikiriyāya paṭipanno; arahā, arahattaphalasacchikiriyāya paṭipanno. (3)**

The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

**Aṭṭha kusītavatthūni.**

Eight grounds for laziness.

**Idhāvuso, bhikkhunā kammaṃ kātabbaṃ hoti.**

Firstly, a mendicant has some work to do.

**Tassa evaṃ hoti:**

They think:

**‘kammaṃ kho me kātabbaṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāhaṃ nipajjāmī’ti.**

‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’

**So nipajjati na vīriyaṃ ārabhati appattassa pattiyaṃ  
anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ.**

They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

**Idaṃ paṭhamam kusītavatthu.**

This is the first ground for laziness.

**Puna caparam, āvuso, bhikkhunā kammaṃ kataṃ hoti.**

Furthermore, a mendicant has done some work.

**Tassa evaṃ hoti:**

They think:

**‘aham kho kammaṃ akāsim, kammaṃ kho pana me karontassa  
kāyo kilanto, handāham nipajjāmī’ti.**

‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’

**So nipajjati na vīriyaṃ ārabhati ...pe...**

They lie down, and don’t rouse energy...

**idaṃ dutiyaṃ kusītavatthu.**

This is the second ground for laziness.

**Puna caparam, āvuso, bhikkhunā maggo gantabbo hoti.**

Furthermore, a mendicant has to go on a journey.

**Tassa evaṃ hoti:**

They think:

**‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me  
gacchantassa kāyo kilamissati, handāham nipajjāmī’ti.**

‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’

**So nipajjati na vīriyaṃ ārabhati ...**

They lie down, and don't rouse energy...

**idaṃ tatiyaṃ kusītavatthu.**

This is the third ground for laziness.

**Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti.**

Furthermore, a mendicant has gone on a journey.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho pana me  
gacchantassa kāyo kilanto, handāhaṃ nipajjāmī’ti.**

‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’

**So nipajjati na vīriyaṃ ārabhati ...**

They lie down, and don't rouse energy...

**idaṃ catutthaṃ kusītavatthu.**

This is the fourth ground for laziness.

**Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya  
caranto na labhati lūkhassa vā paṇītassa vā bhojanassa  
yāvadatthaṃ pāripūriṃ.**

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ  
lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ,  
tassa me kāyo kilanto akammañño, handāhaṃ nipajjāmī’ti.**

‘I’ve wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I’d better have a lie down.’

**So nipajjati na vīriyaṃ ārabhati ...**

They lie down, and don't rouse energy...

**idaṃ pañcamāṃ kusītavatthu.**

This is the fifth ground for laziness.

**Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ.**

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ, tassa me kāyo garuko akammañño, māsācitaṃ maññe, handāhaṃ nipajjāmi’ti.**

‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy and unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’

**So nipajjati na vīriyaṃ ārabhati ...**

They lie down, and don’t rouse energy...

**idaṃ chaṭṭhaṃ kusītavatthu.**

This is the sixth ground for laziness.

**Puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako ābādho.**

Furthermore, a mendicant feels a little sick.

**Tassa evaṃ hoti:**

They think:

**‘uppanno kho me ayaṃ appamattako ābādho;**

‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’

**atthi kappo nipajjitum, handāhaṃ nipajjāmi’ti.**

**So nipajjati na vīriyaṃ ārabhati ...**

They lie down, and don't rouse energy...

**idaṃ sattamaṃ kusītavatthu.**

This is the seventh ground for laziness.

**Puna caparaṃ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaṇṇā.**

Furthermore, a mendicant has recently recovered from illness.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā, tassa me kāyo dubbalo akammaṇṇo, handāhaṃ nipajjāmi’ti.**

‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’

**So nipajjati na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ.**

They lie down, and don't rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

**Idaṃ aṭṭhamaṃ kusītavatthu. (4)**

This is the eighth ground for laziness.

**Aṭṭha ārambhavatthūni.**

Eight grounds for arousing energy.

**Idhāvuso, bhikkhunā kammaṃ kātappaṃ hoti.**

Firstly, a mendicant has some work to do.

**Tassa evaṃ hoti:**

They think:

**‘kammaṃ kho me kātappaṃ bhavissati, kammaṃ kho pana me karontena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya, asacchikatassa sacchikiriyaṃ’ti.**

‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

**So vīriyaṃ ārabhati appattassa pattiyaṃ, anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ.**

They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

**Idaṃ paṭhamaṃ ārambhavatthu.**

This is the first ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti.**

Furthermore, a mendicant has done some work.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho panāhaṃ karonto nāsakkiṃ buddhānaṃ sāsanaṃ manasi kātuṃ, handāhaṃ vīriyaṃ ārabhāmi ...pe...**

‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’

**so vīriyaṃ ārabhati ...**

They rouse up energy...

**idaṃ dutiyaṃ ārambhavatthu.**

This is the second ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti.**

Furthermore, a mendicant has to go on a journey.

**Tassa evaṃ hoti:**

They think:

**‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantena na sukaraṃ buddhānaṃ sāsanaṃ manasi kātuṃ.**

‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’

**Handāhaṃ vīriyaṃ ārabhāmi ...pe...**

**so vīriyaṃ ārabhati ...**

They rouse up energy...

**idaṃ tatiyaṃ ārambhavatthu.**

This is the third ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti.**

Furthermore, a mendicant has gone on a journey.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho panāhaṃ  
gacchanto nāsakkhiṃ buddhānaṃ sāsanaṃ manasi kātuṃ,  
handāhaṃ vīriyaṃ ārabhāmi ...pe...**

‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’

**so vīriyaṃ ārabhati ...**

They rouse up energy...

**idaṃ catutthaṃ ārambhavatthu.**

This is the fourth ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya  
caranto na labhati lūkhassa vā paṇītassa vā bhojanassa  
yāvadatthaṃ pāripūriṃ.**

Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ  
lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ,  
tassa me kāyo lahuko kammaṇṇo, handāhaṃ vīriyaṃ ārabhāmi  
...pe...**

‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I’d better preemptively rouse up energy.’

**so vīriyaṃ ārabhati ...**

They rouse up energy...

**idaṃ pañcamaṃ ārambhavatthu.**

This is the fifth ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya  
caranto labhati lūkhassa vā paṇītassa vā bhojanassa  
yāvadatthaṃ pāripūriṃ.**

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ  
lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ,  
tassa me kāyo balavā kammaṇṇo, handāhaṃ vīriyaṃ ārabhāmi  
...pe...**

‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I’d better preemptively rouse up energy.’

**so vīriyaṃ ārabhati ...**

They rouse up energy...

**idaṃ chaṭṭhaṃ ārambhavatthu.**

This is the sixth ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako  
ābādho.**



Furthermore, a mendicant feels a little sick.

**Tassa evaṃ hoti:**

They think:

**‘uppanno kho me ayaṃ appamattako ābādho, ṭhānaṃ kho panetaṃ vijjati yaṃ me ābādho pavaḍḍheyya, handāhaṃ vīriyaṃ ārabhāmi ...pe...**

‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy.’

**so vīriyaṃ ārabhati ...**

They rouse up energy...

**idaṃ sattamaṃ ārambhavatthu.**

This is the seventh ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito gelaṇṇā.**

Furthermore, a mendicant has recently recovered from illness.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā, ṭhānaṃ kho panetaṃ vijjati yaṃ me ābādho paccudāvatteyya, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ’ti.**

‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

**So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ.**

They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

**Idaṃ aṭṭhamaṃ ārambhavatthu. (5)**

This is the eighth ground for arousing energy.

### **Aṭṭha dānavatthūni.**

Eight reasons to give.

**Āsajja dānaṃ deti, bhayā dānaṃ deti, ‘adāsi me’ti dānaṃ deti, ‘dassati me’ti dānaṃ deti, ‘sāhu dānaṃ’ti dānaṃ deti, ‘ahaṃ pacāmi, ime na pacanti, nārahāmi pacanto apacantānaṃ dānaṃ na dātun’ti dānaṃ deti, ‘idaṃ me dānaṃ dadato kalyāṇo kittisaddo abbhuggacchatī’ti dānaṃ deti.**

A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, ‘They gave to me.’ Or they give thinking, ‘They’ll give to me.’ Or they give thinking, ‘It’s good to give.’ Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ Or they give thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’

**Cittālaṅkāracittaparikkhāratthaṃ dānaṃ deti. (6)**

### **Aṭṭha dānūpapattiyo.**

Eight rebirths by giving.

**Idhāvuso, ekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.**

First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting.

**So yaṃ deti taṃ paccāsīsatī.**

Whatever they give, they expect something back.

**So passati khattiyamahāsālaṃ vā brāhmaṇamahāsālaṃ vā gahapatimahāsālaṃ vā pañcahi kāmaguṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.**

They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation.

**Tassa evaṃ hoti:**

They think:

**‘aho vatāhaṃ kāyassa bhedā paraṃ maraṇā  
khattiyamahāsālānaṃ vā brāhmaṇamahāsālānaṃ vā  
gahapatimahāsālānaṃ vā sahabyataṃ upapajjeyyan’ti.**

‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!’

**So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti,  
tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitaṃ tatrūpapattiyā  
saṃvattati.**

They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.

**Taṅca kho sīlavato vadāmi no dussīlassa.**

But I say that this is only for those of ethical conduct, not for the unethical.

**Ijġhatāvuso, sīlavato cetopaṇidhi visuddhattā. (7.1)**

The heart’s wish of an ethical person succeeds because of their purity.

**Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā  
brāhmaṇassa vā annaṃ pānaṃ ...pe...  
seyyāvasathapadīpeyyaṃ.**

Next, someone gives to ascetics or brahmins.

**So yaṃ deti taṃ paccāsīsatī.**

Whatever they give, they expect something back.

**Tassa suttaṃ hoti:**

And they’ve heard:

**‘cātumahārājikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.**

‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’

**Tassa evaṃ hoti:**

They think:

**‘aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā cātumahārājikānaṃ devānaṃ sahaḃyataṃ upapajjeyyaṃ’ti.**

‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’

**So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitaṃ tatrūpapattiyaṃ saṃvattati.**

They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.

**Taṅca kho sīlavato vadāmi no dussīlassa.**

But I say that this is only for those of ethical conduct, not for the unethical.

**Ijjhatāvuso, sīlavato cetopaṇidhi visuddhataṃ. (7.2)**

The heart’s wish of an ethical person succeeds because of their purity.

**Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ ...pe...**

**seyyāvasathapadīpeyyaṃ.**

Next, someone gives to ascetics or brahmins.

**So yaṃ deti taṃ paccāsīsatī.**

Whatever they give, they expect something back.

**Tassa suttaṃ hoti:**

And they’ve heard:

**‘tāvatiṃsā devā ...pe...**

‘The Gods of the Thirty-Three ...

**yāmā devā ...pe...**

the Gods of Yama ...

**tusitā devā ...pe...**

the Joyful Gods ...

**nimmānaratī devā ...pe...**

the Gods Who Love to Create ...

**paranimmitavasavattī devā dīghāyukā vaṇṇavanto  
sukhabahulā'ti.**

the Gods Who Control the Creations of Others are long-lived,  
beautiful, and very happy.'

**Tassa evaṃ hoti:**

They think:

**'aho vatāhaṃ kāyassa bhedaṃ paraṃ maraṇā  
paranimmitavasavattīnaṃ devānaṃ saḥabyataṃ  
upapajjeyyan'ti.**

'If only, when my body breaks up, after death, I would be reborn in  
the company of the Gods Who Control the Creations of Others!'

**So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti,  
tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitaṃ tatrūpapattiyā  
saṃvattati.**

They settle on that thought, concentrate on it and develop it. As  
they've settled for less and not developed further, their thought leads  
to rebirth there.

**Taṅca kho sīlavato vadāmi no dussīlassa.**

But I say that this is only for those of ethical conduct, not for the  
unethical.

**Ijjhatāvuso, sīlavato cetopaṇidhi visuddhattā. (7.3–7.)**

The heart's wish of an ethical person succeeds because of their  
purity.

**Puna caparaṃ, āvuso, idhekacco dānaṃ deti samaṇassa vā  
brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ  
mālāgandhavilepanaṃ seyyāvasathapadīpeyyaṃ.**

Next, someone gives to ascetics or brahmins such things as food,  
drink, clothing, vehicles; garlands, fragrance, and makeup; and bed,  
house, and lighting.

**So yaṃ deti taṃ paccāsīsatī.**

Whatever they give, they expect something back.

**Tassa sutam hoti:**

And they've heard:

**‘brahmakāyikā devā dīghāyukā vaṇṇavanto sukhabahulā’ti.**

‘The Gods of Brahmā’s Host are long-lived, beautiful, and very happy.’

**Tassa evam hoti:**

They think:

**‘aho vatāham kāyassa bhedaṃ param maraṇā brahmakāyikānam devānam saḥabyataṃ upapajjeyyan’ti.**

‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of Brahmā’s Host!’

**So taṃ cittaṃ dahati, taṃ cittaṃ adhiṭṭhāti, taṃ cittaṃ bhāveti, tassa taṃ cittaṃ hīne vimuttaṃ uttari abhāvitaṃ tatrūpapattiyaṃ saṃvattati.**

They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there.

**Taṅca kho sīlavato vadāmi no dussīlassa;**

But I say that this is only for those of ethical conduct, not for the unethical.

**vītarāgassa no sarāgassa.**

And for those free of desire, not those with desire.

**lījhatāvuso, sīlavato cetopaṇidhi vītarāgattā. (7.8)**

The heart’s wish of an ethical person succeeds because of their freedom from desire.

**Aṭṭha parisā—**

Eight assemblies:

**khattiyaparisā, brāhmaṇaparisā, gahapatiparisā, samaṇaparisā, cātumahārājikaparisā, tāvatimsaparisā, māraparisā, brahmaparisā. (8)**

the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

### **Aṭṭha lokadhammā—**

Eight worldly conditions:

**lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasaṃsā ca, sukhañca, dukkhañca. (9)**

gain and loss, fame and disgrace, praise and blame, pleasure and pain.

### **Aṭṭha abhibhāyatanāni.**

Eight dimensions of mastery.

**Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

### **Idaṃ paṭhamaṃ abhibhāyatanam.**

This is the first dimension of mastery.

**Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—**

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’

**evaṃsaññī hoti.**

### **Idaṃ dutiyaṃ abhibhāyatanam.**

This is the second dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni  
suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti  
evaṃsaññī hoti.**

Not perceiving form internally, someone sees visions externally,  
limited, both pretty and ugly. Mastering them, they perceive: ‘I know  
and see.’

**Idaṃ tatiyaṃ abhibhāyatanam.**

This is the third dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni  
suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti  
evaṃsaññī hoti.**

Not perceiving form internally, someone sees visions externally,  
limitless, both pretty and ugly. Mastering them, they perceive: ‘I know  
and see.’

**Idaṃ catutthaṃ abhibhāyatanam.**

This is the fourth dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni  
nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.**

Not perceiving form internally, someone sees visions externally that  
are blue, with blue color, blue hue, and blue tint.

**Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇam  
nīlanidassanam nīlanibhāsam, seyyathā vā pana taṃ vattham  
bārāṇaseyyakam ubhatobhāgavimaṭṭham nīlaṃ nīlavaṇṇam  
nīlanidassanam nīlanibhāsam;**

They’re like a flax flower that’s blue, with blue color, blue hue, and  
blue tint. Or a cloth from Bārāṇasī that’s smoothed on both sides,  
blue, with blue color, blue hue, and blue tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, ‘tāni  
abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’



**Idaṃ pañcamam abhibhāyatanaṃ.**

This is the fifth dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni  
pītavaṇṇāni pītanidassanāni pītanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

**Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇam  
pītanidassanaṃ pītanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ  
bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇam  
pītanidassanaṃ pītanibhāsaṃ;**

They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bārāṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, 'tāni  
abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.**

Mastering them, they perceive: 'I know and see.'

**Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.**

This is the sixth dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaḱāni  
lohitaḱavaṇṇāni lohitaḱanidassanāni lohitaḱanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

**Seyyathāpi nāma bandhujīvakapupphaṃ lohitaḱaṃ  
lohitaḱavaṇṇam lohitaḱanidassanaṃ lohitaḱanibhāsaṃ,  
seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ  
ubhatobhāgavimaṭṭhaṃ lohitaḱaṃ lohitaḱavaṇṇam  
lohitaḱanidassanaṃ lohitaḱanibhāsaṃ;**

They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bārāṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
lohitakāni lohitakavaṇṇāni lohitakanidassanāni  
lohitakanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti  
evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ sattamaṃ abhibhāyatanam.**

This is the seventh dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni  
odātavaṇṇāni odātanidassanāni odātanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

**Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā  
odātanidassanā odātanibhāsā, seyyathā vā pana taṃ vatthaṃ  
bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ  
odātanidassanaṃ odātanibhāsaṃ;**

They’re like the morning star that’s white, with white color, white hue, and white tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, white, with white color, white hue, and white tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, ‘tāni  
abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ aṭṭhamaṃ abhibhāyatanam. (10)**

This is the eighth dimension of mastery.

**Aṭṭha vimokkhā.**

Eight liberations.

**Rūpī rūpāni passati.**

Having physical form, they see visions.

**Ayaṃ paṭhamo vimokkho.**

This is the first liberation.

**Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati.**

Not perceiving physical form internally, they see visions externally.

**Ayaṃ dutiyo vimokkho.**

This is the second liberation.

**Subhanteva adhimutto hoti.**

They're focused only on beauty.

**Ayaṃ tatiyo vimokkho.**

This is the third liberation.

**Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ  
atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti  
ākāsānañcāyatanaṃ upasampajja viharati.**

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.

**Ayaṃ catuttho vimokkho.**

This is the fourth liberation.

**Sabbaso ākāśānañcāyatanaṃ samatikkamma 'anantaṃ  
viññāṇa'ti viññāṇañcāyatanaṃ upasampajja viharati.**

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

**Ayaṃ pañcama vimokkho.**

This is the fifth liberation.

**Sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti  
ākiñcaññāyatanaṃ upasampajja viharati.**

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.

**Ayaṃ chaṭṭho vimokkho.**

This is the sixth liberation.

**Sabbaso ākiñcaññāyatanaṃ samatikkamma**

**nevasaññānāsaññāyatanaṃ upasampajja viharati.**

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

**Ayaṃ sattamo vimokkho.**

This is the seventh liberation.

**Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma**

**saññāvedayitanirodhaṃ upasampajja viharati.**

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

**Ayaṃ aṭṭhamo vimokkho. (11)**

This is the eighth liberation.

**Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā**

**sammāsambuddhena aṭṭha dhammā sammadakkhātā;**

These are the teachings grouped by eight that have been rightly explained by the Buddha.

**tattha sabbeheva saṅgāyitabbaṃ ...pe... atthāya hitāya sukhāya devamanussānaṃ.**

You should all recite these in concert.

## **9. Navaka**

### **9. Nines**

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā**

**sammāsambuddhena nava dhammā sammadakkhātā;**

There are teachings grouped by nine that have been rightly explained by the Buddha.

**tattha sabbeheva saṅgāyitabbam ...pe... atthāya hitāya sukhāya devamanussānam.**

You should all recite these in concert.

**Katame nava?**

What are the teachings grouped by nine?

**Nava āghātavatthūni.**

Nine grounds for resentment.

**‘Anattham me acarī’ti āghātam bandhati;**

Thinking: ‘They did wrong to me,’ you harbor resentment.

