



The Path of Awakening: A Buddhist Study & Recitation Anthology

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1 · How to use this book

§ path-preface-1

English

The Path of Awakening is a Buddhist study-and-recitation anthology arranged in eight thematic books. It uses the navigable form of books, chapters and numbered passages familiar from other scriptural reading traditions, while preserving Buddhist source texts and their own references. It makes no claim to replace the Tipiṭaka, the Chinese canon, the Tibetan canon, or any community's authorised service book.

§ path-preface-2

English

Read the editorial opening of each book, then the attributed canonical texts. The canonical readings are reproduced as supplied by SuttaCentral, with Pāli and Bhikkhu Sujato's English translation. A section reference such as MN 61 remains the authority for locating a passage; the anthology's sequence is a new editorial arrangement. Shortened source repetitions remain marked, so this is not an expanded word-for-word chanting manual.

§ path-preface-3

English

For personal study, begin with one reading and its source reference. For a group, a reader may announce the title and translator, read a chosen passage and leave time for silence. A facilitator can invite discussion of meaning and conduct afterwards. Those are optional modern facilitation suggestions, not an ancient liturgy attributed to the Buddha.

§ path-preface-4

English

No text from the Bible or Qur'an has been substituted into Buddhist teachings. No newly written prose is presented as a revelation. Shared ethical themes do not make different religions or Buddhist traditions textually identical. This anthology's primary corpus is early Pāli Buddhism; the separate Mahāyāna collection retains its own witnesses.

§ path-preface-5

English

Editorial commentary and source notes. Independent scholarly or Sangha review has not been completed.

2 · I · Refuge and orientation · editorial introduction

§ path-book-1-1

English

Begin with refuge, conduct and goodwill. Read refuge as an orientation of practice, and allow the ethical commitments to shape how you approach the rest of the book. The Khuddakapāṭha's ten training rules are not relabelled as the five lay precepts.

§ path-book-1-2

English

For reflection: What does this group of readings ask you to understand or practise? Which question needs a teacher or further source comparison, rather than a quick answer?

3 · I · KP1: The Three Refuges

Source: <https://suttacentral.net/kp1/en/sujato>

§ kp1:0

English

Basic Passages 1 The Three Refuges

Pāli

Khuddakapāṭha 1 Saraṇattaya

§ kp1:1

English

Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

Pāli

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

§ kp1:2

English

I take refuge in the Buddha,
I take refuge in the Teaching,
I take refuge in the Saṅgha.

Pāli

Buddhaṃ saraṇaṃ gacchāmi,
Dhammaṃ saraṇaṃ gacchāmi,
Saṅghaṃ saraṇaṃ gacchāmi.

§ kp1:3

English

For the second time I take refuge in the Buddha,
for the second time I take refuge in the Teaching,
for the second time I take refuge in the Saṅgha.

Pāli

Dutiyampi buddhaṃ saraṇaṃ gacchāmi,
Dutiyampi dhammaṃ saraṇaṃ gacchāmi,
Dutiyampi saṅghaṃ saraṇaṃ gacchāmi.

§ kp1:4

English

For the third time I take refuge in the Buddha,
for the third time I take refuge in the Teaching,
for the third time I take refuge in the Saṅgha.

Pāli

Tatiyampi buddhaṃ saraṇaṃ gacchāmi,
Tatiyampi dhammaṃ saraṇaṃ gacchāmi,
Tatiyampi saṅghaṃ saraṇaṃ gacchāmi.

§ kp1:5

Pāli

Saraṇattayaṃ.

4 · I · KP2: The Ten Precepts

Source: <https://suttacentral.net/kp2/en/sujato>

§ kp2:0

English

Basic Passages 2

The Ten Precepts

Pāli

Khuddakapāṭha 2

Dasasikkhāpada

§ kp2:1

English

I undertake the precept to refrain from killing living creatures.

Pāli

Pāṇātipātā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:2

English

I undertake the precept to refrain from stealing.

Pāli

Adinnādānā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:3

English

I undertake the precept to refrain from sexual activity.

Pāli

Abrahmacariyā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:4

English

I undertake the precept to refrain from lying.

Pāli

Musāvādā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:5

English

I undertake the precept to refrain from intoxicants of beer, wine, and liquor.

Pāli

Surāmerayamajjapamādaṭṭhānā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:6

English

I undertake the precept to refrain from food at the wrong time.

Pāli

Vikālabhojanā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:7

English

I undertake the precept to refrain from seeing shows of dancing, singing, and music.

Pāli

Naccagītavāditavisūkadassanā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:8

English

I undertake the precept to refrain from attiring and adorning myself with garlands, fragrance, and makeup.

Pāli

Mālāgandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:9

English

I undertake the precept to refrain from high and luxurious beds.

Pāli

Uccāsayanamahāsayanā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:10

English

I undertake the precept to refrain from receiving gold and currency.

Pāli

Jātarūparajatapaṭiggahaṇā veramaṇisikkhāpadaṃ samādiyāmi.

§ kp2:11

Pāli

Dasasikkhāpadaṃ.

5 · 1 · KP5: Blessings

Source: <https://suttacentral.net/kp5/en/sujato>

§ kp5:0

English

Basic Passages 5

Blessings

Pāli

Khuddakapāṭha 5

Maṅgalasutta

§ kp5:1

English

So I have heard.

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side.

That deity addressed the Buddha in verse:

Pāli

Evam me sutam—

ekam samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ jetavanam obhāsetvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi.

Ekamantaṃ tṭhitā kho sā devatā bhagavantam gāthāya ajjhabhāsi—

§ kp5:2

English

"Many gods and humans
have thought about blessings
desiring well-being:
declare the highest blessing."

Pāli

"Bahū devā manussā ca,
maṅgalāni acintayum;
Ākaṅkhamānā sothānaṃ,
brūhi maṅgalamuttamaṃ".

§ kp5:3

English

"Not to fraternize with fools,
but to fraternize with the wise,
and honoring those worthy of honor:
this is the highest blessing.

Pāli

"Asevanā ca bālānaṃ,
paṇḍitānaṃ sevanā;
Pūjā ca pūjaneyyānaṃ,
etaṃ maṅgalamuttamaṃ.

§ kp5:4

English

Living in a suitable region,
having made merit in the past,
being rightly resolved in oneself,
this is the highest blessing.

Pāli

Patirūpadesavāso ca,
pubbe ca katapuññatā;
Attasammāpaṇidhi ca,
etaṃ maṅgalamuttamaṃ.

§ kp5:5

English

Education and a craft,
discipline and training,
and well-spoken speech:
this is the highest blessing.

Pāli

Bāhusaccañca sippañca,
vinayo ca susikkhito;
Subhāsītā ca yā vācā,
etaṃ maṅgalamuttamaṃ.

§ kp5:6

English

Caring for mother and father,
kindness to children and partners,
and unstressful work:
this is the highest blessing.

Pāli

Mātāpituupaṭṭhānaṃ,
puttadārassa saṅgaho;
Anākulā ca kammantā,
etaṃ maṅgalamuttamaṃ.

§ kp5:7

English

Giving and righteous conduct,
kindness to relatives,
blameless deeds:
this is the highest blessing.

Pāli

Dānañca dhammacariyā ca,
ñātakānañca saṅgaho;
Anavajjāni kammāni,
etaṃ maṅgalamuttamaṃ.

§ kp5:8

English

Desisting and abstaining from evil,
avoiding drinking liquor,
diligence in good qualities:
this is the highest blessing.

Pāli

Āratī viratī pāpā,
majjapānā ca saṁyamo;
Appamādo ca dhammesu,
etaṁ maṅgalamuttamaṁ.

§ kp5:9

English

Respect and placidity,
contentment and gratitude,
and timely listening to the teaching:
this is the highest blessing.

Pāli

Gāravo ca nivāto ca,
santuṭṭhi ca kataññutā;
Kālena dhammassavanaṁ,
etaṁ maṅgalamuttamaṁ.

§ kp5:10

English

Patience, being easy to admonish,
the sight of ascetics,
and timely discussion of the teaching:
this is the highest blessing.

Pāli

Khantī ca sovacassatā,
samaṇānañca dassanaṁ;
Kālena dhammasākacchā,
etaṁ maṅgalamuttamaṁ.

§ kp5:11

English

Fervor and chastity
seeing the noble truths,
and realization of extinguishment:
this is the highest blessing.

Pāli

Tapo ca brahmacariyañca,
ariyasaccāna dassanaṁ;
Nibbānasacchikiriyā ca,
etaṁ maṅgalamuttamaṁ.

§ kp5:12

English

Though touched by worldly conditions,
their mind does not tremble;

sorrowless, stainless, secure:
this is the highest blessing.

Pāli

Phuṭṭhassa lokadhammehi,
cittaṃ yassa na kampati;
Asokaṃ virajaṃ khemaṃ,
etaṃ maṅgalamuttamaṃ.

§ kp5:13

English

Having completed these things,
undefeated everywhere;
everywhere they go in safety:
this is their highest blessing."

Pāli

Etādisāni katvāna,
Sabbattha maparājītā;
Sabbattha sotthiṃ gacchanti,
Taṃ tesaṃ maṅgalamuttamaṃ"ti.

§ kp5:14

Pāli

Maṅgalasuttaṃ.

6 · I · KP9: The Discourse on Love

Source: <https://suttacentral.net/kp9/en/sujato>

§ kp9:0

English

Basic Passages 9

The Discourse on Love

Pāli

Khuddakapāṭha 9

Mettasutta

§ kp9:1

English

Those who are skilled in the meaning of scripture
should practice as follows to realize the state of peace.
Let them be capable and upright, very upright,
easy to speak to, gentle and humble;

Pāli

Karaṇīyamatthakusalena,
Yanta santaṃ padaṃ abhisamecca;
Sakko ujū ca suhujū ca,
Sūvaco cassa mudu anātimānī.

§ kp9:2

English

content and unburdensome,
unbusied, living lightly,
alert, with senses calmed,
courteous, not fawning on families.

Pāli

Santussako ca subharo ca,
Appakicco ca sallahukavutti;
Santindriyo ca nipako ca,
Appagabbho kulesvananugiddho.

§ kp9:3

English

Let them not do the slightest thing
that others who are wise would blame.
May they be happy and safe!
May all beings be happy!

Pāli

Na ca khuddamācare kiñci,
Yena viññū pare upavadeyyuṃ;
Sukhino va khemino hontu,
Sabbasattā bhavantu sukhittā.

§ kp9:4

English

Whatever living creatures there are
with not a one left out—
frail or firm, long or large,
medium, small, tiny or round,

Pāli

Ye keci pāṇabhūtatti,
Tasā vā thāvarā vanavasesā;
Dīghā vā ye va mahantā,
Majjhimā rassakā aṇukathulā.

§ kp9:5

English

seen or unseen,
living far or near,
those who have been born and those about to be born—
may all beings be happy!

Pāli

Diṭṭhā vā ye va adiṭṭhā,
Ye va dūre vasanti avidūre;
Bhūtā va sambhavesī va,
Sabbasattā bhavantu sukhittatā.

§ kp9:6

English

Let none deceive another,
nor look down on anyone anywhere.
Though provoked or aggrieved,
let them not wish pain on each other.

Pāli

Na paro paramṃ nikubbetha,
Nātimaññetha katthaci na kañci;
Byārosanā paṭighasañña,
Nāññamaññassa dukkhamiccheyya.

§ kp9:7

English

Even as a mother would protect with her life
her child, her only child,
so too for all creatures
unfold a boundless heart.

Pāli

Mātā yathā niyaṃ puttam
Āyusā ekaputtamanurakkhe;
Evampi sabbabhūtesu,
Mānasam bhāvaye aparimāṇam.

§ kp9:8

English

With love for the whole world,
unfold a boundless heart:

above, below, all round,
unconstricted, without enmity or foe.

Pāli

Mettañca sabbalokasmi,
Mānasam bhāvaye aparimāṇam;
Uddham adho ca tiriyañca,
Asambādham averamasapattam.

§ kp9:9

English

When standing, walking, sitting,
or lying down while yet unweary,
keep this ever in mind;
for this, they say, is a divine meditation in this life.

Pāli

Tiṭṭham caram nisinno va,
Sayāno yāvatāssa vitamiddho;
Etaṁ satim adhiṭṭheyya,
Brahmametaṁ vihāramidhamāhu.

§ kp9:10

English

Avoiding harmful views,
virtuous, accomplished in insight,
with desire for sensual pleasures dispelled,
they never return to a womb again.

Pāli

Diṭṭhiñca anupaggamma,
Sīlavā dassanena sampanno;
Kāmesu vinaya gedham,
Na hi jātuggabbhaseyya punaretīti.

§ kp9:11

Pāli

Mettasuttam.

§ kp9:12

Pāli

Khuddakapāṭhapāli niṭṭhitā.

7 · II · The search and awakening · editorial introduction

§ path-book-2-1

English

These readings connect the search for release, the reconsideration of austerity and the setting out of the path. Their accounts are traditional textual testimony. The editorial sequence does not turn them into a modern verified diary.

§ path-book-2-2

English

For reflection: What does this group of readings ask you to understand or practise? Which question needs a teacher or further source comparison, rather than a quick answer?

8 · II · MN26: The Noble Quest

Source: <https://suttacentral.net/mn26/en/sujato>

§ mn26:0

English

Middle Discourses 26

The Noble Quest

Pāli

Majjhima Nikāya 26

Pāsārāsīsutta

§ mn26:1

English

So I have heard.

At one time the Buddha was staying near Sāvattthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā sāvattthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

§ mn26:2

English

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattthī for alms.

Then several mendicants went up to Venerable Ānanda and said to him,

"Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha.

It would be good if we got to hear a Dhamma talk from the Buddha."

"Well then, reverends, go to the brahmin Rammaka's hermitage.

Hopefully you'll get to hear a Dhamma talk from the Buddha."

"Yes, reverend," they replied.

Pāli

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya sāvattthiṃ piṇḍāya pāvisi.

Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamiṃsu; upasaṅkamitvā āyasmantaṃ ānandaṃ etadavocuṃ:

"cirassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā.

Sādhu mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathaṃ savanāyā"ti.

"Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha;

appeva nāma labheyyātha bhagavato sammukhā dhammiṃ kathaṃ savanāyā"ti.

"Evamāvuso"ti kho te bhikkhū āyasmato ānandassa paccassosuṃ.

§ mn26:3

English

Then, after the meal, on his return from almsround, the Buddha addressed Ānanda,

"Come, Ānanda, let's go to the stilt longhouse of Migāra's mother in the Eastern Monastery for the day's meditation."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the Eastern Monastery for the day's meditation.

In the late afternoon the Buddha came out of retreat and addressed Ānanda,

"Come, Ānanda, let's go to the eastern gate to bathe."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the eastern gate to bathe.

When he had bathed and emerged from the water he stood in one robe drying his limbs.
Then Ānanda said to the Buddha,
"Sir, the hermitage of the brahmin Rammaka is nearby.
It's so delightful,
so lovely.
Please visit it out of sympathy."
The Buddha consented with silence.

Pāli

Atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapāṭapaṭikkanto āyasmantaṃ ānandaṃ āmantesi:
"āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā"ti.
"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya.
Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi:
"āyāmānanda, yena pubbakotṭhako tenupasaṅkamissāma gattāni parisiñcitun"ti.
"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakotṭhako tenupasaṅkami gattāni parisiñcituṃ.
Pubbakotṭhake gattāni parisiñcivā paccuttarivā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.
Atha kho āyasmā ānando bhagavantaṃ etadavoca:
"ayaṃ, bhante, rammakassa brāhmaṇassa assamo avidūre.
Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo;
pāsādiko, bhante, rammakassa brāhmaṇassa assamo.
Sādhū, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatu anukampaṃ upādāyā"ti.
Adhivāsesi bhagavā tuṇhībhāvena.

§ mn26:4

English

He went to the brahmin Rammaka's hermitage.
Now at that time several mendicants were sitting together in the hermitage talking about the teaching.
The Buddha stood outside the door waiting for the talk to end.
When he knew the talk had ended he cleared his throat and knocked on the door-panel.
The mendicants opened the door for the Buddha,
and he entered the hermitage, where he sat down on the seat spread out
and addressed the mendicants:
"Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"
"Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived."
"Good, mendicants!
It's appropriate for gentlemen like you, who have gone forth out of faith from the lay life to homelessness, to sit together and talk about the teaching.
When you're sitting together you should do one of two things:
discuss the teachings or keep noble silence.

Pāli

Atha kho bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkami.
Tena kho pana samayena sambahulā bhikkhū rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinā honti.
Atha kho bhagavā bahidvārakotṭhake aṭṭhāsi kathāpariyosānaṃ āgamayamāno.
Atha kho bhagavā kathāpariyosānaṃ viditvā ukkāsitvā aggaḷaṃ ākoṭesi.
Vivariṃsu kho te bhikkhū bhagavato dvāraṃ.
Atha kho bhagavā rammakassa brāhmaṇassa assamaṃ pavasitvā paññatte āsane nisīdi.

Nisajja kho bhagavā bhikkhū āmantesi:

“kāya nuttha, bhikkhave, etarahi kathāya sannisinnā? Kā ca pana vo antarākathā vippakatā”ti?

“Bhagavantameva kho no, bhante, ārabba dhammī kathā vippakatā, atha bhagavā anuppatto”ti.

“Sādhu, bhikkhave.

Etaṃ kho, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisīdeyyātha.

Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ—
dhammī vā kathā, ariyo vā tuṇhībhāvo.

§ mn26:5

English

Mendicants, there are these two quests:

the noble quest and the ignoble quest.

And what is the ignoble quest?

It’s when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

Pāli

Dvemā, bhikkhave, pariyesanā—

ariyā ca pariyesanā, anariyā ca pariyesanā.

Katamā ca, bhikkhave, anariyā pariyesanā?

Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammaṃyeva pariyesati, attanā jarādhammo samāno jarādhammaṃyeva pariyesati, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati, attanā sokadhammo samāno sokadhammaṃyeva pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.

§ mn26:6

English

And what should be described as liable to be reborn?

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency are liable to be reborn.

These attachments are liable to be reborn.

Someone who is tied, infatuated, and attached to such things, themselves liable to being reborn, seeks what is also liable to be reborn.

Pāli

Kiñca, bhikkhave, jātidhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, jātidhammaṃ, dāsīdāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssaṃvaḷavaṃ jātidhammaṃ, jātārūparajataṃ jātidhammaṃ.

Jātīdhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā jātīdhammo samāno jātīdhammaṃyeva pariyesati.

§ mn26:7

English

And what should be described as liable to grow old?

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency are liable to grow old.

These attachments are liable to grow old.

Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

Pāli

Kiñca, bhikkhave, jarādhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, jarādhammaṃ, dāsīdāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkuṭasūkaraṃ jarādhammaṃ, hatthigavāssaṃ jarādhammaṃ, jātarūparajataṃ jarādhammaṃ.

Jarādhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammaṃyeva pariyesati.

§ mn26:8

English

And what should be described as liable to fall sick?

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick.

These attachments are liable to fall sick.

Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick, seeks what is also liable to fall sick.

Pāli

Kiñca, bhikkhave, byādhidhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssaṃ byādhidhammaṃ.

Byādhidhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati.

§ mn26:9

English

And what should be described as liable to die?

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to die.

These attachments are liable to die.

Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks what is also liable to die.

Pāli

Kiñca, bhikkhave, maraṇadhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ, hatthigavāssaṃ maraṇadhammaṃ.

Maraṇadhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati.

§ mn26:10

English

And what should be described as liable to sorrow?

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to sorrow.

These attachments are liable to sorrow.

Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks what is also liable to sorrow.

Pāli

Kiñca, bhikkhave, sokadhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhammaṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssaṃ sokadhammaṃ.

Sokadhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaṃyeva pariyesati.

And what should be described as liable to corruption?

Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and currency are liable to corruption.

These attachments are liable to corruption.

Someone who is tied, infatuated, and attached to such things, themselves liable to corruption, seeks what is also liable to corruption.

This is the ignoble quest.

Pāli

Kiñca, bhikkhave, saṅkilesadhammaṃ vadetha?

Puttabhāriyaṃ, bhikkhave, saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ, ajeḷakaṃ saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ, hatthigavāssaṃ saṅkilesadhammaṃ, jātārūparajataṃ saṅkilesadhammaṃ.

Saṅkilesadhammā hete, bhikkhave, upadhayo.

Etthāyaṃ gathito mucchito ajjhāpanno attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.

Ayaṃ, bhikkhave, anariyā pariyesanā.

And what is the noble quest?

It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment.

This is the noble quest.

Pāli

Katamā ca, bhikkhave, ariyā pariyesanā?

Idha, bhikkhave, ekacco attanā jātīdhammo samāno jātīdhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati.

Ayaṃ, bhikkhave, ariyā pariyesanā.

Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things.

Then it occurred to me:

'Why do I, being liable to be reborn, grow old, fall sick, sorrow, die, and become corrupted, seek things that have the same nature?

Why don't I seek that which is free of rebirth, old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment?'

Pāli

Ahampi sudaṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhhammo samāno jarādhhammaṃyeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesāmi, attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi, attanā sokadhammo samāno sokadhammaṃyeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi.

Tassa mayhaṃ, bhikkhave, etadahosi:

'kiṃ nu kho ahaṃ attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhhammo samāno ...pe... byādhidhammo samāno ... maraṇadhammo samāno ... sokadhammo samāno ... attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi?

Yannūnāhaṃ attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhhammo samāno jarādhhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ'ti.

§ mn26:14

English

Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Pāli

So kho ahaṃ, bhikkhave, aparena samayena daharova samāno susukāḷakeso, bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyaṃ pabbajim.

§ mn26:15

English

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him,

'Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.'

Āḷāra Kālāma replied,

'Stay, venerable.

This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.'

I quickly memorized that teaching.

As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me,

'It is not solely by mere faith that Āḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it."

Surely he meditates knowing and seeing this teaching.'

So I approached Āḷāra Kālāma and said to him,

'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?'

When I said this, he declared the dimension of nothingness.

Then it occurred to me,

'It's not just Āḷāra Kālāma who has faith,

energy,

mindfulness,

immersion,

and wisdom; I too have these things.

Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?'

I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Āḷāra Kālāma and said to him,

'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?'

'I have, reverend.'

'I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.'

'We are fortunate, reverend, so very fortunate

to see a venerable such as yourself as one of our spiritual companions!

So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and dwell having achieved it.

The teaching that you've realized with your own insight, and dwell having achieved it, I've realized with my own insight, and declare having achieved it.

So the teaching that I know, you know, and the teaching that you know, I know.

I am like you and you are like me.

Come now, reverend! We should both lead this community together.'

And that is how my tutor Āḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise.

Then it occurred to me,

'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.'

Realizing that this teaching was inadequate, I left disappointed.

Pāli

So evaṃ pabbajito samāno kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṃ. upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ:

'icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti.

Evaṃ vutte, bhikkhave, āḷāro kālāmo maṃ etadavoca:

'viharatāyasmā;

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā'ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.

So kho ahaṃ, bhikkhave, tāvatakena eva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādaṃca vadāmi theravādaṃca, 'jānāmi passāmi'ti ca paṭijānāmi ahañceva aññe ca.

Tassa mayhaṃ, bhikkhave, etadahosi:

'na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti;

addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī'ti.

Atha khvāhaṃ, bhikkhave, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ:

'kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedesī'ti?

Evaṃ vutte, bhikkhave, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi.

Tassa mayhaṃ, bhikkhave, etadahosi:

'na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

na kho āḷārasseva kālāmassa atthi vīriyaṃ, mayhampatthi vīriyaṃ;

na kho āḷārasseva kālāmassa atthi satī, mayhampatthi satī;

na kho āḷārasseva kālāmassa atthi samādhi, mayhampatthi samādhi;

na kho āḷārasseva kālāmassa atthi paññā, mayhampatthi paññā.

Yannūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padaheyyan'ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

Atha khvāhaṃ, bhikkhave, yena ālāro kālāmo tenupasaṅkamiṃ; upasaṅkamitvā ālāraṃ kālāmaṃ etadavocaṃ: 'Ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī'ti?

'Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemī'ti.

'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti.

'Lābhā no, āvuso, suladdhaṃ no, āvuso,
ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi.

Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāma'ti.

Iti kho, bhikkhave, ālāro kālāmo ācariyo me samāno attano antevāsiraṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

Tassa mayhaṃ, bhikkhave, etadahosi:
'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti.

So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

§ mn26:16

English

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him,
'Reverend, I wish to lead the spiritual life in this teaching and training.'

Uddaka replied,
'Stay, venerable.

This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.'

I quickly memorized that teaching.

As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me,
'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and live having achieved it."

Surely he meditated knowing and seeing this teaching.'

So I approached Uddaka son of Rāma and said to him,
'Reverend, to what extent did Rāma say he'd realized this teaching with his own insight?'

When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

Then it occurred to me,
'It's not just Rāma who had faith,
energy,
mindfulness,
immersion,
and wisdom; I too have these things.

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?'

I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka son of Rāma and said to him,

'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

'He had, reverend.'

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'We are fortunate, reverend, so very fortunate

to see a venerable such as yourself as one of our spiritual companions!

So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and dwell having achieved it.

The teaching that you've realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it.

So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew.

Rāma was like you and you are like Rāma.

Come now, reverend! You should lead this community.'

And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise.

Then it occurred to me,

'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.'

Realizing that this teaching was inadequate, I left disappointed.

Pāli

So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'icchāmaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti.

Evaṃ vutte, bhikkhave, udako rāmaputto maṃ etadavoca:

'viharatāyasmā;

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā'ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.

So kho ahaṃ, bhikkhave, tāvatakena eva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādaṃ vadāmi theravādaṃ, 'jānāmi passāmi'ti ca paṭijānāmi ahañceva aññe ca.

Tassa mayhaṃ, bhikkhave, etadahosi:

'na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāhattakena sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi;

addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī'ti.

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesī'ti?

Evaṃ vutte, bhikkhave, udako rāmaputto nevasaññānāsaññāyatanaṃ pavedesi.

Tassa mayhaṃ, bhikkhave, etadahosi:

'na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

na kho rāmasseva ahosi vīriyaṃ, mayhampatthi vīriyaṃ;

na kho rāmasseva ahosi sati, mayhampatthi sati;

na kho rāmasseva ahosi samādhi, mayhampatthi samādhi,

na kho rāmasseva ahosi paññā, mayhampatthi paññā.

Yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi, tassa dhammassa sacchikiriyāya padaheyyan'ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsīṃ.

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī'ti?
 'Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī'ti.
 'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi'ti.
 'Lābhā no, āvuso, suladdhaṃ no, āvuso,
 ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
 Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ
 abhiññā sacchikatvā upasampajja viharasi.
 Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ abhiññā
 sacchikatvā upasampajja pavedesi.
 Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ
 rāmo abhiññāsi.
 Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi.
 Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā'ti.
 Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ
 pūjāya pūjesi.
 Tassa mayhaṃ, bhikkhave, etadahosi:
 'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na
 nibbānāya saṃvattati, yāvadeva nevasaṇṇānāsāṇṇāyatanūpapattiyā'ti.
 So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

§ mn26:17

English

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in
 the Magadhan lands, I arrived at the town of Senā in Uruvelā.
 There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth
 banks. And nearby was a village to resort to for alms.
 Then it occurred to me,
 'This park is truly delightful, a lovely grove with a flowing river that's clean and charming, with smooth banks.
 And nearby there's a village to resort to for alms.
 This is good enough for striving for a gentleman wanting to strive.'
 So I sat down right there, thinking,
 'This is good enough for striving.'

Pāli

So kho ahaṃ, bhikkhave, kiṃ kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena
 cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.
 Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikaṃ vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ
 ramaṇīyaṃ, samantā ca gocaragāmaṃ.
 Tassa mayhaṃ, bhikkhave, etadahosi:
 'ramaṇīyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā, samantā
 ca gocaragāmo.
 Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti.
 So kho ahaṃ, bhikkhave, tattheva nisīdiṃ—
 alamidaṃ padhānāyāti.

§ mn26:18

English

And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought
 that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment—and I found it. Being
 myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these
 things, I sought that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary
 from the yoke, extinguishment—and I found it.

Knowledge and vision arose in me:

‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’

Pāli

So kho ahaṃ, bhikkhave, attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā jarādhhammo samāno jarādhhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ.

Ñāṇaṇca pana me dassanaṃ udapādi:

‘akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo’ti.

§ mn26:19

English

Then it occurred to me,

‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute.

But people like clinging, they love it and enjoy it.

It’s hard for them to see this topic; that is, specific conditionality, dependent origination.

It’s also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.

And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me.’

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

‘I’ve struggled hard to realize this,

there’s no need to reveal it now!

Those mired in greed and hate
can’t really understand this teaching.

It goes against the stream, subtle,
deep, obscure, and very fine.

Those besotted by greed cannot see,
for they’re cloaked in a mass of darkness.’

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Pāli

Tassa mayhaṃ, bhikkhave, etadahosi:

‘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—idappaccayatā paṭiccasamuppādo.

Idampi kho ṭhānaṃ duddasaṃ yadidaṃ—sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ.

Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ, so mamassa kilamatho, sā mamassa vihesā’ti.

Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā:

'Kicchena me adhigataṃ,
halaṃ dāni pakāsituṃ;
Rāgadosaparetehi,
nāyaṃ dhammo susambudho.
Paṭisotagāmiṃ nipuṇaṃ,
gambhīraṃ duddasaṃ aṇuṃ;
Rāgarattā na dakkhanti,
tamokhandhena āvuṭṭā'ti.
Itiha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāya.

§ mn26:20

English

Then the divinity Sahampati, knowing my train of thought, thought,
'Oh lord! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.'
Then, as easily as a strong person would extend or contract their arm, the divinity Sahampati vanished from the realm of divinity and reappeared in front of me.
He arranged his robe over one shoulder, raised his cupped palms toward me, and said,
'Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma!
There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching.
There will be those who understand the teaching!'
That is what the divinity Sahampati said.
Then he went on to say:
'Among the Magadhans there appeared in the past
an impure teaching thought up by the stained.
Fling open the door to freedom from death!
Let them hear the teaching the immaculate one discovered.
Standing high on a rocky mountain,
you can see the people all around.
In just the same way, All-seer, so intelligent,
having ascended the Temple of Truth,
rid of sorrow, look upon the people
swamped with sorrow, overcome by rebirth and old age.
Rise, hero! Victor in battle, caravan leader,
wander the world free of debt.
Let the Blessed One teach the Dhamma!
There will be those who understand!'

Pāli

Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā cetoparivitakkamaññāya etadahosi:
'nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa
appossukkatāya cittaṃ namati, no dhammadesanāyā'ti.
Atha kho, bhikkhave, brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya,
pasāritaṃ vā bāhaṃ samiñjeyya; evameva—brahmaloke antarahito mama purato pāturahosi.
Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yenāhaṃ tenañjaliṃ paṇāmetvā maṃ
etadavoca:
'desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ.
Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti.
Bhavissanti dhammassa aññātāro'ti.
Idamavoca, bhikkhave, brahmā sahampati.
Idaṃ vatvā athāparaṃ etadavoca:

'Pāturahosi magadhesu pubbe,
 Dhammo asuddho samalehi cintito;
 Apāpuretaṃ amatassa dvāraṃ,
 Suṇantu dhammaṃ vimalenānubuddhaṃ.
 Sele yathā pabbatamuddhaniṭṭhito,
 Yathāpi passe janataṃ samantato;
 Tathūpamaṃ dhammamayaṃ sumedha,
 Pāsādamāruyha samantacakkhu;
 Sokāvatiṇṇaṃ janatamapetasoko,
 Avekkhassu jātijārābhibhūtaṃ.
 Uṭṭhehi vīra vijitasaṅgāma,
 Satthavāha aṇaṇa vicara loke;
 Desassu bhagavā dhammaṃ,
 Aññātāro bhavissanti'ti.