**‘anattam me caratī’ti āghātam bandhati;**

Thinking: ‘They are doing wrong to me’ ...

**‘anattam me carissatī’ti āghātam bandhati;**

‘They will do wrong to me’ ...

**‘piyassa me manāpassa anattham acarī’ti āghātam bandhati ...  
pe...**

‘They did wrong by someone I love’ ...

**anattam caratīti āghātam bandhati ...pe...**

‘They are doing wrong by someone I love’ ...

**anattam carissatīti āghātam bandhati;**

‘They will do wrong by someone I love’ ...

**‘appiyassa me amanāpassa attham acarī’ti āghātam bandhati ...  
pe...**

‘They helped someone I dislike’ ...

**attham caratīti āghātam bandhati ...pe...**

‘They are helping someone I dislike’ ...

**attham carissatīti āghātam bandhati. (1)**

Thinking: ‘They will help someone I dislike,’ you harbor resentment.

### **Nava āghātaṭṭapaṭivīṇayā.**

Nine methods to get rid of resentment.

**‘Anatthaṃ me acari, taṃ kutettha labbhā’ti āghātaṃ paṭivīṇeti;**

Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment.

**‘anattaṃ me carati, taṃ kutettha labbhā’ti āghātaṃ paṭivīṇeti;**

Thinking: ‘They are doing wrong to me ...’ ...

**‘anattaṃ me carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivīṇeti;**

‘They will do wrong to me ...’ ...

**‘piyassa me maṇāpassa anattaṃ acari ...pe...**

‘They did wrong by someone I love ...’ ...

**anattaṃ carati ...pe...**

‘They are doing wrong by someone I love ...’ ...

**anattaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivīṇeti;**

‘They will do wrong by someone I love ...’ ...

**‘appiyassa me amaṇāpassa atthaṃ acari ...pe...**

‘They helped someone I dislike ...’ ...

**atthaṃ carati ...pe...**

‘They are helping someone I dislike ...’ ...

**atthaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivīṇeti. (2)**

Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

### **Nava sattāvāsā.**

Nine abodes of sentient beings.

**Santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.**

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

**Ayaṃ paṭhamo sattāvāso.**

This is the first abode of sentient beings.

**Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḃbattā.**

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

**Ayaṃ dutiyo sattāvāso.**

This is the second abode of sentient beings.

**Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.**

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

**Ayaṃ tatiyo sattāvāso.**

This is the third abode of sentient beings.

**Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.**

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

**Ayaṃ catuttho sattāvāso.**

This is the fourth abode of sentient beings.

**Santāvuso, sattā asaññino appaṭisaṃvedino, seyyathāpi devā asaññasattā.**

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings.

**Ayaṃ pañcamo sattāvāso.**

This is the fifth abode of sentient beings.

**Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā  
paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā  
‘ananto ākāso’ti ākāsañcāyatanūpagā.**

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

**Ayaṃ chaṭṭho sattāvāso.**

This is the sixth abode of sentient beings.

**Santāvuso, sattā sabbaso ākāsañcāyatanāṃ samatikkamma  
‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

**Ayaṃ sattamo sattāvāso.**

This is the seventh abode of sentient beings.

**Santāvuso, sattā sabbaso viññāṇañcāyatanāṃ samatikkamma  
‘natthi kiñcī’ti ākiñcaññāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

**Ayaṃ aṭṭhamo sattāvāso.**

This is the eighth abode of sentient beings.

**Santāvuso, sattā sabbaso ākiñcaññāyatanāṃ samatikkamma  
nevasaññānāsaññāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception.

**Ayaṃ navamo sattāvāso. (3)**

This is the ninth abode of sentient beings.



**Nava akkhaṇā asamayā brahmacariyavāsāya.**

Nine lost opportunities for spiritual practice.

**Idhāvuso, tathāgato ca loke uppanno hoti araham  
sammāsambuddho, dhammo ca desiyati opasamiko  
parinibbāniko sambodhagāmī sugatappavedito.**

Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One.

**Ayañca puggalo nirayaṃ upapanno hoti.**

But a person has been reborn in hell.

**Ayaṃ paṭhamo akkhaṇo asamayo brahmacariyavāsāya.**

This is the first lost opportunity for spiritual practice.

**Puna caparaṃ, āvuso, tathāgato ca loke uppanno hoti araham  
sammāsambuddho, dhammo ca desiyati opasamiko  
parinibbāniko sambodhagāmī sugatappavedito.**

Furthermore, a Realized One has arisen in the world.

**Ayañca puggalo tiracchānayaṇiṃ upapanno hoti.**

But a person has been reborn in the animal realm.

**Ayaṃ duttiyo akkhaṇo asamayo brahmacariyavāsāya.**

This is the second lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**pettivisayaṃ upapanno hoti.**

But a person has been reborn in the ghost realm.

**Ayaṃ tatiyo akkhaṇo asamayo brahmacariyavāsāya.**

This is the third lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**asurakāyaṃ upapanno hoti.**

But a person has been reborn among the demons.

**Ayaṃ catuttho akkhaṇo asamayo brahmacariyavāsāya.**

This is the fourth lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**aññataraṃ dīghāyukaṃ devanikāyaṃ upapanno hoti.**

But a person has been reborn in one of the long-lived orders of gods.

**Ayaṃ pañcamo akkhaṇo asamayo brahmacariyavāsāya.**

This is the fifth lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**paccantimesu janapadesu paccājāto hoti milakkhesu  
aviññātāresu, yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ  
upāsakānaṃ upāsikānaṃ.**

But a person has been reborn in the borderlands, among barbarian tribes, where monks, nuns, laymen, and laywomen do not go.

**Ayaṃ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.**

This is the sixth lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**majjhimesu janapadesu paccājāto hoti. So ca hoti  
micchādiṭṭhiko viparītadassano:**

And a person is reborn in a central country. But they have wrong view and distorted perspective:

**‘natthi dinnāṃ, natthi yiṭṭhāṃ, natthi hutāṃ, natthi  
sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ  
loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā  
opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā**

**sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam  
abhiññā sacchikatvā pavedentī'ti.**

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

**Ayam sattamo akkhaṇo asamayo brahmacariyavāsāya.**

This is the seventh lost opportunity for spiritual practice.

**Puna caparam ...pe...**

Furthermore, a Realized One has arisen in the world.

**majjhimesu janapadesu paccājāto hoti. So ca hoti duppañño  
jaḷo eḷamūgo, nappaṭibalo  
subhāsita dubbhāsita namatthamaññātum.**

And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said.

**Ayam aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya.**

This is the eighth lost opportunity for spiritual practice.

**Puna caparam, āvuso, tathāgato ca loke na uppanno hoti  
aram sammasambuddho,**

Furthermore, a Realized One has arisen in the world.

**dhammo ca na desiyati opasamiko parinibbāniko  
sambodhagāmī sugatappavedito. Ayaṅca puggalo majjhimesu  
janapadesu paccājāto hoti, so ca hoti paññavā aḷo aneḷamūgo,  
paṭibalo subhāsita dubbhāsita namatthamaññātum.**

But he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said.

**Ayaṃ navamo akkhaṇo asamayo brahmacariyavāsāya. (4)**

This is the ninth lost opportunity for spiritual practice.

**Nava anupubbavīhārā.**

Nine progressive meditations.

**Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.**

A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

**Vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati.**

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

**Pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati.**

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

**Sukhassa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati.**

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Sabbaso rūpaññānaṃ samatikkamā ...pe... ākāsañcāyatanaṃ upasampajja viharati.**

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity,

aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

**Sabbaso ākāsañcāyatanam samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanam upasampajja viharati.**

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

**Sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanam upasampajja viharati.**

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

**Sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati.**

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

**Sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati. (5)**

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

**Nava anupubbanirodhā.**

Nine progressive cessations.

**Paṭhamam jhānam samāpānassa kāmasaññā niruddhā hoti.**

For someone who has attained the first absorption, sensual perceptions have ceased.

**Dutiyam jhānam samāpānassa vitakkavicārā niruddhā honti.**

For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

**Tatiyam jhānam samāpānassa pīti niruddhā hoti.**

For someone who has attained the third absorption, rapture has ceased.

**Catuttham jhānaṃ samāpannassa assāpassassā niruddhā honti.**

For someone who has attained the fourth absorption, breathing has ceased.

**Ākāsañcāyatanaṃ samāpannassa rūpaññā niruddhā hoti.**

For someone who has attained the dimension of infinite space, the perception of form has ceased.

**Viññāṇañcāyatanaṃ samāpannassa ākāsañcāyatanasaññā niruddhā hoti.**

For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

**Ākiñcaññāyatanaṃ samāpannassa viññāṇañcāyatanasaññā niruddhā hoti.**

For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

**Nevasaññānāsaññāyatanaṃ samāpannassa ākiñcaññāyatanasaññā niruddhā hoti.**

For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

**Saññāvedayitanirodhaṃ samāpannassa saññā ca vedanā ca niruddhā honti. (6)**

For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

**Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammāsambuddhena nava dhammā sammadakkhātā.**

These are the teachings grouped by nine that have been rightly explained by the Buddha.

**Tattha sabbeheva saṅgāyitabbam ...pe... atthāya hitāya  
sukhāya devamanussānam.**

You should all recite these in concert.

## **10. Dasaka**

### *10. Tens*

**Atthi kho, āvuso, tena bhagavatā jānatā passatā arahatā  
sammāsambuddhena dasa dhammā sammadakkhātā.**

There are teachings grouped by ten that have been rightly explained by the Buddha.

**Tattha sabbeheva saṅgāyitabbam ...pe... atthāya hitāya  
sukhāya devamanussānam.**

You should all recite these in concert.

### **Katame dasa?**

What are the teachings grouped by ten?

### **Dasa nāthakaraṇā dhammā.**

Ten qualities that serve as protector.

**Idhāvuso, bhikkhu sīlavā hoti. Pātimokkhasaṃvarasaṃvuto  
viharati ācāragocarasaṃpanno, aṇumattesu vajjesu  
bhayadassāvī samādāya sikkhati sikkhāpadesu.**

Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

**Yaṃpāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto  
viharati, ācāragocarasaṃpanno, aṇumattesu vajjesu  
bhayadassāvī samādāya sikkhati sikkhāpadesu.**

### **Ayampi dhammo nāthakaraṇo. (1.1)**

This is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu bahussuto hoti sutadharo sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa dhammā bahussutā honti dhātā vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā.**

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

**Yaṃpāvuso, bhikkhu bahussuto hoti ...pe... diṭṭhiyā suppaṭividdhā.**

**Ayampi dhammo nāthakaraṇo. (1.2)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.**

Furthermore, a mendicant has good friends, companions, and associates.

**Yaṃpāvuso, bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko.**

**Ayampi dhammo nāthakaraṇo. (1.3)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhī anusāsanīṃ.**

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.



**Yaṃpāvuso, bhikkhu suvaco hoti ...pe... padakkhiṇaggāhī  
anusāsanīṃ.**

**Ayampi dhammo nāthakaraṇo. (1.4)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṃ  
uccāvacāni kiṇkaraṇīyāni, tattha dakkho hoti analaso  
tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ  
saṃvidhātuṃ.**

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

**Yaṃpāvuso, bhikkhu yāni tāni sabrahmacārīnaṃ ...pe... alaṃ  
saṃvidhātuṃ.**

**Ayampi dhammo nāthakaraṇo. (1.5)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu dhammakāmo hoti  
piyasamudāhāro, abhidhamme abhivinaye uḷārapāmojjo.**

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

**Yaṃpāvuso, bhikkhu dhammakāmo hoti ...pe... uḷārapāmojjo.**

**Ayampi dhammo nāthakaraṇo. (1.6)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarehi  
cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.**

Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

**Yaṃpāvuso, bhikkhu santuṭṭho hoti ...pe... parikkhārehi.**

**Ayampi dhammo nāthakaraṇo. (1.7)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu āraddhavīriyo viharati  
akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ  
upasampadāya, thāmaṃva daḥhaparakkamo anikkhittadhuro  
kusalesu dhammesu.**

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

**Yaṃpāvuso, bhikkhu āraddhavīriyo viharati ...pe...  
anikkhittadhuro kusalesu dhammesu.**

**Ayampi dhammo nāthakaraṇo. (1.8)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu satimā hoti paramena  
satinepakkena samannāgato cirakatampi cirabhāsitampi saritā  
anussaritā.**

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

**Yaṃpāvuso, bhikkhu satimā hoti ...pe... saritā anussaritā.**

**Ayampi dhammo nāthakaraṇo. (1.9)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu paññavā hoti,  
udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya  
sammādukkhakkhayagāminiyā.**

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

**Yaṃpāvuso, bhikkhu paññavā hoti ...pe...  
sammādukkhakkhayagāminiyā.**

**Ayampi dhammo nāthakaraṇo. (1.10)**

This too is a quality that serves as protector.

**Dasa kasiṇāyatanāni.**

Ten universal dimensions of meditation.

**Pathavīkasiṇameko sañjānāti, uddham adho tiriyaṃ advayaṃ appamāṇaṃ.**

Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

**Āpokasiṇameko sañjānāti ...pe...**

They perceive the meditation on universal water ...

**tejokasiṇameko sañjānāti ...**

the meditation on universal fire ...

**vāyokasiṇameko sañjānāti ...**

the meditation on universal air ...

**nīlakasiṇameko sañjānāti ...**

the meditation on universal blue ...

**pītakasiṇameko sañjānāti ...**

the meditation on universal yellow ...

**lohitakasiṇameko sañjānāti ...**

the meditation on universal red ...

**odātakasiṇameko sañjānāti ...**

the meditation on universal white ...

**ākāsakasiṇameko sañjānāti ...**

the meditation on universal space ...

**viññāṇakasiṇameko sañjānāti, uddham adho tiriyaṃ advayaṃ appamāṇaṃ. (2)**

They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.

**Dasa akusalakammāpathā—**

Ten ways of doing unskillful deeds:

**pāṇātipāto, adinnādānaṃ, kāmesumicchācāro, musāvādo, pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo, micchādittṭhi. (3)**

killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

### **Dasa kusalakammamāpathā—**

Ten ways of doing skillful deeds:

**pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, pisuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammāditṭhi. (4)**

refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

### **Dasa ariyavāsā.**

Ten noble abodes.

**Idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapaṇño.**

A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

### **Kathaṅcāvuso, bhikkhu pañcaṅgavippahīno hoti?**

And how has a mendicant given up five factors?

**Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ**

**pahīnaṃ hoti, vicikicchā pahīnā hoti.**

It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

**Evaṃ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti. (5.1)**

That's how a mendicant has given up five factors.

**Kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti?**

And how does a mendicant possess six factors?

**Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.**

A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

**Sotena saddaṃ sutvā ...pe...**

Hearing a sound with their ears ... Smelling an odor with their nose ... Tasting a flavor with their tongue ... Feeling a touch with their body ...

**manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.**

Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

**Evaṃ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti. (5.2)**

That's how a mendicant possesses six factors.

**Kathañcāvuso, bhikkhu ekārakkho hoti?**

And how does a mendicant have a single guard?

**Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti.**

It's when a mendicant's heart is guarded by mindfulness.

**Evaṃ kho, āvuso, bhikkhu ekārakkho hoti. (5.3)**

That's how a mendicant has a single guard.

**Kathañcāvuso, bhikkhu caturāpasseno hoti?**

And how does a mendicant have four supports?

**Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.**

After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

**Evaṃ kho, āvuso, bhikkhu caturāpasseno hoti. (5.4)**

That's how a mendicant has four supports.

**Kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti?**

And how has a mendicant eliminated idiosyncratic interpretations of the truth?

**Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni.**

Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.

**Evaṃ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti. (5.5)**

That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

**Kathañcāvuso, bhikkhu samavayasaṭṭhesano hoti?**

And how has a mendicant totally given up searching?

**Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā hoti, brahmacariyesanā paṭippassaddhā.**

It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path.

**Evaṃ kho, āvuso, bhikkhu samavayasaṭṭhesano hoti. (5.6)**

That's how a mendicant has totally given up searching.

**Kathañcāvuso, bhikkhu anāvilasaṅkappo hoti?**

And how does a mendicant have unsullied intentions?

**Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti,  
byāpādasāṅkappo pahīno hoti, vihiṃsāsāṅkappo pahīno hoti.**  
It's when they've given up sensual, malicious, and cruel intentions.

**Evaṃ kho, āvuso, bhikkhu anāvilasaṅkappo hoti. (5.7)**  
That's how a mendicant has unsullied intentions.

**Kathañcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti?**  
And how has a mendicant stilled the physical process?

**Idhāvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā  
pubbeva somanassadomanassānaṃ atthaṅgamā  
adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ  
upasampajja viharati.**

It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Evaṃ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti. (5.8)**  
That's how a mendicant has stilled the physical process.

**Kathañcāvuso, bhikkhu suvimuttacitto hoti?**  
And how is a mendicant well freed in mind?

**Idhāvuso, bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ  
vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti.**

It's when a mendicant's mind is freed from greed, hate, and delusion.

**Evaṃ kho, āvuso, bhikkhu suvimuttacitto hoti. (5.9)**  
That's how a mendicant is well freed in mind.

**Kathañcāvuso, bhikkhu suvimuttapañño hoti?**  
And how is a mendicant well freed by wisdom?

**Idhāvuso, bhikkhu 'rāgo me pahīno ucchinnaṃ  
tālāvatthukato anabhāvaṅkato āyatīṃ anuppādadhammo'ti  
pajānāti.**

It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.'

**‘Doso me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo’ti pajānāti.**

**‘Moho me pahīno ucchinnamūlo tālāvatthukato anabhāvaṅkato āyatiṃ anuppādadhammo’ti pajānāti.**

**Evaṃ kho, āvuso, bhikkhu suvimuttapañño hoti. (5.10)**

That's how a mendicant's mind is well freed by wisdom.

**Dasa asekkhā dhammā—**

Ten qualities of an adept:

**asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsatī, asekkho sammāsamādhi, asekkhaṃ sammāñāṇaṃ, asekkhā sammāvimutti. (6)**

an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

**Ime kho, āvuso, tena bhagavatā jānatā passatā arahatā sammā sambuddhena dasa dhammā sammadakkhātā.**

Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha.

**Tattha sabbeheva saṅgāyitabbaṃ na vivaditabbaṃ, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti.**

You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”



**Atha kho bhagavā uṭṭhahitvā āyasmantaṃ sāriputtaṃ āmantesi:**

Then the Buddha got up and said to Venerable Sāriputta,

**“sādhū sādhū, sāriputta,**

“Good, good, Sāriputta!

**sādhū kho tvaṃ, sāriputta, bhikkhūnaṃ saṅgītipariyāyaṃ  
abhāsī”ti.**

It’s good that you’ve taught this exposition of the reciting in concert.”

**Idamavocāyasmā sāriputto, samanunño satthā ahosi.**

That is what Venerable Sāriputta said, and the teacher approved.

**Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ  
abhinanduntī.**

Satisfied, the mendicants were happy with what Sāriputta said.

**Saṅgītisuttaṃ niṭṭhitaṃ dasamaṃ.**

## 34. Dasuttarasutta

### *Up to Ten*

**Evaṃ me sutāṃ—**

So I have heard.

**ekaṃ samayaṃ bhagavā campāyaṃ viharati gaggarāya  
pokkharāṇiyā tīre mahatā bhikkhusaṅghena saddhiṃ  
pañcamattehi bhikkhusatehi.**

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of five hundred mendicants.