§ mn26:21

English

Then, understanding the Divinity's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings.
 And I 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. 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.
 In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes. Then I replied in verse to the divinity Sahampati:
 'Flung open are the doors to freedom from death!
 Let those with ears to hear commit to faith.
 Thinking it would be troublesome, Divinity, I did not teach the sophisticated, sublime Dhamma among mankind.'
 Then the divinity Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

Pāli

Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruṇṇataṃ paṭicca buddhacakkhunā lokāṃ volokesiṃ.
 Addasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokāṃ volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.
 Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udaye jātāni udaye saṃvaḍḍhāni udakānuggatāni antonimuggaposiṇi, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udaye jātāni udaye saṃvaḍḍhāni udakānuggatāni samodakaṃ ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udaye jātāni udaye saṃvaḍḍhāni udakaṃ accuggamma ṭhitāni anupalittāni udakena;
 evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokāṃ volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvine viharante, appekacce na paralokavajjabhayadassāvine viharante.
 Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ:
 'Apārutā tesaṃ amatassa dvārā,

Ye sotavanto pamuñcantu saddhaṃ;
Vihimsasaññī paguṇaṃ na bhāsiṃ,
Dhammaṃ paṇītaṃ manujesu brahme'ti.
Atha kho, bhikkhave, brahmā sahampati 'katāvakāso khomhi bhagavatā dhammadesanāyā'ti maṃ abhivādetvā
padakkhiṇaṃ katvā tatthevantaradhāyi.

§ mn26:22

English

Then I thought,
'Who should I teach first of all?
Who will quickly understand this teaching?'
Then it occurred to me,
'That Āḷāra Kālāma is astute, competent, intelligent, and has long had little dust in his eyes.
Why don't I teach him first of all?
He'll quickly understand the teaching.'
But a deity came to me and said,
'Sir, Āḷāra Kālāma passed away seven days ago.'
And knowledge and vision arose in me,
'Āḷāra Kālāma passed away seven days ago.'
I thought,
'This is a great loss for Āḷāra Kālāma.
If he had heard the teaching, he would have understood it quickly.'

Pāli

Tassa mayhaṃ, bhikkhave, etadahosi:
'kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ;
ko imaṃ dhammaṃ khippameva ājānissatī'ti?
Tassa mayhaṃ, bhikkhave, etadahosi:
'ayaṃ kho āḷāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.
Yannūnāhaṃ āḷārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ.
So imaṃ dhammaṃ khippameva ājānissatī'ti.
Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca:
'sattāhakālaṅkato, bhante, āḷāro kālāmo'ti.
Ñāṇaṅca pana me dassanaṃ udapādi:
'sattāhakālaṅkato āḷāro kālāmo'ti.
Tassa mayhaṃ, bhikkhave, etadahosi:
'mahājāniyo kho āḷāro kālāmo.
Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā'ti.

§ mn26:23

English

Then I thought,
'Who should I teach first of all?
Who will quickly understand this teaching?'
Then it occurred to me,
'That Uddaka son of Rāma is astute, competent, intelligent, and has long had little dust in his eyes.
Why don't I teach him first of all?
He'll quickly understand the teaching.'
But a deity came to me and said,
'Sir, Uddaka son of Rāma passed away just last night.'
And knowledge and vision arose in me,
'Uddaka son of Rāma passed away just last night.'

I thought,
'This is a great loss for Uddaka.
If he had heard the teaching, he would have understood it quickly.'

Pāli

Tassa mayhaṃ, bhikkhave, etadahosi:
'kassa nu kho ahaṃ paṭhamāṃ dhammāṃ deseyyaṃ;
ko imaṃ dhammāṃ khippameva ājānissatī'ti?
Tassa mayhaṃ, bhikkhave, etadahosi:
'ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko.
Yannūnāhaṃ udakassa rāmaputtassa paṭhamāṃ dhammāṃ deseyyaṃ.
So imaṃ dhammāṃ khippameva ājānissatī'ti.
Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etadavoca:
'abhidosakālaṅkato, bhante, udako rāmaputto'ti.
Ñāṇaṅca pana me dassanaṃ udapādi:
'abhidosakālaṅkato udako rāmaputto'ti.
Tassa mayhaṃ, bhikkhave, etadahosi:
'mahājāṇiyo kho udako rāmaputto.
Sace hi so imaṃ dhammāṃ suṇeyya, khippameva ājāneyyā'ti.

§ mn26:24

English

Then I thought,
'Who should I teach first of all?
Who will quickly understand this teaching?'
Then it occurred to me,
'The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving.
Why don't I teach them first of all?'
Then I thought,
'Where are the group of five mendicants staying these days?'
With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Varanasi in the deer park at Isipatana.
So, when I had stayed in Uruvelā as long as I pleased, I set out for Varanasi.

Pāli

Tassa mayhaṃ, bhikkhave, etadahosi:
'kassa nu kho ahaṃ paṭhamāṃ dhammāṃ deseyyaṃ;
ko imaṃ dhammāṃ khippameva ājānissatī'ti?
Tassa mayhaṃ, bhikkhave, etadahosi:
'bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahimsu.
Yannūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamāṃ dhammāṃ deseyyan'ti.
Tassa mayhaṃ, bhikkhave, etadahosi:
'kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī'ti?
Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye.
Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamim.

§ mn26:25

English

While I was traveling along the road between Gayā and Bodhgaya, the Ājīvaka ascetic Upaka saw me and said,

'Reverend, your faculties are so very clear, and your complexion is pure and bright.
 In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?'
 I replied to Upaka in verse:
 'I am the vanquisher of all, the knower of all,
 unsullied in the midst of all things.
 I've given up all, freed through the ending of craving.
 Since I know for myself, whose follower should I be?
 I have no tutor.
 There is no one like me.
 In the world with its gods,
 I have no rival.
 For in this world, I am the perfected one;
 I am the supreme Teacher.
 I alone am fully awakened,
 cooled, quenched.
 I am going to the city of Kāsi
 to roll forth the Wheel of Dhamma.
 In this world that is so blind,
 I'll beat the drum of freedom from death!'

'According to what you claim, reverend, you ought to be the Infinite Victor.'
 'The victors are those who, like me,
 have reached the ending of defilements.
 I have conquered bad qualities, Upaka—
 that's why I'm a victor.'
 When I had spoken, Upaka said: 'If you say so, reverend.' Shaking his head, he took a wrong turn and left.

Pāli

Addasā kho maṃ, bhikkhave, upako ājīvako antarā ca gayāṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ.
 Disvāna maṃ etadavoca:
 'vip̐pasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto.
 Kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī'ti?
 Evaṃ vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi ajjhabhāsīṃ:
 'Sabbābhibhū sabbavidūhamasmi,
 Sabbesu dhammesu anūpalitto;
 Sabbañjaho taṇhākkhaye vimutto,
 Sayāṃ abhiññāya kamuddiseyyaṃ.
 Na me ācariyo atthi,
 sadiso me na vijjati;
 Sadevakasmiṃ lokasmiṃ,
 natthi me paṭipuggalo.
 Ahañhi arahā loke,
 ahaṃ satthā anuttaro;
 Ekomhi sammāsambuddho,
 sītibhūtosmi nibbuto.
 Dhammacakkaṃ pavattetuṃ,
 Gacchāmi kāsinaṃ puraṃ;
 Andhībhūtasmiṃ lokasmiṃ,
 Āhañchaṃ amatadundubhin'ti.
 'Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajino'ti.
 'Mādisā ve jinā honti,
 ye pattā āsavakkhayaṃ;

Jitā me pāpakā dhammā,
tasmāhamupaka jino'ti.

Evaṃ vutte, bhikkhave, upako ājīvako 'hupeyyapāvuso'ti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

§ mn26:26

English

Traveling stage by stage, I arrived at Varanasi, and went to see the group of five mendicants in the deer park at Isipatana.

The group of five mendicants saw me coming off in the distance
and stopped each other, saying,

'Here comes the ascetic Gotama. He's so indulgent; he strayed from the struggle and returned to indulgence. We shouldn't bow to him or rise for him or receive his bowl and robe.

But we can set out a seat; he can sit if he likes.'

Yet as I drew closer, the group of five mendicants were unable to stop themselves per their own agreement. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet.

But they still addressed me by name and as 'reverend'.

Pāli

Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅkamim.

Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūrato āgacchantaṃ.

Disvāna aññamaññaṃ saṇṭhapesuṃ:

'ayaṃ kho, āvuso, samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya.

So neva abhivādetabbo, na paccuṭṭhātabbo; nāssa pattacīvaraṃ paṭiggahetabbaṃ.

Api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatī'ti.

Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamim tathā tathā pañcavaggiyā bhikkhū nāsakkhiṃsu sakāya katikāya saṇṭhātuṃ.

Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ, appekacce āsanaṃ paññapesuṃ, appekacce pādodakaṃ upaṭṭhapesuṃ.

Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.

§ mn26:27

English

So I said to them,

'Mendicants, don't address me by name and as "reverend".

The Realized One is perfected, a fully awakened Buddha.

Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

But they said to me,

'Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and returned to indulgence?'

So I said to them,

'The Realized One has not become indulgent, strayed from the struggle and returned to indulgence.

The Realized One is perfected, a fully awakened Buddha.

Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life.'

But for a second time they said to me,

‘Reverend Gotama ... you’ve returned to indulgence.’

So for a second time I said to them,

‘The Realized One has not become indulgent ...’

But for a third time they said to me,

‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

Pāli

Evam vutte, aham, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

Evam vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ:

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesan’ti?

Evam vutte, aham, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

‘na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā’ti.

Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ:

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesan’ti?

Dutiyampi kho aham, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:

‘na, bhikkhave, tathāgato bāhulliko ...pe...

upasampajja viharissathā’ti.

Tatiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocuṃ:

‘tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyañāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesan’ti?

§ mn26:28

English

So I said to them,

‘Mendicants, have you ever known me to speak like this before?’

‘No sir, we have not.’

‘The Realized One is perfected, a fully awakened Buddha.

Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

Pāli

Evam vutte, aham, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:
'abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametā'ti?
'No hetaṃ, bhante'.

'Arahaṃ, bhikkhave, tathāgato sammāsambuddho.

Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi.

Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

§ mn26:29

English

I was able to persuade the group of five mendicants.
Then sometimes I advised two mendicants, while the other three went for alms.
Then those three would feed all six of us with what they brought back.
Sometimes I advised three mendicants, while the other two went for alms.
Then those two would feed all six of us with what they brought back.

Pāli

Asakkhiṃ kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū saññāpetuṃ.
Dvepi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti.
Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.
Tayopi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti.
Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

§ mn26:30

English

As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment—and they found it. Being themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment—and they found it.

Knowledge and vision arose in them:

'Our freedom is unshakable; this is our last rebirth; now there'll be no more future lives.'

Pāli

Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātiddhammā samānā jātiddhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā jarādharmā samānā jarādharmme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā byādhidhammā samānā ...pe... attanā maraṇadhammā samānā ... attanā sokadhammā samānā ... attanā saṅkilesadhammā samānā saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu.
Ñāṇaṃ pana nesaṃ dassanaṃ udapādi:

'akuppā no vimutti, ayamantimā jāti, natthi dāni punabbhavo'ti.

§ mn26:31

English

Mendicants, there are these five kinds of sensual stimulation.

What five?

Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

Sounds known by the ear ...

Smells known by the nose ...

Tastes known by the tongue ...

Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

These are the five kinds of sensual stimulation.

Pāli

Pañcime, bhikkhave, kāmagaṇā.

Katame pañca?

Cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

sotaviññeyyā saddā ...pe...

ghānaviññeyyā gandhā ...

jivhāviññeyyā rasā ...

kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.

Ime kho, bhikkhave, pañca kāmagaṇā.

§ mn26:32

English

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and the Wicked One can do with them what he wants.

Suppose a deer in the wilderness was lying caught on a pile of snares.

You'd know that it

has met with calamity and disaster, and the hunter can do with them what he wants.

And when the hunter comes, it cannot flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they

have met with calamity and disaster, and the Wicked One can do with them what he wants.

Pāli

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā ajjhopannā

anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

'anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato'.

Seyyathāpi, bhikkhave, āraññako mago baddho pāsarāsīm adhisayeyya.

So evamassa veditabbo:

'anayamāpanno byasanamāpanno yathākāmakaraṇīyo luddassa.

Āgacchante ca pana ludde yena kāmaṃ na pakkamissatī'ti.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe gathitā mucchitā

ajjhopannā anādīnavadassāvino anissaraṇapaññā paribhuñjanti, te evamassu veditabbā:

'anayamāpannā byasanamāpannā yathākāmakaraṇīyā pāpimato'.

§ mn26:33

English

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they

haven't met with calamity and disaster, and the Wicked One cannot do what he wants with them.

Suppose a deer in the wilderness was lying on a pile of snares without being caught.

You'd know that it

hasn't met with calamity and disaster, and the hunter cannot do what he wants with them.

And when the hunter comes, it can flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should

understand that they
haven't met with calamity and disaster, and the Wicked One cannot do what he wants with them.

Pāli

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhoppānā ādīnavadassāvino nissaraṇapaṇṇā paribhuñjanti, te evamassu veditabbā:
'na anayamāpaṇṇā na byasanamāpaṇṇā na yathākāmakaraṇīyā pāpimato'.
Seyyathāpi, bhikkhave, ārañṇako mago abaddho pāsarāsīm adhisayeyya.
So evamassa veditabbo:
'na anayamāpaṇṇo na byasanamāpaṇṇo na yathākāmakaraṇīyo luddassa.
Āgacchante ca pana ludde yena kāmaṃ pakkamissatī'ti.
Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmagaṇe agathitā amucchitā anajjhoppānā ādīnavadassāvino nissaraṇapaṇṇā paribhuñjanti, te evamassu veditabbā:
'na anayamāpaṇṇā na byasanamāpaṇṇā na yathākāmakaraṇīyā pāpimato'.

§ mn26:34

English

Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence.
Why is that?

Because it's out of the hunter's range.

In the same way, 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.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Pāli

Seyyathāpi, bhikkhave, ārañṇako mago araṇṇe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti.
Taṃ kissa hetu?
Anāpāthagato, bhikkhave, luddassa.
Evameva kho, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamāṃ jhānaṃ upasampajja viharati.
Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitvā māracakkhuraṃ adassanaṃ gato pāpimato.

§ mn26:35

English

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 mind at one, without placing the mind and keeping it connected.

This is called a mendicant who has blinded Māra ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.
Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:36

English

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

This is called a mendicant who has blinded Māra ...

Pāli

Puna caparaṃ, bhikkhave, 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.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:37

English

Furthermore, with the giving up of pleasure and pain and the disappearance of former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

This is called a mendicant who has blinded Māra ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:38

English

Furthermore, a mendicant, going totally beyond perceptions of form, with the disappearance of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space.

This is called a mendicant who has blinded Māra ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañcāyatanaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:39

English

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.

This is called a mendicant who has blinded Māra ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañcāyatanaṃ samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:40

English

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.

This is called a mendicant who has blinded Māra ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:41

English

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception.

This is called a mendicant who has blinded Māra ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

§ mn26:42

English

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

They've crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence.

Why is that?

Because they're out of the Wicked One's range."

That is what the Buddha said.

Satisfied, the mendicants approved what the Buddha said.

Pāli

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti.

Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ aparaṃ, vadhitvā māraccakkuṃ adassanaṃ gato pāpimato.

Tiṇṇo loke visattikaṃ vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti.

Taṃ kissa hetu?

Anāpāthagato, bhikkhave, pāpimato"ti.

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Pāsarāsisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

9 · II · MN36: The Longer Discourse With Saccaka

Source: <https://suttacentral.net/mn36/en/sujato>

§ mn36:0

English

Middle Discourses 36

The Longer Discourse With Saccaka

Pāli

Majjhima Nikāya 36

Mahāsaccakasutta

§ mn36:1

English

So I have heard.

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ.

§ mn36:2

English

Now at that time in the morning the Buddha, being properly dressed, took his bowl and robe, wishing to enter Vesālī for alms.

Pāli

Tena kho pana samayena bhagavā pubbaṇhasamayaṃ sunivattho hoti pattacīvaramādāya vesālīm piṇḍāya pavisitukāmo.

§ mn36:3

English

Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood.

Venerable Ānanda saw him coming off in the distance,
and said to the Buddha,

“Sir, Saccaka, the son of Jain parents, is coming. He’s a controversialist who pretends to be astute and is deemed holy by many people.

He wants to discredit the Buddha, the teaching, and the Saṅgha.

Please, sir, sit for an hour out of sympathy.”

The Buddha sat down on the seat spread out.

Then Saccaka 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,

Pāli

Atha kho saccako nigaṇṭhaputto jaṅghāvihāraṃ anucaṅkamamāno anuvicaramāno yena mahāvanam kūṭāgārasālā tenupasaṅkami.

Addasā kho āyasmā ānando saccakaṃ nigaṇṭhaputtaṃ dūratova āgacchantam.

Disvāna bhagavantaṃ etadavoca:

“ayaṃ, bhante, saccako nigaṇṭhaputto āgacchati bhassappavādako paṇḍitavādo sādhusammato bahujanassa.

Eso kho, bhante, avaṇṇakāmo buddhassa, avaṇṇakāmo dhammassa, avaṇṇakāmo saṅghassa.

Sādhu, bhante, bhagavā muhuttaṃ nisīdatu anukampaṃ upādāyā”ti.

Nisīdi bhagavā paññatte āsane.

Atha kho saccako nigaṇṭhaputto yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

§ mn36:4

English

“Worthy Gotama, there are some ascetics and brahmins who live committed to the practice of developing physical endurance, without developing the mind.

They suffer painful physical feelings.

This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Their mind was subject to the body, and the body had power over it.

Why is that?

Because their mind was not developed.

There are some ascetics and brahmins who live committed to the practice of developing the mind, without developing physical endurance.

They suffer painful mental feelings.

This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind.

Their body was subject to the mind, and the mind had power over it.

Why is that?

Because their physical endurance was not developed.

It occurs to me that

The worthy Gotama’s disciples must live committed to the practice of developing the mind, without developing physical endurance.”

Pāli

“Santi, bho gotama, eke samaṇabrāhmaṇā kāyabhāvanānuyogamanuyuttā viharanti, no cittabhāvanaṃ.

Phusanti hi te, bho gotama, sārīrikaṃ dukkhaṃ vedanaṃ.

Bhūtapubbaṃ, bho gotama, sārīrikāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati cittakkhepaṃ.

Tassa kho etaṃ, bho gotama, kāyanvayaṃ cittaṃ hoti, kāyassa vasena vattati.

Taṃ kissa hetu?

Abhāvitattā cittassa.

Santi pana, bho gotama, eke samaṇabrāhmaṇā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvanaṃ.

Phusanti hi te, bho gotama, cetasaṃ dukkhaṃ vedanaṃ.

Bhūtapubbaṃ, bho gotama, cetasikāya dukkhāya vedanāya phuṭṭhassa sato ūrukkhambhopi nāma bhavissati, hadayampi nāma phalissati, uṇhampi lohitaṃ mukhato uggamissati, ummādampi pāpuṇissati cittakkhepaṃ.

Tassa kho eso, bho gotama, cittanvayo kāyo hoti, cittassa vasena vattati.

Taṃ kissa hetu?

Abhāvitattā kāyassa.

Tassa mayhaṃ, bho gotama, evaṃ hoti:

‘addhā bho gotamassa sāvakā cittabhāvanānuyogamanuyuttā viharanti, no kāyabhāvanan’”ti.

§ mn36:5

English

“But Aggivessana, what have you heard about the development of physical endurance?”

“Take, for example,

Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla.

They go naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal.

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 lives with a man; or where there's a hound waiting or flies buzzing. They accept no fish or meat or beer or wine, and drink no fermented gruel.

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.

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."

Pāli

"Kinti pana te, aggivessana, kāyabhāvanā sutā"ti?

"Seyyathidaṃ—

nando vaccho, kiso saṅkicco, makkhali gosālo—

etehi, bho gotama, acelakā muttācārā hatthāpalekhanā naehibhaddantikā natitṭhabhaddantikā na abhihaṭaṃ na uddissakataṃ na nimantanāṃ sādhiyanti,

te na kumbhimukhā paṭigggaṇhanti na kaḷopimukhā paṭigggaṇhanti na eḷakamantaraṃ na daṇḍamantaraṃ na musalamantaraṃ na dvinnāṃ bhuñjamānānaṃ na gabbhiniyā na pāyamānāya na purisantaragatāya na saṅkittisu na yattha sā upaṭṭhito hoti na yattha makkhikā saṇḍasaṇḍacārini, na macchaṃ na maṃsaṃ na suraṃ na merayaṃ na thusodakaṃ pivanti.

Te ekāgārikā vā honti ekālopikā, dvāgārikā vā honti dvālopikā ...pe... sattāgārikā vā honti sattālopikā.

Ekissāpī dattiyā yāpenti, dvīhipi dattīhi yāpenti ...pe... sattahipi dattīhi yāpenti.

Ekāhikampi āhāraṃ āhārenti, dvīhikampi āhāraṃ āhārenti ...pe... sattāhikampi āhāraṃ āhārenti. Iti evarūpaṃ addhamāsikampi pariyaṃyabhattabhojanānuyogamanuyuttā viharanti"ti.

§ mn36:6

English

"But Aggivessana, do they get by on so little?"

"No, worthy Gotama.

Sometimes they eat luxury fresh and cooked foods and drink a variety of luxury beverages.

They gather their body's strength, build it up, and get fat."

"What they earlier gave up, they later got back. That is how there is the increase and decrease of this body.

But Aggivessana, what have you heard about development of the mind?"

When Saccaka was questioned by the Buddha about development of the mind, he was stumped.

Pāli

"Kiṃ pana te, aggivessana, tāvatakeneva yāpentī"ti?

"No hidaṃ, bho gotama.

Appekadā, bho gotama, uḷārāni uḷārāni khādanīyāni khādanti, uḷārāni uḷārāni bhojanāni bhuñjanti, uḷārāni uḷārāni sāyanīyāni sāyanti, uḷārāni uḷārāni pānāni pivanti.

Te imaṃ kāyaṃ balaṃ gāhenti nāma, brūhenti nāma, medenti nāmā"ti.

"Yaṃ kho te, aggivessana, purimaṃ pahāya pacchā upacinanti, evaṃ imassa kāyassa ācayāpacayo hoti.

Kinti pana te, aggivessana, cittabhāvanā sutā"ti?

Cittabhāvanāya kho saccako nigaṇṭhaputto bhagavatā puṭṭho samāno na sampāyāsi.

§ mn36:7

English

So the Buddha said to Saccaka,

"The development of physical endurance that you have described is not the legitimate development of physical endurance in the Noble One's training.

And since you don't even understand the development of physical endurance, how can you possibly understand the development of the mind?

Still, as to how someone is undeveloped in physical endurance and mind, and how someone is developed in physical endurance and mind,
listen and apply your mind well, I will speak.”
“Yes, worthy sir,” replied Saccaka.
The Buddha said this:

Pāli

Atha kho bhagavā saccakaṃ nigaṇṭhaputtaṃ etadavoca:
“yāpi kho te esā, aggivessana, purimā kāyabhāvanā bhāsītā sāpi ariyassa vinaye no dhammikā kāyabhāvanā.
Kāyabhāvanampi kho tvaṃ, aggivessana, na aññāsi, kuto pana tvaṃ cittaabhāvanaṃ jānissasi?
Api ca, aggivessana, yathā abhāvitakāyo ca hoti abhāvitacitto ca, bhāvitakāyo ca hoti bhāvitacitto ca.
Taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.
“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi.
Bhagavā etadavoca:

§ mn36:8

English

“And how is someone undeveloped in physical endurance and mind?
Take an unlearned ordinary person who has a pleasant feeling.
When they experience a pleasant feeling they become full of lust for it.
Then that pleasant feeling ceases.
And when it ceases, a painful feeling arises.
When they suffer painful feeling, they sorrow and wail and lament, beating their breast and falling into confusion.
Because their physical endurance is undeveloped, pleasant feelings occupy the mind. And because their mind is undeveloped, painful feelings occupy the mind.
Anyone whose mind is occupied by both pleasant and painful feelings like this is undeveloped both in physical endurance and in mind.

Pāli

“Kathaṃca, aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca?
Idha, aggivessana, assutavato puthujjanassa uppajjati sukhā vedanā.
So sukhāya vedanāya phuṭṭho samāno sukhasārāgī ca hoti sukhasārāgitaṃcā āpajjati.
Tassa sā sukhā vedanā nirujjhati.
Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.
So dukkhāya vedanāya phuṭṭho samāno socati kilamati paridevati urattāḷim kandatī sammohaṃ āpajjati.
Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā kāyassa,
uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittaassa.
Yassa kassaci, aggivessana, evaṃ ubhatopakkaṃ uppannāpi sukhā vedanā cittaṃ pariyādāya tiṭṭhati
abhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ pariyādāya tiṭṭhati abhāvitattā cittaassa, evaṃ kho,
aggivessana, abhāvitakāyo ca hoti abhāvitacitto ca.

§ mn36:9

English

And how is someone developed in physical endurance and mind?
Take a learned noble disciple who has a pleasant feeling.
When they experience a pleasant feeling they don’t become full of lust for it.
Then that pleasant feeling ceases.
And when it ceases, painful feeling arises.
When they suffer painful feelings they don’t sorrow or wail or lament, beating their breast and falling into confusion.
Because their physical endurance is developed, pleasant feelings don’t occupy the mind. And because their

mind is developed, painful feelings don't occupy the mind.

Anyone whose mind is not occupied by both pleasant and painful feelings like this is developed both in physical endurance and in mind."

Pāli

Kathañca, aggivessana, bhāvitakāyo ca hoti bhāvitacitto ca?

Idha, aggivessana, sutavato ariyasāvakassa uppajjati sukhā vedanā.

So sukhāya vedanāya phuṭṭho samāno na sukhāsārāgī ca hoti, na sukhāsārāgitañca āpajjati.

Tassa sā sukhā vedanā nirujjhati.

Sukhāya vedanāya nirodhā uppajjati dukkhā vedanā.

So dukkhāya vedanāya phuṭṭho samāno na socati na kilamati na paridevati na urattāḷim kandati na sammohaṃ āpajjati.

Tassa kho esā, aggivessana, uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa.

Yassa kassaci, aggivessana, evaṃ ubhatopakkaṃ uppannāpi sukhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā kāyassa, uppannāpi dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati bhāvitattā cittassa. Evaṃ kho, aggivessana, bhāvitakāyo ca hoti bhāvitacitto cā"ti.

§ mn36:10

English

"I am quite confident that the worthy Gotama is developed in physical endurance and in mind."

"Your words are clearly invasive and intrusive, Aggivessana.

Nevertheless, I will answer you.

Ever since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, it has not been possible for any pleasant or painful feeling to occupy my mind."

Pāli

"Evaṃ pasanno ahaṃ bhoto gotamassa.

Bhavañhi gotamo bhāvitakāyo ca hoti bhāvitacitto cā"ti.

"Addhā kho te ayaṃ, aggivessana, āsajja upanīya vācā bhāsītā, api ca te ahaṃ byākarissāmi.

Yato kho ahaṃ, aggivessana, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito, taṃ vata me uppannā vā sukhā vedanā cittaṃ pariyādāya ṭhassati, uppannā vā dukkhā vedanā cittaṃ pariyādāya ṭhassatīti netaṃ ṭhānaṃ vijjatī"ti.

§ mn36:11

English

"Worthy Gotama mustn't have experienced the kind of pleasant or painful feelings that would occupy the mind."

Pāli

"Na hi nūna bhoto gotamassa uppajjati tathārūpā sukhā vedanā yathārūpā uppannā sukhā vedanā cittaṃ pariyādāya tiṭṭheyya; na hi nūna bhoto gotamassa uppajjati tathārūpā dukkhā vedanā yathārūpā uppannā dukkhā vedanā cittaṃ pariyādāya tiṭṭheyyā"ti.

§ mn36:12

English

"How could I not, Aggivessana?

Before my awakening—when I was still unawakened but intent on awakening—I thought:

'Life at home is cramped and dirty, life gone forth is wide open.

It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

Pāli

“Kiñhi no siyā, aggivessana?

Idha me, aggivessana, pubbeva sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi:

‘sambādho gharāvāso rajāpatho, abbhokāso pabbajjā.

Nayidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ.

Yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajeyyaṃ’ti.

§ mn36:13

English

Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him,

‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’

Āḷāra Kālāma replied,

‘Stay, venerable.

This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.’

I quickly memorized that teaching.

As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me,

‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.”

Surely he meditates knowing and seeing this teaching.’

So I approached Āḷāra Kālāma and said to him,

‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’

When I said this, he declared the dimension of nothingness.

Then it occurred to me,

‘It’s not just Āḷāra Kālāma who has faith,

energy,

mindfulness,

immersion,

and wisdom; I too have these things.

Why don’t I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?’

I quickly realized that teaching with my own insight, and lived having achieved it.

Pāli

So kho ahaṃ, aggivessana, aparena samayena daharova samāno, susukāḷakeso bhadrena yobbanena samannāgato paṭhamena vayasā, akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ, kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agāraṃ anagāriyaṃ pabbajim.

So evaṃ pabbajito samāno kiṅkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ:

‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

Evaṃ vutte, aggivessana, āḷāro kālāmo maṃ etadavoca:

‘viharatāyasmā,

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim.

So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, 'jānāmi passāmi'ti ca paṭijānāmi, ahañceva aññe ca.

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho āḷāro kālāmo imaṃ dhammaṃ kevalaṃ saddhāmatkena sayaṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedeti,

addhā āḷāro kālāmo imaṃ dhammaṃ jānaṃ passaṃ viharatī'ti.

Atha khvāhaṃ, aggivessana, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:

'kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesī'ti?

Evaṃ vutte, aggivessana, āḷāro kālāmo ākiñcaññāyatanaṃ pavedesi.

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho āḷārasseva kālāmassa atthi saddhā, mayhampatthi saddhā;

na kho āḷārasseva kālāmassa atthi vīriyaṃ, mayhampatthi vīriyaṃ;

na kho āḷārasseva kālāmassa atthi sati, mayhampatthi sati;

na kho āḷārasseva kālāmassa atthi samādhi, mayhampatthi samādhi;

na kho āḷārasseva kālāmassa atthi paññā, mayhampatthi paññā;

yannūnāhaṃ yaṃ dhammaṃ āḷāro kālāmo sayaṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedeti tassa dhammassa sacchikiriyāya padaheyyan'ti.

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

§ mn36:14

English

So I approached Āḷāra Kālāma and said to him,

'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?'

'I have, reverend.'

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'We are fortunate, reverend, so very fortunate

to see a venerable such as yourself as one of our spiritual companions!

So the teaching that I've realized with my own insight, and declare having achieved it, you've realized with your own insight, and dwell having achieved it.

The teaching that you've realized with your own insight, and dwell having achieved it, I've realized with my own insight, and declare having achieved it.

So the teaching that I know, you know, and the teaching you know, I know.

I am like you and you are like me.

Come now, reverend! We should both lead this community together.'

And that is how my tutor Āḷāra Kālāma placed me, his pupil, on the same position as him, and honored me with high praise.

Then it occurred to me,

'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.'

Realizing that this teaching was inadequate, I left disappointed.

Pāli

Atha khvāhaṃ, aggivessana, yena āḷāro kālāmo tenupasaṅkamiṃ; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ:

'ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedesī'ti?

'Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja pavedemi'ti.

'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayaṃ abhiññā sacchikatvā upasampajja viharāmi'ti.

'Lābhā no, āvuso, suladdhaṃ no, āvuso,

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi;

yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi.

Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāma'ti.

Iti kho, aggivessana, āḷāro kālāmo ācariyo me samāno attano antevāsiṃ maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

Tassa mayhaṃ, aggivessana, etadahosi:

'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā'ti.