**Tatra kho āyasmā sāriputto bhikkhū āmantesi:**

There Sāriputta addressed the mendicants:

**“āvuso bhikkhave”ti.**

“Reverends, mendicants!”

**“Āvuso”ti kho te bhikkhū āyasmato sāriputtassa paccassosum.**

“Reverend,” they replied.

**Āyasmā sāriputto etadavoca:**

Sāriputta said this:

**“Dasuttaraṃ pavakkhāmi,**

“I will relate the teachings

**dhammaṃ nibbānapattiyā;**

up to ten for attaining extinguishment,

**Dukkassantakiriyāya,**

for making an end of suffering,

**sabbaganthappamocanaṃ.**

the release from all ties.

## **1. Eko dhammo**

### **1. *Groups of One***

**Eko, āvuso, dhammo bahukāro, eko dhammo bhāvetabbo, eko dhammo pariññeyyo, eko dhammo pahātabbo, eko dhammo hānabhāgiyo, eko dhammo visesabhāgiyo, eko dhammo duppaṭivijjho, eko dhammo uppādetabbo, eko dhammo abhiññeyyo, eko dhammo sacchikātabbo.**

Reverends, one thing is helpful, one thing should be developed, one thing should be completely understood, one thing should be given up, one thing makes things worse, one thing leads to distinction, one thing is hard to comprehend, one thing should be produced, one thing should be directly known, one thing should be realized.

**Katamo eko dhammo bahukāro?**

What one thing is helpful?

**Appamādo kusalesu dhammesu.**

Diligence in skillful qualities.

**Ayaṃ eko dhammo bahukāro. (1)**

**Katamo eko dhammo bhāvetabbo?**

What one thing should be developed?

**Kāyagatāsati sātasahagatā.**

Mindfulness of the body that is full of pleasure.

**Ayaṃ eko dhammo bhāvetabbo. (2)**

**Katamo eko dhammo pariññeyyo?**

What one thing should be completely understood?

**Phasso sāsavo upādāniyo.**

Contact, which is accompanied by defilements and is prone to being grasped.

**Ayaṃ eko dhammo pariññeyyo. (3)**

**Katamo eko dhammo pahātabbo?**

What one thing should be given up?

**Asmimāno.**

The conceit 'I am'.

**Ayaṃ eko dhammo pahātabbo. (4)**

**Katamo eko dhammo hānabhāgiyo?**

What one thing makes things worse?

**Ayoniso manasikāro.**

Improper attention.

**Ayaṃ eko dhammo hānabhāgiyo. (5)**

**Katamo eko dhammo visesabhāgiyo?**

What one thing leads to distinction?

**Yoniso manasikāro.**

Proper attention.

**Ayaṃ eko dhammo visesabhāgiyo. (6)**

**Katamo eko dhammo duppaṭivijjho?**

What one thing is hard to comprehend?

**Ānantariko cetosamādhī.**

The heart's immersion of immediate result.

**Ayaṃ eko dhammo duppaṭivijjho. (7)**

**Katamo eko dhammo uppādetabbo?**

What one thing should be produced?

**Akappaṃ ñāṇaṃ.**

Unshakable knowledge.

**Ayaṃ eko dhammo uppādetabbo. (8)**

**Katamo eko dhammo abhiññeyyo?**

What one thing should be directly known?

**Sabbe sattā āhāraṭṭhitikā.**

All sentient beings are sustained by food.

**Ayaṃ eko dhammo abhiññeyyo. (9)**

**Katamo eko dhammo sacchikātabbo?**

What one thing should be realized?

**Akuppā cetovimutti.**

The unshakable heart's release.

**Ayaṃ eko dhammo sacchikātabbo. (10)**

**Iti ime dasa dhammā bhūtā tacchā tathā avitathā anaññathā  
sammā tathāgatena abhisambuddhā.**

So these ten things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

## **2. Dve dhammā**

### *2. Groups of Two*

**Dve dhammā bahukārā, dve dhammā bhāvetabbā, dve dhammā  
pariññeyyā, dve dhammā pahātabbā, dve dhammā  
hānabhāgiyā, dve dhammā visesabhāgiyā, dve dhammā  
duppaṭivijjhā, dve dhammā uppādetabbā, dve dhammā  
abhiññeyyā, dve dhammā sacchikātabbā.**

Two things are helpful, two things should be developed, two things should be completely understood, two things should be given up, two

things make things worse, two things lead to distinction, two things are hard to comprehend, two things should be produced, two things should be directly known, two things should be realized.

**Katame dve dhammā bahukārā?**

What two things are helpful?

**Sati ca sampajaññañca.**

Mindfulness and situational awareness.

**Ime dve dhammā bahukārā. (1)**

**Katame dve dhammā bhāvetabbā?**

What two things should be developed?

**Samatho ca vipassanā ca.**

Serenity and discernment.

**Ime dve dhammā bhāvetabbā. (2)**

**Katame dve dhammā pariññeyyā?**

What two things should be completely understood?

**Nāmañca rūpañca.**

Name and form.

**Ime dve dhammā pariññeyyā. (3)**

**Katame dve dhammā pahātabbā?**

What two things should be given up?

**Avijjā ca bhavataṇhā ca.**

Ignorance and craving for continued existence.

**Ime dve dhammā pahātabbā. (4)**

**Katame dve dhammā hānabhāgiyā?**

What two things make things worse?

**Dovacassatā ca pāpamittatā ca.**

Being hard to admonish and having bad friends.

**Ime dve dhammā hānabhāgiyā. (5)**

**Katame dve dhammā visesabhāgiyā?**

What two things lead to distinction?

**Sovacassatā ca kalyāṇamittatā ca.**

Being easy to admonish and having good friends.

**Ime dve dhammā visesabhāgiyā. (6)**

**Katame dve dhammā duppaṭivijjhā?**

What two things are hard to comprehend?

**Yo ca hetu yo ca paccayo sattānaṃ saṅkilesāya, yo ca hetu yo ca paccayo sattānaṃ visuddhiyā.**

What are the causes and conditions for the corruption of sentient beings, and what are the causes and conditions for the purification of sentient beings.

**Ime dve dhammā duppaṭivijjhā. (7)**

**Katame dve dhammā uppādetabbā?**

What two things should be produced?

**Dve ñāṇāni—**

Two knowledges:

**khaye ñāṇaṃ, anuppāde ñāṇaṃ.**

knowledge of ending, and knowledge of non-arising.

**Ime dve dhammā uppādetabbā. (8)**

**Katame dve dhammā abhiññeyyā?**

What two things should be directly known?

**Dve dhātuyo—**

Two elements:

**saṅkhatā ca dhātu asaṅkhatā ca dhātu.**

the conditioned element and the unconditioned element.

**Ime dve dhammā abhiññeyyā. (9)**

**Katame dve dhammā sacchikātabbā?**

What two things should be realized?

**Vijjā ca vimutti ca.**

Knowledge and freedom.

**Ime dve dhammā sacchikātabbā. (10)**

**Iti ime vīsati dhammā bhūtā tacchā tathā avitathā anaññathā  
sammā tathāgatena abhisambuddhā.**

So these twenty things that are true, real, and accurate, not unreal,  
not otherwise were rightly awakened to by the Realized One.

### **3. Tayo dhammā**

#### ***3. Groups of Three***

**Tayo dhammā bahukārā, tayo dhammā bhāvetabbā ...pe... tayo  
dhammā sacchikātabbā.**

Three things are helpful, etc.

**Katame tayo dhammā bahukārā?**

What three things are helpful?

**Sappurisasamsevo, saddhammassavanaṃ,  
dhammānudhammappaṭipatti.**

Associating with good people, listening to the true teaching, and  
practicing in line with the teaching.

**Ime tayo dhammā bahukārā. (1)**

**Katame tayo dhammā bhāvetabbā?**



What three things should be developed?

**Tayo samādhī—**

Three kinds of immersion.

**savitakko savicāro samādhī, avitakko vicāramatto samādhī,  
avitakko avicāro samādhī.**

Immersion with placing the mind and keeping it connected.

Immersion without placing the mind, but just keeping it connected.

Immersion without placing the mind or keeping it connected.

**Ime tayo dhammā bhāvetabbā. (2)**

**Katame tayo dhammā pariññeyyā?**

What three things should be completely understood?

**Tisso vedanā—**

Three feelings:

**sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.**

pleasant, painful, and neutral.

**Ime tayo dhammā pariññeyyā. (3)**

**Katame tayo dhammā pahātabbā?**

What three things should be given up?

**Tisso taṇhā—**

Three cravings:

**kāmatāṇhā, bhavataṇhā, vibhavataṇhā.**

craving for sensual pleasures, craving for continued existence, and  
craving to end existence.

**Ime tayo dhammā pahātabbā. (4)**

**Katame tayo dhammā hānabhāgiyā?**

What three things make things worse?

**Tīṇi akusalamūlāni—**

Three unskillful roots:

**lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.**

greed, hate, and delusion.

**Ime tayo dhammā hānabhāgiyā. (5)**

**Katame tayo dhammā visesabhāgiyā?**

What three things lead to distinction?

**Tiṇi kusalamūlāni—**

Three skillful roots:

**alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ.**

non-greed, non-hate, and non-delusion.

**Ime tayo dhammā visesabhāgiyā. (6)**

**Katame tayo dhammā duppaṭivijjhā?**

What three things are hard to comprehend?

**Tisso nissaraṇiyā dhātuyo—**

Three elements of escape.

**kāmānametaṃ nissaraṇaṃ yadidaṃ nekkhammaṃ,  
rūpānametaṃ nissaraṇaṃ yadidaṃ arūpaṃ, yaṃ kho pana kiñci  
bhūtaṃ saṅkhataṃ paṭiccasamuppannaṃ, nirodho tassa  
nissaraṇaṃ.**

Renunciation is the escape from sensual pleasures. The formless is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated.

**Ime tayo dhammā duppaṭivijjhā. (7)**

**Katame tayo dhammā uppādetabbā?**

What three things should be produced?

**Tiṇi ñāṇāni—**

Three knowledges:

**atītaṃse ñāṇaṃ, anāgataṃse ñāṇaṃ, paccuppannaṃse ñāṇaṃ.**  
regarding the past, future, and present.

**Ime tayo dhammā uppādetabbā. (8)**

**Katame tayo dhammā abhiññeyyā?**

What three things should be directly known?

**Tisso dhātuyo—**

Three elements:

**kāmadhātu, rūpadhātu, arūpadhātu.**

sensuality, form, and formlessness.

**Ime tayo dhammā abhiññeyyā. (9)**

**Katame tayo dhammā sacchikātabbā?**

What three things should be realized?

**Tisso vijjā—**

Three knowledges:

**pubbenivāsānussatiñāṇaṃ vijjā, sattānaṃ cutūpapāte ñāṇaṃ**

**vijjā, āsavānaṃ khaye ñāṇaṃ vijjā.**

recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

**Ime tayo dhammā sacchikātabbā. (10)**

**Iti ime tiṃsa dhammā bhūtā tacchā tathā avitathā anaññathā**

**sammā tathāgatena abhisambuddhā.**

So these thirty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

## **4. Cattāro dhammā**

### *4. Groups of Four*

**Cattāro dhammā bahukārā, cattāro dhammā bhāvetabbā ...pe...  
cattāro dhammā sacchikātabbā.**

Four things are helpful, etc.

**Katame cattāro dhammā bahukārā?**

What four things are helpful?

**Cattāri cakkāni—**

Four situations:

**patirūpadesavāso, sappurisūpanissayo, attasammāpaṇidhi,  
pubbe ca katapuññatā.**

living in a suitable region, relying on good people, being rightly  
resolved in oneself, and past merit.

**Ime cattāro dhammā bahukārā. (1)**

**Katame cattāro dhammā bhāvetabbā?**

What four things should be developed?

**Cattāro satipaṭṭhānā—**

The four kinds of mindfulness meditation.

**idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno  
satimā vineyya loke abhijjhādomanassaṃ.**

A mendicant meditates by observing an aspect of the body—keen,  
aware, and mindful, rid of desire and aversion for the world.

**Vedanāsu ...pe...**

They meditate observing an aspect of feelings ...

**citte ...**

mind ...

**dhammesu dhammānupassī viharati ātāpī sampajāno satimā  
vineyya loke abhijjhādomanassaṃ.**

principles—keen, aware, and mindful, rid of desire and aversion for  
the world.

**Ime cattāro dhammā bhāvetabbā. (2)**

### **Katame cattāro dhammā pariññeyyā?**

What four things should be completely understood?

#### **Cattāro āhārā—**

Four foods:

**kabalīkāro āhāro oḷāriko vā sukhumo vā, phasso dutiyo, manosañcetanā tatiyā, viññāṇaṃ catutthaṃ.**

solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

#### **Ime cattāro dhammā pariññeyyā. (3)**

### **Katame cattāro dhammā pahātabbā?**

What four things should be given up?

#### **Cattāro oghā—**

Four floods:

**kāmogho, bhavogho, diṭṭhogho, avijjogho.**

sensuality, desire for rebirth, views, and ignorance.

#### **Ime cattāro dhammā pahātabbā. (4)**

### **Katame cattāro dhammā hānabhāgiyā?**

What four things make things worse?

#### **Cattāro yogā—**

Four bonds:

**kāmayogo, bhavayogo, diṭṭhiyogo, avijjāyogo.**

sensuality, desire for rebirth, views, and ignorance.

#### **Ime cattāro dhammā hānabhāgiyā. (5)**

### **Katame cattāro dhammā visesabhāgiyā?**

What four things lead to distinction?

#### **Cattāro visamīyogā—**

Four kinds of detachment:

**kāmayogavisaṃyogo, bhavayogavisaṃyogo,  
diṭṭhiyogavisaṃyogo, avijjāyogavisaṃyogo.**

detachment from the bonds of sensuality, desire for rebirth, views,  
and ignorance.

**Ime cattāro dhammā visesabhāgiyā. (6)**

**Katame cattāro dhammā duppaṭivijjhā?**

What four things are hard to comprehend?

**Cattāro samādhī—**

Four kinds of immersion:

**hānabhāgiyo samādhi, ṭhitibhāgiyo samādhi, visesabhāgiyo  
samādhi, nibbedhabhāgiyo samādhi.**

immersion liable to decline, stable immersion, immersion that leads  
to distinction, and immersion that leads to penetration.

**Ime cattāro dhammā duppaṭivijjhā. (7)**

**Katame cattāro dhammā uppādetabbā?**

What four things should be produced?

**Cattāri ñāṇāni—**

Four knowledges:

**dhamme ñāṇaṃ, anvaye ñāṇaṃ, pariye ñāṇaṃ, sammutiyā  
ñāṇaṃ.**

knowledge of the present phenomena, inferential knowledge,  
knowledge of others' minds, and conventional knowledge.

**Ime cattāro dhammā uppādetabbā. (8)**

**Katame cattāro dhammā abhiññeyyā?**

What four things should be directly known?

**Cattāri ariyasaccāni—**

The four noble truths:

**dukkhaṃ ariyasaccaṃ, dukkhasamudayaṃ ariyasaccaṃ,  
dukkhanirodhaṃ ariyasaccaṃ, dukkhanirodhagāminī paṭipadā  
ariyasaccaṃ.**

suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

**Ime cattāro dhammā abhiññeyyā. (9)**

**Katame cattāro dhammā sacchikātabbā?**

What four things should be realized?

**Cattāri sāmāññaphalāni—**

Four fruits of the ascetic life:

**sotāpattiphalaṃ, sakadāgāmiphalaṃ, anāgāmiphalaṃ,  
arahattaphalaṃ.**

stream-entry, once-return, non-return, and perfection.

**Ime cattāro dhammā sacchikātabbā. (10)**

**Iti ime cattārīsadhammā bhūtā tacchā tathā avitathā anaññathā  
sammā tathāgatena abhisambuddhā.**

So these forty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

## **5. Pañca dhammā**

### **5. Groups of Five**

**Pañca dhammā bahukārā ...pe... pañca dhammā sacchikātabbā.**

Five things are helpful, etc.

**Katame pañca dhammā bahukārā?**

What five things are helpful?

**Pañca padhāniyaṅgāni—**

Five factors that support meditation.

**idhāvuso, bhikkhu saddho hoti, saddahati tathāgatassa bodhiṃ:**

A mendicant has faith in the Realized One's awakening:

**‘itipi so bhagavā araham sammāsambuddho  
vijjācaraṇasampanno sugato lokavidū anuttaro  
purisadammasārathi satthā devamanussānam buddho  
bhagavā’ti.**

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

**Appābādho hoti appātaṅko samavepākiniyā gahaṇiyā  
samannāgato nātisītāya nāccuṇhāya majjhimāya  
padhānakkhamāya.**

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

**Asaṭho hoti amāyāvī yathābhūtamattānam āvīkattā satthari vā  
viññūsu vā sabrahmacārīsu.**

They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

**Āraddhavīriyo viharati akusalānam dhammānam pahānāya,  
kusalānam dhammānam upasampadāya, thāmaṇā  
daḷhaparakkamo anikkhittadhuro kusalesu dhammesu.**

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

**Paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya  
nibbedhikāya sammā dukkhakkhayagāminiyā.**

They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

**Ime pañca dhammā bahukārā. (1)**



**Katame pañca dhammā bhāvetabbā?**

What five things should be developed?

**Pañcaṅgiko sammāsamādhī—**

Right immersion with five factors:

**pītipharaṇatā, sukhapharaṇatā, cetopharaṇatā, ālokapharaṇatā, paccavekkhaṇanimittam.**

pervaded with rapture, pervaded with pleasure, pervaded with mind, pervaded with light, and the foundation for reviewing.

**Ime pañca dhammā bhāvetabbā. (2)**

**Katame pañca dhammā pariññeyyā?**

What five things should be completely understood?

**Pañcupādānakkhandhā—**

Five grasping aggregates:

**rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārupādānakkhandho viññāṇupādānakkhandho.**

form, feeling, perception, choices, and consciousness.

**Ime pañca dhammā pariññeyyā. (3)**

**Katame pañca dhammā pahātabbā?**

What five things should be given up?

**Pañca nīvaraṇāni—**

Five hindrances:

**kāmacchandanīvaraṇam, byāpādanīvaraṇam, thinamiddhanīvaraṇam, uddhaccakukkuccanīvaraṇam, vicikicchānīvaraṇam.**

sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

**Ime pañca dhammā pahātabbā. (4)**

**Katame pañca dhammā hānabhāgiyā?**

What five things make things worse?

**Pañca cetokhilā—**

Five kinds of emotional barrenness.

**idhāvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati.**

Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence.

**Yo so, āvuso, bhikkhu satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.**

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

**Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.**

**Ayaṃ paṭhamo cetokhilo.**

This is the first kind of emotional barrenness.

**Puna caparaṃ, āvuso, bhikkhu dhamme kaṅkhati vicikicchati ...pe...**

Furthermore, a mendicant has doubts about the teaching ...

**saṅghe kaṅkhati vicikicchati ...pe...**

the Saṅgha ...

**sikkhāya kaṅkhati vicikicchati ...pe...**

the training ...

**sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, yo so, āvuso, bhikkhu sabrahmacārīsu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.**

A mendicant is angry and upset with their spiritual companions, resentful and closed off.

**Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya.**

This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving.

**Ayaṃ pañcamo cetokhilo.**

This is the fifth kind of emotional barrenness.