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

§ mn36:15

English

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him,

'Reverend, I wish to lead the spiritual life in this teaching and training.'

Uddaka replied,

'Stay, venerable.

This teaching is such that a sensible person can soon realize their own denomination with their own insight and live having achieved it.'

I quickly memorized that teaching.

As far as lip-recital and verbal repetition went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me,

'It is not solely by mere faith that Rāma declared: "I realize this teaching with my own insight, and live having achieved it."

Surely he meditated knowing and seeing this teaching.'

So I approached Uddaka son of Rāma and said to him,

'Reverend, to what extent did Rāma say he'd realized this teaching with his own insight?'

When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

Then it occurred to me,

'It's not just Rāma who had faith,

energy,

mindfulness,

immersion,

and wisdom; I too have these things.

Why don't I make an effort to realize the same teaching that Rāma said he had realized with his own insight?'

I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka son of Rāma and said to him,

'Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?'

'He had, reverend.'

'I too have realized this teaching with my own insight up to this point, and live having achieved it.'

'We are fortunate, reverend, so very fortunate

to see a venerable such as yourself as one of our spiritual companions!

So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized

with your own insight, and dwell having achieved it. The teaching that you've realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma.

Come now, reverend! You should lead this community.'

And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a tutor and honored me with high praise.

Then it occurred to me,

'This teaching doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.'

Realizing that this teaching was inadequate, I left disappointed.

Pāli

So kho ahaṃ, aggivessana, kiṅkusalagavesī anuttaraṃ santivarapadaṃ pariyesaṃāno yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'icchāmahaṃ, āvuso, imasmiṃ dhammavinaye brahmacariyaṃ caritun'ti.

Evaṃ vutte, aggivessana, udako rāmaputto maṃ etadavoca:

'viharatāyasmā,

tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayāṃ abhiññā sacchikatvā upasampajja vihareyyā'ti.

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇiṃ.

So kho ahaṃ, aggivessana, tāvatakeneva oṭṭhapahatamattena lapitalāpanamattena ñāṇavādañca vadāmi theravādañca, 'jānāmi passāmi'ti ca paṭijānāmi, ahañceva aññe ca.

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi.

Addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsi'ti.

Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'kittāvatā no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi'ti?

Evaṃ vutte, aggivessana, udako rāmaputto nevasaṇṇānāsaṇṇāyatanaṃ pavedesi.

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho rāmasseva ahosi saddhā, mayhampatthi saddhā;

na kho rāmasseva ahosi vīriyaṃ, mayhampatthi vīriyaṃ;

na kho rāmasseva ahosi sati, mayhampatthi sati;

na kho rāmasseva ahosi samādhi, mayhampatthi samādhi;

na kho rāmasseva ahosi paññā, mayhampatthi paññā;

yannūnāhaṃ yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti pavedesi tassa

dhammassa sacchikiriyāya padaheyyan'ti.

So kho ahaṃ, aggivessana, nacirasseva khippameva taṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja vihāsiṃ.

Atha khvāhaṃ, aggivessana, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ:

'ettāvatā no āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesi'ti?

'Ettāvatā kho āvuso rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesi'ti.

'Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmiṃti.

'Lābhā no, āvuso, suladdhaṃ no, āvuso,

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi; yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi.

Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi; yaṃ tvaṃ dhammaṃ jānāsi taṃ dhammaṃ rāmo

abhiññāsi.

Iti yādiso rāmo ahosi tādiso tuvaṃ; yādiso tuvaṃ tādiso rāmo ahosi.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā'ti.

Iti kho, aggivessana, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne ca maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

Tassa mayhaṃ, aggivessana, etadahosi:

'nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā'ti.

So kho ahaṃ, aggivessana, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamiṃ.

§ mn36:16

English

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at the town of Senā in Uruvelā.

There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to resort to for alms.

Then it occurred to me,

'This park is truly delightful, a lovely grove with a flowing river that's clean and charming, with smooth banks.

And nearby there's a village to resort to for alms.

This is good enough for striving for a gentleman wanting to strive.'

So I sat down right there, thinking:

'This is good enough for striving.'

Pāli

So kho ahaṃ, aggivessana, kiṅkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesaṃāno magadhesu anupubbena cārikaṃ caramāno yena uruvelā senānigamo tadavasariṃ.

Tatthaddasaṃ ramaṇiyaṃ bhūmibhāgaṃ, pāsādikaṇca vanasaṇḍaṃ, nadiṇca sandantiṃ setakaṃ supatitthaṃ ramaṇiyaṃ, samantā ca gocaragāmaṃ.

Tassa mayhaṃ, aggivessana, etadahosi:

'ramaṇiyo vata bho bhūmibhāgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇiyā, samantā ca gocaragāmo.

Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā'ti.

So kho ahaṃ, aggivessana, tattheva nisīdiṃ

'alamidaṃ padhānāyā'ti.

§ mn36:17

English

And then these three similes, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Suppose there was a green, sappy log, and it was lying in water.

Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

What do you think, Aggivessana?

By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?"

"No, worthy Gotama.

Why is that?

Because it's a green, sappy log, and it's lying in the water.

That person will eventually get weary and frustrated."

"In the same way, there are ascetics and brahmins who don't live withdrawn in body and mind from sensual pleasures. They haven't internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening.

This was the first example that occurred to me.

Apissumaṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ udaye nikkhittaṃ.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.

Taṃ kiṃ maññasi, aggivessana,

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, udaye nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya, tejo pātukareyyā”ti?

“No hidaṃ, bho gotama”.

“Taṃ kissa hetu”?

“Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, tañca pana udaye nikkhittaṃ.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi avūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmaccchando kāmasneho kāmamucchā kāmapiṇṇāso, so ca ajjhattaṃ na suppaṇiṇo hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya.

No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tikkhā kharā kaṭukā vedanā vedayanti, abhabbāva te nāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, aggivessana, paṭhamā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

§ mn36:18

English

Then a second example occurred to me.

Suppose there was a green, sappy log, and it was lying on dry land far from the water.

Then a person comes along with a drill-stick, thinking

to light a fire and produce heat.

What do you think, Aggivessana?

By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No, worthy Gotama.

Why not?

Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water.

That person will eventually get weary and frustrated.”

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are incapable of knowledge and vision, of supreme awakening.

This was the second example that occurred to me.

Pāli

Aparāpi kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Seyyathāpi, aggivessana, allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhittaṃ.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

‘aggim abhinibbattessāmi, tejo pātukarissāmi’ti.

Taṃ kiṃ maññasi, aggivessana,

api nu so puriso amuṃ allaṃ kaṭṭhaṃ sasnehaṃ, ārakā udakā thale nikkhittaṃ, uttarāraṇiṃ ādāya abhimanthento aggim abhinibbatteyya tejo pātukareyyā”ti?

“No hidaṃ, bho gotama”.

“Taṃ kissa hetu”?

“Aduñhi, bho gotama, allaṃ kaṭṭhaṃ sasnehaṃ, kiñcāpi ārakā udakā thale nikkhittaṃ.

Yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā”ti.

“Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā

viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho so ca ajjhattaṃ na suppahīno hoti, na suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, abhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, aggivessana, dutiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā

§ mn36:19

English

Then a third example occurred to me.

Suppose there was a dried up, withered log, and it was lying on dry land far from the water.

Then a person comes along with a drill-stick, thinking
to light a fire and produce heat.

What do you think, Aggivessana?

By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?"

"Yes, worthy Gotama.

Why is that?

Because it's a dried up, withered log, and it's lying on dry land far from water."

"In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to exertion, they are capable of knowledge and vision, of supreme awakening.

This was the third example that occurred to me.

These are the three similes, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Pāli

Aparāpi kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Seyyathāpi, aggivessana, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhattaṃ.

Atha puriso āgaccheyya uttarāraṇiṃ ādāya:

'aggiṃ abhinibbattessāmi, tejo pātukarissāmi'ti.

Taṃ kiṃ maññasi, aggivessana,

api nu so puriso amuṃ sukkhaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhattaṃ, uttarāraṇiṃ ādāya
abhimanthento aggiṃ abhinibbatteyya, tejo pātukareyya"ti?

"Evaṃ, bho gotama".

"Taṃ kissa hetu"?

"Aduñhi, bho gotama, sukkhaṃ kaṭṭhaṃ koḷāpaṃ, tañca pana ārakā udakā thale nikkhattaṃ"ti.

"Evameva kho, aggivessana, ye hi keci samaṇā vā brāhmaṇā vā kāyena ceva cittaṇa ca kāmehi vūpakaṭṭhā viharanti, yo ca nesaṃ kāmesu kāmacchando kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho, so ca ajjhattaṃ suppahīno hoti suppaṭippassaddho, opakkamikā cepi te bhonto samaṇabrāhmaṇā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya. No cepi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, bhabbāva te ñāṇāya dassanāya anuttarāya sambodhāya.

Ayaṃ kho maṃ, aggivessana, tatiyā upamā paṭibhāsi anacchariyā pubbe assutapubbā.

Imā kho maṃ, aggivessana, tisso upamā paṭibhaṃsu anacchariyā pubbe assutapubbā.

§ mn36:20

English

Then it occurred to me,

'Why don't I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and scorch mind with mind?'

So that's what I did,

until sweat ran from my armpits.

It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them.

In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'yannūnāhaṃ dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ'ti.

So kho ahaṃ, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.

Tassa mayhaṃ, aggivessana, dantebhi dantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

Seyyathāpi, aggivessana, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

evameva kho me, aggivessana, dantebhi dantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammutṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:21

English

Then it occurred to me,

'Why don't I practice the breathless absorption?'

So I cut off my breathing through my mouth and nose.

But then winds came out my ears making a loud noise, like the puffing of a blacksmith's bellows.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.

So kho ahaṃ, aggivessana, mukhato ca nāsato ca assāsapassāse uparundhiṃ.

Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti;

evameva kho me, aggivessana, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.

Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.

Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:22

English

Then it occurred to me,
'Why don't I keep practicing the breathless absorption?'
So I cut off my breathing through my mouth and nose and ears.
But then strong winds ground my head,
like a strong man was drilling into my head with a sharp point.
My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.
But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:
'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.
So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.
Seyyathāpi, aggivessana, balavā puriso tiṇhena sikharena muddhani abhimattheyya;
evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.
Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.
Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:23

English

Then it occurred to me,
'Why don't I keep practicing the breathless absorption?'
So I cut off my breathing through my mouth and nose and ears.
But then I got a severe headache,
like a strong man was tightening a strong leather strap around my head.
My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.
But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:
'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.
So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.
Seyyathāpi, aggivessana, balavā puriso daḷhena varattakkhaṇḍena sīse sīsaveṭṭhaṃ dadeyya;
evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.
Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammutṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.
Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:24

English

Then it occurred to me,
'Why don't I keep practicing the breathless absorption?'
So I cut off my breathing through my mouth and nose and ears.
But then strong winds carved up my belly,
like a deft butcher or their apprentice was slicing my belly open with a sharp meat cleaver.

My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.
But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:
'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.
So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti.
Seyyathāpi, aggivessana, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya;
evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti.
Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.
Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:25

English

Then it occurred to me,
'Why don't I keep practicing the breathless absorption?'
So I cut off my breathing through my mouth and nose and ears.
But then there was a severe burning in my body,
like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals.
My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.
But even such painful feeling did not occupy my mind.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:
'yannūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyyaṃ'ti.
So kho ahaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
Tassa mayhaṃ, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ dāho hoti.
Seyyathāpi, aggivessana, dve balavanto purisā dubbalataraṃ purisaṃ nānābāhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ;
evameva kho me, aggivessana, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmiṃ dāho hoti.
Āraddhaṃ kho pana me, aggivessana, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā. Sāraddho ca pana me kāyo hoti appaṭippassaddho teneva dukkhappadhānena padhānābhitunnassa sato.
Evarūpāpi kho me, aggivessana, uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:26

English

Then some deities saw me and said,
'The ascetic Gotama is dead.'
Others said,
'He's not dead, but he's dying.'
Others said,
'He's not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.'

Pāli

Apissu mañ, aggivessana, devatā disvā evamāhaṃsu:

‘kālaṅkato samaṇo gotamo’ti.

Ekaccā devatā evamāhaṃsu:

‘na kālaṅkato samaṇo gotamo, api ca kālaṃ karotī’ti.

Ekaccā devatā evamāhaṃsu:

‘na kālaṅkato samaṇo gotamo, napi kālaṃ karoti, araham samaṇo gotamo, vihāro tveva so arahato evarūpo hotī’ti.

§ mn36:27

English

Then it occurred to me,

‘Why don’t I practice completely cutting off food?’

But deities came to me and said,

‘Good fellow, don’t practice totally cutting off food.

If you do, we’ll infuse heavenly nectar into your pores and you will live on that.’

Then it occurred to me,

‘If I claim to be completely fasting while these deities are infusing heavenly nectar in my pores, that would be a lie on my part.’

So I refused those deities, saying, ‘There’s no need.’

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

‘yannūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya’ti.

Atha kho mañ, aggivessana, devatā upasaṅkamitvā etadavocuṃ:

‘mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji.

Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma, tāya tvaṃ yāpessasī’ti.

Tassa mayhaṃ, aggivessana, etadahosi:

‘ahañceva kho pana sabbaso ajajjitaṃ paṭijāneyyaṃ, imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyumaṃ, tāya cāhaṃ yāpeyyaṃ, taṃ mamassa musā’ti.

So kho ahaṃ, aggivessana, tā devatā paccācikkhāmi, ‘halan’ti vadāmi.

§ mn36:28

English

Then it occurred to me,

‘Why don’t I just take a little bit of food each time, a handful of broth made from mung beans, horse gram, chickpeas, or green gram?’

So that’s what I did,

until my body became severely emaciated.

Due to eating so little, my major and minor limbs became like the joints of an eighty-year-old or a dying man, my bottom became like a camel’s hoof,

my vertebrae stuck out like beads on a string,

and my ribs were as gaunt as the broken-down rafters on an old barn.

Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well.

Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly.

Due to eating so little, when I tried to urinate or defecate I fell face down right there.

Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

‘yannūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ’ti.

So kho ahaṃ, aggivessana, thokaṃ thokaṃ āhāraṃ āhāresim̐, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.

Tassa mayhaṃ, aggivessana, thokaṃ thokaṃ āhāraṃ āhārayato, pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ, adhimattakasimānaṃ patto kāyo hoti.

Seyyathāpi nāma āsītikapabbāni vā kālāpabbāni vā; evamevassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.

Seyyathāpi nāma oṭṭhapadaṃ; evamevassu me ānisadaṃ hoti tāyevappāhāratāya.

Seyyathāpi nāma vaṭṭanāvaḷī; evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.

Seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti; evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya.

Seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti; evamevassu me akkhikūpesu akkhitarakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.

Seyyathāpi nāma tittakālābu āmakacchinno vātātapena samphuṭito hoti sammilāto; evamevassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.

So kho ahaṃ, aggivessana, udaracchaviṃ parimasissāmīti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, piṭṭhikaṇṭakaṃ parimasissāmīti udaracchaviṃyeva pariggaṇhāmi, yāvassu me, aggivessana, udaracchavi piṭṭhikaṇṭakaṃ allīnā hoti tāyevappāhāratāya.

So kho ahaṃ, aggivessana, vaccaṃ vā mutthaṃ vā karissāmīti tattheva avakujjo papatāmi tāyevappāhāratāya.

So kho ahaṃ, aggivessana, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi. Tassa mayhaṃ, aggivessana, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya.

§ mn36:29

English

Then some people saw me and said: ‘The ascetic Gotama is black.’

Some said: ‘He’s not black, he’s brown.’

Some said: ‘He’s neither black nor brown. The ascetic Gotama has dingy skin.’

That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Pāli

Apissu maṃ, aggivessana, manussā disvā evamāhaṃsu: ‘kāḷo samaṇo gotamo’ti.

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, sāmo samaṇo gotamo’ti.

Ekacce manussā evamāhaṃsu: ‘na kāḷo samaṇo gotamo, napi sāmo, maṅguracchavi samaṇo gotamo’ti.

Yāvassu me, aggivessana, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.

§ mn36:30

English

Then it occurred to me,

‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to exertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this.

But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work.

Could there be another path to awakening?’

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

‘ye kho keci aṭṭamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībbaṃ kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo.

Yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībbaṃ kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo.

Yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībbaṃ kharā kaṭukā vedanā vedayanti,

etāvaparamaṃ, nayito bhiyyo.

Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyaññadassanavisesaṃ.

Siyā nu kho añño maggo bodhāyā'ti?

§ mn36:31

English

Then it occurred to me,

'I recall sitting in the cool shade of a black plum tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

Could that be the path to awakening?'

Stemming from that memory came the understanding:

'That is the path to awakening!'

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'abhijānāmi kho panāhaṃ pitu sakkassa kammante sītāya jambucchāyāya nisinno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharitā.

Siyā nu kho eso maggo bodhāyā'ti?

Tassa mayhaṃ, aggivessana, satānusāri viññāṇaṃ ahosi:

'eseva maggo bodhāyā'ti.

§ mn36:32

English

Then it occurred to me,

'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?'

Then it occurred to me,

'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'kiṃ nu kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti?

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho ahaṃ tassa sukhassa bhāyāmi, yaṃ taṃ sukhaṃ aññatreva kāmehi aññatra akusalehi dhammehi'ti.

§ mn36:33

English

Then it occurred to me,

'I can't achieve that pleasure with a body so severely emaciated. Why don't I eat some solid food, some rice and porridge?'

So I ate some solid food.

Now at that time the group of five mendicants were attending on me, thinking,

'The ascetic Gotama will tell us of any truth that he realizes.'

But when I ate some solid food, they left disappointed in me, saying,

'The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.'

Pāli

Tassa mayhaṃ, aggivessana, etadahosi:

'na kho taṃ sukkaṃ sukhaṃ adhigantaṃ evaṃ adhimattakasimānaṃ pattakāyena, yannūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsaṃ'ti.

So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ.

Tena kho pana maṃ, aggivessana, samayena pañca bhikkhū paccupaṭṭhitā honti:

‘yaṃ kho samaṇo gotamo dhammaṃ adhigamissati, taṃ no ārocessatī’ti.

Yato kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāresim odanakummāsaṃ, atha me te pañca bhikkhū nibbija pakkamiṃsu:

‘bāhulliko samaṇo gotamo, padhānavibbhanto, āvatto bāhullāyā’ti.

§ mn36:34

English

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

But even such pleasant feeling did not occupy my mind.

Pāli

So kho ahaṃ, aggivessana, oḷārikaṃ āhāraṃ āhāretvā, balaṃ gahetvā, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsim.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:35-37

English

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

But even such pleasant feeling did not occupy my mind.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

But even such pleasant feeling did not occupy my mind.

With the giving up of pleasure and pain, and the disappearance of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

But even such pleasant feeling did not occupy my mind.

Pāli

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsim.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Pītiyā ca virāgā upekkhako ca vihāsim, sato ca sampajāno. Sukhañca kāyena paṭisaṃvedesim yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja vihāsim.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

Sukhassa ca pahānā dukkhassa ca pahānā, pubbeva somanassadomanassānaṃ atthaṅgamā, adukkhamasukhaṃ upekkhāsati parisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsim.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:38

English

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives.

I recollected my many kinds of past lives, with features and details.

Pāli

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.
So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ—ekampi jātim ...pe... iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.

§ mn36:39

English

This was the first knowledge, which I achieved in the first watch of the night.
Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.
But even such pleasant feeling did not occupy my mind.

Pāli

Ayaṃ kho me, aggivessana, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā;
avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.
Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:40

English

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings.
With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings pass on according to their deeds.

Pāli

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesim.
So dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāmi ...pe...

§ mn36:41

English

This was the second knowledge, which I achieved in the middle watch of the night.
Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.
But even such pleasant feeling did not occupy my mind.

Pāli

ayaṃ kho me, aggivessana, rattiyaṃ majjhime yāme dutiyā vijjā adhigatā;
avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.
Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:42

English

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements.
I truly understood: ‘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.’
I truly understood: ‘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.’

Pāli

So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayaññāya cittaṃ abhininnāmesim.

So 'idaṃ dukkhaṃ'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ abbhaññāsim.

'Ime āsavā'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavaśamudayo'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavanirodho'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ abbhaññāsim.

§ mn36:43

English

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance.

When it was freed, I knew it was freed.

I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.'

Pāli

Tassa me evaṃ jānato evaṃ passato kāmasavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.

Vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi.

'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā'ti abbhaññāsim.

§ mn36:44

English

This was the third knowledge, which I achieved in the last watch of the night.

Ignorance was banished and knowledge arose; darkness was banished and light arose, as happens for a meditator who is diligent, keen, and resolute.

But even such pleasant feeling did not occupy my mind.

Pāli

Ayaṃ kho me, aggivessana, rattiyaṃ pacchime yāme tatiyā vijjā adhigatā;

avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.

Evarūpāpi kho me, aggivessana, uppannā sukhā vedanā cittaṃ na pariyādāya tiṭṭhati.

§ mn36:45

English

Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds, and each person thought

that I was teaching the Dhamma especially for them.

But it should not be seen like this.

The Realized One teaches others only so that they can understand.

When that talk was finished, I stilled, settled, unified, and immersed my mind in samādhi internally in the same meditation subject as a basis of immersion as before, in which I regularly meditate."

"I'd believe that of the worthy Gotama, just like a perfected one, a fully awakened Buddha.

But do you ever recall sleeping during the day?"

Pāli

Abhijānāmi kho panāhaṃ, aggivessana, anekasatāya parisāya dhammaṃ desetā.

Apissu maṃ ekameko evaṃ maññati:

'mamevārabha samaṇo gotamo dhammaṃ desetī'ti.

Na kho panetaṃ, aggivessana, evaṃ daṭṭhabbaṃ;

yāvadeva viññāpanatthāya tathāgato paresaṃ dhammaṃ deseti.

So kho ahaṃ, aggivessana, tassāyeva kathāya pariyosāne, tasmimhyeva purimasmiṃ samādhinimutte ajjhattameva cittaṃ saṇṭhapemi sannisādemi ekodiṃ karomi samādahāmi, yena sudaṃ niccakappaṃ viharāmi”ti.

“Okappaniyametaṃ bhoto gotamassa yathā taṃ arahato sammāsambuddhassa.

Abhijānāti kho pana bhavaṃ gotamo divā supitā”ti?

§ mn36:46

English

“I do recall that in the last month of the summer, I have spread out my outer robe folded in four and lain down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.”

“Some ascetics and brahmins call that a deluded abiding.”

“That’s not how to define whether someone is deluded or not.

But as to how to define whether someone is deluded or not, listen and apply your mind well, I will speak.”

“Yes, worthy sir,” replied Saccaka.

The Buddha said this:

Pāli

“Abhijānāmaṃ, aggivessana, gimhānaṃ pacchime māse pacchābhattaṃ piṇḍapātapaṭikkanto catugguṇaṃ saṅghātiṃ paññapetvā dakkhiṇena passena sato sampajāno niddaṃ okkamitā”ti.

“Etaṃ kho, bho gotama, eke samaṇabrāhmaṇā sammohavihārasmiṃ vadanti”ti?

“Na kho, aggivessana, ettāvatā sammūḷho vā hoti asammūḷho vā.

Api ca, aggivessana, yathā sammūḷho ca hoti asammūḷho ca,

taṃ suṇāhi, sādhukaṃ manasi karohi, bhāsissāmi”ti.

“Evaṃ, bho”ti kho saccako nigaṇṭhaputto bhagavato paccassosi.

Bhagavā etadavoca:

§ mn36:47

English

“Anyone who has not given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death is deluded, I say.

For it’s not giving up the defilements that makes you deluded.

Anyone who has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—is not deluded, I say.

For it’s giving up the defilements that makes you not deluded.

The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

Just as a palm tree with its crown cut off is incapable of further growth,

in the same way, the Realized One has given up the defilements so they are unable to arise in the future.”

Pāli

“Yassa kassaci, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiyā appahīnā, tamahaṃ ‘sammūḷho’ti vadāmi.

Āsavānañhi, aggivessana, appahānā sammūḷho hoti.

Yassa kassaci, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiyā pahīnā, tamahaṃ ‘asammūḷho’ti vadāmi.

Āsavānañhi, aggivessana, pahānā asammūḷho hoti.

Tathāgatassa kho, aggivessana, ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiyā pahīnā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā.

Seyyathāpi, aggivessana, tālo matthakacchinno abhabbo puna virūḷhiyā;

evameva kho, aggivessana, tathāgatassa ye āsavā saṅkilesikā ponobbhavikā sadarā dukkhavipākā āyatim jātijarāmaṇiyā pahinā ucchinnamūlā tālavatthukatā anabhāvaṅkatā āyatim anuppādadhammā”ti.

§ mn36:48

English

When he had spoken, Saccaka said to him,
“It’s incredible, worthy Gotama, it’s amazing!

How when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha!

I recall taking on Pūraṇa Kassapa in debate.

He dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

But when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

I recall taking on the bamboo-staffed ascetic Gosāla,

Ajita of the hair blanket,

Pakudha Kaccāyana,

Saṅjaya Belaṭṭhiputta,

and the Jain ascetic of the Nātika clan in debate.

They all dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness.

But when the worthy Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Well, now, worthy Gotama, I must go.

I have many duties, and much to do.”

“Please, Aggivessana, go at your convenience.”

Then Saccaka, the son of Jain parents, having approved and agreed with what the Buddha said, rose from his seat and left.

Pāli

Evaṃ vutte, saccako nigaṇṭhaputto bhagavantaṃ etadavoca:

“acchariyaṃ, bho gotama, abbhutaṃ, bho gotama.

Yāvañcidaṃ bhoto gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyaḍāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa.

Abhijānāmahaṃ, bho gotama, pūraṇaṃ kassapaṃ vādena vādaṃ samārabhitā.

Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi.

Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa, chavivaṇṇo ceva pariyaḍāyati, mukhavaṇṇo ca vipassīdati, yathā taṃ arahato sammāsambuddhassa.

Abhijānāmahaṃ, bho gotama, makkhalim gosālaṃ ...pe...

ajitaṃ kesakambalaṃ ...

pakudhaṃ kaccāyanaṃ ...

saṅjayaṃ belaṭṭhiputtaṃ ...

nigaṇṭhaṃ nāṭaputtaṃ vādena vādaṃ samārabhitā.

Sopi mayā vādena vādaṃ samāraddho aññenaññaṃ paṭicari, bahiddhā kathaṃ apanāmesi, kopaṇca dosaṇca appaccayaṇca pātvākāsi.

Bhoto pana gotamassa evaṃ āsajja āsajja vuccamānassa, upanītehi vacanappathehi samudācariyamānassa,

chavivaṇṇo ceva pariyodāyati, mukhavaṇṇo ca vipasīdati, yathā taṃ arahato sammāsambuddhassa.
Handa ca dāni mayaṃ, bho gotama, gacchāma.
Bahukiccā mayaṃ, bahukaraṇīyā”ti.
”Yassadāni tvaṃ, aggivessana, kālaṃ maññasī”ti.
Atha kho saccako nigaṇṭhaputto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanā pakkāmiti.
Mahāsaccakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

IO · II · SN56.11: Rolling Forth the Wheel of Dhamma

Source: <https://suttacentral.net/sn56.11/en/sujato>

§ sn56.11:0

English

Linked Discourses 56.11

2. Rolling Forth the Wheel of Dhamma

Rolling Forth the Wheel of Dhamma

Pāli

Saṃyutta Nikāya 56.11

2. Dhammacakkappavattanavagga

Dhammacakkappavattanasutta

§ sn56.11:1

English

At one time the Buddha was staying near Varanasi in the deer park at Isipatana.

There the Buddha addressed the group of five mendicants:

Pāli

Ekam samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

§ sn56.11:2

English

“Mendicants, these two extremes should not be cultivated by one gone forth.

What two?

Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

Avoiding these two extremes, the Realized One understood the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Pāli

“Dveme, bhikkhave, antā pabbajitena na sevitabbā.

Katame dve?

Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

§ sn56.11:3

English

And what is that middle way of practice?

It is simply this noble eightfold path, that is:

right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Pāli

Katamā ca sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī.

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.

§ sn56.11:4

English

Now this is the noble truth of suffering.

Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; being coupled 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.

Now this is the noble truth of the origin of suffering.

It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it alights. That is,

craving for sensual pleasures, craving for continued existence, and craving for nonexistence.

Now this is the noble truth of the cessation of suffering.

It's the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go, releasing it, and not clinging to it.

Now this is the noble truth of the practice that leads to the cessation of suffering.

It is simply this noble eightfold path, that is:

right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Pāli

Idaṃ kho pana, bhikkhave, dukkhaṃ ariyasaccaṃ—

jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampicchaṃ na labhati tampi dukkhaṃ—saṅkhittena pañcupādānakkhandhā dukkhā.

Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ—

yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyathidaṃ—

kāmataṇhā, bhavataṇhā, vibhavataṇhā.

Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ—

yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo.

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ—

ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi ...pe... sammāsamādhī.

§ sn56.11:5

English

'This is the noble truth of suffering.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

'This noble truth of suffering should be completely understood.' Such was the vision that arose in me ...

'This noble truth of suffering has been completely understood.' Such was the vision that arose in me ...

Pāli

'Idaṃ dukkhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññeyyaṃ'ti me, bhikkhave, pubbe ...pe... udapādi.

'Taṃ kho panidaṃ dukkhaṃ ariyasaccaṃ pariññātaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

§ sn56.11:6

English

'This is the noble truth of the origin of suffering.' Such was the vision that arose in me ...

'This noble truth of the origin of suffering should be given up.' Such was the vision that arose in me ...

'This noble truth of the origin of suffering has been given up.' Such was the vision that arose in me ...

Pāli

'Idaṃ dukkhasamudayaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahātabban'ti me, bhikkhave, pubbe ...pe... udapādi.

'Taṃ kho panidaṃ dukkhasamudayaṃ ariyasaccaṃ pahīnan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

§ sn56.11:7

English

'This is the noble truth of the cessation of suffering.' Such was the vision that arose in me ...

'This noble truth of the cessation of suffering should be realized.' Such was the vision that arose in me ...

'This noble truth of the cessation of suffering has been realized.' Such was the vision that arose in me ...

Pāli

'Idaṃ dukkhanirodhaṃ ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabban'ti me, bhikkhave, pubbe ...pe... udapādi.

'Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikatan'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

§ sn56.11:8

English

'This is the noble truth of the practice that leads to the cessation of suffering.' Such was the vision that arose in me ...

'This noble truth of the practice that leads to the cessation of suffering should be developed.' Such was the vision that arose in me ...

'This noble truth of the practice that leads to the cessation of suffering has been developed.' Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Pāli

'Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetabban'ti me, bhikkhave, pubbe ...pe... udapādi.

'Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvitān'ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

§ sn56.11:9

English

As long as my true knowledge and vision about these four noble truths was not fully purified in these three rounds and twelve aspects, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

Pāli

Yāvakīvaṇca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, neva tāvāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

But when my true knowledge and vision about these four noble truths was fully purified in these three rounds and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me:

'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

That is what the Buddha said.

Satisfied, the group of five mendicants approved what the Buddha said.

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya 'anuttaraṃ sammāsambodhiṃ abhisambuddho'ti paccaññāsim.

Ñāṇaṃca pana me dassanaṃ udapādi:

'akuppā me vimutti, ayamantimā jāti, natthi dāni punabbhavo'"ti.

Idamavoca bhagavā.

Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunti.

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña:

"Everything that is liable to arise is liable to cease."

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne āyasmato koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi:

"yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ"ti.

And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry:

"Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world."

Hearing the cry of the earth gods, the gods of the four great kings ...

the gods of the thirty-three ...

the gods of Yama ...

the joyful gods ...

the gods who love to create ...

the gods who control what is created by others ...

the gods of the Divinity's host raised the cry:

"Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world."

Pavattite ca pana bhagavatā dhammacakke bhumma devā saddamanussāvesuṃ:

"etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ"ti.

Bhummaṇaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesuṃ:

“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā ...pe...

yāmā devā ...pe...

tusitā devā ...pe...

nimmānaratī devā ...pe...

paranimmitavasavattī devā ...pe...

brahmakāyikā devā saddamanussāvesuṃ:

“etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

§ sn56.11:13

English

And so at that moment, that second, that hour, the cry soared up to the realm of divinity.

And this ten-thousandfold galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Pāli

Itiha tena khaṇena tena layena tena muhuttana yāva brahmalokā saddo abbhuggacchi.

Ayañca dasasahassilokadhātu saṅkampi sampakampi sampavedhi, appamāṇo ca uḷāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvanti.

§ sn56.11:14

English

Then the Buddha expressed this heartfelt sentiment:

“Koṇḍañña has really understood! Koṇḍañña has really understood!”

And that’s how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

Pāli

Atha kho bhagavā imaṃ udānaṃ udānesi:

“aññāsi vata bho, koṇḍañño, aññāsi vata bho, koṇḍañño”ti.

Iti hidaṃ āyasmato koṇḍaññassa “aññāsikoṇḍañño” tveva nāmaṃ ahoṣīti.

Paṭhamam.

11 · III · Understanding experience · editorial introduction

§ path-book-3-1

English

Follow the explanations before reducing them to slogans. The truths have tasks; dependent origination identifies conditions; the aggregates and senses invite investigation. The source texts remain distinct teachings even when read together.

§ path-book-3-2

English

For reflection: What does this group of readings ask you to understand or practise? Which question needs a teacher or further source comparison, rather than a quick answer?

12 · III · MN141: The Analysis of the Truths

Source: <https://suttacentral.net/mn141/en/sujato>

§ mn141:0

English

Middle Discourses 141
The Analysis of the Truths

Pāli

Majjhima Nikāya 141
Saccavibhaṅgasutta

§ mn141:1

English

So I have heard.
At one time the Buddha was staying near Varanasi in the deer park at Isipatana.
There the Buddha addressed the mendicants,
“Mendicants!”
“Venerable sir,” they replied.
The Buddha said this:

Pāli

Evaṃ me sutaṃ—
ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho bhagavā bhikkhū āmantesi:
“bhikkhavo”ti.
“Bhadante”ti te bhikkhū bhagavato paccassosum.
Bhagavā etadavoca:

§ mn141:2

English

“Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.
It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.
What four?

Pāli

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—
catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.
Katamesaṃ catunnaṃ?

§ mn141:3

English

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Pāli

Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ,
dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā

uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā
uttānīkammaṃ, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā
vivaraṇā vibhajanā uttānīkammaṃ.

§ mn141:4

English

Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Pāli

Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ
dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā
kenaci vā lokasmiṃ, yadidaṃ—
imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā
uttānīkammaṃ.

§ mn141:5

English

Mendicants, you should cultivate friendship with Sāriputta and Moggallāna.

You should associate with Sāriputta and Moggallāna.

They're astute, and they support their spiritual companions.

Sāriputta is like one who gives birth,

while Moggallāna is like one who raises the child.

Sāriputta guides people to the fruit of stream-entry, Moggallāna to the highest goal.

Sāriputta is able to explain, teach, assert, establish, clarify, analyze, and reveal the four noble truths in detail."

Pāli

Sevatha, bhikkhave, sāriputtamoggallāne;
bhajatha, bhikkhave, sāriputtamoggallāne.
Paṇḍitā bhikkhū anuggāhakā sabrahmacārīnaṃ.
Seyyathāpi, bhikkhave, janetā, evaṃ sāriputto;
seyyathāpi jātassa āpādetā, evaṃ moggallāno.
Sāriputto, bhikkhave, sotāpattiphale vineti, moggallāno uttamatthe.
Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetuṃ paññāpetuṃ paṭṭhapetuṃ
vivarituṃ vibhajituṃ uttānīkātun"ti.

§ mn141:6

English

That is what the Buddha said.

When he had spoken, the Holy One rose from his seat and entered his dwelling.

Pāli

Idamavoca bhagavā.

Idaṃ vatvāna sugato uṭṭhāyāsanaṃ vihāraṃ pāvisi.

§ mn141:7

English

Then, not long after the Buddha left, Venerable Sāriputta said to the mendicants,

"Reverends, mendicants!"

"Reverend," they replied.

Sāriputta said this:

Pāli

Tatra kho āyasmā sārīputto acirapakkantassa bhagavato bhikkhū āmantesi:
“āvuso bhikkhave”ti.
“Āvuso”ti kho te bhikkhū āyasmato sārīputtassa paccassosuṃ.
Āyasmā sārīputto etadavoca:

§ mn141:8

English

“Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.
It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.
What four?

Pāli

“Tathāgatena, āvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—
catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.
Katamesaṃ catunnaṃ?

§ mn141:9

English

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Pāli

Dukkhasa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhasamudayassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhassa ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ, dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ.

§ mn141:10

English

And what is the noble truth of suffering?

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Pāli

Katamañcāvuso, dukkhaṃ ariyasaccaṃ?
Jātipi dukkhā, jarāpi dukkhā, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ; saṅkhittena pañcupādānakkhandhā dukkhā.

§ mn141:11

English

And what is rebirth?

The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.
This is called rebirth.

Pāli

Katamā cāvuso, jāti?
Yā tesāṃ tesāṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo

āyatanānaṃ paṭilābho,
ayaṃ vuccatāvuso: 'jāti'.

§ mn141:12

English

And what is old age?

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.

This is called old age.

Pāli

Katamā cāvuso, jarā?

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko,
ayaṃ vuccatāvuso: 'jarā'.

§ mn141:13

English

And what is death?

The passing away, passing on, 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.

This is called death.

Pāli

Katamañcāvuso, maraṇaṃ?

Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālaṅkiriyaṃ khandhānaṃ bhedo kaḷevarassa nikkhepo jīvitindriyassupacchedo,
idaṃ vuccatāvuso: 'maraṇaṃ'.

§ mn141:14

English

And what is sorrow?

The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering.

This is called sorrow.

Pāli

Katamo cāvuso, soko?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa soko socanā socitattaṃ antosoko antoparisoko,
ayaṃ vuccatāvuso: 'soko'.

§ mn141:15

English

And what is lamentation?

The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering.

This is called lamentation.

Pāli

Katamo cāvuso, paridevo?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena phuṭṭhassa ādevo paridevo ādevanā paridevanā ādevitattaṃ paridevitattaṃ,

ayaṃ vuccatāvuso: ‘paridevo’.

§ mn141:16

English

And what is pain?

Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact.
This is called pain.

Pāli

Katamañcāvuso, dukkhaṃ?

Yaṃ kho, āvuso, kāyikaṃ dukkhaṃ kāyikaṃ asātaṃ kāyasamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ,
idaṃ vuccatāvuso: ‘dukkhaṃ’.

§ mn141:17

English

And what is sadness?

Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact.
This is called sadness.

Pāli

Katamañcāvuso, domanassaṃ?

Yaṃ kho, āvuso, cetasikaṃ dukkhaṃ cetasikaṃ asātaṃ manosamphassajaṃ dukkhaṃ asātaṃ vedayitaṃ,
idaṃ vuccatāvuso: ‘domanassaṃ’.

§ mn141:18

English

And what is distress?

The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering.
This is called distress.

Pāli

Katamo cāvuso, upāyāso?

Yo kho, āvuso, aññataraññatarena byasanena samannāgatassa aññataraññatarena dukkhadhammena
phuṭṭhassa āyāso upāyāso āyāsittattaṃ upāyāsittattaṃ,
ayaṃ vuccatāvuso: ‘upāyāso’.

§ mn141:19

English

And what is ‘not getting what you wish for is suffering’?

In sentient beings who are liable to be reborn, such a wish arises:

‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’

But you can’t get that by wishing.

This is: ‘not getting what you wish for is suffering’.

In sentient beings who are liable to grow old ...

fall ill ...

die ...

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!’

But you can’t get that by wishing.

This is: ‘not getting what you wish for is suffering’.

Pāli

Katamañcāvuso, yampicchaṃ na labhati tampi dukkhaṃ?
Jātidhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:
'aho vata mayaṃ na jātidhammā assāma; na ca vata no jāti āgaccheyyā'ti.
Na kho panetaṃ icchāya pattabbaṃ.
Idampi: 'yampicchaṃ na labhati tampi dukkhaṃ'.
Jarādhammānaṃ, āvuso, sattānaṃ ...pe...
byādhidhammānaṃ, āvuso, sattānaṃ ...
maraṇadhammānaṃ, āvuso, sattānaṃ ...
sokaparidevadukkhadomanassupāyāsadhammānaṃ, āvuso, sattānaṃ evaṃ icchā uppajjati:
'aho vata mayaṃ na sokaparidevadukkhadomanassupāyāsadhammā assāma; na ca vata no
sokaparidevadukkhadomanassupāyāsā āgaccheyyun'ti.
Na kho panetaṃ icchāya pattabbaṃ.
Idampi: 'yampicchaṃ na labhati tampi dukkhaṃ'.

§ mn141:20

English

And what is 'in brief, the five grasping aggregates are suffering'?
They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness.
This is called 'in brief, the five grasping aggregates are suffering'.
This is called the noble truth of suffering.

Pāli

Katame cāvuso, saṅkhittena pañcupādānakkhandhā dukkhā?
Seyyathidaṃ—rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho,
saṅkhārūpādānakkhandho, viññāṇupādānakkhandho.
Ime vuccantāvuso: 'saṅkhittena pañcupādānakkhandhā dukkhā'.
Idaṃ vuccatāvuso: 'dukkhaṃ ariyasaccaṃ'.

§ mn141:21

English

And what is the noble truth of the origin of suffering?
It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure there wherever it
alights. That is,
craving for sensual pleasures, craving for continued existence, and craving for nonexistence.
This is called the noble truth of the origin of suffering.

Pāli

Katamañcāvuso, dukkhasamudayaṃ ariyasaccaṃ?
Yāyaṃ taṇhā ponobbhavikā nandīrāgasahagatā tatratatrābhinandinī, seyyathidaṃ—
kāmataṇhā bhavataṇhā vibhavataṇhā,
idaṃ vuccatāvuso: 'dukkhasamudayaṃ ariyasaccaṃ'.

§ mn141:22

English

And what is the noble truth of the cessation of suffering?
It's the fading away and cessation of that very same craving no residue left behind; giving it away, letting it go,
releasing it, and not clinging to it.
This is called the noble truth of the cessation of suffering.

Pāli

Katamañcāvuso, dukkhanirodhaṃ ariyasaccaṃ?
Yo tassāyeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo,

idaṃ vuccatāvuso: 'dukkhanirodhaṃ ariyasaccaṃ'.

§ mn141:23

English

And what is the noble truth of the practice that leads to the cessation of suffering?

It is simply this noble eightfold path, that is:

right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Pāli

Katamañcāvuso, dukkhanirodhagāminī paṭipadā ariyasaccaṃ?

Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ—

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

§ mn141:24

English

And what is right view?

Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

This is called right view.

Pāli

Katamā cāvuso, sammādiṭṭhi?

Yaṃ kho, āvuso, dukkhe ñāṇaṃ, dukkhasamudaye ñāṇaṃ, dukkhanirodhe ñāṇaṃ, dukkhanirodhagāminiyā paṭipadāya ñāṇaṃ,

ayaṃ vuccatāvuso: 'sammādiṭṭhi'.

§ mn141:25

English

And what is right purpose?

Purposes of renunciation, good will, and harmlessness.

This is called right purpose.

Pāli

Katamo cāvuso, sammāsaṅkappo?

Nekkhammasaṅkappo, abyāpādasāṅkappo, avihimsāsaṅkappo,

ayaṃ vuccatāvuso: 'sammāsaṅkappo'.

§ mn141:26

English

And what is right speech?

Refraining from lying, backbiting, harsh speech, and talking nonsense.

This is called right speech.

Pāli

Katamā cāvuso, sammāvācā?

Musāvādā veramaṇī, piṣuṇāya vācāya veramaṇī, pharusāya vācāya veramaṇī, samphappalāpā veramaṇī,

ayaṃ vuccatāvuso: 'sammāvācā'.

§ mn141:27

English

And what is right action?

Refraining from killing living creatures, stealing, and sexual misconduct.
This is called right action.

Pāli

Katamo cāvuso, sammākammanto?

Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī,
ayaṃ vuccatāvuso: ‘sammākammanto’.

§ mn141:28

English

And what is right livelihood?

It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood.
This is called right livelihood.

Pāli

Katamo cāvuso, sammāājīvo?

Idhāvuso, ariyasāvako micchāājīvaṃ pahāya sammāājīvena jīvikaṃ kappeti,
ayaṃ vuccatāvuso: ‘sammāājīvo’.

§ mn141:29

English

And what is right effort?

It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

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 fully developed.

This is called right effort.

Pāli

Katamo cāvuso, sammāvāyāmo?

Idhāvuso, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti
vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ
paggaṇhāti padahati,

anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ
paggaṇhāti padahati,

uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asamosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā
chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati,

ayaṃ vuccatāvuso: ‘sammāvāyāmo’.

§ mn141:30

English

And what is right mindfulness?

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings ...

mind ...

principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

This is called right mindfulness.

Pāli

Katamā cāvuso, sammāsati?

Idhāvuso, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam.

Vedanāsu vedanānupassī viharati ...pe...

citte cittānupassī viharati ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassam,

ayaṃ vuccatāvuso: ‘sammāsati’.

§ mn141:31

English

And what is right immersion?

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.

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 mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, experiencing for themselves the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

With the giving up of pleasure and pain and the disappearance of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

This is called right immersion.

This is called the noble truth of the practice that leads to the cessation of suffering.

Pāli

Katamo cāvuso, sammāsamādhi?

Idhāvuso, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati,

vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati,

pītiyā ca virāgā upekkhako ca viharati ...pe... tatiyaṃ jhānaṃ ...pe...

catutthaṃ jhānaṃ upasampajja viharati,

ayaṃ vuccatāvuso: ‘sammāsamādhi’.

Idaṃ vuccatāvuso: ‘dukkhanirodhagāminī paṭipadā ariyasaccaṃ’.

§ mn141:32

English

Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or divinity or by anyone in the world.

It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.”

That is what Venerable Sāriputta said.

Satisfied, the mendicants approved what Sāriputta said.

Pāli

Tathāgatenāvuso, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ—

imesaṃ catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkamman”ti.

Idamavoca āyasmā sāriputto.

Attamaṇā te bhikkhū āyasmato sāriputtassa bhāsitaṃ abhinandunti.

Saccavibhaṅgasuttaṃ niṭṭhitaṃ ekādasamaṃ.

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Source: <https://suttacentral.net/sn12.2/en/sujato>

§ sn12.2:0

English

Linked Discourses 12.2

1. The Buddhas

Analysis

Pāli

Saṃyutta Nikāya 12.2

1. Buddhavagga

Vibhaṅgasutta

§ sn12.2:1

English

At Sāvatthī.

“Mendicants, I will teach and analyze for you dependent origination.

Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied.

The Buddha said this:

Pāli

Sāvatthiyaṃ viharati.

“Paṭiccasamuppādaṃ vo, bhikkhave, desessāmi vibhajissāmi.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāsissāmi”ti.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosun.

Bhagavā etadavoca:

§ sn12.2:2

English

“And what is dependent origination?

Ignorance is a requirement for choices.

Choices are a requirement for consciousness.

Consciousness is a requirement for name and form.

Name and form are requirements for the six sense fields.

The six sense fields are requirements for contact.

Contact is a requirement for feeling.

Feeling is a requirement for craving.

Craving is a requirement for grasping.

Grasping is a requirement for continued existence.

Continued existence is a requirement for rebirth.

Rebirth is a requirement for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

That is how this entire mass of suffering originates.

Pāli

“Katamo ca, bhikkhave, paṭiccasamuppādo?

Avijjāpaccayā, bhikkhave, saṅkhārā;

saṅkhārapaccayā viññāṇaṃ;

viññāṇapaccayā nāmarūpaṃ;

nāmarūpapaccayā saḷāyatanaṃ;

saḷāyatanapaccayā phasso;

phassapaccayā vedanā;
vedanāpaccayā taṇhā;
taṇhāpaccayā upādānaṃ;
upādānapaccayā bhavo;
bhavapaccayā jāti;
jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti.
Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

§ sn12.2:3

English

And what is old age and death?

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.

This is called old age.

The passing away, passing on, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings.

This is called death.

Such is old age, and such is death.

This is called old age and death.

Pāli

Katamañca, bhikkhave, jarāmaraṇaṃ?

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jarā jīraṇatā khaṇḍiccarṃ pāliccarṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko;
ayaṃ vuccati jarā.

Yā tesaṃ tesaṃ sattānaṃ tamhā tamhā sattanikāyā cuti cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriyaṃ khandhānaṃ bhedo kaḷevarassa nikkhepo (...),
idaṃ vuccati maraṇaṃ.

Iti ayañca jarā, idañca maraṇaṃ.

Idaṃ vuccati, bhikkhave, jarāmaraṇaṃ.

§ sn12.2:4

English

And what is rebirth?

The rebirth, inception, conception, regeneration, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings.

This is called rebirth.

Pāli

Katamā ca, bhikkhave, jāti?

Yā tesaṃ tesaṃ sattānaṃ tamhi tamhi sattanikāye jāti sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatanānaṃ paṭilābho.

Ayaṃ vuccati, bhikkhave, jāti.

§ sn12.2:5

English

And what is continued existence?

There are these three states of existence.

Existence in the sensual realm, the realm of luminous form, and the formless realm.

This is called continued existence.

Pāli

Katamo ca, bhikkhave, bhavo?
Tayome, bhikkhave, bhavā—
kāmaabhavo, rūpaabhavo, arūpaabhavo.
Ayaṃ vuccati, bhikkhave, bhavo.

§ sn12.2:6

English

And what is grasping?
There are these four kinds of grasping.
Grasping at sensual pleasures, views, precepts and observances, and theories of a self.
This is called grasping.

Pāli

Katamañca, bhikkhave, upādānaṃ?
Cattārimāni, bhikkhave, upādānāni—
kāmuṇupādānaṃ, diṭṭhupādānaṃ, sīlabbatupādānaṃ, attavādupādānaṃ.
Idaṃ vuccati, bhikkhave, upādānaṃ.

§ sn12.2:7

English

And what is craving?
There are these six classes of craving.
Craving for sights, sounds, smells, tastes, touches, and ideas.
This is called craving.

Pāli

Katamā ca, bhikkhave, taṇhā?
Chayime, bhikkhave, taṇhākāyā—
rūpaṇhā, saddaṇhā, gandhaṇhā, rasaṇhā, phoṭṭhabbaṇhā, dhammaṇhā.
Ayaṃ vuccati, bhikkhave, taṇhā.

§ sn12.2:8

English

And what is feeling?
There are these six classes of feeling.
Feeling born of contact through the eye, ear, nose, tongue, body, and mind.
This is called feeling.

Pāli

Katamā ca, bhikkhave, vedanā?
Chayime, bhikkhave, vedanākāyā—
cakkhusamphassajā vedanā, sotasaṃphassajā vedanā, ghāṇasaṃphassajā vedanā, jivhāsaṃphassajā vedanā,
kāyasaṃphassajā vedanā, manosaṃphassajā vedanā.
Ayaṃ vuccati, bhikkhave, vedanā.

§ sn12.2:9

English

And what is contact?
There are these six classes of contact.
Contact through the eye, ear, nose, tongue, body, and mind.
This is called contact.

Pāli

Katamo ca, bhikkhave, phasso?
Chayime, bhikkhave, phassakāyā—
cakkhusamphasso, sotasamphasso, ghānasamphasso, jivhāsamphasso, kāyasamphasso, manosamphasso.
Ayaṃ vuccati, bhikkhave, phasso.

§ sn12.2:10

English

And what are the six sense fields?
The sense fields of the eye, ear, nose, tongue, body, and mind.
These are called the six sense fields.

Pāli

Katamañca, bhikkhave, saḷāyatanaṃ?
Cakkhāyatanaṃ, sotāyatanaṃ, ghāṇāyatanaṃ, jivhāyatanaṃ, kāyāyatanaṃ, manāyatanaṃ—
idaṃ vuccati, bhikkhave, saḷāyatanaṃ.

§ sn12.2:11

English

And what are name and form?
Feeling, perception, intention, contact, and application of mind.
This is called name.
The four principal states, and form derived from the four principal states.
This is called form.
Such is name and such is form.
These are called name and form.

Pāli

Katamañca, bhikkhave, nāmarūpaṃ?
Vedanā, saññā, cetanā, phasso, manasikāro—
idaṃ vuccati nāmaṃ.
Cattāro ca mahābhūtā, catunnañca mahābhūtānaṃ upādāyarūpaṃ.
Idaṃ vuccati rūpaṃ.
Iti idañca nāmaṃ, idañca rūpaṃ.
Idaṃ vuccati, bhikkhave, nāmarūpaṃ.

§ sn12.2:12

English

And what is consciousness?
There are these six classes of consciousness.
Eye, ear, nose, tongue, body, and mind consciousness.
This is called consciousness.

Pāli

Katamañca, bhikkhave, viññāṇaṃ?
Chayime, bhikkhave, viññāṇakāyā—
cakkhaviññāṇaṃ, sotaviññāṇaṃ, ghānaviññāṇaṃ, jivhāviññāṇaṃ, kāyaviññāṇaṃ, manoviññāṇaṃ.
Idaṃ vuccati, bhikkhave, viññāṇaṃ.

§ sn12.2:13

English

And what are choices?
There are three kinds of choices.
Choices by way of body, speech, and mind.
These are called choices.

Pāli

Katame ca, bhikkhave, saṅkhārā?
Tayome, bhikkhave, saṅkhārā—
kāyasaṅkhāro, vacīsaṅkhāro, cittasaṅkhāro.
Ime vuccanti, bhikkhave, saṅkhārā.

§ sn12.2:14

English

And what is ignorance?
Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.
This is called ignorance.

Pāli

Katamā ca, bhikkhave, avijjā?
Yaṃ kho, bhikkhave, dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ, dukkhanirodhe aññāṇaṃ,
dukkhanirodhagāminiyā paṭipadāya aññāṇaṃ.
Ayaṃ vuccati, bhikkhave, avijjā.

§ sn12.2:15

English

And so, ignorance is a requirement for choices.
Choices are a requirement for consciousness. ...
That is how this entire mass of suffering originates.
When ignorance fades away and ceases with no residue left behind, choices cease.
When choices cease, consciousness ceases. ...
That is how this entire mass of suffering ceases."

Pāli

Iti kho, bhikkhave, avijjāpaccayā saṅkhārā;
saṅkhārapaccayā viññāṇaṃ ...pe...
evametassa kevalassa dukkhakkhandhassa samudayo hoti.
Avijjāya tveva asesavirāganirodhā saṅkhāranirodho;
saṅkhāranirodhā viññāṇanirodho ...pe...
evametassa kevalassa dukkhakkhandhassa nirodho hotī"ti.
Dutiyāṃ.

14 · III · SN22.59: The Characteristic of Not-Self

Source: <https://suttacentral.net/sn22.59/en/sujato>

§ sn22.59:0

English

Linked Discourses 22.59

6. Involvement

The Characteristic of Not-Self

Pāli

Saṃyutta Nikāya 22.59

6. Upayavagga

Anattalakkhaṇasutta

§ sn22.59:1

English

At one time the Buddha was staying near Varanasi in the deer park at Isipatana.

There the Buddha addressed the group of five mendicants:

“Mendicants!”

“Venerable sir,” they replied.

The Buddha said this:

Pāli

Ekaṃ samayaṃ bhagavā bārāṇasiyaṃ viharati isipatane migadāye.

Tatra kho bhagavā pañcavaggiye bhikkhū āmantesi:

“bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ sn22.59:2

English

“Mendicants, form is not-self.

For if form were self, it wouldn’t lead to affliction. And you could compel form:

‘May my form be like this! May it not be like that!’

But because form is not-self, it leads to affliction. And you can’t compel form:

‘May my form be like this! May it not be like that!’

Pāli

“Rūpaṃ, bhikkhave, anattā.

Rūpaṇca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhetha ca rūpe:

‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

Yasmā ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe:

‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

§ sn22.59:3

English

Feeling is not-self ...

Pāli

Vedanā anattā.

Vedanā ca hidaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ vedanā ābādhāya saṃvatteyya, labbhetha ca

vedanāya:

‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya:

‘evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣī’ti.

§ sn22.59:4

English

Perception is not-self ...

Choices are not-self ...

Pāli

Saññā anattā ...pe...

saṅkhārā anattā.

Saṅkhārā ca idaṃ, bhikkhave, attā abhavissaṃsu, nayidaṃ saṅkhārā ābādhāya saṃvatteyyuṃ, labbhettha ca saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu:

‘evaṃ me saṅkhārā hontu, evaṃ me saṅkhārā mā ahesun’ti.

§ sn22.59:5

English

Consciousness is not-self.

For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness:

‘May my consciousness be like this! May it not be like that!’

But because consciousness is not-self, it leads to affliction. And you can’t compel consciousness:

‘May my consciousness be like this! May it not be like that!’

Pāli

Viññāṇaṃ anattā.

Viññāṇaṃ ca idaṃ, bhikkhave, attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbhettha ca viññāṇe:

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

Yasmā ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe:

‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

§ sn22.59:6

English

What do you think, mendicants?

Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘This is mine, I am this, this is my self?’”

“No, sir.”

“Is feeling permanent or impermanent?” ...

“Is perception permanent or impermanent?” ...

“Are choices permanent or impermanent?” ...

“Is consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus:

‘This is mine, I am this, this is my self’?”

“No, sir.”

Pāli

Taṃ kiṃ maññatha, bhikkhave,
rūpaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

“Vedanā ...

saññā ...

saṅkhārā ...

viññāṇaṃ niccaṃ vā aniccaṃ vā”ti?

“Aniccaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti?

“Dukkhaṃ, bhante”.

“Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ:

‘etaṃ mama, esohamasmi, eso me attā’”ti?

“No hetaṃ, bhante”.

§ sn22.59:7

English

“So you should truly see any kind of form at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Pāli

“Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ: ‘netarṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

§ sn22.59:8

English

Any kind of feeling at all ...

Pāli

Yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā ...pe... yā dūre santike vā, sabbā vedanā: ‘netarṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

§ sn22.59:9

English

Any kind of perception at all ...

Any kind of choices at all ...

Pāli

Yā kāci saññā ...pe...

ye keci saṅkhārā atītānāgatapaccuppannā ajjhattaṃ vā bahiddhā vā ...pe... ye dūre santike vā, sabbe saṅkhārā: ‘netarṃ mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

§ sn22.59:10

English

You should truly see any kind of consciousness at all—past, future, or present; internal or external; solid or subtle; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Pāli

Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ viññāṇaṃ: ‘netam mama, nesohamasmi, na meso attā’ti evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

§ sn22.59:11

English

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.’”

Pāli

Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresupi nibbindati, viññāṇasmimpi nibbindati.

Nibbindaṃ virajjati; virāgā vimuccati. Vimuttaṃ vimuttamiti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

§ sn22.59:12

English

That is what the Buddha said.

Satisfied, the group of five mendicants approved what the Buddha said.

And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

Pāli

Idamavoca bhagavā.

Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun.

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimūti.

Sattamaṃ.

15 · III · SN35.28: Burning

Source: <https://suttacentral.net/sn35.28/en/sujato>

§ sn35.28:0

English

Linked Discourses 35.28

3. All

Burning

Pāli

Saṃyutta Nikāya 35.28

3. Sabbavagga

Ādittasutta

§ sn35.28:1

English

At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants.

There the Buddha addressed the mendicants:

“Mendicants, all is burning.

And what is the all that is burning?

The eye is burning. Sight is burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises dependent on eye contact is also burning.

Burning with what?

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

The ear ... nose ... tongue ... body ...

The mind is burning. Ideas are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises dependent on mind contact is also burning.

Burning with what?

Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say.

Seeing this, a learned noble disciple grows disillusioned with the eye, sight, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises dependent on eye contact.

They grow disillusioned with the ear ... nose ... tongue ... body ... mind ... painful, pleasant, or neutral feeling that arises dependent on mind contact.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is nothing further for this place.'”

Pāli

Ekaṃ samayaṃ bhagavā gayāyaṃ viharati gayāsīse saddhiṃ bhikkhusahassena.

Tatra kho bhagavā bhikkhū āmantesi:

“sabbaṃ, bhikkhave, ādittaṃ.

Kiñca, bhikkhave, sabbaṃ ādittaṃ?

Cakkhu, bhikkhave, ādittaṃ, rūpā ādittā, cakkhuvīññāṇaṃ ādittaṃ, cakkhusamphasso āditto. Yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

Kena ādittaṃ?

‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ...pe...

jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ, jivhāsamphasso āditto. Yampidaṃ jivhāsamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

Kena ādittaṃ?

‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi ...pe...

mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ, manosamphasso āditto. Yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ.

Kena ādittaṃ?

‘Rāgagginā, dosagginā, mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan’ti vadāmi.

Evam passam, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yampidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati ...pe...

yampidaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tasmimpi nibbindati.

Nibbindam virajjati; virāgā vimuccati; vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā’ti pajānāti”ti.

§ sn35.28:2

English

That is what the Buddha said.

Satisfied, the mendicants approved what the Buddha said.

And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

Pāli

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandum.

Imasmiṃca pana veyyākaraṇasmiṃ bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimṣūti.

Chaṭṭhaṃ.

16 · IV · Conduct in the world · editorial introduction

§ path-book-4-1

English

Ethics reaches speech, livelihood, relationships and examination of action. Ancient social arrangements require careful interpretation in contemporary settings. Do not use a selectively quoted duty to excuse coercion or exploitation.

§ path-book-4-2

English

For reflection: What does this group of readings ask you to understand or practise? Which question needs a teacher or further source comparison, rather than a quick answer?

17 · IV · MN61: Advice to Rāhula at Ambalaṭṭhika

Source: <https://suttacentral.net/mn61/en/sujato>

§ mn61:0

English

Middle Discourses 61

Advice to Rāhula at Ambalaṭṭhika

Pāli

Majjhima Nikāya 61

Ambalaṭṭhikarāhulovādasutta

§ mn61:1

English

So I have heard.

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

§ mn61:2

English

Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā.

Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula.

Rāhula saw the Buddha coming off in the distance.

He spread out a seat and placed water for washing the feet.

The Buddha sat down on the seat spread out,
and washed his feet.

Rāhula bowed to the Buddha and sat down to one side.

Pāli

Tena kho pana samayena āyasmā rāhulo ambalaṭṭhikāyaṃ viharati.

Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito yena ambalaṭṭhikā yenāyasmā rāhulo tenupasaṅkami.

Addasā kho āyasmā rāhulo bhagavantaṃ dūratova āgacchantaṃ.

Disvāna āsanaṃ paññāpesi, udakañca pādānaṃ.

Nisīdi bhagavā paññatte āsane.

Nisajja pāde pakkhālesi.

Āyasmāpi kho rāhulo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

§ mn61:3

English

Then the Buddha, leaving a little water in the pot, addressed Rāhula,

"Rāhula, do you see this little bit of water left in the pot?"

"Yes, sir."

"That's how little of the ascetic's nature is left in those who are not ashamed to tell a deliberate lie."

Pāli

Atha kho bhagavā parittaṃ udakāvasesaṃ udakādhāne ṭhapetvā āyasmantaṃ rāhulaṃ āmantesi:

"passasi no tvaṃ, rāhula, imaṃ parittaṃ udakāvasesaṃ udakādhāne ṭhapitaṃ"ti?

"Evaṃ, bhante".

"Evaṃ parittakaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā"ti.

§ mn61:4

English

Then the Buddha, discarding what little water was left in the pot, said to Rāhula,

"Do you see this little bit of water that was discarded?"

"Yes, sir."

"That's how the ascetic's nature is discarded in those who are not ashamed to tell a deliberate lie."

Pāli

Atha kho bhagavā parittaṃ udakāvasesaṃ chaḍḍetvā āyasmantaṃ rāhulaṃ āmantesi:

"passasi no tvaṃ, rāhula, parittaṃ udakāvasesaṃ chaḍḍitaṃ"ti?

"Evaṃ, bhante".

"Evaṃ chaḍḍitaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā"ti.

§ mn61:5

English

Then the Buddha, turning the pot upside down, said to Rāhula,

"Do you see how this pot is turned upside down?"

"Yes, sir."

"That's how the ascetic's nature is turned upside down in those who are not ashamed to tell a deliberate lie."

Pāli

Atha kho bhagavā taṃ udakādhānaṃ nikkujjivā āyasmantaṃ rāhulaṃ āmantesi:

"passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ nikkujjitaṃ"ti?

"Evaṃ, bhante".

"Evaṃ nikkujjitaṃ kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjā"ti.

§ mn61:6

English

Then the Buddha, turning the pot right side up, said to Rāhula,

"Do you see how this pot is vacant and hollow?"

"Yes, sir."

"That's how vacant and hollow the ascetic's nature is in those who are not ashamed to tell a deliberate lie."

Pāli

Atha kho bhagavā taṃ udakādhānaṃ ukkujjivā āyasmantaṃ rāhulaṃ āmantesi:

"passasi no tvaṃ, rāhula, imaṃ udakādhānaṃ rittaṃ tucchan"ti?

"Evaṃ, bhante".

"Evaṃ rittaṃ tucchan" kho, rāhula, tesaṃ sāmāññaṃ yesaṃ natthi sampajānamusāvāde lajjāti.

§ mn61:7

English

Suppose there was a royal bull elephant with tusks like draft-poles, able to draw a heavy load, pedigree and battle-hardened. In battle it uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, but it still protects its trunk.

So its rider thinks:

'This royal bull elephant still protects its trunk.

It has not yet given its life.'

But when that royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk, its rider thinks:

'This royal bull elephant ... in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk.

It has given its life.

Now there is nothing that royal bull elephant would not do.'

In the same way, when someone is not ashamed to tell a deliberate lie, there is no bad deed they would not do, I say.

So you should train like this: 'I will not tell a lie, even for a joke.'

Pāli

Seyyathāpi, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sisenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

Tattha hatthārohassa evaṃ hoti:

'ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ...pe... naṅguṭṭhenapi kammaṃ karoti; rakkhateva soṇḍaṃ.

Apariccattaṃ kho rañño nāgassa jīvitāṃ'ti.

Yato kho, rāhula, rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti ...pe... naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti, tattha hatthārohassa evaṃ hoti:

'ayaṃ kho rañño nāgo īsādanto urūḷhavā abhijāto saṅgāmāvacaro saṅgāmagato purimehipi pādehi kammaṃ karoti, pacchimehipi pādehi kammaṃ karoti, purimenapi kāyena kammaṃ karoti, pacchimenapi kāyena kammaṃ karoti, sisenapi kammaṃ karoti, kaṇṇehipi kammaṃ karoti, dantehipi kammaṃ karoti, naṅguṭṭhenapi kammaṃ karoti, soṇḍāyapi kammaṃ karoti.

Pariccattaṃ kho rañño nāgassa jīvitāṃ'ti.

Natthi dāni kiñci rañño nāgassa akaraṇīyaṃ'ti.

Evameva kho, rāhula, yassa kassaci sampajānamusāvāde natthi lajjā, nāhaṃ tassa kiñci pāpaṃ akaraṇīyanti vadāmi.

Tasmātiha te, rāhula, 'hassāpi na musā bhaṇissāmī'ti—

evaṃhi te, rāhula, sikkhitabbaṃ.

§ mn61:8

English

What do you think, Rāhula?

What is the purpose of a mirror?"

"It's for checking your reflection, sir."

"In the same way, deeds of body, speech, and mind should be done only after repeated checking.

Pāli

Taṃ kiṃ maññasi, rāhula,

kimatthiyo ādāso'ti?

"Paccavekkhaṇattho, bhante'ti.

"Evameva kho, rāhula, paccavekkhitvā paccavekkhitvā kāyena kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā vācāya kammaṃ kattabbaṃ, paccavekkhitvā paccavekkhitvā manasā kammaṃ kattabbaṃ.

§ mn61:9

English

When you want to act with the body, you should check on that same deed:

'Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both?

Is it unskillful, with suffering as its outcome and result?'

If, while checking in this way, you know:

'This act with the body that I want to do leads to hurting myself, hurting others, or hurting both.

It's unskillful, with suffering as its outcome and result.' To the best of your ability, Rāhula, you should not do such a deed.

But if, while checking in this way, you know:

'This act with the body that I want to do doesn't lead to hurting myself, hurting others, or hurting both.

It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should do such a deed.

Pāli

Yadeva tvaṃ, rāhula, kāyena kammaṃ kattukāmo ahoṣi, tadeva te kāyakammaṃ paccavekkhitabbaṃ:
'yannu kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya,
parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?
Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
'yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ attabyābādhāyapi saṃvatteyya,
parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ te, rāhula, kāyena kammaṃ
sasakkaṃ na karaṇīyaṃ.
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
'yaṃ kho ahaṃ idaṃ kāyena kammaṃ kattukāmo idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvatteyya,
na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya—
kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ'ti, evarūpaṃ te, rāhula, kāyena kammaṃ karaṇīyaṃ.

§ mn61:10

English

While you are acting with the body, you should check on that same act:
'Does this act with the body that I am doing lead to hurting myself, hurting others, or hurting both?
Is it unskillful, with suffering as its outcome and result?'
If, while checking in this way, you know:
'This act with the body that I am doing leads to hurting myself, hurting others, or hurting both.
It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should desist from such a deed.
But if, while checking in this way, you know:
'This act with the body that I am doing doesn't lead to hurting myself, hurting others, or hurting both.
It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should continue doing such a deed.

Pāli

Karontenapi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:
'yannu kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati,
parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
'yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati,
parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—
akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ
kāyakammaṃ.
Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:
'yaṃ kho ahaṃ idaṃ kāyena kammaṃ karomi idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na
parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—
kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ'ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ
kāyakammaṃ.

§ mn61:11

English

After you have acted with the body, you should check on that same act:
'Does this act with the body that I have done lead to hurting myself, hurting others, or hurting both?
Is it unskillful, with suffering as its outcome and result?'
If, while checking in this way, you know:
'This act with the body that I have done leads to hurting myself, hurting others, or hurting both.

It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.

And having revealed it you should restrain yourself in future.

But if, while checking in this way, you know:

'This act with the body that I have done doesn't lead to hurting myself, hurting others, or hurting both.

It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

Pāli

Katvāpi te, rāhula, kāyena kammaṃ tadeva te kāyakammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati,

parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ, idaṃ me kāyakammaṃ attabyābādhāyapi saṃvattati,

parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ kāyakammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ te, rāhula, kāyakammaṃ satthari vā

viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkātabbaṃ;

desetvā vivaritvā uttānīkatvā āyatīṃ saṃvaraṃ āpajjitabbaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ kāyena kammaṃ akāsiṃ idaṃ me kāyakammaṃ nevattabyābādhāyapi saṃvattati, na

parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ kāyakammaṃ sukhudrayaṃ sukhavipākaṃ'ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi

ahorattānūsikkhī kusalesu dhammesu.

§ mn61:12

English

When you want to act with speech, you should check on that same deed:

'Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting both? ...' ...

Pāli

"Yadeva tvaṃ, rāhula, vācāya kammaṃ kattukāmo ahosi, tadeva te vacīkammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya,

parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ attabyābādhāyapi saṃvatteyya,

parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ te, rāhula, vācāya kammaṃ

sasakkaṃ na karaṇīyaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ vācāya kammaṃ kattukāmo idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvatteyya,

na parabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ'ti, evarūpaṃ te, rāhula, vācāya kammaṃ karaṇīyaṃ.

§ mn61:13

Pāli

Karontenapi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati,

parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—
akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ karomi idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—
kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ’ti, anupadañjeyyāsi tvaṃ, rāhula, evarūpaṃ vacīkammaṃ.

§ mn61:14

English

If, while checking in this way, you know:

‘This act of speech that I have done leads to hurting myself, hurting others, or hurting both.

It’s unskillful, with suffering as its outcome and result.’ Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion.

And having revealed it you should restrain yourself in future.

But if, while checking in this way, you know:

‘This act of speech that I have done doesn’t lead to hurting myself, hurting others, or hurting both.

It’s skillful, with happiness as its outcome and result.’ Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

Pāli

Katvāpi te, rāhula, vācāya kammaṃ tadeva te vacīkammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—
akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?

Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ vacīkammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti, evarūpaṃ te, rāhula, vacīkammaṃ satthari vā viññūsu vā sabrahmacārīsu desetabbaṃ, vivaritabbaṃ, uttānīkattabbaṃ;
desetvā vivaritvā uttānīkatvā āyatīṃ saṃvaraṃ āpajjitabbaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ vācāya kammaṃ akāsiṃ idaṃ me vacīkammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ vacīkammaṃ sukhudrayaṃ sukhavipākaṃ’ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

§ mn61:15

English

When you want to act with the mind, you should check on that same deed:

‘Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting both? ...’ ...

Pāli

Yadeva tvaṃ, rāhula, manasā kammaṃ kattukāmo ahosi, tadeva te manokammaṃ paccavekkhitabbaṃ:

‘yannu kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ’ti?

Sace tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

‘yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ attabyābādhāyapi saṃvatteyya, parabyābādhāyapi saṃvatteyya, ubhayabyābādhāyapi saṃvatteyya—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ te, rāhula, manasā kammaṃ sasakkaṃ na karaṇīyaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ kattukāmo idaṃ me manokammaṃ nevattabyābādhāyapi saṃvatteyya, na parabyābādhāyapi saṃvatteyya, na ubhayabyābādhāyapi saṃvatteyya—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti, evarūpaṃ te, rāhula, manasā kammaṃ karaṇīyaṃ.

§ mn61:16

Pāli

Karontenapi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, paṭisaṃhareyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ karomi idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti, anupadajjeyyāsi tvaṃ, rāhula, evarūpaṃ manokammaṃ.

§ mn61:17

English

If, while checking in this way, you know:

'This act of mind that I have done leads to hurting myself, hurting others, or hurting both.

It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should be horrified, repelled, and disgusted by that deed.

And being repelled, you should restrain yourself in future.

But if, while checking in this way, you know:

'This act with the mind that I have done doesn't lead to hurting myself, hurting others, or hurting both.

It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

Pāli

Katvāpi te, rāhula, manasā kammaṃ tadeva te manokammaṃ paccavekkhitabbaṃ:

'yannu kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti?

Sace kho tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ attabyābādhāyapi saṃvattati, parabyābādhāyapi saṃvattati, ubhayabyābādhāyapi saṃvattati—

akusalaṃ idaṃ manokammaṃ dukkhudrayaṃ dukkhavipākaṃ'ti, evarūpaṃ pana te, rāhula, manokammaṃ aṭṭiyitabbaṃ harāyitabbaṃ jigucchitabbaṃ;

aṭṭiyitvā harāyitvā jigucchitvā āyatīṃ saṃvaraṃ āpajjitabbaṃ.

Sace pana tvaṃ, rāhula, paccavekkhamāno evaṃ jāneyyāsi:

'yaṃ kho ahaṃ idaṃ manasā kammaṃ akāsiṃ idaṃ me manokammaṃ nevattabyābādhāyapi saṃvattati, na parabyābādhāyapi saṃvattati, na ubhayabyābādhāyapi saṃvattati—

kusalaṃ idaṃ manokammaṃ sukhudrayaṃ sukhavipākaṃ'ti, teneva tvaṃ, rāhula, pītipāmojjena vihareyyāsi ahorattānusikkhī kusalesu dhammesu.

All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking.

So Rāhula, you should train yourself like this: ‘I will purify my physical, verbal, and mental actions after repeatedly checking.’”

That is what the Buddha said.

Satisfied, Venerable Rāhula approved what the Buddha said.

Pāli

Ye hi keci, rāhula, atītamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhesuṃ, vacīkammaṃ parisodhesuṃ, manokammaṃ parisodhesuṃ, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhesuṃ, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhesuṃ.

Yepi hi keci, rāhula, anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhessanti, vacīkammaṃ parisodhessanti, manokammaṃ parisodhessanti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessanti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessanti”ti.

Yepi hi keci, rāhula, etarahi samaṇā vā brāhmaṇā vā kāyakammaṃ parisodhenti, vacīkammaṃ parisodhenti, manokammaṃ parisodhenti, sabbe te evamevaṃ paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhenti, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhenti.

Tasmātiha, rāhula, ‘paccavekkhitvā paccavekkhitvā kāyakammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā vacīkammaṃ parisodhessāmi, paccavekkhitvā paccavekkhitvā manokammaṃ parisodhessāmi”ti—

evañhi te, rāhula, sikkhitabban”ti.

Idamavoca bhagavā.

Attamano āyasmā rāhulo bhagavato bhāsitaṃ abhinandīti.

Ambalaṭṭhikarāhulovādasuttaṃ niṭṭhitaṃ paṭṭhamāṃ.

18 · IV · MN58: With Prince Abhaya

Source: <https://suttacentral.net/mn58/en/sujato>

§ mn58:0

English

Middle Discourses 58

With Prince Abhaya

Pāli

Majjhima Nikāya 58

Abhayarājakumārasutta

§ mn58:1

English

So I have heard.

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe.

§ mn58:2

English

Then Prince Abhaya went up to the Jain ascetic of the Ātīka clan, bowed, and sat down to one side. The Jain Ātīka said to him,

Pāli

Atha kho abhaya rājakumāro yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho abhayaṃ rājakumāraṃ nigaṇṭho nāṭaputto etadavoca:

§ mn58:3

English

"Come, prince, refute the ascetic Gotama's doctrine.

Then you will get a good reputation:

'Prince Abhaya refuted the doctrine of the ascetic Gotama, so mighty and powerful!'"

"But sir, how am I to do this?"

"Here, prince, go to the ascetic Gotama and say to him:

'Sir, may the Realized One utter speech that is disliked by others?'

When he's asked this, if he answers:

'He may, prince,' say this to him,

'So what then, sir, is the difference between you and an ordinary person?

For even an ordinary person may utter speech that is disliked by others.'

But if he answers,

'He may not, prince,' say this to him:

'So why then, sir, did you declare of Devadatta:

"Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable"?

Devadatta was angry and upset with what you said.'

When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down.

He'll be like a man with an iron cross stuck in his throat, unable to either spit it out or swallow it down."

Pāli

"ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi.

Evaṃ te kalyāṇo kittisaddo abbhuggacchissati:

'abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito"^{ti}.

"Yathā kathaṃ pañāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmī"^{ti}?

"Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamtvā samaṇaṃ gotamaṃ evaṃ vadehi:

'bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā'^{ti}?

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

'bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā'^{ti}, tamenāṃ tvaṃ evaṃ vadeyyāsi:

'atha kiñcaraṃ hi te, bhante, puthujjanena nānākaraṇaṃ?

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā'^{ti}.

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

'na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā'^{ti}, tamenāṃ tvaṃ evaṃ vadeyyāsi:

'atha kiñcaraṃ hi te, bhante, devadatto byākato:

"āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadatto"^{ti}?

Tāya ca pana te vācāya devadatto kupito ahosi anattamano'^{ti}.

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti oggilituṃ.

Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilituṃ na sakkuṇeyya oggilituṃ;

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na sakkhiti oggilituṃ"^{ti}.

§ mn58:4

English

"Yes, sir," replied Abhaya. He rose from his seat, bowed, and respectfully circled the Jain Nātika, keeping him on his right. Then he went to the Buddha, bowed, and sat down to one side.

Then he looked up at the sun and thought,

"It's too late to refute the Buddha's doctrine today.

I shall refute his doctrine in my own home tomorrow." He said to the Buddha,

"Sir, would the Buddha, together with three other monks, please accept tomorrow's meal from me?"

The Buddha consented with silence.

Pāli

"Evaṃ, bhante"^{ti} kho abhaya rājakumāro nigaṇṭhassa nāṭaputtassa paṭissutvā utṭhāyāsanaṃ nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā padakkhiṇaṃ katvā yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnassa kho abhayassa rājakumārassa sūriyaṃ ulloketvā etadahosi:

"akālo kho ajja bhagavato vādaṃ āropetuṃ.

Sve dānāhaṃ sake nivesane bhagavato vādaṃ āropessāmī"^{ti} bhagavantaṃ etadavoca:

"adhivāsetu me, bhante, bhagavā svātanāya attacattuttho bhattaṃ"^{ti}.

Adhivāsesi bhagavā tuṇhībhāvena.

§ mn58:5

English

Then, knowing that the Buddha had consented, Abhaya rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Abhaya's home, and sat down on the seat spread out.

Then Abhaya served and satisfied the Buddha with his own hands with delicious fresh and cooked foods.

When the Buddha had eaten and washed his hand and bowl, Abhaya took a low seat, sat to one side,

Pāli

Atha kho abhaya rājakumāro bhagavato adhivāsanaṃ veditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho bhagavā tassā rattiyaṃ accayena pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya yena abhayassa rājakumārassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Atha kho abhaya rājakumāro bhagavantaṃ paṇitena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.

Atha kho abhaya rājakumāro bhagavantaṃ bhuttāviṃ onītapattapaṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.

§ mn58:6

English

and said to him,

"Sir, may the Realized One utter speech that is disliked by others?"

"This matter is not categorical, prince."

"Then the Jains have lost in this, sir."

"But prince, why do you say that

the Jains have lost in this?"

Then Abhaya told the Buddha all that had happened.

Pāli

Ekamantaṃ nisinno kho abhaya rājakumāro bhagavantaṃ etadavoca:

"bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā"ti?

"Na khvettha, rājakumāra, ekaṃsenā"ti.

"Ettha, bhante, anassuṃ nigaṇṭhā"ti.

"Kiṃ pana tvaṃ, rājakumāra, evaṃ vadesi:

'ettha, bhante, anassuṃ nigaṇṭhā"ti?

"Idhāhaṃ, bhante, yena nigaṇṭho nāṭaputto tenupasaṅkami; upasaṅkamitvā nigaṇṭhaṃ nāṭaputtaṃ abhivādetvā ekamantaṃ nisīdiṃ. Ekamantaṃ nisinnaṃ kho maṃ, bhante, nigaṇṭho nāṭaputto etadavoca:

'ehi tvaṃ, rājakumāra, samaṇassa gotamassa vādaṃ āropehi.

Evaṃ te kalyāṇo kittisaddo abbhugacchissati—

abhayena rājakumārena samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādo āropito'ti.

Evaṃ vutte, ahaṃ, bhante, nigaṇṭhaṃ nāṭaputtaṃ etadavocaṃ:

'yathā kathaṃ panāhaṃ, bhante, samaṇassa gotamassa evaṃ mahiddhikassa evaṃ mahānubhāvassa vādaṃ āropessāmi'ti?

'Ehi tvaṃ, rājakumāra, yena samaṇo gotamo tenupasaṅkama; upasaṅkamitvā samaṇaṃ gotamaṃ evaṃ vadehi:

"bhāseyya nu kho, bhante, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā"ti?

Sace te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

"bhāseyya, rājakumāra, tathāgato taṃ vācaṃ yā sā vācā paresaṃ appiyā amanāpā"ti, tamenāṃ tvaṃ evaṃ vadeyyāsi:

"atha kiñcaraṃ hi te, bhante, puthujjanena nānākaraṇaṃ?

Puthujjanopi hi taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā"ti.

Sace pana te samaṇo gotamo evaṃ puṭṭho evaṃ byākaroti:

"na, rājakumāra, tathāgato taṃ vācaṃ bhāseyya yā sā vācā paresaṃ appiyā amanāpā"ti, tamenāṃ tvaṃ evaṃ vadeyyāsi—

atha kiñcaraṃ hi te, bhante, devadatto byākato:

"āpāyiko devadatto, nerayiko devadatto, kappatṭho devadatto, atekiccho devadatto"ti?

Tāya ca pana te vācāya devadatto kupito ahosi anattamano'ti.

Imaṃ kho te, rājakumāra, samaṇo gotamo ubhatokoṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilituṃ na

sakkhiti ogilitum.

Seyyathāpi nāma purisassa ayosiṅghāṭakaṃ kaṇṭhe vilaggaṃ, so neva sakkuṇeyya uggilitum na sakkuṇeyya ogilitum;

evameva kho te, rājakumāra, samaṇo gotamo imaṃ ubhatokoṭṭikaṃ pañhaṃ puṭṭho samāno neva sakkhiti uggilitum na sakkhiti ogilitum”ti.

§ mn58:7

English

Now at that time a little baby boy was sitting in Prince Abhaya’s lap.

Then the Buddha said to Abhaya,

“What do you think, prince?

If—because of your negligence or his nursemaid’s negligence—your boy were to put a stick or stone in his mouth, what would you do to him?”

“I’d try to take it out, sir.

If that didn’t work, I’d cradle his head with my left hand and take it out using a hooked finger of my right hand, even if it drew blood.

Why is that?

Because I have sympathy for the boy, sir.”

Pāli

Tena kho pana samayena daharo kumāro mando uttānaseyyako abhayassa rājakumārassa aṅke nisinno hoti. Atha kho bhagavā abhayaṃ rājakumāraṃ etadavoca:

“Taṃ kiṃ maññasi, rājakumāra,

sacāyaṃ kumāro tuyhaṃ vā pamādamanvāya dhātiyā vā pamādamanvāya kaṭṭhaṃ vā kaṭhalaṃ vā mukhe āhareyya, kinti naṃ kareyyāsi”ti?

“Āhareyyassāhaṃ, bhante.

Sace, bhante, na sakkuṇeyyaṃ ādikeneva āhattum, vāmena hatthena sīsaṃ pariggahetvā dakkhiṇena hatthena vaṅkaṅguliṃ karitvā salohitampi āhareyyaṃ.

Taṃ kissa hetu?

Atthi me, bhante, kumāre anukampā”ti.

§ mn58:8

English

“In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and pointless, and which is disliked by others.

The Realized One does not utter speech that he knows to be true and correct, but which is harmful and disliked by others.

The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, but which is disliked by others.

The Realized One does not utter speech that he knows to be untrue, false, and pointless, but which is liked by others.

The Realized One does not utter speech that he knows to be true and correct, but which is harmful, even if it is liked by others.

The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, and which is liked by others.

Why is that?

Because the Realized One has sympathy for sentient beings.”

Pāli

“Evameva kho, rājakumāra, yaṃ tathāgato vācaṃ jānāti abhūtaṃ atacchaṃ anattasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, na taṃ tathāgato vācaṃ bhāsati.

Yampi tathāgato vācaṃ jānāti bhūtaṃ tacchaṃ anattasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, tampi tathāgato vācaṃ na bhāsati.

Yañca kho tathāgato vācam jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ sā ca paresaṃ appiyā amanāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya.

Yaṃ tathāgato vācam jānāti abhūtaṃ atacchaṃ anattasaṃhitaṃ sā ca paresaṃ piyā manāpā, na taṃ tathāgato vācam bhāsati.

Yampi tathāgato vācam jānāti bhūtaṃ tacchaṃ anattasaṃhitaṃ sā ca paresaṃ piyā manāpā tampi tathāgato vācam na bhāsati.

Yañca tathāgato vācam jānāti bhūtaṃ tacchaṃ atthasaṃhitaṃ sā ca paresaṃ piyā manāpā, tatra kālaññū tathāgato hoti tassā vācāya veyyākaraṇāya.

Taṃ kissa hetu?

Atthi, rājakumāra, tathāgatassa sattesu anukampā"ti.

§ mn58:9

English

"Sir, there are astute aristocrats, brahmins, householders, or ascetics who come to see you with a question already planned.

Do you think beforehand that if they ask you like this, you'll answer like that, or does the answer just strike you on the spot?"

Pāli

"Yeme, bhante, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisankharitvā tathāgataṃ upasaṅkamtivā pucchanti,
pubbeva nu kho, etaṃ, bhante, bhagavato cetaso parivitakkitaṃ hoti 'ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi'ti, udāhu ṭhānasovetaṃ tathāgataṃ paṭibhātī"ti?

§ mn58:10

English

"Well then, prince, I'll ask you about this in return, and you can answer as you like.

What do you think, prince?

Are you skilled in the various parts of a chariot?"

"I am, sir."

"What do you think, prince?

When they come to you and ask:

'What's the name of this chariot part?'

Do you think beforehand that if they ask you like this, you'll answer like that, or does the answer appear to you on the spot?"

"Sir, I'm well-known as a charioteer skilled in a chariot's parts.

All the major and minor parts are well-known to me.

The answer just appears to me on the spot."

Pāli

"Tena hi, rājakumāra, taññevettha paṭipucchissāmi, yathā te kameyya tathā naṃ byākareyyāsi.

Taṃ kiṃ maññasi, rājakumāra,

kusalo tvaṃ rathassa aṅgapaccaṅgānaṃ"ti?

"Evaṃ, bhante, kusalo ahaṃ rathassa aṅgapaccaṅgānaṃ"ti.

"Taṃ kiṃ maññasi, rājakumāra,

ye taṃ upasaṅkamtivā evaṃ puccheyyūṃ:

'kiṃ nāmidāṃ rathassa aṅgapaccaṅgaṇaṃ'?

Pubbeva nu kho te etaṃ cetaso parivitakkitaṃ assa 'ye maṃ upasaṅkamtivā evaṃ pucchissanti tesāhaṃ evaṃ puṭṭho evaṃ byākarissāmi'ti, udāhu ṭhānasovetaṃ paṭibhāseyyā"ti?

"Ahañhi, bhante, rathiko saññāto kusalo rathassa aṅgapaccaṅgānaṃ.

Sabbāni me rathassa aṅgapaccaṅgāni suviditāni.

Ṭhānasovetaṃ maṃ paṭibhāseyyā"ti.

§ mn58:11

English

"In the same way, when astute aristocrats, brahmins, householders, or ascetics come to see me with a question already planned, the answer just strikes me on the spot.

Why is that?

Because the Realized One has clearly penetrated the principle of the teachings, so that the answer just strikes him on the spot."

Pāli

"Evameva kho, rājakumāra, ye te khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi samaṇapaṇḍitāpi pañhaṃ abhisaṅkharitvā tathāgataṃ upasaṅkamitvā pucchanti, ṭhānasovetaṃ tathāgataṃ paṭibhāti.

Taṃ kissa hetu?

Sā hi, rājakumāra, tathāgatassa dhammadhātu suppaṭividdhā yassā dhammadhātuyā suppaṭividdhattā ṭhānasovetaṃ tathāgataṃ paṭibhāti"ti.

§ mn58:12

English

When he had spoken, Prince Abhaya said to the Buddha,

"Excellent, sir! Excellent! ...

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Pāli

Evaṃ vutte, abhaya rājakumāro bhagavantaṃ etadavoca:

"abhikkantaṃ, bhante, abhikkantaṃ, bhante ...pe...

ajjatagge pāṇupetaṃ saraṇaṃ gatan"ti.

Abhayarājakumārasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

19 · IV · AN3.65: With the Kālāmas of Kesamutta

Source: <https://suttacentral.net/an3.65/en/sujato>

§ an3.65:0

English

Numbered Discourses 3.65

7. The Great Chapter

With the Kālāmas of Kesamutta

Pāli

Aṅguttara Nikāya 3.65

7. Mahāvagga

Kesamuttisutta

§ an3.65:1

English

So I have heard.

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kālāmas named Kesamutta.

The Kālāmas of Kesamutta heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Kesamutta.

He has this good reputation:

‘That Blessed One is perfected, a fully awakened Buddha ...’

It’s good to see such perfected ones.”

Pāli

Evam me sutam—

ekam samayaṃ bhagavā kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhiṃ yena kesamuttam
nāma kālāmānaṃ nigamo tadavasari.

Assosum kho kesamuttiyā kālāmā:

“samaṇo khalu, bho, gotamo sakyaputto sakyakulā pabbajito kesamuttam anuppatto.

Tam kho pana bhavantam gotamam evam kalyāṇo kittisaddo abbhuggato:

‘itipi so bhagavā ...pe...

sādhū kho pana tathārūpānaṃ arahataṃ dassanaṃ hotī”ti.

§ an3.65:2

English

Then the Kālāmas went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their cupped palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side the Kālāmas said to the Buddha:

Pāli

Atha kho kesamuttiyā kālāmā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā appekacce bhagavantaṃ
abhivādetvā ekamantaṃ nisīdimsu, appekacce bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ
sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu, appekacce yena bhagavā tenañjaliṃ paṇāmetvā ekamantaṃ
nisīdimsu, appekacce nāmagottaṃ sāvetvā ekamantaṃ nisīdimsu, appekacce tuṇhībhūtā ekamantaṃ
nisīdimsu. Ekamantaṃ nisinnā kho te kesamuttiyā kālāmā bhagavantaṃ etadavocuṃ:

§ an3.65:3

English

“There are, sir, some ascetics and brahmins who come to Kesamutta.

They explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the

doctrines of others.

Then some other ascetics and brahmins come to Kesamutta.

They too explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others.

So, sir, we're doubting and uncertain:

'I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?'

"It is enough, Kālāmas, for you to be doubting and uncertain.

Doubt has come up in you about an uncertain matter.

Pāli

"Santi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti.

Te sakaṃyeva vādaṃ dīpentī jotenti, parappavādaṃ pana khumsenti vambhenti paribhavanti omakkhiṃ karonti.

Aparepi, bhante, eke samaṇabrāhmaṇā kesamuttaṃ āgacchanti.

Tepi sakaṃyeva vādaṃ dīpentī jotenti, parappavādaṃ pana khumsenti vambhenti paribhavanti omakkhiṃ karonti.

Tesaṃ no, bhante, amhākaṃ hoteva kaṅkhā hoti vicikicchā:

'ko su nāma imesaṃ bhavataṃ samaṇabrāhmaṇānaṃ saccaṃ āha, ko musā''ti?

"Alañhi vo, kālāmā, kaṅkhituṃ alaṃ vicikicchituṃ.

Kaṅkhaṇīyeva pana vo ṭhāne vicikicchā uppannā.

§ an3.65:4

English

Please, Kālāmas, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.'

But when you know for yourselves:

'These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering', then you should give them up.

Pāli

Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.

Yadā tumhe, kālāmā, attanāva jāneyyātha:

'ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṃvattanti'ti, atha tumhe, kālāmā, pajaheyyātha.

§ an3.65:5

English

What do you think, Kālāmas?

Does greed come up in a person for their welfare or harm?"

Pāli

Taṃ kiṃ maññatha, kālāmā,

lobho purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā"ti?

§ an3.65:6

English

"Harm, sir."

Pāli

"Ahitāya, bhante".

§ an3.65:7

English

"A greedy individual, overcome by greed, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

Pāli

"Luddho panāyaṃ, kālāmā, purisapuggalo lobhena abhibhūto pariyādinnaṃ pāṇampi hanati, adinnampi ādiyati, paradāraṃpi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā"ti.

§ an3.65:8

English

"Yes, sir."

Pāli

"Evaṃ, bhante".

§ an3.65:9

English

"What do you think, Kālāmas?
Does hate come up in a person for their welfare or harm?"

Pāli

"Taṃ kiṃ maññaṃ, kālāmā,
doso purisassa ajjhataṃ uppajjamāno uppajjati hitāya vā ahitāya vā"ti?

§ an3.65:10

English

"Harm, sir."

Pāli

"Ahitāya, bhante".

§ an3.65:11

English

"A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

Pāli

"Duṭṭho panāyaṃ, kālāmā, purisapuggalo dosena abhibhūto pariyādinnaṃ pāṇampi hanati, adinnampi ādiyati, paradāraṃpi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā"ti.