**Ime pañca dhammā hānabhāgiyā. (5)**

**Katame pañca dhammā visesabhāgiyā?**

What five things lead to distinction?

**Pañcindriyāni—**

Five faculties:

**saddhindriyaṃ, vīriyindriyaṃ, satindriyaṃ, samādhindriyaṃ, paññindriyaṃ.**

faith, energy, mindfulness, immersion, and wisdom.

**Ime pañca dhammā visesabhāgiyā. (6)**

**Katame pañca dhammā duppaṭivijjhā?**

What five things are hard to comprehend?

**Pañca nissaraṇiyā dhātuyo—**

Five elements of escape.

**idhāvuso, bhikkhuno kāme manasikaroto kāmesu cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.**

A mendicant focuses on sensual pleasures, but their mind isn't eager, confident, settled, and decided about them.

**Nekkhammaṃ kho panassa manasikaroto nekkhamme cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.**

But when they focus on renunciation, their mind is eager, confident, settled, and decided about it.

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ kāmehi.**

Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures.

**Ye ca kāmāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling.

**Idamakkhātaṃ kāmānaṃ nissaraṇaṃ. (7.1)**

This is how the escape from sensual pleasures is explained.

**Puna caparaṃ, āvuso, bhikkhuno byāpādaṃ manasikaroto byāpāde cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.**

Take another case where a mendicant focuses on ill will, but their mind isn't eager ...

**Abyāpādaṃ kho panassa manasikaroto abyāpāde cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.**

But when they focus on good will, their mind is eager ...

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ byāpādena.**

Their mind is in a good state ... well detached from ill will.

**Ye ca byāpādapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling.

**Idamakkhātaṃ byāpādassa nissaraṇaṃ. (7.2)**

This is how the escape from ill will is explained.

**Puna caparaṃ, āvuso, bhikkhuno vihesaṃ manasikaroto vihesāya cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.**

Take another case where a mendicant focuses on harming, but their mind isn't eager ...

**Avihesaṃ kho panassa manasikaroto avihesāya cittaṃ  
pakkhandati pasīdati santiṭṭhati vimuccati.**

But when they focus on compassion, their mind is eager ...

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ  
visaṃyuttaṃ vihesāya.**

Their mind is in a good state ... well detached from harming.

**Ye ca vihesāpaccayā uppajjanti āsavā vighātā pariḷāhā, mutto  
so tehi. Na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling.

**Idamakkhātaṃ vihesāya nissaraṇaṃ. (7.3)**

This is how the escape from harming is explained.

**Puna caparaṃ, āvuso, bhikkhuno rūpe manasikaroto rūpesu  
cittaṃ na pakkhandati na pasīdati na santiṭṭhati na vimuccati.**

Take another case where a mendicant focuses on form, but their mind isn't eager ...

**Arūpaṃ kho panassa manasikaroto arūpe cittaṃ pakkhandati  
pasīdati santiṭṭhati vimuccati.**

But when they focus on the formless, their mind is eager ...

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ  
visaṃyuttaṃ rūpehi.**

Their mind is in a good state ... well detached from forms.

**Ye ca rūpapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so  
tehi. Na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling.

**Idamakkhātaṃ rūpānaṃ nissaraṇaṃ. (7.4)**

This is how the escape from forms is explained.

**Puna caparaṃ, āvuso, bhikkhuno sakkāyaṃ manasikaroto  
sakkāye cittaṃ na pakkhandati na pasīdati na santiṭṭhati na**

**vimuccati.**

Take a case where a mendicant focuses on identity, but their mind isn't eager, confident, settled, and decided about it.

**Sakkāyanirodhaṃ kho paṇassa manasikaroto sakkāyanirodhe cittaṃ pakkhandati pasīdati santiṭṭhati vimuccati.**

But when they focus on the ending of identity, their mind is eager, confident, settled, and decided about it.

**Tassa taṃ cittaṃ sugataṃ subhāvitaṃ suvuṭṭhitaṃ suvimuttaṃ visaṃyuttaṃ sakkāyena.**

Their mind is in a good state, well developed, well risen, well freed, and well detached from identity.

**Ye ca sakkāyapaccayā uppajjanti āsavā vighātā pariḷāhā, mutto so tehi. Na so taṃ vedanaṃ vedeti.**

They're freed from the distressing and feverish defilements that arise because of identity, so they don't experience that kind of feeling.

**Idamakkhātaṃ sakkāyassa nissaraṇaṃ.**

This is how the escape from identity is explained.

**Ime pañca dhammā duppaṭivijjhā. (7.5)**

**Katame pañca dhammā uppādetabbā?**

What five things should be produced?

**Pañca ñāṇiko sammāsamādhī:**

Right immersion with five knowledges.

**‘ayaṃ samādhī paccuppannasukho ceva āyatiñca sukhavipāko’ti paccattaṃyeva ñāṇaṃ uppajjati.**

The following knowledges arise for you personally: ‘This immersion is blissful now, and results in bliss in the future.’

**‘Ayaṃ samādhī ariyo nirāmiso’ti paccattaññeva ñāṇaṃ uppajjati.**

‘This immersion is noble and spiritual.’

**‘Ayaṃ samādhī akāpurisasevito’ti paccattaṃyeva ñāṇaṃ uppajjati.**

‘This immersion is not cultivated by sinners.’

**‘Ayaṃ samādhi santo paṇīto paṭippassaddhaladdho  
ekodibhāvādhigato, na sasaṅkhāraniggayhavāritagato’ti  
paccattaṃyeva ñāṇaṃ uppajjati.**

‘This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.’

**‘So kho paṇāhaṃ imaṃ samādhiṃ satova samāpajjāmi sato  
vuṭṭhahāmi’ti paccattaṃyeva ñāṇaṃ uppajjati.**

‘I mindfully enter into and emerge from this immersion.’

**Ime pañca dhammā uppādetabbā. (8)**

**Katame pañca dhammā abhiññeyyā?**

What five things should be directly known?

**Pañca vimuttāyatanāni—**

Five opportunities for freedom.

**idhāvuso, bhikkhuno satthā dhammaṃ deseti aññataro vā  
garuṭṭhāniyo sabrahmacārī.**

Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant.

**Yathā yathā, āvuso, bhikkhuno satthā dhammaṃ deseti,  
aññataro vā garuṭṭhāniyo sabrahmacārī tathā tathā so tasmim  
dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.**

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it.

**Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ  
jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati,  
passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.**

Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

### **Idaṃ paṭhamam vimuttāyatanam. (9.1)**

This is the first opportunity for freedom.

**Puna caparam, āvuso, bhikkhuno na heva kho satthā dhammam deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, api ca kho yathāsutam yathāpariyattam dhammam vitthārena paresam deseti**

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it.

**yathā yathā, āvuso, bhikkhu yathāsutam yathāpariyattam dhammam vitthārena paresam deseti tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.**

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it.

**Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjam jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vedeti, sukhino cittam samādhīyati.**

Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

### **Idaṃ dutiyam vimuttāyatanam. (9.2)**

This is the second opportunity for freedom.

**Puna caparam, āvuso, bhikkhuno na heva kho satthā dhammam deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutam yathāpariyattam dhammam vitthārena paresam deseti. Api ca kho yathāsutam yathāpariyattam dhammam vitthārena sajjhāyam karoti.**

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as



they learned and memorized it.

**Yathā yathā, āvuso, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.**

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it.

**Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.**

Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

**Idaṃ tatiyaṃ vimuttāyatanaṃ. (9.3)**

This is the third opportunity for freedom.

**Puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti.**

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant recite the teaching.

**Api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati.**

But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it.

**Yathā yathā, āvuso, bhikkhu yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati tathā tathā so tasmim dhamme atthappaṭisaṃvedī ca hoti dhammapaṭisaṃvedī ca.**

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it.

**Tassa atthappaṭisaṃvedino dhammapaṭisaṃvedino pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhīyati.**

Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

**Idaṃ catutthaṃ vimuttāyatanaṃ. (9.4)**

This is the fourth opportunity for freedom.

**Puna caparaṃ, āvuso, bhikkhuno na heva kho satthā dhammaṃ deseti, aññataro vā garuṭṭhāniyo sabrahmacārī, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, nāpi yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati;**

Furthermore, it may be that neither the Teacher nor ... the mendicant teaches Dhamma ... nor does the mendicant recite the teaching ... or think about it.

**api ca khvassa aññataraṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya.**

But a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

**Yathā yathā, āvuso, bhikkhuno aññataraṃ samādhinimittaṃ suggahitaṃ hoti sumanasikataṃ sūpadhāritaṃ suppaṭividdhaṃ paññāya tathā tathā so tasmīṃ dhamme atthappaṭisaṃvedī ca hoti dhammappaṭisaṃvedī ca.**

That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, attended, borne in mind, and comprehended with wisdom.

**Tassa atthappaṭisaṁvedino dhammappaṭisaṁvedino pāmojjaṁ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṁ vedeti, sukhino cittaṁ samādhiyati.**

Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed.

**Idaṁ pañcamaṁ vimuttāyatanaṁ.**

This is the fifth opportunity for freedom.

**Ime pañca dhammā abhiññeyyā. (9.5)**

**Katame pañca dhammā sacchikātabbā?**

What five things should be realized?

**Pañca dhammakkhandhā—**

Five spectrums of the teaching:

**sīlakkhandho, samādhikkhandho, paññākkhandho, vimuttikkhandho, vimuttiñāṇadassanakkhandho.**

ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

**Ime pañca dhammā sacchikātabbā. (10)**

**Iti ime paññāsa dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.**

So these fifty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

## **6. Cha dhammā**

### *6. Groups of Six*

**Cha dhammā bahukārā ...pe... cha dhammā sacchikātabbā.**

Six things are helpful, etc.

**Katame cha dhammā bahukārā?**

What six things are helpful?

**Cha sāraṇīyā dhammā.**

Six warm-hearted qualities.

**Idhāvuso, bhikkhuno mettaṃ kāyakammaṃ paccupaṭṭhitaṃ hoti  
sābrahmacārīsu āvi ceva raho ca,**

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private.

**ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo saṅgahāya  
avivādāya sāmaggīyā ekībhāvāya saṃvattati. (1.1)**

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

**Puna caparaṃ, āvuso, bhikkhuno mettaṃ vacīkammaṃ ...pe...  
ekībhāvāya saṃvattati. (1.2)**

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness.

**Puna caparaṃ, āvuso, bhikkhuno mettaṃ manokammaṃ ...pe...  
ekībhāvāya saṃvattati. (1.3)**

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness.

**Puna caparaṃ, āvuso, bhikkhu ye te lābhā dhammikā  
dhammaladdhā antamaso pattapariyāpannamattampi,  
tathārūpehi lābhehi appaṭivibhattabhogī hoti sīlavantehi  
sābrahmacārīhi sādharmaṇabhogī, ayampi dhammo sāraṇīyo ...  
pe... ekībhāvāya saṃvattati. (1.4)**

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

**Puna caparaṃ, āvuso, bhikkhu, yāni tāni sīlāni akhaṇḍāni  
acchiddāni asabalāni akammāsāni bhujissāni viññuppasatthāni  
aparāmaṭṭhāni samādhisaṃvattanikāni, tathārūpesu sīlesu  
sīlasāmaññagato viharati sabrahmacārīhi āvi ceva raho ca,  
ayampi dhammo sāraṇīyo ...pe... ekībhāvāya saṃvattati. (1.5)**

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

**Puna caparaṃ, āvuso, bhikkhu yāyaṃ diṭṭhi ariyā niyyānikā  
niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya  
diṭṭhiyā diṭṭhi sāmaññagato viharati sabrahmacārīhi āvi ceva  
raho ca,**

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and leads one who practices it to the complete ending of suffering.

**ayampi dhammo sāraṇīyo piyakaraṇo garukaraṇo, saṅgahāya  
avivādāya sāmaggīyā ekībhāvāya saṃvattati.**

This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

**Ime cha dhammā bahukārā. (1.6)**

**Katame cha dhammā bhāvetabbā?**

What six things should be developed?

**Cha anussatiṭṭhānāni—**

Six recollections:

**buddhānussati, dhammānussati, saṅghānussati, sīlānussati,  
cāgānussati, devatānussati.**

the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

**Ime cha dhammā bhāvetabbā. (2)**

**Katame cha dhammā pariññeyyā?**

What six things should be completely understood?

**Cha ajjhakkāni āyatanāni—**

Six interior sense fields:

**cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ,  
kāyāyatanaṃ, manāyatanaṃ.**

eye, ear, nose, tongue, body, and mind.

**Ime cha dhammā pariññeyyā. (3)**

**Katame cha dhammā pahātabbā?**

What six things should be given up?

**Cha taṇhākāyā—**

Six classes of craving:

**rūpatañhā, saddatāñhā, gandhatāñhā, rasatāñhā,  
phoṭṭhabbatāñhā, dhammatāñhā.**

craving for sights, sounds, smells, tastes, touches, and thoughts.

**Ime cha dhammā pahātabbā. (4)**

**Katame cha dhammā hānabhāgiyā?**

What six things make things worse?

**Cha agāravā—**

Six kinds of disrespect.

**idhāvuso, bhikkhu satthari agāravo viharati appatisso. Dhamme  
...pe... saṅghe ... sikkhāya ... appamāde ... paṭisanthāre  
agāravo viharati appatisso.**

A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

**Ime cha dhammā hānabhāgiyā. (5)**

**Katame cha dhammā visesabhāgiyā?**

What six things lead to distinction?

**Cha gāravā—**

Six kinds of respect.

**idhāvuso, bhikkhu satthari sagāravo viharati sappatisso.**

**Dhamme ...pe... saṅhe ... sikkhāya ... appamāde ...**

**paṭisanthāre sagāravo viharati sappatisso.**

A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

**Ime cha dhammā visesabhāgiyā. (6)**

**Katame cha dhammā duppaṭivijjhā?**

What six things are hard to comprehend?

**Cha nissaraṇiyā dhātuyo—**

Six elements of escape.

**idhāvuso, bhikkhu evaṃ vadeyya:**

Take a mendicant who says:

**‘mettā hi kho me, cetovimutti bhāvitā bahuḷīkatā yānīkatā**

**vatthukatā anuṭṭhitā paricitā susamāraddhā,**

‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

**atha ca pana me byāpādo cittaṃ pariyādāya tiṭṭhatī’ti.**

Yet somehow ill will still occupies my mind.’

**So ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca, mā**

**bhagavantaṃ abbhācikkhi. Na hi sādhu bhagavato**

**abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.**

They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

**Aṭṭhānametaṃ āvuso anavakāso yaṃ mettāya cetovimuttiyā**

**bhāvitāya bahuḷīkatāya yānīkatāya vatthukatāya anuṭṭhitāya**

**paricitāya susamāradhāya.**

It's impossible, reverend, it cannot happen that the heart's release by love has been developed and properly implemented,

**Atha ca panassa byāpādo cittaṃ pariyādāya ṭhassatīti, netam ṭhānam vijjati.**

yet somehow ill will still occupies the mind.

**Nissaraṇaṃ hetam, āvuso, byāpādassa, yadidaṃ mettācetovimuttī'ti. (7.1)**

For it is the heart's release by love that is the escape from ill will.'

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**'karuṇā hi kho me cetovimutti bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāradhā.**

'I've developed the heart's release by compassion. I've cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it.

**Atha ca pana me vihesā cittaṃ pariyādāya tiṭṭhatī'ti.**

Yet somehow the thought of harming still occupies my mind.'

**So: 'mā hevan'tissa vacanīyo, 'māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi ...pe...**

They should be told, 'Not so, venerable! ...

**nissaraṇaṃ hetam, āvuso, vihesāya, yadidaṃ karuṇācetovimuttī'ti. (7.2)**

For it is the heart's release by compassion that is the escape from thoughts of harming.'

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**'muditā hi kho me cetovimutti bhāvitā ...pe...**

'I've developed the heart's release by rejoicing. ...

**atha ca pana me arati cittaṃ pariyādāya tiṭṭhatī'ti.**



Yet somehow negativity still occupies my mind.’

**So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca ...pe...**

They should be told, ‘Not so, venerable! ...

**nissaraṇaṃ hetam, āvuso, aratiyā, yadidaṃ  
muditācetovimuttī’ti. (7.3)**

For it is the heart’s release by rejoicing that is the escape from negativity.’

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**‘upekkhā hi kho me cetovimutti bhāvitā ...pe...**

‘I’ve developed the heart’s release by equanimity. ...

**atha ca pana me rāgo cittaṃ pariyādāya tiṭṭhatī’ti.**

Yet somehow desire still occupies my mind.’

**So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca ...pe...**

They should be told, ‘Not so, venerable! ...

**nissaraṇaṃ hetam, āvuso, rāgassa yadidaṃ  
upekkhācetovimuttī’ti. (7.4)**

For it is the heart’s release by equanimity that is the escape from desire.’

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**‘animittā hi kho me cetovimutti bhāvitā ...pe...**

‘I’ve developed the signless heart’s release. ...

**atha ca pana me nimittānusāri viññāṇaṃ hotī’ti.**

Yet somehow my consciousness still follows after signs.’

**So: ‘mā hevan’tissa vacanīyo ‘māyasmā evaṃ avaca ...pe...**

They should be told, ‘Not so, venerable! ...

**nissaraṇaṃ hetam, āvuso, sabbanimittānaṃ yadidaṃ animittā  
cetovimuttī’ti. (7.5)**

For it is the signless release of the heart that is the escape from all signs.'

**Idha panāvuso, bhikkhu evaṃ vadeyya:**

Take another mendicant who says:

**‘asmīti kho me vigataṃ, ayamahamasmīti na samanupassāmi,**  
'I'm rid of the conceit "I am". And I don't regard anything as "I am this".

**atha ca pana me vicikicchākaṭṭhāsaṃ cittaṃ pariyādāya tiṭṭhati'ti.**

Yet somehow the dart of doubt and indecision still occupies my mind.'

**So: ‘mā hevaṇ'tissa vacanīyo ‘māyasmā evaṃ avaca, mā bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ, na hi bhagavā evaṃ vadeyya.**

They should be told, 'Not so, venerable! Don't say that. Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that.

**Aṭṭhānametaṃ, āvuso, anavakāso yaṃ asmīti vigate ayamahamasmīti asamanupassato.**

It's impossible, reverend, it cannot happen that the conceit "I am" has been done away with, and nothing is regarded as "I am this",

**Atha ca panassa vicikicchākaṭṭhāsaṃ cittaṃ pariyādāya ṭhassati, netaṃ ṭhānaṃ vijjati.**

yet somehow the dart of doubt and indecision still occupy the mind.

**Nissaraṇaṃ hetuṃ, āvuso, vicikicchākaṭṭhāsaṃ yadidaṃ asmimānasamugghāto'ti.**

For it is the uprooting of the conceit "I am" that is the escape from the dart of doubt and indecision.'

**Ime cha dhammā duppaṭivijjhā. (7.6)**

**Katame cha dhammā uppādetabbā?**

What six things should be produced?

**Cha satatavihārā.**

Six consistent responses.

**Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.**

A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

**Sotena saddaṃ sutvā ...pe...**

Hearing a sound with their ears ...

**ghānena gandhaṃ ghāyitvā ...**

Smelling an odor with their nose ...

**jivhāya rasaṃ sāyitvā ...**

Tasting a flavor with their tongue ...

**kāyena phoṭṭhabbaṃ phusitvā ...**

Feeling a touch with their body ...

**manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.**

Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

**Ime cha dhammā uppādetabbā. (8)**

**Katame cha dhammā abhiññeyyā?**

What six things should be directly known?

**Cha anuttariyāni—**

Six unsurpassable things:

**dassanānuttariyaṃ, savaṇānuttariyaṃ, lābhānuttariyaṃ, sikkhānuttariyaṃ, pāricariyānuttariyaṃ, anussatānuttariyaṃ.**

the unsurpassable seeing, listening, acquisition, training, service, and recollection.

**Ime cha dhammā abhiññeyyā. (9)**

### **Katame cha dhammā sacchikātabbā?**

What six things should be realized?

#### **Cha abhiññā—**

Six direct knowledges.

**idhāvuso, bhikkhu anekavihitam iddhividham paccanubhoti—  
ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti;  
āvibhāvaṃ tirobhāvaṃ; tirokuṭṭam tiropākāram tiropabbataṃ  
asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi  
ummujjanimujjam karoti seyyathāpi udaye; udaye  
abhihamāne gacchati seyyathāpi pathaviyaṃ; ākāsepi  
pallaṅkena kamati seyyathāpi pakkhī sakuṇo; imepi  
candimasūriye evaṃmahiddhike evaṃmahānubhāve paṇinā  
parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṃ  
vatteti. (10.1)**

A mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

**Dibbāya sotadhātuyā visuddhāya atikkantamānusikāya ubho  
sadde suṇāti dibbe ca mānuse ca, ye dūre santike ca. (10.2)**

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

**Parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti,  
sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti ...pe... avimuttaṃ  
vā cittaṃ avimuttaṃ cittanti pajānāti. (10.3)**

They understand the minds of other beings and individuals, having comprehended them with their own mind.

**So anekavihitam pubbenivāsam anussarati, seyyathidam—  
ekampi jātim ...pe... iti sākāram sauddesam anekavihitam  
pubbenivāsam anussarati. (10.4)**

They recollect many kinds of past lives, with features and details.

**Dibbena cakkhunā visuddhena atikkantamānusakena satte  
passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe  
sugate duggate yathākammūpage satte pajānāti ...pe... (10.5)**

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

**Āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ  
diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja  
viharati.**

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

**Ime cha dhammā sacchikātabbā. (10.6)**

**Iti ime satṭhi dhammā bhūtā tacchā tathā avitathā anaññathā  
sammā tathāgatena abhisambuddhā.**

So these sixty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

## **7. Satta dhammā**

### *7. Groups of Seven*

**Satta dhammā bahukārā ...pe... satta dhammā sacchikātabbā.**

Seven things are helpful, etc.

**Katame satta dhammā bahukārā?**

What seven things are helpful?

**Satta ariyadhanāni—**

Seven kinds of wealth of noble ones:

**saddhādhanaṃ, sīladhanaṃ, hiridhanaṃ, ottappadhanaṃ,  
sutadhanaṃ, cāgadhanaṃ, paññādhanaṃ.**

the wealth of faith, ethical conduct, conscience, prudence, learning, generosity, and wisdom.

**Ime satta dhammā bahukārā. (1)**

**Katame satta dhammā bhāvetabbā?**

What seven things should be developed?

**Satta sambojjhaṅgā—**

Seven awakening factors:

**satisambojjhaṅgo, dhammavicayasambojjhaṅgo,  
vīriyasambojjhaṅgo, pītisambojjhaṅgo,  
passaddhisambojjhaṅgo, samādhisambojjhaṅgo,  
upekkhāsambojjhaṅgo.**

mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

**Ime satta dhammā bhāvetabbā. (2)**

**Katame satta dhammā pariññeyyā?**

What seven things should be completely understood?

**Satta viññāṇaṭṭhitiyo—**

Seven planes of consciousness.

**santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi  
manussā ekacce ca devā ekacce ca vinipātikā.**

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

**Ayaṃ paṭhamā viññāṇaṭṭhiti. (3.1)**

This is the first plane of consciousness.

**Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍattā.**

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

**Ayaṃ dutiyā viññāṇaṭṭhiti. (3.2)**

This is the second plane of consciousness.

**Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.**

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

**Ayaṃ tatiyā viññāṇaṭṭhiti. (3.3)**

This is the third plane of consciousness.

**Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.**

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

**Ayaṃ catutthī viññāṇaṭṭhiti. (3.4)**

This is the fourth plane of consciousness.

**Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā ...pe... 'ananto ākāso'ti ākāsañcāyatanūpagā.**

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space.

**Ayaṃ pañcamī viññāṇaṭṭhiti. (3.5)**

This is the fifth plane of consciousness.

**Santāvuso, sattā sabbaso ākāsañcāyatanaṃ samatikkamma  
'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness.

**Ayaṃ chaṭṭhī viññāṇaṭṭhiti. (3.6)**

This is the sixth plane of consciousness.

**Santāvuso, sattā sabbaso viññāṇañcāyatanaṃ samatikkamma  
'natthi kiñcī'ti ākiñcaññāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness.

**Ayaṃ sattamī viññāṇaṭṭhiti.**

This is the seventh plane of consciousness.

**Ime satta dhammā pariññeyyā. (3.7)**

**Katame satta dhammā pahātabbā?**

What seven things should be given up?

**Sattānusayā—**

Seven underlying tendencies:

**kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo,  
vicikicchānusayo, mānānusayo, bhavarāgānusayo,  
avijjānusayo.**

sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

**Ime satta dhammā pahātabbā. (4)**

**Katame satta dhammā hānabhāgiyā?**

What seven things make things worse?

**Satta asaddhammā—**

Seven bad qualities:



**idhāvuso, bhikkhu assaddho hoti, ahiriko hoti, anottappī hoti, appassuto hoti, kusīto hoti, muṭṭhassati hoti, duppañño hoti.**  
a mendicant is faithless, shameless, imprudent, uneducated, lazy, unmindful, and witless.

**Ime satta dhammā hānabhāgiyā. (5)**

**Katame satta dhammā visesabhāgiyā?**

What seven things lead to distinction?

**Satta saddhammā—**

Seven good qualities:

**idhāvuso, bhikkhu saddho hoti, hirimā hoti, ottappī hoti, bahussuto hoti, āraddhavīriyo hoti, upaṭṭhitassati hoti, paññavā hoti.**

a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

**Ime satta dhammā visesabhāgiyā. (6)**

**Katame satta dhammā duppaṭivijjhā?**

What seven things are hard to comprehend?

**Satta sappurisadhammā—**

Seven aspects of the teachings of the good persons:

**idhāvuso, bhikkhu dhammaññū ca hoti atthaññū ca attaññū ca mattaññū ca kālaññū ca parisaññū ca puggalaññū ca.**

a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

**Ime satta dhammā duppaṭivijjhā. (7)**

**Katame satta dhammā uppādetabbā?**

What seven things should be produced?

**Satta saññā—**

Seven perceptions:

**aniccasaññā, anattasaññā, asubhasaññā, ādīnavasaññā,  
pahānasaññā, virāgasaññā, nirodhasaññā.**

the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

**Ime satta dhammā uppādetabbā. (8)**

**Katame satta dhammā abhiññeyyā?**

What seven things should be directly known?

**Satta niddasavatthūni—**

Seven qualifications for graduation.

**idhāvuso, bhikkhu sikkhāsamādāne tibbacchando hoti, āyatiñca  
sikkhāsamādāne avigatapemo.**

A mendicant has a keen enthusiasm to undertake the training ...

**Dhammanisantiyā tibbacchando hoti, āyatiñca  
dhammanisantiyā avigatapemo.**

to examine the teachings ...

**icchāvinaye tibbacchando hoti, āyatiñca icchāvinaye  
avigatapemo.**

to get rid of desires ...

**Paṭisallāne tibbacchando hoti, āyatiñca paṭisallāne  
avigatapemo.**

for retreat ...

**Vīriyārambhe tibbacchando hoti, āyatiñca vīriyārambhe  
avigatapemo.**

to rouse up energy ...

**Satinepakke tibbacchando hoti, āyatiñca satinepakke  
avigatapemo.**

for mindfulness and alertness ...

**Diṭṭhipaṭivedhe tibbacchando hoti, āyatiñca diṭṭhipaṭivedhe avigatapemo.**

to penetrate theoretically. And they don't lose these desires in the future.

**Ime satta dhammā abhiññeyyā. (9)**

**Katame satta dhammā sacchikātabbā?**

What seven things should be realized?

**Satta khīṇāsavabalāni—**

Seven powers of one who has ended the defilements.

**idhāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti.**

Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent.

**Yaṃpāvuso, khīṇāsavassa bhikkhuno aniccato sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idampi khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayaṃ paṭijānāti: ‘khīṇā me āsavā’ti. (10.1)**

This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

**Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno aṅgārakāsūpamā kāmā yathābhūtaṃ sammappaññāya sudiṭṭhā honti.**

Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. ...

**Yaṃpāvuso ...pe... ‘khīṇā me āsavā’ti. (10.2)**

**Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ vivekapabbhāraṃ vivekaṭṭhaṃ**

**nekkhammābhirataṃ byantībhūtaṃ sabbaso āsavaṭṭhāniyehi dhammehi.**

Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They're withdrawn, loving renunciation, and they've totally done with defiling influences. ...

**Yaṃpāvuso ...pe... 'khīṇā me āsavā'ti. (10.3)**

**Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā.**

Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. ...

**Yaṃpāvuso ...pe... 'khīṇā me āsavā'ti. (10.4)**

**Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno pañcindriyāni bhāvitāni honti subhāvitāni.**

Furthermore, a mendicant with defilements ended has well developed the five faculties. ...

**Yaṃpāvuso ...pe... 'khīṇā me āsavā'ti. (10.5)**

**Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno satta bojjhaṅgā bhāvitā honti subhāvitā.**

Furthermore, a mendicant with defilements ended has well developed the seven awakening factors. ...

**Yaṃpāvuso ...pe... 'khīṇā me āsavā'ti. (10.6)**

**Puna caparaṃ, āvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito.**

Furthermore, a mendicant with defilements ended has well developed the noble eightfold path. ...

**Yaṃpāvuso, khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idampi khīṇāsavassa bhikkhuno balaṃ**

**hoti, yaṃ balaṃ āgama khīṇāsavo bhikkhu āsavānaṃ khayam  
paṭijānāti:**

This is a power that a mendicant who has ended the defilements  
relies on to claim:

**‘khīṇā me āsavā’ti.**

‘My defilements have ended.’

**Ime satta dhammā sacchikātabbā. (10.7)**

**Iti me sattati dhammā bhūtā tacchā tathā avitathā anaññathā  
sammā tathāgatena abhisambuddhā.**

So these seventy things that are true, real, and accurate, not unreal,  
not otherwise were rightly awakened to by the Realized One.

**Paṭhamabhāṇavāro niṭṭhito.**

The first recitation section is finished.

## **8. Aṭṭha dhammā**

### *8. Groups of Eight*

**Aṭṭha dhammā bahukārā ...pe... aṭṭha dhammā sacchikātabbā.**

Eight things are helpful, etc.

**Katame aṭṭha dhammā bahukārā?**

What eight things are helpful?

**Aṭṭha hetū aṭṭha paccayā ādibrahmacariyikāya paññāya  
appaṭiladdhāya paṭilābhāya paṭiladdhāya bhiyyobhāvāya  
vepullāya bhāvanāya pāripūriyā samvattanti.**

There are eight causes and reasons that lead to acquiring the  
wisdom fundamental to the spiritual life, and to its increase, growth,  
development, and fulfillment once it has been acquired.

**Katame aṭṭha?**

What eight?

**Idhāvuso, bhikkhu satthāraṃ upanissāya viharati aññataraṃ vā  
garuṭṭhāniyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ  
paccupaṭṭhitaṃ hoti pemañca gāravo ca.**

It's when a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role. And they set up a keen sense of conscience and prudence for them, with warmth and respect.

**Ayaṃ paṭhamo hetu paṭhamo paccayo ādibrahmacariyikāya  
paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya  
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati. (1.1)**

This is the first cause.

**Taṃ kho pana satthāraṃ upanissāya viharati aññataraṃ vā  
garuṭṭhāniyaṃ sabrahmacāriṃ, yatthassa tibbaṃ hirottappaṃ  
paccupaṭṭhitaṃ hoti pemañca gāravo ca. Te kālena kālaṃ  
upasaṅkamtivā paripucchati paripañhati:**

When a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role—with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions:

**‘idaṃ, bhante, kathaṃ?**

‘Why, sir, does it say this?

**Imassa ko attho’ti?**

What does that mean?’

**Tassa te āyasmanto avivaṭaṇceva vivaranti, anuttānīkatañca  
uttānīkaronti, anekavihitesu ca kaṅkhāṭṭhānīyesu dhammesu  
kaṅkhaṃ paṭivinodenti.**

Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

**Ayaṃ dutiyo hetu dutiyo paccayo ādibrahmacariyikāya paññāya  
appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya,  
vepullāya bhāvanāya pāripūriyā saṃvattati. (1.2)**

This is the second cause.

**Taṃ kho pana dhammaṃ sutvā dvayena vūpakāsenā sampādeti  
—kāyavūpakāsenā ca cittavūpakāsenā ca.**

After hearing that teaching they perfect withdrawal of both body and mind.

**Ayaṃ tatiyo hetu tatiyo paccayo ādibrahmacariyikāya paññāya  
appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya  
vepullāya bhāvanāya pāripūriyā samvattati. (1.3)**

This is the third cause.

**Puna caparaṃ, āvuso, bhikkhu sīlavā hoti,  
pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno,  
aṇumattesu vajjesu bhayadassāvī samādāya sikkhati  
sikkhāpadesu.**

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

**Ayaṃ catuttho hetu catuttho paccayo ādibrahmacariyikāya  
paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya  
bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā samvattati. (1.4)**

This is the fourth cause.

**Puna caparaṃ, āvuso, bhikkhu bahussuto hoti sutadharo  
sutasannicayo. Ye te dhammā ādikalyāṇā majjhekalyāṇā  
pariyosānakalyāṇā sātthā sabyañjanā kevalaparipuṇṇaṃ  
parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa  
dhammā bahussutā honti dhātā vacasā paricitā  
manasānupekkhitā diṭṭhiyā suppaṭividdhā.**

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them,

reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

**Ayaṃ pañcamo hetu pañcamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati. (1.5)**  
This is the fifth cause.

**Puna caparaṃ, āvuso, bhikkhu āraddhavīriyo viharati akusalānaṃ dhammānaṃ pahānāya, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃ daḥhaparakkamo anikkhittadhuro kusalesu dhammesu.**

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

**Ayaṃ chaṭṭho hetu chaṭṭho paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati. (1.6)**  
This is the sixth cause.

**Puna caparaṃ, āvuso, bhikkhu satimā hoti paramena satinepakkena samannāgato. Cirakatampi cirabhāsitampi saritā anussaritā.**

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

**Ayaṃ sattamo hetu sattamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṁvattati. (1.7)**  
This is the seventh cause.

**Puna caparaṃ, āvuso, bhikkhu pañcasu upādānakkhandhesu, udayabbayānupassī viharati:**



Furthermore, a mendicant meditates observing rise and fall in the five grasping aggregates.

**‘iti rūpaṃ iti rūpassa samudayo iti rūpassa atthaṅgamo;**

‘Such is form, such is the origin of form, such is the ending of form.

**iti vedanā iti vedanāya samudayo iti vedanāya atthaṅgamo;**

Such is feeling, such is the origin of feeling, such is the ending of feeling.

**iti saññā iti saññāya samudayo iti saññāya atthaṅgamo;**

Such is perception, such is the origin of perception, such is the ending of perception.

**iti saṅkhārā iti saṅkhārānaṃ samudayo iti saṅkhārānaṃ atthaṅgamo;**

Such are choices, such is the origin of choices, such is the ending of choices.

**iti viññāṇaṃ iti viññāṇassa samudayo iti viññāṇassa atthaṅgamo’ti.**

Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

**Ayaṃ aṭṭhamo hetu aṭṭhamo paccayo ādibrahmacariyikāya paññāya appaṭiladdhāya paṭilābhāya, paṭiladdhāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā saṃvattati.**

This is the eighth cause.

**Ime aṭṭha dhammā bahukārā. (1.8)**

**Katame aṭṭha dhammā bhāvetabbā?**

What eight things should be developed?

**Ariyo aṭṭhaṅgiko maggo seyyathidaṃ—**

The noble eightfold path, that is:

**sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsatī, sammāsamādhi.**

right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

**Ime aṭṭha dhammā bhāvetabbā. (2)**

**Katame aṭṭha dhammā pariññeyyā?**

What eight things should be completely understood?

**Aṭṭha lokadhammā—**

Eight worldly conditions:

**lābho ca, alābho ca, yaso ca, ayaso ca, nindā ca, pasāṃsā ca, sukhañca, dukkhañca.**

gain and loss, fame and disgrace, praise and blame, pleasure and pain.

**Ime aṭṭha dhammā pariññeyyā. (3)**

**Katame aṭṭha dhammā pahātabbā?**

What eight things should be given up?

**Aṭṭha micchattā—**

Eight wrong ways:

**micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto, micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhī.**

wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

**Ime aṭṭha dhammā pahātabbā. (4)**

**Katame aṭṭha dhammā hānabhāgiyā?**

What eight things make things worse?

**Aṭṭha kusītavatthūni.**

Eight grounds for laziness.

**Idhāvuso, bhikkhunā kammaṃ kātabbaṃ hoti,**

Firstly, a mendicant has some work to do.

**tassa evaṃ hoti:**

They think:

**‘kammaṃ kho me kātabbaṃ bhavissati, kammaṃ kho pana me karontassa kāyo kilamissati, handāhaṃ nipajjāmī’ti.**

‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’

**So nipajjati, na vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ.**

They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

**Idaṃ paṭhamaṃ kusītavatthu. (5.1)**

This is the first ground for laziness.

**Puna caparaṃ, āvuso, bhikkhunā kammaṃ kataṃ hoti.**

Furthermore, a mendicant has done some work.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho kammaṃ akāsiṃ, kammaṃ kho pana me karontassa kāyo kilanto, handāhaṃ nipajjāmī’ti.**

‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’

**So nipajjati, na vīriyaṃ ārabhati ...pe...**

They lie down, and don’t rouse energy...

**idaṃ dutiyaṃ kusītavatthu. (5.2)**

This is the second ground for laziness.

**Puna caparaṃ, āvuso, bhikkhunā maggo gantabbo hoti.**

Furthermore, a mendicant has to go on a journey.

**Tassa evaṃ hoti:**

They think:

**‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantassa kāyo kilamissati, handāhaṃ nipajjāmī’ti.**

‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’

**So nipajjati, na vīriyaṃ ārabhati ...pe...**

They lie down, and don't rouse energy...

**idaṃ tatiyaṃ kusītavatthu. (5.3)**

This is the third ground for laziness.

**Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti.**

Furthermore, a mendicant has gone on a journey.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho pana me  
gacchantassa kāyo kilanto, handāhaṃ nipajjāmī’ti.**

‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’

**So nipajjati, na vīriyaṃ ārabhati ...pe...**

They lie down, and don't rouse energy...

**idaṃ catutthaṃ kusītavatthu. (5.4)**

This is the fourth ground for laziness.

**Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya  
caranto na labhati lūkhassa vā paṇītassa vā bhojanassa  
yāvadatthaṃ pāripūriṃ.**

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, coarse or fine.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ  
lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ,  
tassa me kāyo kilanto akammañño, handāhaṃ nipajjāmī’ti ...  
pe...**

‘I’ve wandered for alms, but I didn't get to fill up on as much food as I like, coarse or fine. My body is tired and unfit for work. I'd better have a lie down.’...

**idaṃ pañcamam kusītavatthu. (5.5)**

This is the fifth ground for laziness.

**Puna caparam, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya caranto labhati lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūriṃ.**

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

**Tassa evaṃ hoti:**

They think:

**‘aham kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alattham lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūriṃ, tassa me kāyo garuko akammañño, māsācitarṃ maññe, handāham nipajjāmī’ti.**

‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is heavy, unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’...

**So nipajjati ...pe...**

They lie down, and don’t rouse energy...

**idaṃ chaṭṭham kusītavatthu. (5.6)**

This is the sixth ground for laziness.

**Puna caparam, āvuso, bhikkhuno uppanno hoti appamattako ābādho, tassa evaṃ hoti:**

Furthermore, a mendicant feels a little sick. They think:

**‘uppanno kho me ayam appamattako ābādho atthi kappo nipajjitum, handāham nipajjāmī’ti.**

‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’

**So nipajjati ...pe...**

They lie down, and don’t rouse energy...

**idaṃ sattamam kusītavatthu. (5.7)**

This is the seventh ground for laziness.

**Puna caparaṃ, āvuso, bhikkhu gilānāvuṭṭhito hoti aciravuṭṭhito gelaññā.**

Furthermore, a mendicant has recently recovered from illness.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gilānāvuṭṭhito aciravuṭṭhito gelaññā.**

‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’

**Tassa me kāyo dubbalo akammañño, handāhaṃ nipajjāmī’ti.**

**So nipajjati ...pe...**

They lie down, and don’t rouse energy...

**idaṃ aṭṭhamaṃ kusītavatthu.**

This is the eighth ground for laziness.

**Ime aṭṭha dhammā hānabhāgiyā. (5.8)**

**Katame aṭṭha dhammā visesabhāgiyā?**

What eight things lead to distinction?

**Aṭṭha ārambhavatthūni.**

Eight grounds for arousing energy.

**Idhāvuso, bhikkhunā kammaṃ kātabbaṃ hoti, tassa evaṃ hoti:**

Firstly, a mendicant has some work to do. They think:

**‘kammaṃ kho me kātabbaṃ bhavissati, kammaṃ kho pana me karontena na sukaraṃ buddhānaṃ sāsanaṃ manasikātuṃ, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ’ti.**

‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

**So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa  
adhigamāya asacchikatassa sacchikiriyaṃ.**

They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

**Idaṃ paṭhamam ārambhavatthu. (6.1)**

This is the first ground for arousing energy.

**Puna caparam, āvuso, bhikkhunā kammaṃ kataṃ hoti.**

Furthermore, a mendicant has done some work.

**Tassa evaṃ hoti:**

They think:

**‘aham kho kammaṃ akāsim, kammaṃ kho panāham karonto  
nāsakkhim buddhānam sāsanaṃ manasikātuṃ, handāham  
vīriyaṃ ārabhāmi ...pe...**

‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’...

**idaṃ dutiyaṃ ārambhavatthu. (6.2)**

This is the second ground for arousing energy.

**Puna caparam, āvuso, bhikkhunā maggo gantabbo hoti.**

Furthermore, a mendicant has to go on a journey.

**Tassa evaṃ hoti:**

They think:

**‘maggo kho me gantabbo bhavissati, maggaṃ kho pana me  
gacchantena na sukaram buddhānam sāsanaṃ manasikātuṃ,  
handāham vīriyaṃ ārabhāmi ...pe...**

‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’...

**idaṃ tatiyaṃ ārambhavatthu. (6.3)**

This is the third ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhunā maggo gato hoti.**

Furthermore, a mendicant has gone on a journey.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho maggaṃ agamāsiṃ, maggaṃ kho panāhaṃ  
gacchanto nāsakkhiṃ buddhānaṃ sāsanaṃ manasikātuṃ,  
handāhaṃ vīriyaṃ ārabhāmi ...pe...**

‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’...

**idaṃ catutthaṃ ārambhavatthu. (6.4)**

This is the fourth ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya  
caranto na labhati lūkhassa vā paṇītassa vā bhojanassa  
yāvadatthaṃ pāripūriṃ.**

Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, coarse or fine.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto nālatthaṃ  
lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ,  
tassa me kāyo lahuko kammañño, handāhaṃ vīriyaṃ ārabhāmi  
...pe...**

‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, coarse or fine. My body is light and fit for work. I’d better preemptively rouse up energy.’...

**idaṃ pañcamaṃ ārambhavatthu. (6.5)**

This is the fifth ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhu gāmaṃ vā nigamaṃ vā piṇḍāya  
caranto labhati lūkhassa vā paṇītassa vā bhojanassa  
yāvadatthaṃ pāripūriṃ.**



Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, coarse or fine.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gāmaṃ vā nigamaṃ vā piṇḍāya caranto alatthaṃ  
lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṃ pāripūriṃ.**

‘I’ve wandered for alms, and I got to fill up on as much food as I like, coarse or fine. My body is strong and fit for work. I’d better preemptively rouse up energy.’...

**Tassa me kāyo balavā kammaṇṇo, handāhaṃ vīriyaṃ ārabhāmi  
...pe...**

**idaṃ chaṭṭhaṃ ārambhavatthu. (6.6)**

This is the sixth ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhuno uppanno hoti appamattako  
ābādho.**

Furthermore, a mendicant feels a little sick.

**Tassa evaṃ hoti:**

They think:

**‘uppanno kho me ayaṃ appamattako ābādho tḥānaṃ kho  
panetaṃ vijjati, yaṃ me ābādho pavaḍḍheyya, handāhaṃ  
vīriyaṃ ārabhāmi ...pe...**

‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy.’...

**idaṃ sattamaṃ ārambhavatthu. (6.7)**

This is the seventh ground for arousing energy.

**Puna caparaṃ, āvuso, bhikkhu gilānā vuṭṭhito hoti aciravuṭṭhito  
gelaṇṇā.**

Furthermore, a mendicant has recently recovered from illness.

**Tassa evaṃ hoti:**

They think:

**‘ahaṃ kho gilānā vuṭṭhito aciravuṭṭhito gelaññā, t̥hānaṃ kho panetaṃ vijjati, yaṃ me ābādho paccudāvatteyya, handāhaṃ vīriyaṃ ārabhāmi appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ’ti.**

‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’

**So vīriyaṃ ārabhati appattassa pattiyaṃ anadhigatassa adhigamāya asacchikatassa sacchikiriyaṃ.**

They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

**Idaṃ aṭṭhamaṃ ārambhavatthu.**

This is the eighth ground for arousing energy.

**Ime aṭṭha dhammā visesabhāgiyā. (6.8)**

**Katame aṭṭha dhammā duppaṭivijjhā?**

What eight things are hard to comprehend?

**Aṭṭha akkhaṇā asamayā brahmacariyavāsāya.**

Eight lost opportunities for spiritual practice.

**Idhāvuso, tathāgato ca loke uppanno hoti araham̐ sammāsambuddho, dhammo ca desiyati opasamiko parinibbāniko sambodhagāmī sugatappavedito.**

Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One.

**Ayañca puggalo nirayaṃ upapanno hoti.**

But a person has been reborn in hell.

**Ayaṃ paṭhamo akkhaṇo asamayo brahmacariyavāsāya. (7.1)**

This is the first lost opportunity for spiritual practice.

**Puna caparaṃ, āvuso, tathāgato ca loke uppanno hoti araham̐ sammāsambuddho, dhammo ca desiyati opasamiko**

**parinibbāniko sambodhagāmī sugatappavedito.**

Furthermore, a Realized One has arisen in the world.

**Ayañca puggalo tiracchānayoniṃ upapanno hoti.**

But a person has been reborn in the animal realm.

**Ayaṃ dutiyo akkhaṇo asamayo brahmacariyavāsāya. (7.2)**

This is the second lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**pettivisayaṃ upapanno hoti.**

But a person has been reborn in the ghost realm.

**Ayaṃ tatiyo akkhaṇo asamayo brahmacariyavāsāya. (7.3)**

This is the third lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**aññataraṃ dīghāyukaṃ devanikāyaṃ upapanno hoti.**

But person has been reborn in one of the long-lived orders of gods.

**Ayaṃ catuttho akkhaṇo asamayo brahmacariyavāsāya. (7.4)**

This is the fourth lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**paccantimesu janapadesu paccājāto hoti milakkhesu  
aviññātāresu, yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ  
upāsakānaṃ upāsikānaṃ.**

But a person has been reborn in the borderlands, among barbarian tribes, where monks, nuns, laymen, and laywomen do not go.

**Ayaṃ pañcamo akkhaṇo asamayo brahmacariyavāsāya. (7.5)**

This is the fifth lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti micchādiṭṭhiko viparītadassano:**

And a person is reborn in a central country. But they have wrong view and distorted perspective:

**‘natthi dinnaraṃ, natthi yiṭṭharaṃ, natthi hutaraṃ, natthi sukatadukkaṭānaraṃ kammānaraṃ phalaṃ vipāko, natthi ayaṃ loko, natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imañca lokaṃ parañca lokaṃ sayamaṃ abhiññā sacchikatvā pavedentī’ti.**

‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There are no duties to mother and father. No beings are reborn spontaneously. And there’s no ascetic or brahmin who is well attained and practiced, and who describes the afterlife after realizing it with their own insight.’

**Ayaṃ chaṭṭho akkhaṇo asamayo brahmacariyavāsāya. (7.6)**

This is the sixth lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti duppañño jaḷo eḷamūgo, nappaṭibalo subhāsita dubbhāsita namatthamaññātuṃ.**

And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said.

**Ayaṃ sattamo akkhaṇo asamayo brahmacariyavāsāya. (7.7)**

This is the seventh lost opportunity for spiritual practice.

**Puna caparaṃ ...pe...**

Furthermore, a Realized One has arisen in the world.

**ayañca puggalo majjhimesu janapadesu paccājāto hoti, so ca hoti paññavā ajaḷo aneḷamūgo, paṭibalo subhāsitaḍubbhāsitānamatthamaññātuṃ.**

But he doesn't teach the Dhamma leading to peace, extinguishment, awakening, as announced by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said.

**Ayaṃ aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya.**

This is the eighth lost opportunity for spiritual practice.

**Ime aṭṭha dhammā duppaṭivijjhā. (7.8)**

**Katame aṭṭha dhammā uppādetabbā?**

What eight things should be produced?

**Aṭṭha mahāpurisavitakkā—**

Eight thoughts of a great man.

**appicchassāyaṃ dhammo, nāyaṃ dhammo mahicchassa.**

'This teaching is for those of few wishes, not those of many wishes.

**Santuṭṭhassāyaṃ dhammo, nāyaṃ dhammo asantuṭṭhassa.**

It's for the contented, not those who lack contentment.

**Pavivittassāyaṃ dhammo, nāyaṃ dhammo saṅgaṇikārāmassa.**

It's for the secluded, not those who enjoy company.

**Āraddhavīriyassāyaṃ dhammo, nāyaṃ dhammo kusītassa.**

It's for the energetic, not the lazy.

**Upaṭṭhitasatissāyaṃ dhammo, nāyaṃ dhammo muṭṭhassatissa.**

It's for the mindful, not the unmindful.

**Samāhitassāyaṃ dhammo, nāyaṃ dhammo asamāhitassa.**

It's for those with immersion, not those without immersion.

**Paññavato ayaṃ dhammo, nāyaṃ dhammo duppaññaṃsa.**

It's for the wise, not the witless.

**Nippapañcassāyaṃ dhammo, nāyaṃ dhammo  
papañcārāmassāti ime aṭṭha dhammā uppādetabbā. (8)**

This teaching is for those who don't enjoy proliferating, not for those who enjoy proliferating.'

**Katame aṭṭha dhammā abhiññeyyā?**

What eight things should be directly known?

**Aṭṭha abhibhāyatanāni—**

Eight dimensions of mastery.

**ajjhataṃ rūpasaññī eko bahiddhā rūpāni passati parittāni  
suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti—**

Perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.'

**evaṃsaññī hoti.**

**Idaṃ paṭhamam abhibhāyatanam. (9.1)**

This is the first dimension of mastery.

**Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni  
suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti—**

Perceiving form internally, someone sees visions externally, limitless, both pretty and ugly. Mastering them, they perceive: 'I know and see.'

**evaṃsaññī hoti.**

**Idaṃ dutiyam abhibhāyatanam. (9.2)**

This is the second dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni  
suvaṇṇadubbaṇṇāni, 'tāni abhibhuyya jānāmi passāmī'ti—**

Not perceiving form internally, someone sees visions externally, limited, both pretty and ugly. Mastering them, they perceive: 'I know and see.'

**evaṃsaññī hoti.**

**Idaṃ tatiyaṃ abhibhāyatanaṃ. (9.3)**

This is the third dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni  
suvanṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti—**

Not perceiving form internally, someone sees visions externally,  
limitless, both pretty and ugly. Mastering them, they perceive: ‘I know  
and see.’

**evaṃsaññī hoti.**

**Idaṃ catutthaṃ abhibhāyatanaṃ. (9.4)**

This is the fourth dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni  
nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.**

Not perceiving form internally, someone sees visions externally that  
are blue, with blue color, blue hue, and blue tint.

**Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ  
nīlanidassanaṃ nīlanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ  
bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ  
nīlanidassanaṃ nīlanibhāsaṃ;**

They’re like a flax flower that’s blue, with blue color, blue hue, and  
blue tint. Or a cloth from Bārāṇasī that’s smoothed on both sides,  
blue, with blue color, blue hue, and blue tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni, ‘tāni  
abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ pañcamaṃ abhibhāyatanaṃ. (9.5)**

This is the fifth dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni  
pītavaṇṇāni pītanidassanāni pītanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are yellow, with yellow color, yellow hue, and yellow tint.

**Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ  
pītanidassanaṃ pītanibhāsaṃ, seyyathā vā pana taṃ vatthaṃ  
bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ  
pītanidassanaṃ pītanibhāsaṃ;**

They're like a champak flower that's yellow, with yellow color, yellow hue, and yellow tint. Or a cloth from Bārāṇasī that's smoothed on both sides, yellow, with yellow color, yellow hue, and yellow tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, 'tāni  
abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.**

Mastering them, they perceive: 'I know and see.'

**Idaṃ chaṭṭhaṃ abhibhāyatanaṃ. (9.6)**

This is the sixth dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi  
lohitaṇavaṇṇāni lohitaṇanidassanāni lohitaṇanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are red, with red color, red hue, and red tint.

**Seyyathāpi nāma bandhujīvakaṇupupphaṃ lohitaṇaṃ  
lohitaṇavaṇṇaṃ lohitaṇanidassanaṃ lohitaṇanibhāsaṃ,  
seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ  
ubhatobhāgavimaṭṭhaṃ lohitaṇaṃ lohitaṇavaṇṇaṃ  
lohitaṇanidassanaṃ lohitaṇanibhāsaṃ;**

They're like a scarlet mallow flower that's red, with red color, red hue, and red tint. Or a cloth from Bārāṇasī that's smoothed on both sides, red, with red color, red hue, and red tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati  
lohitaṇāni lohitaṇavaṇṇāni lohitaṇanidassanāni**



**lohitakanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

Mastering them, they perceive: ‘I know and see.’

**Idaṃ sattamaṃ abhibhāyatanam. (9.7)**

This is the seventh dimension of mastery.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni.**

Not perceiving form internally, someone sees visions externally that are white, with white color, white hue, and white tint.

**Seyyathāpi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā pana taṃ vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ odātaṃ odātavaṇṇaṃ odātanidassanaṃ odātanibhāsaṃ;**

They’re like the morning star that’s white, with white color, white hue, and white tint. Or a cloth from Bārāṇasī that’s smoothed on both sides, white, with white color, white hue, and white tint.

**evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃsaññī hoti.**

**Idaṃ aṭṭhamaṃ abhibhāyatanam.**

This is the eighth dimension of mastery.

**Ime aṭṭha dhammā abhiññeyyā. (9.8)**

**Katame aṭṭha dhammā sacchikātabbā?**

What eight things should be realized?

**Aṭṭha vimokkhā—**

Eight liberations.

**rūpī rūpāni passati.**

Having physical form, they see visions.

**Ayaṃ paṭhamo vimokkho. (10.1)**

This is the first liberation.

**Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati.**

Not perceiving physical form internally, someone see visions externally.

**Ayaṃ dutiyo vimokkho. (10.2)**

This is the second liberation.

**Subhanteva adhimutto hoti.**

They're focused only on beauty.

**Ayaṃ tatiyo vimokkho. (10.3)**

This is the third liberation.

**Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañcāyatanaṃ upasampajja viharati.**

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space.

**Ayaṃ catuttho vimokkho. (10.4)**

This is the fourth liberation.

**Sabbaso ākāsañcāyatanaṃ samatikkamma 'anantaṃ viññāṇa'ti viññāṇañcāyatanaṃ upasampajja viharati.**

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

**Ayaṃ pañcama vimokkho. (10.5)**

This is the fifth liberation.

**Sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati.**

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.

**Ayaṃ chaṭṭho vimokkho. (10.6)**

This is the sixth liberation.

**Sabbaso ākiñcaññāyatanaṃ samatikkamma  
nevasaññānāsaññāyatanaṃ upasampajja viharati.**

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

**Ayaṃ sattamo vimokkho. (10.7)**

This is the seventh liberation.

**Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma  
saññāvedayitanirodhaṃ upasampajja viharati.**

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

**Ayaṃ aṭṭhamo vimokkho.**

This is the eighth liberation.

**Ime aṭṭha dhammā sacchikātabbā. (10.8)**

**Iti ime asīti dhammā bhūtā tacchā tathā avitathā anaññathā  
sammā tathāgatena abhisambuddhā.**

So these eighty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

## **9. Nava dhammā**

### *9. Groups of Nine*

**Nava dhammā bahukārā ...pe... nava dhammā sacchikātabbā.**

Nine things are helpful, etc.

### **Katame nava dhammā bahukārā?**

What nine things are helpful?

**Nava yonisomanasikāramūlakā dhammā, yonisomanasikaroto pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati, samāhite citte yathābhūtaṃ jānāti passati, yathābhūtaṃ jānaṃ passaṃ nibbindati, nibbindaṃ virajjati, virāgā vimuccati.**

Nine things rooted in proper attention. When you attend properly, joy springs up. When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed. When your mind is immersed, you truly know and see. When you truly know and see, you grow disillusioned. Being disillusioned, desire fades away. When desire fades away you're freed.

### **Ime nava dhammā bahukārā. (1)**

### **Katame nava dhammā bhāvetabbā?**

What nine things should be developed?

### **Nava pārisuddhipadhāniyaṅgāni—**

Nine factors of trying to be pure.

**sīlavisuddhi pārisuddhipadhāniyaṅgaṃ, cittavisuddhi pārisuddhipadhāniyaṅgaṃ, diṭṭhivisuddhi pārisuddhipadhāniyaṅgaṃ, kaṅkhāvitaraṇavisuddhi pārisuddhipadhāniyaṅgaṃ, maggāmaggañāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, paṭipadāñāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, ñāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, paññāvisuddhi pārisuddhipadhāniyaṅgaṃ, vimuttivisuddhi pārisuddhipadhāniyaṅgaṃ.**

The factors of trying to be pure in ethics, mind, view, overcoming doubt, knowledge and vision of the variety of paths, knowledge and

vision of the practice, knowledge and vision, wisdom, and freedom.