§ an3.65:12

English

"Yes, sir."

Pāli

"Evaṃ, bhante".

§ an3.65:13

English

"What do you think, Kālāmas?
Does delusion come up in a person for their welfare or harm?"

Pāli

"Taṃ kiṃ maññaṭha, kālāmā,
moho purisassa ajjhattaṃ uppajjamāno uppajjati hitāya vā ahitāya vā"ti?

§ an3.65:14

English

"Harm, sir."

Pāli

"Ahitāya, bhante".

§ an3.65:15

English

"A deluded individual, overcome by delusion, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

Pāli

"Mūḷho panāyaṃ, kālāmā, purisapuggalo mohena abhibhūto pariyādinnacitto pāṇampi hanati, adinnampi ādiyati, paradāraṃpi gacchati, musāpi bhaṇati, parampi tathattāya samādapeti, yaṃ sa hoti dīgharattaṃ ahitāya dukkhāyā"ti.

§ an3.65:16

English

"Yes, sir."

Pāli

"Evaṃ, bhante".

§ an3.65:17

English

"What do you think, Kālāmas, are these things skillful or unskillful?"

Pāli

"Taṃ kiṃ maññaṭha, kālāmā, ime dhammā kusalā vā akusalā vā"ti?

§ an3.65:18

English

"Unskillful, sir."

Pāli

"Akusalā, bhante".

§ an3.65:19

English

"Blameworthy or blameless?"

Pāli

"Sāvajjā vā anavajjā vā"ti?

§ an3.65:20

English

"Blameworthy, sir."

Pāli

"Sāvajjā, bhante".

§ an3.65:21

English

"Criticized or praised by sensible people?"

Pāli

"Viññugarahitā vā viññuppasatthā vā"ti?

§ an3.65:22

English

"Criticized by sensible people, sir."

Pāli

"Viññugarahitā, bhante".

§ an3.65:23

English

"When you undertake them, do they lead to harm and suffering, or not?
Or how do you see this?"

Pāli

"Samattā samādinna ahitāya dukkhāya saṁvattanti, no vā?
Kathaṁ vā ettha hotī"ti?

§ an3.65:24

English

"When you undertake them, they lead to harm and suffering.
That's how we see it."

Pāli

"Samattā, bhante, samādinna ahitāya dukkhāya saṁvattantīti.
Evaṁ no ettha hotī"ti.

§ an3.65:25

English

"So, Kālāmas, when I said:

'Please,

don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think "The ascetic is our respected teacher."

But when you know for yourselves:

"These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering", then you should give them up.'

That's what I said, and this is why I said it.

Pāli

"Iti kho, kālāmā, yaṁ taṁ avocumhā:

'etha tumhe, kālāmā.

Mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkaheṭṭu, mā nayaheṭṭu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.

Yadā tumhe kālāmā attanāva jāneyyātha:

"ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinna ahitāya dukkhāya saṁvattantīti, atha tumhe, kālāmā, pajaheyyāthā"ti,

iti yaṁ taṁ vuttaṁ, idamevaṁ paṭicca vuttaṁ.

§ an3.65:26

English

Please, Kālāmas, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.'

But when you know for yourselves:

'These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness', then you should acquire them and keep them.

Pāli

Etha tumhe, kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.

Yadā tumhe, kālāmā, attanāva jāneyyātha:

'ime dhammā kusālā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinna hitāya sukhāya saṁvattanti'ti, atha tumhe, kālāmā, upasampajja vihareyyātha.

§ an3.65:27

English

What do you think, Kālāmas?

Does contentment come up in a person for their welfare or harm?"

Pāli

Taṁ kiṁ maññatha, kālāmā,
alobho purisassa ajjhataṁ uppajjamāno uppajjati hitāya vā ahitāya vā"ti?

§ an3.65:28

English

"Welfare, sir."

Pāli

"Hitāya, bhante".

§ an3.65:29

English

"An individual who is content, not overcome by greed, doesn't kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?"

Pāli

"Aluddho panāyaṁ, kālāmā, purisapuggalo lobhena anabhibhūto apariyādinna-citto neva paṇaṁ hanati, na adinnaṁ ādiyati, na paraḍāraṁ gacchati, na musā bhaṇati, na parampi tathattāya samādapeti, yaṁ sa hoti dīgharattaṁ hitāya sukhāyā"ti.

§ an3.65:30

English

"Yes, sir."

Pāli

"Evaṁ, bhante".

§ an3.65:31

English

"What do you think, Kālāmas?

Does love come up in a person for their welfare or harm? ...

Does understanding come up in a person for their welfare or harm? ...

Is that for their lasting welfare and happiness?"

Pāli

"Taṃ kiṃ maññaṭha, kālāmā,
adoso purisassa ajjhataṃ uppajjamāno uppajjati ...pe...
amoho purisassa ajjhataṃ uppajjamāno uppajjati ...pe...
hitāya sukhāyā"ti.

§ an3.65:32

English

"Yes, sir."

Pāli

"Evaṃ, bhante".

§ an3.65:33

English

"What do you think, Kālāmas, are these things skillful or unskillful?"

Pāli

"Taṃ kiṃ maññaṭha, kālāmā, ime dhammā kusalā vā akusalā vā"ti?

§ an3.65:34

English

"Skillful, sir."

Pāli

"Kusalā, bhante".

§ an3.65:35

English

"Blameworthy or blameless?"

Pāli

"Sāvajjā vā anavajjā vā"ti?

§ an3.65:36

English

"Blameless, sir."

Pāli

"Anavajjā, bhante".

§ an3.65:37

English

"Criticized or praised by sensible people?"

Pāli

"Viññugarahitā vā viññuppasatthā vā"ti?

§ an3.65:38

English

"Praised by sensible people, sir."

Pāli

“Viññuppasatthā, bhante”.

§ an3.65:39

English

“When you undertake them, do they lead to welfare and happiness, or not?
Or how do you see this?”

Pāli

“Samattā samādinna hitāya sukhāya saṁvattanti no vā?
Kathaṁ vā ettha hotī”ti?

§ an3.65:40

English

“When you undertake them, they lead to welfare and happiness.
That’s how we see it.”

Pāli

“Samattā, bhante, samādinna hitāya sukhāya saṁvattanti.
Evaṁ no ettha hotī”ti.

§ an3.65:41

English

“So, Kālāmas, when I said:

‘Please,

don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.”

But when you know for yourselves:

“These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’

That’s what I said, and this is why I said it.

Pāli

“Iti kho, kālāmā, yaṁ taṁ avocumhā:

‘etha tumhe, kālāmā.

Mā anussavena, mā paramparāya, mā itikirāya, mā piṭakasampadānena, mā takkahetu, mā nayahetu, mā ākāraparivitakkena, mā diṭṭhinijjhānakkhantiyā, mā bhabbarūpatāya, mā samaṇo no garūti.

Yadā tumhe, kālāmā, attanāva jāneyyātha—

ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññuppasatthā, ime dhammā samattā samādinna hitāya sukhāya saṁvattantīti, atha tumhe, kālāmā, upasampajja vihareyyāthā’ti,
iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ.

§ an3.65:42

English

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. 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.

They meditate 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.

They meditate spreading a heart full of rejoicing 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 rejoicing

to the whole world—abundant, expansive, limitless, free of enmity and ill will.

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.

Pāli

Sa kho so, kālāmā, ariyasāvako evaṃ vigatābhijjho vigatabyāpādo asammūḷho sampajāno patissato 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 abyāpajjhena pharitvā viharati.

Karuṇāsahagatena cetasā ...pe...

muditāsahagatena cetasā ...pe...

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 abyāpajjhena pharitvā viharati.

§ an3.65:43

English

When that noble disciple has a mind that's free of enmity and ill will, uncorrupted and purified, they've won four consolations in this very life.

'If it turns out there is another world, and good and bad deeds have a result, then—when the body breaks up, after death—I'll be reborn in a good place, a heavenly realm.' This is the first consolation they've won.

Pāli

Sa kho so, kālāmā, ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto.

Tassa diṭṭheva dhamme cattāro assāsā adhigatā honti.

'Sace kho pana atthi paro loko, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ kāyassa bhedā paraṃ maraṇā sugatīṃ saggāṃ lokaṃ upapajjissāmi'ti, ayamassa paṭhamo assāso adhigato hoti.

§ an3.65:44

English

'If it turns out there is no other world, and good and bad deeds don't have a result, then in this very life I'll keep myself free of enmity and ill will, untroubled and happy.' This is the second consolation they've won.

Pāli

'Sace kho pana natthi paro loko, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ diṭṭheva dhamme averaṃ abyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ pariharāmi'ti, ayamassa dutiyo assāso adhigato hoti.

§ an3.65:45

English

'If it turns out that bad things happen to people who do bad things, then since I have no bad intentions, and since I'm not doing anything bad, how can suffering touch me?' This is the third consolation they've won.

Pāli

'Sace kho pana karoto kariyati pāpaṃ, na kho panāhaṃ kassaci pāpaṃ cetemi.

Akarontaṃ kho pana maṃ pāpakammaṃ kuto dukkhaṃ phusissatī'ti, ayamassa tatiyo assāso adhigato hoti.

§ an3.65:46

English

'If it turns out that bad things don't happen to people who do bad things, then I still see myself pure on both sides.' This is the fourth consolation they've won.

Pāli

‘Sace kho pana karoto na karīyati pāpaṃ, athāhaṃ ubhayeneva visuddhaṃ attānaṃ samanupassāmi’ti, ayamassa catuttho assāso adhigato hoti.

§ an3.65:47

English

When that noble disciple has a mind that’s free of enmity and ill will, uncorrupted and purified, they’ve won these four consolations in this very life.”

Pāli

Sa kho so, kālāmā, ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto.

Tassa diṭṭheva dhamme ime cattāro assāsā adhigatā hontī’ti.

§ an3.65:48

English

“That’s so true, Blessed One! That’s so true, Holy One!

When that noble disciple has a mind that’s free of enmity and ill will, uncorrupted and purified, they’ve won these four consolations in this very life. ...

Pāli

“Evametaṃ, bhagavā, evametaṃ, sugata.

Sa kho so, bhante, ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto.

Tassa diṭṭheva dhamme cattāro assāsā adhigatā hontī.

‘Sace kho pana atthi paro loko, atthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjissāmi’ti, ayamassa paṭhamo assāso adhigato hoti.

§ an3.65:49

Pāli

‘Sace kho pana natthi paro loko, natthi sukatadukkaṭānaṃ kammānaṃ phalaṃ vipāko, athāhaṃ diṭṭheva dhamme averaṃ abyāpajjhaṃ anīghaṃ sukhiṃ attānaṃ pariharāmi’ti, ayamassa dutiyo assāso adhigato hoti.

§ an3.65:50

Pāli

‘Sace kho pana karoto karīyati pāpaṃ, na kho panāhaṃ kassaci pāpaṃ cetemi, akarontaṃ kho pana maṃ pāpakammaṃ kuto dukkhaṃ phusissatī’ti, ayamassa tatiyo assāso adhigato hoti.

§ an3.65:51

Pāli

‘Sace kho pana karoto na karīyati pāpaṃ, athāhaṃ ubhayeneva visuddhaṃ attānaṃ samanupassāmi’ti, ayamassa catuttho assāso adhigato hoti.

§ an3.65:52

Pāli

Sa kho so, bhante, ariyasāvako evaṃ averacitto evaṃ abyāpajjhacitto evaṃ asaṅkiliṭṭhacitto evaṃ visuddhacitto.

Tassa diṭṭheva dhamme ime cattāro assāsā adhigatā hontī.

§ an3.65:53

English

Excellent, sir! Excellent! ...

We go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life.”

Pāli

Abhikkantaṃ, bhante ...pe...

ete mayaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca.

Upāsake no, bhante, bhagavā dhāretu ajjatagge pāṇupete saraṇaṃ gate”ti.

Pañcamaṃ.

20 · IV · AN5.177: Trades

Source: <https://suttacentral.net/an5.177/en/sujato>

§ an5.177:0

English

Numbered Discourses 5.177

18. A Lay Follower

Trades

Pāli

Aṅguttara Nikāya 5.177

18. Upāsakavagga

Vaṇijjāsutta

§ an5.177:1

English

“Mendicants, a lay follower should not engage in these five trades.

What five?

Trade in weapons, living creatures, meat, intoxicants, and poisons.

A lay follower should not engage in these five trades.”

Pāli

“Pañcimā, bhikkhave, vaṇijjā upāsakena akaraṇīyā.

Katamā pañca?

Satthavaṇijjā, sattavaṇijjā, maṃsavaṇijjā, majjavaṇijjā, visavaṇijjā—

imā kho, bhikkhave, pañca vaṇijjā upāsakena akaraṇīyā”ti.

Sattamaṃ.

21 · IV · DN31: Advice to Sigālaka

Source: <https://suttacentral.net/dn31/en/sujato>

§ dn31:0

English

Long Discourses 31

Advice to Sigālaka

Pāli

Dīgha Nikāya 31

Siṅgālasutta

§ dn31:1

English

So I have heard.

At one time the Buddha was staying near Rājagaha in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his cupped palms to revere the various quarters—east, south, west, north, below, and above.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā rājagahe viharati veļuvane kalandakanivāpe.

Tena kho pana samayena siṅgālako gahapatiputto kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassati—

puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.

§ dn31:2

English

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

He saw Sigālaka revering the various quarters

and said to him,

"Householder's son, why are you revering the various quarters in this way?"

"Sir, on his deathbed my father said to me:

'My dear, please revere the quarters.'

Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my cupped palms to revere the various quarters—

east, south, west, north, below, and above."

Pāli

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ piṇḍāya pāvisi.

Addasā kho bhagavā siṅgālakaṃ gahapatiputtaṃ kālasseva vuṭṭhāya rājagahā nikkhamitvā allavatthaṃ allakesaṃ pañjalikaṃ puthudisā namassantaṃ—

puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ.

Disvā siṅgālakaṃ gahapatiputtaṃ etadavoca:

"kiṃ nu kho tvaṃ, gahapatiputta, kālasseva vuṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassasi—

puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ"ti?

"Pitā maṃ, bhante, kālaṃ karonto evaṃ avaca:

'disā, tāta, namasseyyāsī'ti.

So kho ahaṃ, bhante, pituvacanaṃ sakkaronto garuṃ karonto mānento pūjento kālasseva uṭṭhāya rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassāmi—

puratthimaṃ disaṃ dakkhiṇaṃ disaṃ pacchimaṃ disaṃ uttaraṃ disaṃ heṭṭhimaṃ disaṃ uparimaṃ disaṃ”ti.

§ dn31:2.11

English

1. The Six Directions

Pāli

1. Cha disā

§ dn31:2-from-dn31-2.12

English

“Householder’s son, that’s not how the six directions should be revered in the training of the Noble One.”

“But sir, how should the six directions be revered in the training of the Noble One?

Sir, please teach me this.”

“Well then, householder’s son, listen and apply your mind well, I will speak.”

“Yes, sir,” replied Sigālaka.

The Buddha said this:

Pāli

“Na kho, gahapatiputta, ariyassa vinaye evaṃ cha disā namassitabbā”ti.

“Yathā kathaṃ pana, bhante, ariyassa vinaye cha disā namassitabbā?

Sādhū me, bhante, bhagavā tathā dhammaṃ desetu, yathā ariyassa vinaye cha disā namassitabbā”ti.

“Tena hi, gahapatiputta, suṇohi sādhukaṃ manasikarohi bhāsissāmi”ti.

“Evaṃ, bhante”ti kho siṅgālako gahapatiputto bhagavato paccassosi.

Bhagavā etadavoca:

§ dn31:3

English

“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 directions covered.

They’re practicing to win in both worlds, and they succeed in this world and the next.

When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

Pāli

“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 ubholokavijayāya paṭipanno hoti. Tassa ayañceva loko āraddho hoti paro ca loko.

So kāyassa bhedā paraṃ maraṇā sugatīṃ saggāṃ lokaṃ upapajjati.

§ dn31:3.4

English

2. Four Corrupt Deeds

Pāli

2. Cattāro kammakilesā

§ dn31:3-from-dn31-3.5

English

What four corrupt deeds have they given up?

Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds.

These are the four corrupt deeds they’ve given up.”

That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

Pāli

Katamassa cattāro kammakilesā pahīnā hontī?

Pāṇātipāto kho, gahapatiputta, kammakilesa, adinnādānaṃ kammakilesa, kāmesumicchācāro kammakilesa, musāvādo kammakilesa.

Imassa cattāro kammakilesā pahīnā hontī”ti.

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

§ dn31:4

English

“Killing, stealing,
telling lies,
and committing adultery:
astute people don’t praise these things.”

Pāli

“Pāṇātipāto adinnādānaṃ,
Musāvādo ca vuccati;
Paradāragamanañceva,
Nappasaṃsanti paṇḍitā”ti.

§ dn31:5

English

3. Four Grounds

“On what four grounds do they not do bad deeds?

One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice.

When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice,
they don’t do bad deeds on these four grounds.”

That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

Pāli

3. Catuṭṭhānaṃ

“Katamehi catūhi ṭṭhānehi pāpakammaṃ na karoti?

Chandāgatiṃ gacchanto pāpakammaṃ karoti, dosāgatiṃ gacchanto pāpakammaṃ karoti, mohāgatiṃ gacchanto pāpakammaṃ karoti, bhayāgatiṃ gacchanto pāpakammaṃ karoti.

Yato kho, gahapatiputta, ariyasāvako neva chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati;

imehi catūhi ṭṭhānehi pāpakammaṃ na karotī”ti.

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

§ dn31:6

English

“If you act against the teaching
out of favoritism, hostility, cowardice, or stupidity,
your fame shrinks,
like the moon in the waning fortnight.
If you don’t act against the teaching
out of favoritism, hostility, cowardice, and stupidity,

your fame swells,
like the moon in the waxing fortnight."

Pāli

"Chandā dosā bhayā mohā,
yo dhammaṃ ativattati;
Nihīyati yaso tassa,
kāḷapakkheva candimā.
Chandā dosā bhayā mohā,
yo dhammaṃ nātivattati;
Āpūراتi yaso tassa,
sukkapakkheva candimā"ti.

§ dn31:7

English

4. Six Drains on Wealth

"What six drains on wealth do they avoid?

Habitually engaging in the following things is a drain on wealth: beer, wine, and liquor intoxicants; roaming the street markets at night; frequenting festivals; gambling; bad friends; laziness.

Pāli

4. Cha apāyamukhāni

"Katamāni cha bhogānaṃ apāyamukhāni na sevati?

Surāmerayamajjappamādaṭṭhānānuyogo kho, gahapatiputta, bhogānaṃ apāyamukhaṃ,
vikālavisikhācariyānuyogo bhogānaṃ apāyamukhaṃ, samajjābhicaraṇaṃ bhogānaṃ apāyamukhaṃ,
jūtappamādaṭṭhānānuyogo bhogānaṃ apāyamukhaṃ, pāpamittānuyogo bhogānaṃ apāyamukhaṃ,
ālasyanuyogo bhogānaṃ apāyamukhaṃ.

§ dn31:8

English

5. Six Drawbacks of Drinking

There are these six drawbacks of habitually consuming intoxicants of beer, wine, and liquor.

Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing.

These are the six drawbacks of habitually consuming intoxicants of beer, wine, and liquor.

Pāli

5. Surāmerayassa cha ādīnavā

Cha khome, gahapatiputta, ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.

Sandiṭṭhikā dhanajāni, kalahappavaḍḍhanī, rogānaṃ āyatanaṃ, akittisañjananī, kopīnanidaṃsanī, paññāya
dubbālikaraṇīveva chaṭṭhaṃ padaṃ bhavati.

Ime kho, gahapatiputta, cha ādīnavā surāmerayamajjappamādaṭṭhānānuyoge.

§ dn31:9

English

6. Six Drawbacks of Roaming the Street Markets at Night

There are these six drawbacks of roaming the street markets at night.

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.

These are the six drawbacks of roaming the street markets at night.

Pāli

6. Vikālacariyāya cha ādīnavā

Cha khome, gahapatiputta, ādīnavā vikālavisikhācariyānuyoge.

Attāpissa agutto arakkhito hoti, puttadāropissa agutto arakkhito hoti, sāpateyyampissa aguttaṃ arakkhitaṃ hoti, saṅkiyo ca hoti pāpakesu tṭhānesu, abhūtavacanañca tasmim rūhati, bahūnañca dukkhadhammānaṃ purakkhato hoti.

Ime kho, gahapatiputta, cha ādīnavā vikālavisikhācariyānuyoge.

§ dn31:10

English

7. Six Drawbacks of Festivals

There are these six drawbacks of frequenting festivals.

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 kettledrums?'

These are the six drawbacks of frequenting festivals.

Pāli

7. Samajjābhicaraṇassa cha ādīnavā

Cha khome, gahapatiputta, ādīnavā samajjābhicaraṇe.

Kva naccaṃ, kva gītaṃ, kva vāditaṃ, kva akkhānaṃ, kva pāṇissaraṃ, kva kumbhathunanti.

Ime kho, gahapatiputta, cha ādīnavā samajjābhicaraṇe.

§ dn31:11

English

8. Six Drawbacks of Gambling

There are these six drawbacks of habitually gambling.

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:

'This individual is a gambler—they're not able to support a partner.'

These are the six drawbacks of habitually gambling.

Pāli

8. Jūtappamādassa cha ādīnavā

Cha khome, gahapatiputta, ādīnavā jūtappamādaṭṭhānānuyoge.

Jayaṃ veraṃ pasavati, jino vittamanusocati, sandiṭṭhikā dhanajāni, sabhāgatassa vacanaṃ na rūhati, mittāmaccānaṃ paribhūto hoti, āvāhavivāhakānaṃ apatthito hoti:

'akkhadhutto ayaṃ purisapuggalo nālaṃ dārabharaṇāyā'ti.

Ime kho, gahapatiputta, cha ādīnavā jūtappamādaṭṭhānānuyoge.

§ dn31:12

English

9. Six Drawbacks of Bad Friends

There are these six drawbacks of bad friends.

You become friends and companions with those who are addicts, carousers, drunkards, frauds, swindlers, and thugs.

These are the six drawbacks of bad friends.

Pāli

9. Pāpamittatāya cha ādīnavā

Cha khome, gahapatiputta, ādīnavā pāpamittānuyoge.

Ye dhuttā, ye soṇḍā, ye pipāsā, ye nekatikā, ye vañcanikā, ye sāhasikā. Tyāssa mittā honti te sahāyā.

Ime kho, gahapatiputta, cha ādīnavā pāpamittānuyoge.

§ dn31:13

10. Six Drawbacks of Laziness

There are these six drawbacks of habitual laziness.

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!'

By dwelling on so many excuses for not working, you don't make any more money, and the money you already have runs out.

These are the six drawbacks of habitual laziness."

That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

Pāli

10. Ālasyassa cha ādīnavā

Cha khome, gahapatiputta, ādīnavā ālasyānuyoge.

Atisīṭanti kammaṃ na karoti, atiuṇhanti kammaṃ na karoti, atisāyanti kammaṃ na karoti, atipātoti kammaṃ na karoti, atichātosmīti kammaṃ na karoti, atidhātosmīti kammaṃ na karoti.

Tassa evaṃ kiccāpadesabahulassa viharato anuppannā ceva bhogā nuppajjanti, uppannā ca bhogā parikkhayaṃ gacchanti.

Ime kho, gahapatiputta, cha ādīnavā ālasyānuyoge"ti.

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

§ dn31:14

English

"Some are just drinking buddies,
some call you their dear, dear friend;
but a friend in times of need
is a comrade indeed.

Sleeping late, adultery,
making enemies, harmfulness,
bad friends, and avarice:
these six grounds ruin a person.

With bad friends, bad comrades,
bad behavior and alms-resort,
a man falls to ruin
in both this world and the next.

Dice, women, toddy, song and dance;
sleeping by day and roaming at night;
bad friends, and avarice:
these six grounds ruin a person.

They play dice and drink beer,
and consort with women loved by others.
Associating with the worse, not the better,
they diminish like the waning moon.
One who is broke and destitute due to toddy,
thirsty, drinking in the bar,
drowning in debt,
will quickly lose their way.

When you're in the habit of sleeping late,
seeing night as time to rise,
and always getting drunk,
you can't keep up the household life.

'Too cold, too hot,
too late,' they say.
When the young neglect their work like this,
riches pass them by.
But one who considers heat and cold
as no more than blades of grass—
he does his duties as a man,
and happiness never fails."

Pāli

"Hoti pānasakhā nāma,
hoti sammiyasammiyo;
Yo ca atthesu jātesu,
sahāyo hoti so sakhā.
Ussūraseyyā paradārasevanā,
Verappasavo ca anattatā ca;
Pāpā ca mittā sukadariyatā ca,
Ete cha tñhā purisaṃ dhamṣayanti.
Pāpamitto pāpasakho,
pāpācāragocarō;
Asmā lokā paramhā ca,
ubhayā dhamṣate naro.
Akkhitthiyo vāruṇī naccagītāṃ,
Divā soppaṃ pāricariyā akāle;
Pāpā ca mittā sukadariyatā ca,
Ete cha tñhā purisaṃ dhamṣayanti.
Akkhehi dibbanti suraṃ pivanti,
Yantitthiyo pāṇasamā paresaṃ;
Nihīnasevī na ca vuddhasevī,
Nihīyate kāḷapakkheva cando.
Yo vāruṇī addhano akiñcano,
Pipāso pivāṃ papāgato;
Udakamiva iṇaṃ vigāhati,
Akulaṃ kāhiti khippamattano.
Na divā soppasīlena,
rattimuṭṭhānadessinā;
Niccaṃ mattenā soṇḍena,
sakkā āvasitum gharaṃ.
Atisītaṃ atiuṇhaṃ,
atisāyamidaṃ ahu;
Iti vissaṭṭhakammante,
atthā accenti māṇave.
Yodha sītañca uṇhañca,
tiṇā bhiyyo na maññati;
Karaṃ purisakiccāni,
so sukhaṃ na vihāyatī"ti.

§ dn31:15

English

11. Fake Friends

"Householder's son, you should recognize these four enemies disguised as friends:

the taker, the talker, the flatterer, the spender.

Pāli

11. Mittapatirūpaka

“Cattārome, gahapatiputta, amittā mittapatirūpakā veditabbā.

Aññadatthuharo amitto mittapatirūpako veditabbo, vacīparamo amitto mittapatirūpako veditabbo,
anuppiyabhāṇī amitto mittapatirūpako veditabbo, apāyasahāyo amitto mittapatirūpako veditabbo.

§ dn31:16

English

You can recognize a fake friend who’s all take on four grounds.

Your possessions end up theirs.

Giving little, they expect a lot.

They do their duty out of fear.

They associate for their own advantage.

You can recognize a fake friend who’s all take on these four grounds.

Pāli

Catūhi kho, gahapatiputta, ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.

Aññadatthuharo hoti,

appena bahumicchati;

Bhayassa kiccaṃ karoti,

sevati atthakāraṇā.

Imehi kho, gahapatiputta, catūhi ṭhānehi aññadatthuharo amitto mittapatirūpako veditabbo.

§ dn31:17

English

You can recognize a fake friend who’s all talk on four grounds.

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.

You can recognize a fake friend who’s all talk on these four grounds.

Pāli

Catūhi kho, gahapatiputta, ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.

Atītena paṭisantharati, anāgatena paṭisantharati, niratthakena saṅgaṇhāti, paccuppannesu kiccesu byasanaṃ dasseti.

Imehi kho, gahapatiputta, catūhi ṭhānehi vacīparamo amitto mittapatirūpako veditabbo.

§ dn31:18

English

You can recognize a fake friend who’s a flatterer on four grounds.

They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back.

You can recognize a fake friend who’s a flatterer on these four grounds.

Pāli

Catūhi kho, gahapatiputta, ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.

Pāpakampissa anujānāti, kalyāṇampissa anujānāti, sammukhāssa vaṇṇaṃ bhāsati, parammukhāssa avaṇṇaṃ bhāsati.

Imehi kho, gahapatiputta, catūhi ṭhānehi anuppiyabhāṇī amitto mittapatirūpako veditabbo.

§ dn31:19

English

You can recognize a fake friend who's a spender on four grounds.
They accompany you when drinking, roaming the street markets at night, frequenting festivals, and gambling.
You can recognize a fake friend who's a spender on these four grounds."
That is what the Buddha said.
Then the Holy One, the Teacher, went on to say:

Pāli

Catūhi kho, gahapatiputta, ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo.
Surāmerayamajjappamādaṭṭhānānuyoge sahāyo hoti, vikālavisikhācariyānuyoge sahāyo hoti,
samajjābhicaraṇe sahāyo hoti, jūtappamādaṭṭhānānuyoge sahāyo hoti.
Imehi kho, gahapatiputta, catūhi ṭhānehi apāyasahāyo amitto mittapatirūpako veditabbo"ti.
Idamavoca bhagavā.
Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

§ dn31:20

English

"One friend is all take,
another all talk;
one's just a flatterer,
and one's a comrade who spends.
An astute person understands
these four enemies for what they are
and keeps them at a distance,
as they'd shun a risky road."

Pāli

"Aññadatthuharo mitto,
yo ca mitto vacīparo;
Anuppiyañca yo āha,
apāyesu ca yo sakhā.
Ete amitte cattāro,
iti viññāya paṇḍito;
Ārakā parivajjeyya,
maggaṃ paṭibhayaṃ yathā"ti.

§ dn31:21

English

12. Good-Hearted Friends

"Householder's son, you should recognize these four good-hearted friends:
the helper, the friend in good times and bad, the counselor, and the one who's sympathetic.

Pāli

12. Suhadamitta

"Cattārome, gahapatiputta, mittā suhadā veditabbā.
Upakāro mitto suhado veditabbo, samānasukhadukkho mitto suhado veditabbo, atthakkhāyī mitto suhado
veditabbo, anukampako mitto suhado veditabbo.

§ dn31:22

English

You can recognize a good-hearted friend who's a helper on four grounds.
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 provide you with twice the money you need.
You can recognize a good-hearted friend who's a helper on these four grounds.

Pāli

Catūhi kho, gahapatiputta, ṭhānehi upakāro mitto suhado veditabbo.

Pamattaṃ rakkhati, pamattassa sāpateyyaṃ rakkhati, bhītaṃ saraṇaṃ hoti, uppannesu kiccakaraṇīyesu taddiguṇaṃ bhogaṃ anuppadeti.

Imehi kho, gahapatiputta, catūhi ṭhānehi upakāro mitto suhado veditabbo.

§ dn31:23

English

You can recognize a good-hearted friend who's the same in good times and bad on four grounds.

They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for your welfare.

You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

Pāli

Catūhi kho, gahapatiputta, ṭhānehi samānasukhadukkho mitto suhado veditabbo.

Guyhamassa ācikkhati, guyhamassa parigūhati, āpadāsu na vijahati, jīvitāmpissa atthāya pariccattaṃ hoti.

Imehi kho, gahapatiputta, catūhi ṭhānehi samānasukhadukkho mitto suhado veditabbo.

§ dn31:24

English

You can recognize a good-hearted friend who's a counselor on four grounds.

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.

You can recognize a good-hearted friend who's a counselor on these four grounds.

Pāli

Catūhi kho, gahapatiputta, ṭhānehi atthakkhāyī mitto suhado veditabbo.

Pāpā nivāreti, kalyāṇe niveseti, assutaṃ sāveti, saggassa maggaṃ ācikkhati.

Imehi kho, gahapatiputta, catūhi ṭhānehi atthakkhāyī mitto suhado veditabbo.

§ dn31:25

English

You can recognize a good-hearted friend who's sympathetic on four grounds.

They don't delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you.

You can recognize a good-hearted friend who's sympathetic on these four grounds."

That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

Pāli

Catūhi kho, gahapatiputta, ṭhānehi anukampako mitto suhado veditabbo.