**Ime nava dhammā bhāvetabbā. (2)**

**Katame nava dhammā pariññeyyā?**

What nine things should be completely understood?

**Nava sattāvāsā—**

Nine abodes of sentient beings.

**santāvuso, sattā nānattakāyā nānattasaññino, seyyathāpi manussā ekacce ca devā ekacce ca vinipātikā.**

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld.

**Ayaṃ paṭhamo sattāvāso. (3.1)**

This is the first abode of sentient beings.

**Santāvuso, sattā nānattakāyā ekattasaññino, seyyathāpi devā brahmakāyikā paṭhamābhiniḍḍā.**

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption.

**Ayaṃ dutiyo sattāvāso. (3.2)**

This is the second abode of sentient beings.

**Santāvuso, sattā ekattakāyā nānattasaññino, seyyathāpi devā ābhassarā.**

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance.

**Ayaṃ tatiyo sattāvāso. (3.3)**

This is the third abode of sentient beings.

**Santāvuso, sattā ekattakāyā ekattasaññino, seyyathāpi devā subhakiṇhā.**

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory.

**Ayaṃ catuttho sattāvāso. (3.4)**

This is the fourth abode of sentient beings.

**Santāvuso, sattā asaññino appaṭisaṃvedino, seyyathāpi devā asaññasattā.**

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings.

**Ayaṃ pañcamo sattāvāso. (3.5)**

This is the fifth abode of sentient beings.

**Santāvuso, sattā sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañcāyatanūpagā.**

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space.

**Ayaṃ chaṭṭho sattāvāso. (3.6)**

This is the sixth abode of sentient beings.

**Santāvuso, sattā sabbaso ākāsañcāyatanāṃ samatikkamma ‘anantaṃ viññāṇa’ti viññāṇañcāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness.

**Ayaṃ sattamo sattāvāso. (3.7)**

This is the seventh abode of sentient beings.

**Santāvuso, sattā sabbaso viññāṇañcāyatanāṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanūpagā.**

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness.

**Ayaṃ aṭṭhamo sattāvāso. (3.8)**

This is the eighth abode of sentient beings.

**Santāvuso, sattā sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaūpagā.**

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception.

**Ayaṃ navamo sattāvāso.**

This is the ninth abode of sentient beings.

**(3.9) Ime nava dhammā pariññeyyā.**

**Katame nava dhammā pahātabbā?**

What nine things should be given up?

**Nava taṇhāmūlakā dhammā—**

Nine things rooted in craving.

**taṇhaṃ paṭicca pariyesanā, pariyesanaṃ paṭicca lābho, lābhaṃ paṭicca vinicchayo, vinicchayaṃ paṭicca chandarāgo, chandarāgaṃ paṭicca ajjhosānaṃ, ajjhosānaṃ paṭicca pariggaho, pariggahaṃ paṭicca macchariyaṃ, macchariyaṃ paṭicca ārakkho, ārakkhādhikaraṇaṃ daṇḍādānasatthādānakalahaviggahavivādatuvaṃtuvaṃpesuñṇaṃ amusāvādā aneke pāpakā akusalā dhammā sambhavanti.**

Craving is a cause for seeking. Seeking is a cause for gaining material possessions. Gaining material possessions is a cause for assessing. Assessing is a cause for desire and lust. Desire and lust is a cause for attachment. Attachment is a cause for possessiveness. Possessiveness is a cause for stinginess. Stinginess is a cause for safeguarding. Owing to safeguarding, many

bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, fights, accusations, divisive speech, and lies.

**Ime nava dhammā pahātabbā. (4)**

**Katame nava dhammā hānabhāgiyā?**

What nine things make things worse?

**Nava āghātavatthūni:**

Nine grounds for resentment.

**‘anattamaṃ me acarī’ti āghātaṃ bandhati,**

Thinking: ‘They did wrong to me,’ you harbor resentment.

**‘anattamaṃ me caratī’ti āghātaṃ bandhati,**

Thinking: ‘They are doing wrong to me’ ...

**‘anattamaṃ me carissatī’ti āghātaṃ bandhati;**

‘They will do wrong to me’ ...

**‘piyassa me manāpassa anattamaṃ acarī’ti āghātaṃ bandhati ...  
pe...**

‘They did wrong by someone I love’ ...

**‘anattamaṃ caratī’ti āghātaṃ bandhati ...pe...**

‘They are doing wrong by someone I love’ ...

**‘anattamaṃ carissatī’ti āghātaṃ bandhati;**

‘They will do wrong by someone I love’ ...

**‘appiyassa me amanāpassa attamaṃ acarī’ti āghātaṃ bandhati ...  
pe...**

‘They helped someone I dislike’ ...

**‘attamaṃ caratī’ti āghātaṃ bandhati ...pe...**

‘They are helping someone I dislike’ ...

**‘attamaṃ carissatī’ti āghātaṃ bandhati.**

Thinking: ‘They will help someone I dislike,’ you harbor resentment.

**Ime nava dhammā hānabhāgiyā. (5)**



## **Katame nava dhammā visesabhāgiyā?**

What nine things lead to distinction?

### **Nava āghātaṭṭhāyā:**

Nine methods to get rid of resentment.

**‘anattamaṃ me acari, taṃ kutettha labbhā’ti āghātaṃ paṭivineti;**

Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment.

**‘anattamaṃ me carati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti;**

Thinking: ‘They are doing wrong to me ...’ ...

**‘anattamaṃ me carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti;**

‘They will do wrong to me ...’ ...

**‘piyassa me manāpassa anattamaṃ acari ...pe...**

‘They did wrong by someone I love ...’ ...

**anattamaṃ carati ...pe...**

‘They are doing wrong by someone I love ...’ ...

**anattamaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti;**

‘They will do wrong by someone I love ...’ ...

**‘appiyassa me amanāpassa attamaṃ acari ...pe...**

‘They helped someone I dislike ...’ ...

**attamaṃ carati ...pe...**

‘They are helping someone I dislike ...’ ...

**attamaṃ carissati, taṃ kutettha labbhā’ti āghātaṃ paṭivineti.**

Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

## **Ime nava dhammā visesabhāgiyā. (6)**

## **Katame nava dhammā duppaṭivijjhā?**

What nine things are hard to comprehend?

### **Nava nānattā—**

Nine kinds of diversity.

**dhātunānattam paṭicca uppajjati phassanānattam,  
phassanānattam paṭicca uppajjati vedanānānattam,  
vedanānānattam paṭicca uppajjati saññānānattam,  
saññānānattam paṭicca uppajjati saṅkappanānattam,  
saṅkappanānattam paṭicca uppajjati chandanānattam,  
chandanānattam paṭicca uppajjati pariḷāhanānattam,  
pariḷāhanānattam paṭicca uppajjati pariyesanānānattam,  
pariyesanānānattam paṭicca uppajjati lābhanānattam (...).**

Diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of intentions. Diversity of intentions gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

**Ime nava dhammā duppaṭivijjhā. (7)**

**Katame nava dhammā uppādetabbā?**

What nine things should be produced?

**Nava saññā—**

Nine perceptions:

**asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā,  
sabbalokeanabhiratisaññā, aniccasaññā, anicce dukkhasaññā,  
dukkhe anattasaññā, pahānasaññā, virāgasaññā.**

the perceptions of ugliness, death, repulsiveness in food,  
dissatisfaction with the whole world, impermanence, suffering in  
impermanence, not-self in suffering, giving up, and fading away.

**Ime nava dhammā uppādetabbā. (8)**

**Katame nava dhammā abhiññeyyā?**

What nine things should be directly known?

**Nava anupubbavīhārā—**

Nine progressive meditations.

**idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.**

A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption ...

**Vitakkavicārānaṃ vūpasamā ...pe... dutiyaṃ jhānaṃ upasampajja viharati.**

second absorption ...

**Pītiyā ca virāgā ...pe... tatiyaṃ jhānaṃ upasampajja viharati.**

third absorption ...

**Sukhassa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati.**

fourth absorption.

**Sabbaso rūpaññānaṃ samatikkamā ...pe...**

**ākāsānañcāyatanam upasampajja viharati.**

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space.

**Sabbaso ākāsānañcāyatanam samatikkamma ‘anantaṃ**

**viññāṇan’ti viññāṇañcāyatanam upasampajja viharati.**

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness.

**Sabbaso viññāṇañcāyatanam samatikkamma ‘natthi kiñcī’ti**

**ākiñcaññāyatanam upasampajja viharati.**

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness.

**Sabbaso ākiñcaññāyatanam samatikkamma**

**nevasaññānāsaññāyatanam upasampajja viharati.**

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

**Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma  
saññāvedayitanirodhaṃ upasampajja viharati.**

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

**Ime nava dhammā abhiññeyyā. (9)**

**Katame nava dhammā sacchikātabbā?**

What nine things should be realized?

**Nava anupubbanirodhā—**

Nine progressive cessations.

**paṭhamaṃ jhānaṃ samāpānassa kāmasaññā niruddhā hoti,**

For someone who has attained the first absorption, sensual perceptions have ceased.

**dutiyaṃ jhānaṃ samāpānassa vitakkavicārā niruddhā honti,**

For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

**tatiyaṃ jhānaṃ samāpānassa pīti niruddhā hoti,**

For someone who has attained the third absorption, rapture has ceased.

**catutthaṃ jhānaṃ samāpānassa assāsapassāssā niruddhā  
honti,**

For someone who has attained the fourth absorption, breathing has ceased.

**ākāsānañcāyatanaṃ samāpānassa rūpasaññā niruddhā hoti,**

For someone who has attained the dimension of infinite space, the perception of form has ceased.

**viññāṇañcāyatanaṃ samāpānassa ākāsānañcāyatanasaññā  
niruddhā hoti,**

For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

**ākiñcaññāyatanaṃ samāpannassa viññāṇaṇcāyatanaśāññā niruddhā hoti,**

For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

**nevaśāññānāśāññāyatanaṃ samāpannassa ākiñcaññāyatanaśāññā niruddhā hoti,**

For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

**śāññāvedayitanirodhaṃ samāpannassa śāññā ca vedanā ca niruddhā honti.**

For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

**Ime nava dhammā sacchikātabbā. (10)**

**Iti ime navuti dhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā.**

So these ninety things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

## **10. Dasa dhammā**

### *10. Groups of Ten*

**Dasa dhammā bahukārā ...pe... dasa dhammā sacchikātabbā.**

Ten things are helpful, ten things should be developed, ten things should be completely understood, ten things should be given up, ten things make things worse, ten things lead to distinction, ten things are hard to comprehend, ten things should be produced, ten things should be directly known, ten things should be realized.

**Katame dasa dhammā bahukārā?**

What ten things are helpful?

**Dasa nāthakaraṇā dhammā—**

Ten qualities that serve as protector.

**idhāvuso, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto  
viharati ācāragocarasaṃpanno, aṇumattesu vajjesu  
bhayadassāvī samādāya sikkhati sikkhāpadesu.**

First, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken.

**Yaṃpāvuso, bhikkhu sīlavā hoti ...pe... sikkhati sikkhāpadesu.**

**Ayampi dhammo nāthakaraṇo. (1.1)**

This is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu bahussuto ...pe... diṭṭhiyā  
suppaṭividdhā.**

Furthermore, a mendicant is learned.

**Yaṃpāvuso, bhikkhu bahussuto ...pe...**

**ayampi dhammo nāthakaraṇo. (1.2)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu kalyāṇamitto hoti  
kalyāṇasahāyo kalyāṇasampavaṅko.**

Furthermore, a mendicant has good friends, companions, and associates.

**Yaṃpāvuso, bhikkhu ...pe... kalyāṇasampavaṅko.**

**Ayampi dhammo nāthakaraṇo. (1.3)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato, khamo padakkhiṇaggāhī anusāsanīṃ.**

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully.

**Yaṃpāvuso, bhikkhu ...pe... anusāsanīṃ.**

**Ayampi dhammo nāthakaraṇo. (1.4)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kiṅkaraṇīyāni tattha dakkho hoti analaso tatrūpāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ, alaṃ saṃvidhātuṃ.**

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work.

**Yaṃpāvuso, bhikkhu ...pe... alaṃ saṃvidhātuṃ.**

**Ayampi dhammo nāthakaraṇo. (1.5)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmojjo.**

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training.

**Yaṃpāvuso, bhikkhu ...pe... ulārapāmojjo.**

**Ayampi dhammo nāthakaraṇo. (1.6)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu santuṭṭho hoti itarītarehi cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārehi.**

Furthermore, a mendicant is content with any kind of robes, alms-food, lodgings, and medicines and supplies for the sick.

**Yaṃpāvuso, bhikkhu ...pe...**

**ayampi dhammo nāthakaraṇo. (1.7)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu āraddhavīriyo viharati ...pe...  
kusalesu dhammesu.**

Furthermore, a mendicant is energetic.

**Yaṃpāvuso, bhikkhu ...pe...**

**ayampi dhammo nāthakaraṇo. (1.8)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu satimā hoti, paramena  
satinepakkena samannāgato, cirakatampi cirabhāsitampi saritā  
anussaritā.**

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

**Yaṃpāvuso, bhikkhu ...pe...**

**ayampi dhammo nāthakaraṇo. (1.9)**

This too is a quality that serves as protector.

**Puna caparaṃ, āvuso, bhikkhu paññavā hoti udayatthagāminiyā  
paññāya samannāgato, ariyāya nibbedhikāya sammā  
dukkhakkhayagāminiyā.**

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

**Yaṃpāvuso, bhikkhu ...pe...**

**ayampi dhammo nāthakaraṇo.**

This too is a quality that serves as protector.

**Ime dasa dhammā bahukārā. (1.10)**



**Katame dasa dhammā bhāvetabbā?**

What ten things should be developed?

**Dasa kasiṇāyatanāni—**

Ten universal dimensions of meditation.

**pathavīkasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.**

Someone perceives the meditation on universal earth above, below, across, non-dual and limitless.

**Āpokasiṇameko sañjānāti ...pe...**

They perceive the meditation on universal water ...

**tejokasiṇameko sañjānāti ...**

the meditation on universal fire ...

**vāyokasiṇameko sañjānāti ...**

the meditation on universal air ...

**nīlakasiṇameko sañjānāti ...**

the meditation on universal blue ...

**pītakasiṇameko sañjānāti ...**

the meditation on universal yellow ...

**lohitakasiṇameko sañjānāti ...**

the meditation on universal red ...

**odātakasiṇameko sañjānāti ...**

the meditation on universal white ...

**ākāsakasiṇameko sañjānāti ...**

the meditation on universal space ...

**viññāṇakasiṇameko sañjānāti uddhaṃ adho tiriyaṃ advayaṃ appamāṇaṃ.**

They perceive the meditation on universal consciousness above, below, across, non-dual and limitless.

**Ime dasa dhammā bhāvetabbā. (2)**

### **Katame dasa dhammā pariññeyyā?**

What ten things should be completely understood?

#### **Dasāyatanāni—**

Ten sense fields:

**cakkhāyatanam, rūpāyatanam, sotāyatanam, saddāyatanam,  
ghānāyatanam, gandhāyatanam, jivhāyatanam, rasāyatanam,  
kāyāyatanam, phoṭṭhabbāyatanam.**

eye and sights, ear and sounds, nose and smells, tongue and tastes,  
body and touches.

#### **Ime dasa dhammā pariññeyyā. (3)**

### **Katame dasa dhammā pahātabbā?**

What ten things should be given up?

#### **Dasa micchattā—**

Ten wrong ways:

**micchādiṭṭhi, micchāsaṅkappo, micchāvācā, micchākammanto,  
micchājīvo, micchāvāyāmo, micchāsati, micchāsamādhi,  
micchāñāṇam, micchāvimutti.**

wrong view, wrong thought, wrong speech, wrong action, wrong  
livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong  
knowledge, and wrong freedom.

#### **Ime dasa dhammā pahātabbā. (4)**

### **Katame dasa dhammā hānabhāgiyā?**

What ten things make things worse?

#### **Dasa akusalakammapathā—**

Ten ways of doing unskillful deeds:

**pāṇātipāto, adinnādānam, kāmesumicchācāro, musāvādo,  
pisuṇā vācā, pharusā vācā, samphappalāpo, abhijjhā, byāpādo,  
micchādiṭṭhi.**

killing living creatures, stealing, and sexual misconduct; speech  
that's false, divisive, harsh, or nonsensical; covetousness, ill will, and

wrong view.

**Ime dasa dhammā hānabhāgiyā. (5)**

**Katame dasa dhammā visesabhāgiyā?**

What ten things lead to distinction?

**Dasa kusalakammāpathā—**

Ten ways of doing skillful deeds:

**pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī, musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī, anabhijjhā, abyāpādo, sammādiṭṭhi.**

refraining from killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

**Ime dasa dhammā visesabhāgiyā. (6)**

**Katame dasa dhammā duppaṭivijjhā?**

What ten things are hard to comprehend?

**Dasa ariyavāsā—**

Ten noble abodes.

**idhāvuso, bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno, paṇunnapaccekasacco, samavayasaṭṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro, suvimuttacitto, suvimuttapañño.**

A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

**Kathañcāvuso, bhikkhu pañcaṅgavippahīno hoti?**

And how has a mendicant given up five factors?

**Idhāvuso, bhikkhuno kāmacchando pahīno hoti, byāpādo pahīno hoti, thinamiddhaṃ pahīnaṃ hoti, uddhaccakukkuccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti.**

It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

**Evaṃ kho, āvuso, bhikkhu pañcaṅgavippahīno hoti. (7.1)**

That's how a mendicant has given up five factors.

**Kathañcāvuso, bhikkhu chaḷaṅgasamannāgato hoti?**

And how does a mendicant possess six factors?

**Idhāvuso, bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.**

A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

**Sotena saddaṃ sutvā ...pe...**

Hearing a sound with their ears ...

**ghānena gandhaṃ ghāyitvā ...**

Smelling an odor with their nose ...

**jivhāya rasaṃ sāyitvā ...**

Tasting a flavor with their tongue ...

**kāyena phoṭṭhabbaṃ phusitvā ...**

Feeling a touch with their body ...

**manasā dhammaṃ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.**

Knowing a thought with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

**Evaṃ kho, āvuso, bhikkhu chaḷaṅgasamannāgato hoti. (7.2)**

That's how a mendicant possesses six factors.

**Kathañcāvuso, bhikkhu ekārakkho hoti?**

And how does a mendicant have a single guard?

**Idhāvuso, bhikkhu satārakkhena cetasā samannāgato hoti.**

It's when a mendicant's heart is guarded by mindfulness.

**Evaṃ kho, āvuso, bhikkhu ekārakkho hoti. (7.3)**

That's how a mendicant has a single guard.

**Kathañcāvuso, bhikkhu caturāpasseno hoti?**

And how does a mendicant have four supports?

**Idhāvuso, bhikkhu saṅkhāyekaṃ paṭisevati, saṅkhāyekaṃ  
adhivāseti, saṅkhāyekaṃ parivajjeti, saṅkhāyekaṃ vinodeti.**

After reflection, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

**Evaṃ kho, āvuso, bhikkhu caturāpasseno hoti. (7.4)**

That's how a mendicant has four supports.

**Kathañcāvuso, bhikkhu paṇunnapaccekasacco hoti?**

And how has a mendicant eliminated idiosyncratic interpretations of the truth?

**Idhāvuso, bhikkhuno yāni tāni puthusamaṇabrāhmaṇānaṃ  
puthupaccekasaccāni, sabbāni tāni nunnāni honti paṇunnāni  
cattāni vantāni muttāni pahīnāni paṭinissaṭṭhāni.**

Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these.

**Evaṃ kho, āvuso, bhikkhu paṇunnapaccekasacco hoti. (7.5)**

That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

**Kathañcāvuso, bhikkhu samavayasaṭṭhesano hoti?**

And how has a mendicant totally given up searching?

**Idhāvuso, bhikkhuno kāmesanā pahīnā hoti, bhavesanā pahīnā  
hoti, brahmacariyesanā paṭippassaddhā.**

It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path.

**Evaṃ kho, āvuso, bhikkhu samavayasaṭṭhesano hoti. (7.6)**

That's how a mendicant has totally given up searching.

**Kathañcāvuso, bhikkhu anāvilasaṅkappā hoti?**

And how does a mendicant have unsullied intentions?

**Idhāvuso, bhikkhuno kāmasaṅkappo pahīno hoti,  
byāpādasāṅkappo pahīno hoti, vihiṃsāsaṅkappo pahīno hoti.**

It's when they've given up sensual, malicious, and cruel intentions.

**Evaṃ kho, āvuso, bhikkhu anāvilasaṅkappo hoti. (7.7)**

That's how a mendicant has unsullied intentions.

**Kathañcāvuso, bhikkhu passaddhakāyasaṅkhāro hoti?**

And how has a mendicant stilled the physical process?

**Idhāvuso, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā  
pubbeva somanassadomanassānaṃ atthaṅgamā  
adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ  
upasampajja viharati.**

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

**Evaṃ kho, āvuso, bhikkhu passaddhakāyasaṅkhāro hoti. (7.8)**

That's how a mendicant has stilled the physical process.

**Kathañcāvuso, bhikkhu suvimuttacitto hoti?**

And how is a mendicant well freed in mind?

**Idhāvuso, bhikkhuno rāgā cittaṃ vimuttaṃ hoti, dosā cittaṃ  
vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti.**

It's when a mendicant's mind is freed from greed, hate, and delusion.

**Evaṃ kho, āvuso, bhikkhu suvimuttacitto hoti. (7.9)**

That's how a mendicant is well freed in mind.

**Kathañcāvuso, bhikkhu suvimuttapañño hoti?**

And how is a mendicant well freed by wisdom?

**Idhāvuso, bhikkhu ‘rāgo me pahīno ucchinnamūlo  
tālāvatthukato anabhāvañkato āyatim̐ anuppādadhammo’ti  
pajānāti.**

It’s when a mendicant understands: ‘I’ve given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future.’

**‘Doso me pahīno ...pe...**

**āyatim̐ anuppādadhammo’ti pajānāti.**

**‘Moho me pahīno ...pe...**

**āyatim̐ anuppādadhammo’ti pajānāti.**

**Evañ kho, āvuso, bhikkhu suvimuttapañño hoti.**

That’s how a mendicant’s mind is well freed by wisdom.

**Ime dasa dhammā duppaṭivijjhā. (7.10)**

**Katame dasa dhammā uppādetabbā?**

What ten things should be produced?

**Dasa saññā—**

Ten perceptions:

**asubhasaññā, maraṇasaññā, āhārepaṭikūlasaññā,  
sabbalokeanabhiratisaññā, aniccasaññā, anicce dukkhasaññā,  
dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.**

the perceptions of ugliness, death, repulsiveness in food,  
dissatisfaction with the whole world, impermanence, suffering in  
impermanence, not-self in suffering, giving up, fading away, and  
cessation.

**Ime dasa dhammā uppādetabbā. (8)**

**Katame dasa dhammā abhiññeyyā?**

What ten things should be directly known?

**Dasa nijjaravatthūni—**

Ten grounds for wearing away.

**sammādiṭṭhissa micchādiṭṭhi nijjiṇṇā hoti.**

For one of right view, wrong view is worn away.

**Ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti.**

And the many bad, unskillful qualities that arise because of wrong view are worn away.

**Sammāsaṅkappassa micchāsaṅkappo ...pe...**

For one of right intention, wrong intention is worn away. ...

**sammāvācassa micchāvācā ...**

For one of right speech, wrong speech is worn away. ...

**sammākammantassa micchākammanto ...**

For one of right action, wrong action is worn away. ...

**sammāājīvassa micchāājīvo ...**

For one of right livelihood, wrong livelihood is worn away. ...

**sammāvāyāmassa micchāvāyāmo ...**

For one of right effort, wrong effort is worn away. ...

**sammāsatissa micchāsati ...**

For one of right mindfulness, wrong mindfulness is worn away. ...

**sammāsamādhissa micchāsamādhi ...**

For one of right immersion, wrong immersion is worn away. ...

**sammāñāṇassa micchāñāṇaṃ nijjiṇṇaṃ hoti.**

For one of right knowledge, wrong knowledge is worn away. ...

**Sammāvimuttissa micchāvimutti nijjiṇṇā hoti.**

For one of right freedom, wrong freedom is worn away.

**Ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te cassa nijjiṇṇā honti.**



And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

**Ime dasa dhammā abhiññeyyā. (9)**

**Katame dasa dhammā sacchikātabbā?**

What ten things should be realized?

**Dasa asekkhā dhammā—**

Ten qualities of an adept:

**asekkhā sammādiṭṭhi, asekkho sammāsaṅkappo, asekkhā sammāvācā, asekkho sammākammanto, asekkho sammāājīvo, asekkho sammāvāyāmo, asekkhā sammāsatī, asekkho sammāsamādhī, asekkhaṃ sammāñāṇaṃ, asekkhā sammāvimutti.**

an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

**Ime dasa dhammā sacchikātabbā. (10)**

**Iti ime satadhammā bhūtā tacchā tathā avitathā anaññathā sammā tathāgatena abhisambuddhā”ti.**

So these hundred things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.”

**Idamavocāyasmā sāriputto.**

This is what Venerable Sāriputta said.

**Attamanā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinanduntī.**

Satisfied, the mendicants were happy with what Sāriputta said.

**Dasuttarasuttaṃ niṭṭhitaṃ ekādasamaṃ.**

**Pāthikavaggo niṭṭhito.**

**Tassuddānaṃ**

**Pāthiko ca udumbaraṃ,  
cakkavatti aggaññaṃ;  
Sampasādanapāsādaṃ,  
mahāpurisalakkhaṇaṃ.**

**Siṅgālāṭṭānāṭiyakaṃ,  
saṅgīti ca dasuttaraṃ;  
Ekādasahi suttehi,  
pāthikavaggoti vuccati.**

**Pāthikavaggapāḷi niṭṭhitā.**

**Tīhi vaggehi paṭimaṇḍito sakalo**

**dīghanikāyo samatto.**

The Long Discourses are completed.

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[1. Pāyāsirājaññavatthu 1. On Pāyāsi](#)

[2. Natthikavāda 2. Nihilism](#)

[2.1. Candimasūriyaupamā 2.1. The Simile of the Moon and Sun](#)

[2.2. Coraupamā 2.2. The Simile of the Bandit](#)

[2.3. Gūthakūpapurisaupamā 2.3. The Simile of the Sewer](#)

[2.4. Tāvatimsadevaupamā 2.4. The Simile of the Gods of the Thirty-Three](#)

[2.5. Jaccandhaupamā 2.5. Blind From Birth](#)

[2.6. Gabbhinīupamā 2.6. The Simile of the Pregnant Woman](#)

[2.7. Supinakaupamā 2.7. The Simile of the Dream](#)

[2.8. Santattaayogulaupamā 2.8. The Simile of the Hot Iron Ball](#)

[2.9. Saṅkhadhamaupamā 2.9. The Simile of the Horn Blower](#)

[2.10. Aggikajaṭīlaupamā 2.10. The Simile of the Fire-Worshiping Matted-Hair Ascetic](#)

[2.11. Dvesatthavāhaupamā 2.11. The Simile of the Two Caravan Leaders](#)

[2.12. Gūthabhārikaupamā 2.12. The Simile of the Dung-Carrier](#)

[2.13. Akkhadhuttakaupamā 2.13. The Simile of the Gamblers](#)

[2.14. Sāṇabhārikaupamā 2.14. The Simile of the Man Who Carried Hemp](#)

[3. Saraṇagamana 3. Going for Refuge](#)

4. Yaññakathā 4. On Sacrifice

5. Uttaramānavavatthu 5. On the Brahmin Student Uttara

6. Pāyāsidevaputta 6. The God Pāyāsi

Pāthika Section (24-34)

24. Pāthikasutta: About Pāṭikaputta

1. Sunakkhattavatthu 1. On Sunakkhatta

2. Korakkhattiyavatthu 2. On Korakkhattiya

3. Acelakaḷāramatṭakavatthu 3. On the Naked Ascetic  
Kaḷāramatṭaka

4. Acelapāthikaputtavatthu 4. On the Naked Ascetic  
Pāṭikaputta

5. Iddhipāṭihāriyakathā 5. On Demonstrations of Psychic  
Power

6. Aggaññaapaññattikathā 6. On Describing the Origin of the  
World

25. Udumbarikasutta: The Lion's Roar at Udumbarikā's  
Monastery

1. Nigrodhaparibbājakavatthu 1. On the Wanderer Nigrodha

2. Tapojigucchāvāda 2. Mortification in Disgust of Sin

2.1. Upakkilesa 2.1. Defects

2.2. Parisuddhapapaṭikappattakathā 2.2. On Reaching  
the Shoots

2.3. Parisuddhatacappattakathā 2.3. On Reaching the  
Bark

2.4. Parisuddhaphegguppattakathā 2.4. On Reaching  
the Softwood

3. Parisuddhaaggappattasārappattakathā 3. On Reaching  
the Heartwood

4. Nigrodhassapajjhāyana 4. Nigrodha Feels Depressed

5. Brahmacariyapariyosānasacchikiriya 5. The Culmination  
of the Spiritual Path

6. Paribbājakānaṃpajjhāyana 6. The Wanderers Feel  
Depressed

26. Cakkavattisutta: The Wheel-Turning Monarch

1. Attadīpasaraṇatā 1. Taking Refuge in Oneself

2. Daḷhanemicakkavattirāja 2. King Daḷhanemi

2.1. Cakkavattiariyavatta 2.1. The Noble Duties of a Wheel-Turning Monarch

2.2. Cakkaratanapātubhāva 2.2. The Wheel-Treasure Appears

3. Dutiyādicakkavattikathā 3. On Subsequent Wheel-Turning Monarchs

4. Āyuvanṇādi-parihānikathā 4. On the Period of Decline

5. Dasavassāyukasaṃyā 5. When People Live for Ten Years

6. Āyuvanṇādivaddhanakathā 6. The Period of Growth

7. Saṅkharājauṇṇapatti 7. The Time of King Saṅkha

8. Metteyyabuddhuppāda 8. The Arising of the Buddha Metteyya

9. Bhikkhuno āyuvanṇādivaddhanakathā 9. On Long Life and Beauty for Mendicants

27. Aggaññasutta: The Origin of the World

1. Catuvanṇasuddhi 1. Purification in the Four Castes

2. Rasapathavipātubhāva 2. Solid Nectar Appears

3. Candimasūriyādi-pātubhāva 3. The Moon and Sun Appear

4. Bhūmipappatakapātubhāva 4. Ground-Sprouts

5. Padālatāpātubhāva 5. Bursting Pods

6. Akatthapākasālīpātubhāva 6. Ripe Untilled Rice

7. Itthipurisaliṅgapātubhāva 7. Gender Appears

8. Methunadhammasamācāra 8. Sexual Intercourse

9. Sālivibhāga 9. Dividing the Fields

10. Mahāsaṃmatarājā 10. The Elected King

11. Brāhmaṇamaṇḍala 11. The Circle of Brahmins

12. Vessamaṇḍala 12. The Circle of Merchants

13. Suddamaṇḍala 13. The Circle of Workers

14. Duccarītādikathā 14. On Bad Conduct

15. Bodhipakkhiyabhāvanā 15. The Qualities That Lead to Awakening

28. Saṃpasādanīyasutta: Inspiring Confidence

1. Sāriputtasīhanāda 1. Sāriputta's Lion's Roar



1.1. Kusaladhammadesanā 1.1. Teaching Skillful Qualities

1.2. Āyatanapaṇṇattidesanā 1.2. Describing the Sense Fields

1.3. Gabbhāvakkantidesanā 1.3. The Conception of the Embryo

1.4. Ādesanavidhādesanā 1.4. Ways of Revealing

1.5. Dassanasamāpattidesanā 1.5. Attainments of Vision

1.6. Puggalapaṇṇattidesanā 1.6. Descriptions of Individuals

1.7. Padhānadesanā 1.7. Kinds of Striving

1.8. Paṭipadādesanā 1.8. Ways of Practice

1.9. Bhassasamācārādidesanā 1.9. Behavior in Speech

1.10. Anusāsanavidhādesanā 1.10. Responsiveness to Instruction

1.11. Parapuggalavimuttiñāṇadesanā 1.11. The Knowledge and Freedom of Others

1.12. Sassatavādaḍḍhesanā 1.12. Eternalism

1.13. Pubbenivāsānussatiñāṇadesanā 1.13. Recollecting Past Lives

1.14. Cutūpapātañāṇadesanā 1.14. Death and Rebirth

1.15. Iddhividhadesanā 1.15. Psychic Powers

1.16. Aññathāsatthugunadassana 1.16. The Four Absorptions

1.17. Anuyogadānappakāra 1.17. On Being Questioned

2. Acchariyaabbhuta 2. Incredible and Amazing

29. Pāsādikasutta: An Impressive Discourse

1. Asammāsambuddhappaveditadhammavinaya 1. The Teaching of the Unawakened

2. Sammāsambuddhappaveditadhammavinaya 2. The Teaching of the Awakened

3. Sāvakānutappasatthu 3. When Disciples Have Regrets

4. Sāvakānanutappasatthu 4. When Disciples Have No Regrets
5. Brahmācariyaaparipūrādikathā 5. On the Incomplete Spiritual Path, Etc.
6. Saṅgāyitabbadhamma 6. Teachings Should be Recited in Concert
7. Saññāpetabbavidhi 7. Reaching Agreement
8. Paccayānuññātakāraṇa 8. The Reasons for Allowing Requisites
9. Sukhallikānuyoga 9. Indulgence in Pleasure
10. Sukhallikānuyogānisaṃsa 10. The Benefits of Indulgence in Pleasure
11. Khīṇāsavaabhabbathāna 11. Things Impossible for the Perfected
12. Pañhābyākaraṇa 12. Questions and Answers
13. Abyākataṭṭhāna 13. The Undeclared Points
14. Byākataṭṭhāna 14. The Declared Points
15. Pūbbantasahagataditṭhinissaya 15. Views of the Past
16. Aparantasahagataditṭhinissaya 16. Views of the Future
30. Lakkhaṇasutta: The Marks of a Great Man
1. Suppatitṭhitapādatālakkhaṇaṃ 1. Well-Planted Feet
2. Pādatalacakkalakkhaṇaṃ 2. Wheels on the Feet
- 3–5. Āyatapaṇhitādītilakkhaṇaṃ 3–5. Projecting Heels, Etc.
6. Sattussadatālakkhaṇaṃ 6. Seven Bulges
- 7–8. Karacaraṇamudujālatālakkhaṇāni 7–8. Tender and Clinging Hands
- 9–10. Ussaṅkhaṇapāda-uddhaggaḷomatālakkhaṇāni 9–10. Arched Feet and Upright Hair
11. Eṇijaṅghalakkhaṇaṃ 11. Antelope Calves
12. Sukhumacchavilakkhaṇaṃ 12. Delicate Skin
13. Suvannaṇaṇṇalakkhaṇaṃ 13. Golden Skin
14. Kosohitavatthaguyhalakkhaṇaṃ 14. Retracted Privates
- 15–16. Parimaṇḍalaanonamajaṇṇuparimasanalakkhaṇāni 15–16. Equal Proportions and Touching the Knees
- 17–19. Sīhapubbaddhakāyādītilakkhaṇaṃ 17–19. A Lion's Chest, Etc.

20. Rasaggasaggitālakkhaṇaṃ 20. Excellent Sense of Taste

21–22. Abhinīlanettagopakhumalakkhaṇāni 21–22. Deep Blue Eyes

23. Uṇhīsaśīsalakkhaṇaṃ 23. Head Like a Turban

24–25. Ekekalomatāuṇṇālakkhaṇāni 24–25. One Hair Per Pore, and a Tuft

26–27. Cattālīsaaviraḷadantalakkhaṇāni 26–27. Forty Gapless Teeth

28–29. Pahūtajivhābrahmassaralakkhaṇāni 28–29. A Large Tongue and the Voice of Brahmā

30. Sīhahanulakkhaṇaṃ 30. A Lion-Like Jaw

31–32. Samadantasusukkadāṭhālakkhaṇāni 31–32. Even and White Teeth

31. Siṅgālasutta: Advice to Sigālaka

1. Cha disā 1. The Six Quarters

2. Cattāro kammakilesā 2. Four Corrupt Deeds

3. Catuṭṭhānaṃ 3. Four Grounds

4. Cha apāyamukhāni 4. Six Drains on Wealth

5. Surāmerayassa cha ādīnavā 5. Six Drawbacks of Drinking

6. Vikālacariyāya cha ādīnavā 6. Six Drawbacks of Roaming the Streets at Night

7. Samajjābhicaraṇassa cha ādīnavā 7. Six Drawbacks of Festivals

8. Jūtappamādassa cha ādīnavā 8. Six Drawbacks of Gambling

9. Pāpamittatāya cha ādīnavā 9. Six Drawbacks of Bad Friends

10. Ālasyassa cha ādīnavā 10. Six Drawbacks of Laziness

11. Mittapatirūpaka 11. Fake Friends

12. Suhadamitta 12. Good-Hearted Friends

13. Chaddisāpaṭicchādanakaṇḍa 13. Covering the Six Quarters

32. Āṭānāṭṭiyasutta: The Āṭānāṭṭiya Protection

1. Paṭhamabhāṇavāra 1. The First Recitation Section

2. Dutiyabhāṇavāra 2. The Second Recitation Section

33. Saṅgītisutta: Reciting in Concert

1. Ekaka 1. Ones
2. Duka 2. Twos
3. Tika 3. Threes
4. Catukka 4. Fours
5. Pañcaka 5. Fives
6. Chakka 6. Sixes
7. Sattaka 7. Sevens
8. Atthaka 8. Eights
9. Navaka 9. Nines
10. Dasaka 10. Tens

34. Dasuttarasutta: Up to Ten

1. Eko dhammo 1. Groups of One
2. Dve dhammā 2. Groups of Two
3. Tayo dhammā 3. Groups of Three
4. Cattāro dhammā 4. Groups of Four
5. Pañca dhammā 5. Groups of Five
6. Cha dhammā 6. Groups of Six
7. Satta dhammā 7. Groups of Seven
8. Attha dhammā 8. Groups of Eight
9. Nava dhammā 9. Groups of Nine
10. Dasa dhammā 10. Groups of Ten