Abhavenassa na nandati, bhavenassa nandati, avaṇṇaṃ bhaṇamānaṃ nivāreti, vaṇṇaṃ bhaṇamānaṃ pasaṃsati.

Imehi kho, gahapatiputta, catūhi ṭhānehi anukampako mitto suhado veditabbo"ti.

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

§ dn31:26

English

"A friend who's a helper,
one the same in both pleasure and pain,
a friend of good counsel,
and one of sympathy;

an astute person understands
these four friends for what they are
and carefully looks after them,
like a mother the child at her breast.
The astute and virtuous
shine like a burning flame.
They pick up riches as bees
roaming round pick up pollen.
And their riches proceed to grow,
like a termite mound piling up.
In gathering wealth like this,
a householder does enough for their family.
And they'd hold on to friends
by dividing their wealth in four.
One portion is to enjoy.
Two parts invest in work.
And the fourth should be kept
for times of trouble."

Pāli

"Upakāro ca yo mitto,
sukhe dukkhe ca yo sakhā;
Atthakkhāyī ca yo mitto,
yo ca mittānukampako.
Etepi mitte cattāro,
iti viññāya paṇḍito;
Sakkaccaṃ payirupāseyya,
mātā puttamaṃva orasaṃ;
Paṇḍito sīlasampanno,
jalaṃ aggīva bhāsati.
Bhoge saṃharamānassa,
bhamarasseva iriyato;
Bhogā sannicayaṃ yanti,
vammikovupacīyati.
Evaṃ bhoge samāhatvā,
alamatto kule gihī;
Catudhā vibhaje bhoge,
sa ve mittāni ganthati.
Ekena bhoge bhuñjeyya,
dvīhi kammaṃ payojaye;
Catutthaṅca nidhāpeyya,
āpadāsu bhavissatī"ti.

§ dn31:27

English

13. Covering the Six Directions

"And how, householder's son, does a noble disciple cover the six directions?

These six directions should be recognized:

parents as the east, tutors 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.

Pāli

13. Chaddisāpaṭicchādanakaṇḍa

“Kathañca, gahapatiputta, ariyasāvako chaddisāpaṭicchādī hoti?

Cha imā, gahapatiputta, disā veditabbā.

Puratthimā disā mātāpitaro veditabbā, dakkhiṇā disā ācariyā veditabbā, pacchimā disā puttadārā veditabbā, uttarā disā mittāmaccā veditabbā, heṭṭhimā disā dāsakammakarā veditabbā, uparimā disā samaṇabrāhmaṇā veditabbā.

§ dn31:28

English

A child should serve their parents as the eastern quarter in five ways, thinking:

‘I will support those who supported me. I’ll do my duty for them. I’ll maintain the family lineage. I’ll take care of the inheritance. When they have passed away, I’ll make an offering on their behalf.’

Parents served by the children in these five ways show sympathy to them in five ways.

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.

Parents served by their children in these five ways show sympathy to them in these five ways.

And that’s how the eastern quarter is covered, kept safe and free of peril.

Pāli

Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā—
bhato ne bharissāmi, kiccaṃ nesaṃ karissāmi, kulavaṃsaṃ ṭhapessāmi, dāyajjaṃ paṭipajjāmi, atha vā pana
petānaṃ kālaṅkatānaṃ dakkhiṇaṃ anuppadassāmīti.

Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā pañcahi ṭhānehi
puttaṃ anukampanti.

Pāpā nivārenti, kalyāṇe nivesenti, sippaṃ sikkhāpenti, patirūpena dārena saṃyojenti, samaye dāyajjaṃ
niyyādentī.

Imehi kho, gahapatiputta, pañcahi ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhitā imehi pañcahi
ṭhānehi puttaṃ anukampanti.

Evamassa esā puratthimā disā paṭicchannā hoti khemā appaṭibhayā.

§ dn31:29

English

A pupil should serve their tutor as the southern quarter in five ways:

by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession.

Tutors served by their pupils in these five ways show sympathy to them in five ways.

They make sure they’re well educated and well drilled in memorization. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region.

Tutors served by their pupils in these five ways show sympathy to them in these five ways.

And that’s how the southern quarter is covered, kept safe and free of peril.

Pāli

Pañcahi kho, gahapatiputta, ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhātabbā—
uṭṭhānena upaṭṭhānena sussusāya pāricariyāya sakkaccaṃ sippapaṭiggahaṇena.

Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā pañcahi ṭhānehi
antevāsiṃ anukampanti—

suvinītaṃ vinenti, suggahitaṃ gāhāpenti, sabbasippassutaṃ samakkhāyino bhavanti, mittāmaccesu
paṭiyādentī, disāsu parittāṇaṃ karonti.

Imehi kho, gahapatiputta, pañcahi ṭhānehi antevāsinā dakkhiṇā disā ācariyā paccupaṭṭhitā imehi pañcahi
ṭhānehi antevāsiṃ anukampanti.

Evamassa esā dakkhiṇā disā paṭicchannā hoti khemā appaṭibhayā.

§ dn31:30

English

A husband should serve his wife as the western quarter in five ways:
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.
A wife served by her husband in these five ways shows sympathy to him in five ways.
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.
A wife served by her husband in these five ways shows sympathy to him in these five ways.
And that's how the western quarter is covered, kept safe and free of peril.

Pāli

Pañcahi kho, gahapatiputta, ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhātabbā—
sammānanāya anavamānanāya anaticariyāya issariyavossaggena alaṅkāranuppadānena.
Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā pañcahi ṭhānehi sāmikaṃ anukampati—
susaṃvihitakammantā ca hoti, saṅgahitaparijanā ca, anaticārīni ca, sambhatañca anurakkhati, dakkhā ca hoti analasā sabbakiccesu.
Imehi kho, gahapatiputta, pañcahi ṭhānehi sāmikena pacchimā disā bhariyā paccupaṭṭhitā imehi pañcahi ṭhānehi sāmikaṃ anukampati.
Evamassa esā pacchimā disā paṭicchannā hoti khemā appaṭibhayā.

§ dn31:31

English

A gentleman should serve his friends and colleagues as the northern quarter in five ways:
giving, kindly words, taking care, equality, and not using tricky words.
Friends and colleagues served by a gentleman in these five ways show sympathy to him in five ways.
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.
Friends and colleagues served by a gentleman in these five ways show sympathy to him in these five ways.
And that's how the northern quarter is covered, kept safe and free of peril.

Pāli

Pañcahi kho, gahapatiputta, ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhātabbā—
dānena peyyavajjena atthacariyāya samānattatāya avisaṃvādanatāya.
Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā pañcahi ṭhānehi kulaputtaṃ anukampanti—
pamattaṃ rakkhanti, pamattassa sāpateyyaṃ rakkhanti, bhītaṃ saraṇaṃ honti, āpadāsu na vijahanti, aparapajā cassa paṭipūjenti.
Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uttarā disā mittāmaccā paccupaṭṭhitā imehi pañcahi ṭhānehi kulaputtaṃ anukampanti.
Evamassa esā uttarā disā paṭicchannā hoti khemā appaṭibhayā.

§ dn31:32

English

A master should serve their bondservants and workers as the lower quarter in five ways:
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.
Bondservants and workers served by a master in these five ways show sympathy to him in five ways.
They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation.
Bondservants and workers served by a master in these five ways show sympathy to him in these five ways.
And that's how the lower quarter is covered, kept safe and free of peril.

Pañcahi kho, gahapatiputta, ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhātabbā—
yathābalaṃ kammantasamvidhānena bhattavetanānuppadānena gilānupaṭṭhānena acchariyānaṃ rasānaṃ
samvibhāgena samaye vossaggena.

Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā pañcahi
ṭhānehi ayyirakaṃ anukampanti—

pubbuṭṭhāyino ca honti, pacchā nipātino ca, dinnādāyino ca, sukatakammakarā ca, kittivaṇṇaharā ca.

Imehi kho, gahapatiputta, pañcahi ṭhānehi ayyirakena heṭṭhimā disā dāsakammakarā paccupaṭṭhitā imehi
pañcahi ṭhānehi ayyirakaṃ anukampanti.

Evamassa esā heṭṭhimā disā paṭicchannā hoti khemā appaṭibhayā.

§ dn31:33

English

A gentleman should serve ascetics and brahmins as the upper quarter in five ways:

by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with
material needs.

Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in six ways.

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.

Ascetics and brahmins served by a gentleman in these five ways show sympathy to him in these six ways.

And that's how the upper quarter is covered, kept safe and free of peril."

That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

Pāli

Pañcahi kho, gahapatiputta, ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhātabbā—
mettena kāyakammena mettena vacīkammena mettena manokammena anāvaṭadvāratāya āmisānuppadānena.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā chahi
ṭhānehi kulaputtaṃ anukampanti—

pāpā nivārenti, kalyāṇe nivesenti, kalyāṇena manasā anukampanti, assutaṃ sāventi, sutaṃ pariyodāpenti,
saggassa maggaṃ ācikkhanti.

Imehi kho, gahapatiputta, pañcahi ṭhānehi kulaputtana uparimā disā samaṇabrāhmaṇā paccupaṭṭhitā imehi
chahi ṭhānehi kulaputtaṃ anukampanti.

Evamassa esā uparimā disā paṭicchannā hoti khemā appaṭibhayā"ti.

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

§ dn31:34

English

"Parents are the east,

tutors the south,

wives and child the west,

friends and colleagues the north,

servants and workers below,

and ascetics and brahmins above.

By honoring these quarters

a householder does enough for their family.

The astute and the virtuous,

the gentle and the articulate,

the placid in manner and the amenable:

they're the kind who win glory.

The diligent, not lazy,

those not disturbed by troubles,
those consistent in conduct, the intelligent:
they're the kind who win glory.
The inclusive, the makers of friends,
the bountiful, those rid of stinginess,
those who lead, train, and persuade:
they're the kind who win glory.
Giving and kindly words,
taking care here,
and treating equally in worldly conditions,
as they deserve in each case;
these ways of being inclusive in the world
are like a moving chariot's linchpin.
If there were no such ways of being inclusive,
neither mother nor father
would be respected and honored
for what they've done for their children.
But since these ways of being inclusive do exist,
the astute do regard them well,
so they achieve greatness
and are praised."

Pāli

"Mātāpitā disā pubbā,
ācariyā dakkhiṇā disā;
Puttadārā disā pacchā,
mittāmaccā ca uttarā.
Dāsakammakarā heṭṭhā,
uddhaṃ samaṇabrāhmaṇā;
Etā disā namasseyya,
alamatto kule gihī.
Paṇḍito sīlasampanno,
saṇho ca paṭibhānavā;
Nivātavutti atthaddho,
tādiso labhate yasaṃ.
Uṭṭhānako analaso,
āpadāsu na vedhati;
Acchinnavutti medhāvī,
tādiso labhate yasaṃ.
Saṅgāhako mittakaro,
vadaññū vītamaccharo;
Netā vinetā anunetā,
tādiso labhate yasaṃ.
Dānañca peyyavajjañca,
atthacariyā ca yā idha;
Samānattatā ca dhammesu,
tattha tattha yathārahaṃ;
Ete kho saṅgahā loke,
rathassāṇīva yāyato.
Ete ca saṅgahā nāssu,
na mātā puttakāraṇā;

Labhetha mānaṃ pūjaṃ vā,
pitā vā puttakāraṇā.
Yasmā ca saṅgahā ete,
sammapekkhanti paṇḍitā;
Tasmā mahattaṃ papponti,
pāsaṃsā ca bhavanti te”ti.

§ dn31:35

English

When this was said, Sigālaka the householder’s son said to the Buddha,
“Excellent, sir! Excellent!

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 clear eyes can see what’s there, the Buddha has made the teaching clear in many ways.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Pāli

Evaṃ vutte, siṅgālako gahapatiputto bhagavantaṃ etadavoca:

“abhikkantaṃ, bhante, abhikkantaṃ, bhante.

Seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya ‘cakkhumanto rūpāni dakkhanti’ti; evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca.

Upāsakaṃ maṃ bhagavā dhāretu, ajjatagge paṇupetaṃ saraṇaṃ gatan”ti.

Siṅgālasuttaṃ niṭṭhitaṃ aṭṭhamāṃ.

22 · V · Training attention · editorial introduction

§ path-book-5-1

English

Mindfulness and concentration belong within a path of conduct and understanding. Read instructions in context. An unusual experience does not by itself establish an attainment; this anthology does not authorise anyone to certify their own progress.

§ path-book-5-2

English

For reflection: What does this group of readings ask you to understand or practise? Which question needs a teacher or further source comparison, rather than a quick answer?

23 · V · MNIO: Mindfulness Meditation

Source: <https://suttacentral.net/mn10/en/sujato>

§ mn10:0

English

Middle Discourses 10
Mindfulness Meditation

Pāli

Majjhima Nikāya 10
Satipaṭṭhānasutta

§ mn10:1

English

So I have heard.

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

There the Buddha addressed the mendicants,

“Mendicants!”

“Venerable sir,” they replied.

The Buddha said this:

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā kurūsu viharati kammāsadhammaṃ nāma kurūnaṃ nigamo.

Tatra kho bhagavā bhikkhū āmantesi:

“bhikkhavo”ti.

“Bhadante”ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ mn10:2

English

“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 discover the system, and to realize extinguishment.

Pāli

“Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya, dukkhadomanassānaṃ atthaṅgamāya, ñāyassa adhigamāya, nibbānassa sacchikiriya, yadidaṃ cattāro satipaṭṭhānā.

§ mn10:3

English

What four?

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Pāli

Katame cattāro?

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ;
dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.
Uddeso nitthito.

§ mn10:4.0

English

1. Observing the Body

1.1. Mindfulness of Breathing

Pāli

1. Kāyānupassanā

1.1. Kāyānupassanāānāpānāpabba

§ mn10:4

English

And how does a mendicant meditate observing an aspect of the body?

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, sets their body straight, and brings mindfulness to the present.

Just mindful, they breathe in. Mindful, they breathe out.

Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.'

They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

It's like a deft lathe-turner or lathe-turner's apprentice. When drawing a long pull they know: 'I'm drawing a long pull,' and when drawing a short pull they know: 'I'm drawing a short pull.'

Pāli

Kathaṇca, bhikkhave, bhikkhu kāye kāyānupassī viharati?

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaṭṭhagato vā suññāgāragato vā nisīdati, pallaṅkaṃ ābhujitvā, ujum kāyaṃ paṇidhāya, parimukhaṃ satim upaṭṭhapetvā.

So satova assasati, satova passasati.

Dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti, rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti.

'Sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati.

'Passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.

Seyyathāpi, bhikkhave, dakkho bhamakāro vā bhamakārantevāsī vā dīghaṃ vā añchanto 'dīghaṃ añchāmī'ti pajānāti, rassaṃ vā añchanto 'rassaṃ añchāmī'ti pajānāti;

evameva kho, bhikkhave, bhikkhu dīghaṃ vā assasanto 'dīghaṃ assasāmī'ti pajānāti, dīghaṃ vā passasanto 'dīghaṃ passasāmī'ti pajānāti, rassaṃ vā assasanto 'rassaṃ assasāmī'ti pajānāti, rassaṃ vā passasanto 'rassaṃ passasāmī'ti pajānāti;

'sabbakāyapaṭisaṃvedī assasissāmī'ti sikkhati, 'sabbakāyapaṭisaṃvedī passasissāmī'ti sikkhati;

'passambhayaṃ kāyasaṅkhāraṃ assasissāmī'ti sikkhati, 'passambhayaṃ kāyasaṅkhāraṃ passasissāmī'ti sikkhati.

§ mn10:5

English

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing, with respect to the body, the liability to originate, to vanish, and to originate and vanish.

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.

That's how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;

samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati.

'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Ānāpānappabbaṃ niṭṭhitam.

§ mn10:6

English

1.2. The Postures

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.'

Whatever posture their body is in, they know it.

Pāli

1.2. Kāyānupassanāriyāpathapabba

Puna caparaṃ, bhikkhave, bhikkhu gacchanto vā 'gacchāmi'ti pajānāti, ṭhito vā 'ṭhitomhi'ti pajānāti, nisinno vā 'nisinnomhi'ti pajānāti, sayāno vā 'sayānomhi'ti pajānāti.

Yathā yathā vā panassa kāyo pañihito hoti tathā tathā naṃ pajānāti.

§ mn10:7

English

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish.

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.

That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati;

samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati, samudayavayadhammānupassī vā kāyasmiṃ viharati.

'Atthi kāyo'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Iriyāpathapabbaṃ niṭṭhitam.

§ mn10:8

English

1.3. Situational Awareness

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.

Pāli

1.3. Kāyānupassanāsampajānapabba

Puna caparaṃ, 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.

§ mn10:9

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati ...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Sampajānapabbaṃ niṭṭhitaṃ.

§ mn10:10

English

1.4. Focusing on the Repulsive

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.

‘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.’

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 a person with clear eyes 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.’

Pāli

1.4. Kāyānupassanāpaṭikūlamanasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:

‘atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhāru atṭhi atṭhimiñjaṃ vakkaṃ hadayaṃ yakaṇaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghāṇikā lasikā muttan’ti.

Seyyathāpi, bhikkhave, ubhatomukhā putoḷi pūrā nānāvihitassa dhañṇassa, seyyathidaṃ—sālīnaṃ vīhīnaṃ muggānaṃ māsānaṃ tilānaṃ taṇḍulānaṃ. Tameva cakkhumā puriso muñcitvā paccavekkheyya: ‘ime sālī ime vīhī ime muggā ime māsā ime tilā ime taṇḍulā’ti.

Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ uddhaṃ pādatalā, adho kesamatthakā, tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati:

‘atthi imasmim kāye kesā lomā ...pe... muttan’ti.

§ mn10:11

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati ...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Paṭikūlamanasikārapabbaṃ niṭṭhitaṃ.

§ mn10:12

English

1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements:

‘In this body there is the earth element, the water element, the fire element, and the air element.’
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 chops.

Pāli

1.5. Kāyānupassanādhātumanasikārapabba

Puna caparaṃ, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:
‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.
Seyyathāpi, bhikkhave, dakkho goghātako vā goghātakantevāsī vā gāviṃ vadhitvā catumahāpathe bilaso vibhajtvā nisinno assa.
Evameva kho, bhikkhave, bhikkhu imameva kāyaṃ yathāṭṭhitaṃ yathāpaṇihitaṃ dhātuso paccavekkhati:
‘atthi imasmiṃ kāye pathavīdhātu āpodhātu tejodhātu vāyodhātū’ti.

§ mn10:13

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati ...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.
Dhātumanasikārapabbaṃ niṭṭhitaṃ.

§ mn10:14

English

1.6. The Charnel Ground Contemplations

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.

They’d compare it with their own body:

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Pāli

1.6. Kāyānupassanānavasivathikapabba

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātaṃ.
So imameva kāyaṃ upasaṃharati:
‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattī’ti.

§ mn10:15

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati ...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

§ mn10:16

English

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, hounds, tigers, leopards, jackals, and many kinds of little creatures. They'd compare it with their own body:
'This body is also of that same nature, that same kind, and cannot go beyond that.'

Pāli

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ kākehi vā khajjamānaṃ kulalehi vā khajjamānaṃ gijjhehi vā khajjamānaṃ kaṇkehi vā khajjamānaṃ sunakhehi vā khajjamānaṃ byagghehi vā khajjamānaṃ dīpihi vā khajjamānaṃ siṅgālehi vā khajjamānaṃ vividhehi vā paṇakajātehi khajjamānaṃ.
So imameva kāyaṃ upasaṃharati:
'āyampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattā'ti.

§ mn10:17

English

And so they meditate observing an aspect of the body internally ...
That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati ...pe...
evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

§ mn10:18-23

English

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews ...
A skeleton without flesh but smeared with blood, and held together by sinews ...
A skeleton rid of flesh and blood, held together by sinews ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ aṭṭhikasaṅkhalikaṃ samaṃsalohitaṃ nhārusambandhaṃ ...pe...
Aṭṭhikasaṅkhalikaṃ nimaṃsalohitamakkhitaṃ nhārusambandhaṃ ...pe...
Aṭṭhikasaṅkhalikaṃ apagatamaṃsalohitaṃ nhārusambandhaṃ ...pe...

§ mn10:24

English

Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here an ankle bone, there a shin-bone, here a thigh-bone, there a hip-bone, here a rib-bone, there a back-bone, here an arm-bone, there a neck-bone, here a jaw-bone, there a tooth, here the skull. ...

Pāli

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

añña sāsakaṭṭhaṃ.

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattā’ti.

§ mn10:25

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati ...pe...

evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

§ mn10:26-28

English

White bones, the color of shells ...

Pāli

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ, aṭṭhikāni setāni saṅkhavaṇṇapaṭibhāgāni ...pe...

§ mn10:29

English

Decrepit bones, heaped in a pile ...

Pāli

Aṭṭhikāni puñjakitāni terovassikāni ...pe...

§ mn10:30

English

Bones rotted and crumbled to powder.

They’d compare it with their own body:

‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Pāli

Aṭṭhikāni pūtini cuṇṇakajātāni.

So imameva kāyaṃ upasaṃharati:

‘ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattā’ti.

§ mn10:31

English

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. With respect to the body, they meditate observing the liability to originate, to vanish, and to originate and vanish.

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.

That too is how a mendicant meditates by observing an aspect of the body.

Pāli

Iti ajjhataṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabahiddhā vā kāye kāyānupassī viharati;

samudayadhammānupassī vā kāyasmiṃ viharati, vayadhammānupassī vā kāyasmiṃ viharati,

samudayavayadhammānupassī vā kāyasmiṃ viharati.

‘Atthi kāyo’ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu kāye kāyānupassī viharati.

Navasivathikapabbaṃ niṭṭhitaṃ.

Cuddasakāyānupassanā niṭṭhita.

2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

When they feel a painful feeling, they know: 'I feel a painful feeling.'

When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

When they feel a pleasant feeling of the flesh, they know: 'I feel a pleasant feeling of the flesh.'

When they feel a pleasant feeling not of the flesh, they know: 'I feel a pleasant feeling not of the flesh.'

When they feel a painful feeling of the flesh, they know: 'I feel a painful feeling of the flesh.'

When they feel a painful feeling not of the flesh, they know: 'I feel a painful feeling not of the flesh.'

When they feel a neutral feeling of the flesh, they know: 'I feel a neutral feeling of the flesh.'

When they feel a neutral feeling not of the flesh, they know: 'I feel a neutral feeling not of the flesh.'

Pāli

2. Vedanānupassanā

Kathaṇca, bhikkhave, bhikkhu vedanāsu vedanānupassī viharatī?

Idha, bhikkhave, bhikkhu sukhaṃ vā vedanaṃ vedayamāno 'sukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Dukkhaṃ vā vedanaṃ vedayamāno 'dukkhaṃ vedanaṃ vedayāmī'ti pajānāti.

Adukkhamasukhaṃ vā vedanaṃ vedayamāno 'adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Sāmisarṃ vā sukhaṃ vedanaṃ vedayamāno 'sāmisarṃ sukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Nirāmisarṃ vā sukhaṃ vedanaṃ vedayamāno 'nirāmisarṃ sukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Sāmisarṃ vā dukkhaṃ vedanaṃ vedayamāno 'sāmisarṃ dukkhaṃ vedanaṃ vedayāmī'ti pajānāti.

Nirāmisarṃ vā dukkhaṃ vedanaṃ vedayamāno 'nirāmisarṃ dukkhaṃ vedanaṃ vedayāmī'ti pajānāti.

Sāmisarṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'sāmisarṃ adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti.

Nirāmisarṃ vā adukkhamasukhaṃ vedanaṃ vedayamāno 'nirāmisarṃ adukkhamasukhaṃ vedanaṃ vedayāmī'ti pajānāti.

§ mn10:33

And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. With respect to feelings, they meditate observing the liability to originate, to vanish, and to originate and vanish.

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.

That's how a mendicant meditates by observing an aspect of feelings.

Pāli

Iti ajjhataṃ vā vedanāsu vedanānupassī viharatī, bahiddhā vā vedanāsu vedanānupassī viharatī, ajjhatabhiddhā vā vedanāsu vedanānupassī viharatī;

samudayadhammānupassī vā vedanāsu viharatī, vayadhammānupassī vā vedanāsu viharatī, samudayavayadhammānupassī vā vedanāsu viharatī.

'Atthi vedanā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharatī, na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu vedanāsu vedanānupassī viharatī.

Vedanānupassanā niṭṭhitā.

§ mn10:34

3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

It's when a mendicant understands mind with greed as 'mind with greed,'
and mind without greed as 'mind without greed.'
They understand mind with hate as 'mind with hate,'
and mind without hate as 'mind without hate.'
They understand 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 samādhi as 'mind immersed in samādhi,'
and mind not immersed in samādhi as 'mind not immersed in samādhi.'
They know freed mind as 'freed mind,'
and unfreed mind as 'unfreed mind.'

Pāli

3. Cittānupassanā

Kathaṇca, bhikkhave, bhikkhu citte cittānupassī viharatī?
Idha, bhikkhave, bhikkhu 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.

§ mn10:35

English

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally.
With respect to the mind, they meditate observing the liability to originate, to vanish, and to originate and vanish.
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.
That's how a mendicant meditates by observing an aspect of the mind.

Pāli

Iti ajjhataṃ vā citte cittānupassī viharatī, bahiddhā vā citte cittānupassī viharatī, ajjhatabhiddhā vā citte
cittānupassī viharatī;
samudayadhammānupassī vā cittasmiṃ viharatī, vayadhammānupassī vā cittasmiṃ viharatī,
samudayavayadhammānupassī vā cittasmiṃ viharatī.
'Atthi cittaṃ'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva ñāṇamattāya paṭissatimattāya anissito ca viharatī,

na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu citte cittānupassī viharati.

Cittānupassanā niṭṭhitā.

§ mn10:36.0

English

4. Observing Principles

4.1. The Hindrances

Pāli

4. Dhammānupassanā

4.1. Dhammānupassanānīvaraṇapabba

§ mn10:36

English

And how does a mendicant meditate observing an aspect of principles?

It's when a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

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.

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.

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.

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.

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.

Pāli

Kathañca, bhikkhave, bhikkhu dhammesu dhammānupassī viharatī?

Idha, bhikkhave, bhikkhu dhammesu dhammānupassī viharatī pañcasu nīvaraṇesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharatī pañcasu nīvaraṇesu?

Idha, bhikkhave, bhikkhu santaṃ vā ajjhattaṃ kāmacchandaṃ 'atthi me ajjhattaṃ kāmacchando'ti pajānāti, asantaṃ vā ajjhattaṃ kāmacchandaṃ 'natthi me ajjhattaṃ kāmacchando'ti pajānāti; yathā ca anuppannassa kāmacchandassa uppādo hoti tañca pajānāti, yathā ca uppannassa kāmacchandassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa kāmacchandassa āyatim anuppādo hoti tañca pajānāti.

Santaṃ vā ajjhattaṃ byāpādaṃ 'atthi me ajjhattaṃ byāpādo'ti pajānāti, asantaṃ vā ajjhattaṃ byāpādaṃ 'natthi me ajjhattaṃ byāpādo'ti pajānāti; yathā ca anuppannassa byāpādassa uppādo hoti tañca pajānāti, yathā ca uppannassa byāpādassa pahānaṃ hoti tañca pajānāti, yathā ca pahīnassa byāpādassa āyatim anuppādo hoti tañca pajānāti.

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.

Santaṃ vā ajjhataṃ uddhaccakukkuccaṃ 'atthi me ajjhataṃ uddhaccakukkuccaṃ'ti pajānāti, asantaṃ vā ajjhataṃ uddhaccakukkuccaṃ 'natthi me ajjhataṃ uddhaccakukkuccaṃ'ti pajānāti; yathā ca anuppannassa uddhaccakukkuccassa uppādo hoti taṅca pajānāti, yathā ca uppannassa uddhaccakukkuccassa pahānaṃ hoti taṅca pajānāti, yathā ca pahīnassa uddhaccakukkuccassa āyatim anuppādo hoti taṅca pajānāti.
Santaṃ vā ajjhataṃ vicikicchāṃ 'atthi me ajjhataṃ vicikicchā'ti pajānāti, asantaṃ vā ajjhataṃ vicikicchāṃ 'natthi me ajjhataṃ vicikicchā'ti pajānāti; yathā ca anuppannāya vicikicchāya uppādo hoti taṅca pajānāti, yathā ca uppannāya vicikicchāya pahānaṃ hoti taṅca pajānāti, yathā ca pahīnāya vicikicchāya āyatim anuppādo hoti taṅca pajānāti.

§ mn10:37

English

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish.

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.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

Pāli

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;
samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.
'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati, na ca kiñci loke upādiyati.
Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu nīvaraṇesu.
Nīvaraṇapabbaṃ niṭṭhitaṃ.

§ mn10:38

English

4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

It's when a mendicant contemplates:

'Such is form, such is the origin of form, such is the disappearance of form.

Such is feeling, such is the origin of feeling, such is the disappearance of feeling.

Such is perception, such is the origin of perception, such is the disappearance of perception.

Such are choices, such is the origin of choices, such is the disappearance of choices.

Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.'

Pāli

4.2. Dhammānupassanākhandhapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu.

Kathaṅca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati pañcasu upādānakkhandhesu?

Idha, bhikkhave, bhikkhu:

'iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo;

iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo;

iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo;

iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo;

iti viññāṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṅgamo'ti;

§ mn10:39

English

And so they meditate observing an aspect of principles internally ...

That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

Pāli

iti ajjhattaṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati,
ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

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.

Khandhapabbaṃ niṭṭhitaṃ.

§ mn10:40

English

4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

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.

They understand the ear, sounds, and the fetter ...

They understand the nose, smells, and the fetter ...

They understand the tongue, tastes, and the fetter ...

They understand the body, touches, and the fetter ...

They understand the mind, ideas, 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.

Pāli

4.3. Dhammānupassanāāyatanapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu.

Kathaṃca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu?

Idha, bhikkhave, bhikkhu cakkhuṃca pajānāti, rūpe ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati
saṃyojanaṃ taṃca pajānāti, yathā ca anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca
uppannassa saṃyojanassa pahānaṃ hoti taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo
hoti taṃca pajānāti.

Sotaṃca pajānāti, sadde ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā ca
anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti
taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṃca pajānāti.

Ghānaṃca pajānāti, gandhe ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā
ca anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ
hoti taṃca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti taṃca pajānāti.

Jivhaṃca pajānāti, rase ca pajānāti, yaṃca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ taṃca pajānāti, yathā ca
anuppannassa saṃyojanassa uppādo hoti taṃca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti

tañca pajānāti, yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti tañca pajānāti.

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 āyatim anuppādo hoti tañca pajānāti. 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 āyatim anuppādo hoti tañca pajānāti.

§ mn10:41

English

And so they meditate observing an aspect of principles internally ...

That's how a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields.

Pāli

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

samudayadhammānupassī vā dhammesu viharati, vayadhammānupassī vā dhammesu viharati, samudayavayadhammānupassī vā dhammesu viharati.

'Atthi dhammā'ti vā panassa sati paccupaṭṭhitā hoti. Yāvadeva nāṇamattāya paṭissatimattāya anissito ca viharati na ca kiñci loke upādiyati.

Evampi kho, bhikkhave, bhikkhu dhammesu dhammānupassī viharati chasu ajjhattikabāhiresu āyatanesu. Āyatanapabbaṃ niṭṭhitaṃ.

§ mn10:42

English

4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

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 fully developed.

When they have the awakening factor of investigation of principles ...

energy ...

rapture ...

tranquility ...

immersion ...

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 fully developed.

Pāli

4.4. Dhammānupassanābojjhaṅgapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu.

Kathañca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati sattasu bojjhaṅgesu?

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 tañca pajānāti, yathā ca uppannassa satisambojjhaṅgassa

bhāvanāya pāripūrī hoti tañca pajānāti.

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 tañca pajānāti, yathā ca uppannassa dhammavicayasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti. Santaṃ vā ajjhataṃ vīriyasambojjhaṅgaṃ 'atthi me ajjhataṃ vīriyasambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ vīriyasambojjhaṅgaṃ 'natthi me ajjhataṃ vīriyasambojjhaṅgo'ti pajānāti, yathā ca anuppannassa vīriyasambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa vīriyasambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhataṃ pītisambojjhaṅgaṃ 'atthi me ajjhataṃ pītisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ pītisambojjhaṅgaṃ 'natthi me ajjhataṃ pītisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa pītisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa pītisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ 'atthi me ajjhataṃ passaddhisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ passaddhisambojjhaṅgaṃ 'natthi me ajjhataṃ passaddhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa passaddhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa passaddhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ 'atthi me ajjhataṃ samādhisambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ samādhisambojjhaṅgaṃ 'natthi me ajjhataṃ samādhisambojjhaṅgo'ti pajānāti, yathā ca anuppannassa samādhisambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa samādhisambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

Santaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ 'atthi me ajjhataṃ upekkhāsambojjhaṅgo'ti pajānāti, asantaṃ vā ajjhataṃ upekkhāsambojjhaṅgaṃ 'natthi me ajjhataṃ upekkhāsambojjhaṅgo'ti pajānāti, yathā ca anuppannassa upekkhāsambojjhaṅgassa uppādo hoti tañca pajānāti, yathā ca uppannassa upekkhāsambojjhaṅgassa bhāvanāya pāripūrī hoti tañca pajānāti.

§ mn10:43

English

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish.

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.

That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

Pāli

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati; 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 sattasu bojjhaṅgesu.

Bojjhaṅgapabbaṃ niṭṭhitaṃ.

§ mn10:44

English

4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

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.'

Pāli

4.5. Dhammānupassanāsaccapabba

Puna caparaṃ, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu.

Kathaṃca pana, bhikkhave, bhikkhu dhammesu dhammānupassī viharati catūsu ariyasaccesu?

Idha, bhikkhave, bhikkhu 'idaṃ dukkhaṃ'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti.

§ mn10:45

English

And so they meditate observing an aspect of principles internally, externally, and both internally and externally.

They meditate observing, with respect to the principles, the liability to originate, to vanish, and to originate and vanish.

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.

That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Pāli

Iti ajjhataṃ vā dhammesu dhammānupassī viharati, bahiddhā vā dhammesu dhammānupassī viharati, ajjhatabhiddhā vā dhammesu dhammānupassī viharati;

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 catūsu ariyasaccesu.

Saccapabbaṃ niṭṭhitaṃ.

Dhammānupassanā niṭṭhitā.

§ mn10:46

English

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results:

enlightenment in this very life, or if there's residue left behind, non-return.

Let alone seven years,

anyone who develops these four kinds of mindfulness meditation in this way for six years ...

five years ...

four years ...

three years ...

two years ...

one year ...

seven months ...

six months ...

five months ...

four months ...

three months ...

two months ...

one month ...

a fortnight ...

Let alone a fortnight,

anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of

two results:

enlightenment in this very life, or if there's residue left behind, non-return.

Pāli

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta vassāni, tassa dvinnam phalaṇam aññataram phalaṃ pāṭikaṅkham

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, satta vassāni.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha vassāni ...pe...

pañca vassāni ...

cattāri vassāni ...

tīṇi vassāni ...

dve vassāni ...

ekaṃ vassam ...

tiṭṭhatu, bhikkhave, ekaṃ vassam.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya satta māsāni, tassa dvinnam phalaṇam aññataram phalaṃ pāṭikaṅkham

diṭṭheva dhamme aññā; sati vā upādisese anāgāmitā.

Tiṭṭhantu, bhikkhave, satta māsāni.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya cha māsāni ...pe...

pañca māsāni ...

cattāri māsāni ...

tīṇi māsāni ...

dve māsāni ...

ekaṃ māsam ...

aḍḍhamāsam ...

tiṭṭhatu, bhikkhave, aḍḍhamāso.

Yo hi koci, bhikkhave, ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāham, tassa dvinnam phalaṇam aññataram phalaṃ pāṭikaṅkham

diṭṭheva dhamme aññā sati vā upādisese anāgāmitāti.

§ mn10:47

English

'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 discover the system, and to realize extinguishment.'

That's what I said, and this is why I said it."

That is what the Buddha said.

Satisfied, the mendicants approved what the Buddha said.

Pāli

'Ekāyano ayaṃ, bhikkhave, maggo sattānam visuddhiyā sokaparidevānam samatikkamāya dukkhadomanassānam atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya yadidaṃ cattāro satipaṭṭhānā'ti.

Iti yaṃ taṃ vuttaṃ, idame taṃ paṭicca vuttan'ti.

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Satipaṭṭhānasuttaṃ niṭṭhitaṃ dasamaṃ.

Mūlapariyāyavaggo niṭṭhito paṭhamo.

§ mn10:48

Pāli

Tassuddānaṃ
Mūlasusaṃvaradhammadāyādā,
Bheravānaṅgaṇākaṅkheyyavatthaṃ;
Sallekhasammādiṭṭhisatipaṭṭhaṃ,
Vaggavaro asamo susamatto.

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Source: <https://suttacentral.net/mn118/en/sujato>

§ mn118:0

English

Middle Discourses 118
Mindfulness of Breathing

Pāli

Majjhima Nikāya 118
Ānāpānassatisutta

§ mn118:1

English

So I have heard.

At one time the Buddha was staying near Sāvattḥī in the stilt longhouse of Migāra's mother in the Eastern Monastery, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati pubbārāme migāramātupāsāde sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ—

āyasmatā ca sāriputtena āyasmatā ca mahāmoggallānena āyasmatā ca mahākassapena āyasmatā ca mahākaccāyanena āyasmatā ca mahākoṭṭhikena āyasmatā ca mahākappinena āyasmatā ca mahācundena āyasmatā ca anuruddhena āyasmatā ca revatena āyasmatā ca ānandena, aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

§ mn118:2

English

Now at that time the senior monks were advising and instructing the junior monks.

Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty.

Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

Pāli

Tena kho pana samayena therā bhikkhū nave bhikkhū ovadanti anusāsanti.

Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā ulāraṃ pubbenāparaṃ visesaṃ jānanti.

§ mn118:3

English

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by the Saṅgha of monks for the invitation to admonish.

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

Pāli

Tena kho pana samayena bhagavā tadahuposathe pannarase pavāraṇāya puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Atha kho bhagavā tuṇḥībhūtaṃ tuṇḥībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

§ mn118:4

English

"I am satisfied, monks, with this practice.

My heart is satisfied with this practice.

So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.

I will wait here in Sāvattḥī for the Komudī full moon of the fourth month."

Pāli

"āraddhosmi, bhikkhave, imāya paṭipadāya;

āraddhacittosmi, bhikkhave, imāya paṭipadāya.

Tasmātiha, bhikkhave, bhiyyoso mattāya vīriyaṃ ārabhatha appattassa pattiya, anadhigatassa adhigamāya, asacchikatassa sacchikiriyāya.

Idhevāhaṃ sāvattḥiyaṃ komudīṃ cātumāsiniṃ āgamessāmī"ti.

§ mn118:5

English

Mendicants from around the country heard about this, and came down to Sāvattḥī to see the Buddha.

Pāli

Assosum kho jānapadā bhikkhū:

"bhagavā kira tattheva sāvattḥiyaṃ komudīṃ cātumāsiniṃ āgamessatī"ti.

Te jānapadā bhikkhū sāvattḥiṃ osaranti bhagavantaṃ dassanāya.

§ mn118:6

English

And those senior monks instructed the junior monks even more.

Some senior monks instructed ten monks, while some instructed twenty, thirty, or forty.

Being instructed by the senior monks, the junior monks realized a higher distinction than they had before.

Pāli

Te ca kho therā bhikkhū bhiyyoso mattāya nave bhikkhū ovadanti anusāsanti.

Appekacce therā bhikkhū dasapi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū vīsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū tiṃsampi bhikkhū ovadanti anusāsanti, appekacce therā bhikkhū cattārīsampi bhikkhū ovadanti anusāsanti.

Te ca navā bhikkhū therehi bhikkhūhi ovadiyamānā anusāsiyamānā uḷāraṃ pubbenāparaṃ visesaṃ jānanti.

§ mn118:7

English

Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Then the Buddha looked around the Saṅgha of monks, who were so very silent. He addressed them:

Pāli

Tena kho pana samayena bhagavā tadahuposathe pannarase komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti.

Atha kho bhagavā tuṇḥibhūtaṃ tuṇḥibhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi:

§ mn118:8

English

"This assembly has no chaff, monks, it is free of chaff, pure, and consolidated in the core.

Such is this Saṅgha of monks, such is this assembly!

An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with cupped palms, and is the supreme field of merit for the world. Such is this Saṅgha of monks, such is this assembly!
For an assembly such as this, giving little becomes much, while giving much becomes even more. Such is this Saṅgha of monks, such is this assembly!
An assembly such as this is rarely seen in the world. Such is this Saṅgha of monks, such is this assembly!
An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a knapsack.

Pāli

“Apalāpāyaṃ, bhikkhave, parisā; nippalāpāyaṃ, bhikkhave, parisā; suddhā sāre patiṭṭhitā.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
yathārūpā parisā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇīyā anuttaraṃ puññakkhettaṃ lokassa.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
yathārūpāya parisāya appaṃ dinnāṃ bahu hoti, bahu dinnāṃ bahutaraṃ.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
yathārūpā parisā dullabhā dassanāya lokassa.
Tathārūpo ayaṃ, bhikkhave, bhikkhusaṅgho; tathārūpā ayaṃ, bhikkhave, parisā
yathārūpaṃ parisāṃ alaṃ yojanagaṇanāni dassanāya gantuṃ puṭosenāpi.

§ mn118:9

English

For in this Saṅgha there are perfected mendicants who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their heart’s goal, utterly ended the fetter of continued existence, and are rightly freed through enlightenment.
There are such mendicants in this Saṅgha.

Pāli

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anuppattasadatthā parikkhīṇabhavasamyojanā sammadaññāvimuttā—
evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

§ mn118:10

English

In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world.
There are such mendicants in this Saṅgha.

Pāli

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvattidhammā tasmā lokā—
evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

§ mn118:11

English

In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering.
There are such mendicants in this Saṅgha.

Pāli

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ samyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmino sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti—

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

§ mn118:12

English

In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.

There are such mendicants in this Saṅgha.

Pāli

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyanā—
evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

§ mn118:13

English

In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation ...

Pāli

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ satipaṭṭhānānaṃ bhāvanānuyogamanuyuttā viharanti—
evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

§ mn118:14

English

the four right efforts ...

the four bases of psychic power ...

the five faculties ...

the five powers ...

the seven awakening factors ...

the noble eightfold path.

There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who are committed to developing the meditation on love ...

compassion ...

rejoicing ...

equanimity ...

ugliness ...

impermanence.

There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

Pāli

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe catunnaṃ sammappadhānānaṃ bhāvanānuyogamanuyuttā viharanti ...pe...

catunnaṃ iddhipādānaṃ ...

pañcannaṃ indriyānaṃ ...

pañcannaṃ balānaṃ ...

sattannaṃ bojjhaṅgānaṃ ...

ariyassa aṭṭhaṅgikassa maggassa bhāvanānuyogamanuyuttā viharanti—

evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.

Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe mettābhāvanānuyogamanuyuttā viharanti ...

karuṇābhāvanānuyogamanuyuttā viharanti ...
muditābhāvanānuyogamanuyuttā viharanti ...
upekkhābhāvanānuyogamanuyuttā viharanti ...
asubhabhāvanānuyogamanuyuttā viharanti ...
aniccasaññābhāvanānuyogamanuyuttā viharanti—
evarūpāpi, bhikkhave, santi bhikkhū imasmiṃ bhikkhusaṅghe.
Santi, bhikkhave, bhikkhū imasmiṃ bhikkhusaṅghe ānāpānassatibhāvanānuyogamanuyuttā viharanti.

§ mn118:15

English

Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial.
Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.
The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.
And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

Pāli

Ānāpānassati, bhikkhave, bhāvitā bahulīkatā mahapphalā hoti mahānisaṃsā.
Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti.
Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti.
Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.

§ mn118:16

English

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

Pāli

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā?

§ mn118:17

English

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, sets their body straight, and brings mindfulness to the present.
Just mindful, they breathe in. Mindful, they breathe out.

Pāli

Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamūlagato vā suñṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā
ujum kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.
So satova assasati satova passasati.

§ mn118:18

English

Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

Breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.'

They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

Pāli

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 assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;
‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti
sikkhati.

§ mn118:19

English

They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out
experiencing rapture.’

They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing
bliss.’

They practice like this: ‘I’ll breathe in experiencing the mental process.’ They practice like this: ‘I’ll breathe out
experiencing the mental process.’

They practice like this: ‘I’ll breathe in stilling the mental process.’ They practice like this: ‘I’ll breathe out stilling
the mental process.’

Pāli

‘Pīṭipaṭisaṃvedī assasissāmī’ti sikkhati, ‘pīṭipaṭisaṃvedī passasissāmī’ti sikkhati;
‘sukhapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sukhapaṭisaṃvedī passasissāmī’ti sikkhati;
‘cittasaṅkhārapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittasaṅkhārapaṭisaṃvedī passasissāmī’ti sikkhati;
‘passambhayaṃ cittasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ cittasaṅkhāraṃ passasissāmī’ti
sikkhati.

§ mn118:20

English

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out
experiencing the mind.’

They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening
the mind.’

They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out
immersing the mind in samādhi.’

They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the
mind.’

Pāli

‘Cittapaṭisaṃvedī assasissāmī’ti sikkhati, ‘cittapaṭisaṃvedī passasissāmī’ti sikkhati;
‘abhippamodayaṃ cittaṃ assasissāmī’ti sikkhati, ‘abhippamodayaṃ cittaṃ passasissāmī’ti sikkhati;
‘samādahaṃ cittaṃ assasissāmī’ti sikkhati, ‘samādahaṃ cittaṃ passasissāmī’ti sikkhati;
‘vimocayaṃ cittaṃ assasissāmī’ti sikkhati, ‘vimocayaṃ cittaṃ passasissāmī’ti sikkhati.

§ mn118:21

English

They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out
observing impermanence.’

They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing
fading away.’

They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing
cessation.’

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing
letting go.’

Pāli

‘Aniccānupassī assasissāmī’ti sikkhati, ‘aniccānupassī passasissāmī’ti sikkhati;
‘virāgānupassī assasissāmī’ti sikkhati, ‘virāgānupassī passasissāmī’ti sikkhati;
‘nīrodhānupassī assasissāmī’ti sikkhati, ‘nīrodhānupassī passasissāmī’ti sikkhati;
‘paṭinissaggānupassī assasissāmī’ti sikkhati, ‘paṭinissaggānupassī passasissāmī’ti sikkhati.

§ mn118:22

English

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

Pāli

Evaṃ bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā mahapphalā hoti mahānisaṃsā.

§ mn118:23

English

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Pāli

Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti?

§ mn118:24

English

Whenever a mendicant knows that they breathe heavily,
or lightly,
or experiencing the whole body,
or stilling the physical process—
at that time they’re meditating by observing an aspect of the body—keen, aware, and mindful, rid of
covetousness and displeasure for the world.
For I say that the in-breaths and out-breaths are an aspect of the body.
That’s why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and
mindful, rid of covetousness and displeasure for the world.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu dīghaṃ vā assasanto ‘dīghaṃ assasāmī’ti pajānāti, dīghaṃ vā
passasanto ‘dīghaṃ passasāmī’ti pajānāti;
rassaṃ vā assasanto ‘rassaṃ assasāmī’ti pajānāti, rassaṃ vā passasanto ‘rassaṃ passasāmī’ti pajānāti;
‘sabbakāyapaṭisaṃvedī assasissāmī’ti sikkhati, ‘sabbakāyapaṭisaṃvedī passasissāmī’ti sikkhati;
‘passambhayaṃ kāyasaṅkhāraṃ assasissāmī’ti sikkhati, ‘passambhayaṃ kāyasaṅkhāraṃ passasissāmī’ti
sikkhati;
kāye kāyānupassī, bhikkhave, tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ.
Kāyesu kāyaññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsā.
Tasmātiha, bhikkhave, kāye kāyānupassī tasmiṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke
abhijjhādomanassaṃ.

§ mn118:25

English

Whenever a mendicant practices breathing while experiencing rapture,
or experiencing bliss,
or experiencing the mental process,
or stilling the mental process—
at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and
displeasure for the world.
For I say that careful application of mind to the in-breaths and out-breaths is an aspect of feelings.

That's why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu 'pītipaṭisaṃvedī assasissāmī'ti sikkhati, 'pītipaṭisaṃvedī passasissāmī'ti sikkhati;

'sukhapaṭisaṃvedī assasissāmī'ti sikkhati, 'sukhapaṭisaṃvedī passasissāmī'ti sikkhati;

'cittasaṅkhārapaṭisaṃvedī assasissāmī'ti sikkhati, 'cittasaṅkhārapaṭisaṃvedī passasissāmī'ti sikkhati;

'passambhayaṃ cittasaṅkhāraṃ assasissāmī'ti sikkhati, 'passambhayaṃ cittasaṅkhāraṃ passasissāmī'ti sikkhati;

vedanāsu vedanānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ.

Vedanāsu vedanāññatarāhaṃ, bhikkhave, evaṃ vadāmi yadidaṃ—assāsapassāsānaṃ sādhukaṃ manasikāraṃ.

Tasmātiha, bhikkhave, vedanāsu vedanānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ.

§ mn118:26

English

Whenever a mendicant practices breathing while experiencing the mind,
or gladdening the mind,
or immersing the mind in samādhi,
or freeing the mind—

at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

There is no development of mindfulness of breathing for someone who is unmindful and lacks awareness, I say.

That's why at that time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu 'cittapaṭisaṃvedī assasissāmī'ti sikkhati, 'cittapaṭisaṃvedī passasissāmī'ti sikkhati;

'abhippamodayaṃ cittaṃ assasissāmī'ti sikkhati, 'abhippamodayaṃ cittaṃ passasissāmī'ti sikkhati;

'samādahaṃ cittaṃ assasissāmī'ti sikkhati, 'samādahaṃ cittaṃ passasissāmī'ti sikkhati;

'vimocayaṃ cittaṃ assasissāmī'ti sikkhati, 'vimocayaṃ cittaṃ passasissāmī'ti sikkhati;

citte cittānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ.

Nāhaṃ, bhikkhave, muṭṭhassatissa asampajānassa ānāpānassatiṃ vadāmi.

Tasmātiha, bhikkhave, citte cittānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhiññhādomanassaṃ.

§ mn118:27

English

Whenever a mendicant practices breathing while observing impermanence,
or observing fading away,
or observing cessation,
or observing letting go—

at that time they meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Having seen with wisdom the giving up of covetousness and displeasure, they watch over closely with equanimity.

That's why at that time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu 'aniccānupassī assasissāmī'ti sikkhati, 'aniccānupassī passasissāmī'ti sikkhati;
'virāgānupassī assasissāmī'ti sikkhati, 'virāgānupassī passasissāmī'ti sikkhati;
'nirodhānupassī assasissāmī'ti sikkhati, 'nirodhānupassī passasissāmī'ti sikkhati;
'paṭinissaggānupassī assasissāmī'ti sikkhati, 'paṭinissaggānupassī passasissāmī'ti sikkhati;
dhammesu dhammānupassī, bhikkhave, tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

So yaṃ taṃ abhijjhādomanassaṇaṃ pahānaṃ taṃ paññāya disvā sādhukaṃ ajjupekkhitā hoti.
Tasmātiha, bhikkhave, dhammesu dhammānupassī tasmīṃ samaye bhikkhu viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

§ mn118:28

English

That's how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

Pāli

Evam bhāvitā kho, bhikkhave, ānāpānassati evaṃ bahulīkatā cattāro satipaṭṭhāne paripūreti.

§ mn118:29

English

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Pāli

Kathaṃ bhāvitā ca, bhikkhave, cattāro satipaṭṭhānā kathaṃ bahulīkatā satta bojjhaṅge paripūrenti?

§ mn118:30

English

Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid.

At such a time, a mendicant has initiated the awakening factor of mindfulness; they develop it and perfect it.

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, upaṭṭhitāssa tasmīṃ samaye sati hoti asammutṭhā.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammutṭhā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti. Satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:31

English

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom.

At such a time, a mendicant has initiated the awakening factor of investigation of principles; they develop it and perfect it.

Pāli

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati

parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:32

English

As they investigate principles with wisdom in this way their energy is roused up and unflagging.
At such a time, a mendicant has initiated the awakening factor of energy; they develop it and perfect it.

Pāli

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ. Yasmīṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:33

English

When they're energetic, rapture not of the flesh arises.
At such a time, a mendicant has initiated the awakening factor of rapture; they develop it and perfect it.

Pāli

Āraddhavīriyassa uppajjati pīti nirāmisā.
Yasmīṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:34

English

When the mind is full of rapture, the body and mind become tranquil.
At such a time, a mendicant has initiated the awakening factor of tranquility; they develop it and perfect it.

Pāli

Pīṭimanassa kāyopi passambhati, cittampi passambhati.
Yasmīṃ samaye, bhikkhave, bhikkhuno pīṭimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:35

English

When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi.
At such a time, a mendicant has initiated the awakening factor of immersion; they develop it and perfect it.

Pāli

Passaddhakāyassa sukhino cittaṃ samādhīyati.
Yasmīṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:36

English

They closely watch over that mind immersed in samādhi.
At such a time, a mendicant has initiated the awakening factor of equanimity; they develop it and perfect it.

Pāli

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:37

English

Whenever a mendicant meditates by observing an aspect of feelings ...

Pāli

Yasmiṃ samaye, bhikkhave, bhikkhu vedanāsu ...pe...

§ mn118:38

English

mind ...

principles, at that time their mindfulness is established and lucid.

At such a time, a mendicant has initiated the awakening factor of mindfulness ...

investigation of principles ...

energy ...

rapture ...

tranquility ...

immersion ...

Pāli

citte ...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhiijhādomanassaṃ, upaṭṭhitāssa tasmīṃ samaye sati hoti asammūṭṭhā.

Yasmiṃ samaye, bhikkhave, bhikkhuno upaṭṭhitā sati hoti asammūṭṭhā, satisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, satisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, satisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

So tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsato viharanto taṃ dhammaṃ paññāya pavicinati pavicayati parivīmaṃsaṃ āpajjati, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, dhammavicayasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, dhammavicayasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Tassa taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ.

Yasmiṃ samaye, bhikkhave, bhikkhuno taṃ dhammaṃ paññāya pavicinato pavicayato parivīmaṃsaṃ āpajjato āraddhaṃ hoti vīriyaṃ asallīnaṃ, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, vīriyasambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, vīriyasambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Āraddhavīriyassa uppajjati pīti nirāmisā.

Yasmiṃ samaye, bhikkhave, bhikkhuno āraddhavīriyassa uppajjati pīti nirāmisā, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, pītisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, pītisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Pītimanassa kāyopi passambhati, cittampi passambhati.

Yasmiṃ samaye, bhikkhave, bhikkhuno pītimanassa kāyopi passambhati, cittampi passambhati, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, passaddhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, passaddhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

Passaddhakāyassa sukhino cittaṃ samādhīyati.

Yasmiṃ samaye, bhikkhave, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhīyati, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:39

English

equanimity.

Pāli

So tathāsamāhitaṃ cittaṃ sādhuṃ ajjhupekkhitā hoti.

Yasmiṃ samaye, bhikkhave, bhikkhu tathāsamāhitaṃ cittaṃ sādhuṃ ajjhupekkhitā hoti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno āradho hoti, upekkhāsambojjhaṅgaṃ tasmīṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmīṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

§ mn118:40

English

That's how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

Pāli

Evaṃ bhāvitā kho, bhikkhave, cattāro satipaṭṭhānā evaṃ bahulīkatā satta sambojjhaṅge paripūrenti.

§ mn118:41

English

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

Pāli

Kathaṃ bhāvitā ca, bhikkhave, satta bojjhaṅgā kathaṃ bahulīkatā vijjāvimuttiṃ paripūrenti?

§ mn118:42

English

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.

Pāli

Idha, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

Dhammavicayasambojjhaṅgaṃ bhāveti ...pe...

vīriyasambojjhaṅgaṃ bhāveti ...

pītisambojjhaṅgaṃ bhāveti ...

passaddhisambojjhaṅgaṃ bhāveti ...

samādhisambojjhaṅgaṃ bhāveti ...

upekkhāsambojjhaṅgaṃ bhāveti vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vossaggapariṇāmiṃ.

§ mn118:43

English

That's how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom."

That is what the Buddha said.

Satisfied, the monks approved what the Buddha said.

Pāli

Evaṃ bhāvitā kho, bhikkhave, satta bojjhaṅgā evaṃ bahulīkatā vijjāvimuttiṃ paripūrentī"ti.

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Ānāpānassatisuttam niṭṭhitam aṭṭhamam.

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Source: <https://suttacentral.net/mn20/en/sujato>

§ mn20:0

English

Middle Discourses 20

How to Stop Thinking

Pāli

Majjhima Nikāya 20

Vitakkasaṇṭhānasutta

§ mn20:1

English

So I have heard.

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

There the Buddha addressed the mendicants,

"Mendicants!"

"Venerable sir," they replied.

The Buddha said this:

Pāli

Evaṃ me sutam—

ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Tatra kho bhagavā bhikkhū āmantesi:

"bhikkhavo"ti.

"Bhadante"ti te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ mn20:2

English

"Mendicants, a mendicant committed to the higher mind should focus on five subjects from time to time.

What five?

Pāli

"Adhicittamanuyuttena, bhikkhave, bhikkhunā pañca nimittāni kālena kālaṃ manasi kātabbāni.

Katamāni pañca?

§ mn20:3

English

Take a mendicant who is focusing on some subject that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. That mendicant should focus on some other subject connected with the skillful.

As they do so, those bad thoughts are given up and come to an end.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

It's like a deft mason or their apprentice who'd knock out or extract a large peg with a finer peg.

In the same way, a mendicant ... should focus on some other basis of meditation connected with the skillful ...

Pāli

Idha, bhikkhave, bhikkhuno yaṃ nimittam āgamma yaṃ nimittam manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā nimittā aññaṃ nimittam manasi kātabbam kusalūpasamhitam.

Tassa tamhā nimittā aññaṃ nimittam manasikaroto kusalūpasamhitam ye pāpakā akusalā vitakkā

chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.
Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.
Seyyathāpi, bhikkhave, dakkho palagaṇḍo vā palagaṇḍantevāsī vā sukhumāya āṇiyā oḷārikaṃ āṇiṃ
abhinīhaneyya abhinīhareyya abhinivatteyya;
evameva kho, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā
akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tamhā
nimittā aññaṃ nimittaṃ manasi kātabbhaṃ kusālūpasamhitaṃ.
Tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusālūpasamhitaṃ ye pāpakā akusalā vitakkā
chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.
Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

§ mn20:4

English

Now, suppose that mendicant is focusing on some other subject connected with the skillful, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should examine the drawbacks of those thoughts:

‘So these thoughts are unskillful, they’re blameworthy, and they result in suffering.’

As they do so, those bad thoughts are given up and come to an end.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhī.

Suppose there was a woman or man who was young, youthful, and fond of adornments. If the carcass of a snake or a dog or a human were hung around their neck, they’d be horrified, repelled, and disgusted.

In the same way, a mendicant ... should examine the drawbacks of those thoughts ...

Pāli

Tassa ce, bhikkhave, bhikkhuno tamhā nimittā aññaṃ nimittaṃ manasikaroto kusālūpasamhitaṃ uppajjanteva
pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā
tesaṃ vitakkānaṃ ādīnavaṃ upaparikkhitabbo:

‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti.

Tassa tesaṃ vitakkānaṃ ādīnavaṃ upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi
dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Seyyathāpi, bhikkhave, itthī vā puriso vā daharo yuvā maṇḍanakajātiko ahikuṇapena vā kukkurakuṇapena vā
manussakuṇapena vā kaṇṭhe āsattena aṭṭiyeyya harāyeyya jiguccheyya;

evameva kho, bhikkhave, tassa ce bhikkhuno tamhāpi nimittā aññaṃ nimittaṃ manasikaroto
kusālūpasamhitaṃ uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi
mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesaṃ vitakkānaṃ ādīnavaṃ upaparikkhitabbo:

‘itipime vitakkā akusalā, itipime vitakkā sāvajjā, itipime vitakkā dukkhavipākā’ti.

Tassa tesaṃ vitakkānaṃ ādīnavaṃ upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi
dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesaṃ pahānā ajjhataṃveva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

§ mn20:5

English

Now, suppose that mendicant is examining the drawbacks of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should try to forget and ignore them.

As they do so, those bad thoughts are given up and come to an end.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhī.

Suppose there was a person with clear eyes, and some undesirable sights came into their range of vision.

They’d just close their eyes or look away.

In the same way, a mendicant ... those bad thoughts are given up and come to an end ...

Pāli

Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ ādīnavaṃ upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ asatiāmanasikāro āpajjitabbo.

Tassa tesam vitakkānaṃ asatiāmanasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbhatthaṃ gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Seyyathāpi, bhikkhave, cakkhumā puriso āpāthagatānaṃ rūpānaṃ adassanakāmo assa;
so nimīleyya vā aññena vā apalokeyya;

evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ ādīnavaṃ upaparikkhato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, te pahīyanti te abbhatthaṃ gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

§ mn20:6

English

Now, suppose that mendicant is ignoring and forgetting about those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should focus on stopping the formation of those thoughts.

As they do so, those bad thoughts are given up and come to an end.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Suppose there was a person walking quickly.

They'd think:

'Why am I walking so quickly?

Why don't I slow down?'

So they'd slow down.

They'd think:

'Why am I walking slowly?

Why don't I stand still?'

So they'd stand still.

They'd think:

'Why am I standing still?

Why don't I sit down?'

So they'd sit down.

They'd think:

'Why am I sitting?

Why don't I lie down?'

So they'd lie down.

And so that person would shun successively coarser postures and adopt more subtle ones.

In the same way, a mendicant ... those thoughts are given up and come to an end ...

Pāli

Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ asatiāmanasikāraṃ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tena, bhikkhave, bhikkhunā tesam vitakkānaṃ vitakkasaṅkhārasaṅṭhānaṃ manasikātabbaṃ.

Tassa tesam vitakkānaṃ vitakkasaṅkhārasaṅṭhānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbhatthaṃ gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhiyati.

Seyyathāpi, bhikkhave, puriso sīghaṃ gaccheyya.

Tassa evamassa:

'kiṃ nu kho ahaṃ sīghaṃ gacchāmi?

Yannūnāhaṃ saṇikaṃ gaccheyyan'ti.

So saṇikaṃ gaccheyya.

Tassa evamassa:

'kiṃ nu kho ahaṃ saṇikaṃ gacchāmi?

Yannūnāhaṃ tiṭṭheyyan'ti.

So tiṭṭheyya.

Tassa evamassa:

'kiṃ nu kho ahaṃ ṭhito?

Yannūnāhaṃ nisīdeyyan'ti.

So nisīdeyya.

Tassa evamassa:

'kiṃ nu kho ahaṃ nisinno?

Yannūnāhaṃ nipajjeyyan'ti.

So nipajjeyya.

Evañhi so, bhikkhave, puriso oḷārikaṃ oḷārikaṃ iriyāpathaṃ abhinivajjetvā sukhumaṃ sukhumaṃ iriyāpathaṃ kappeyya.

Evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ asatiāmanasikāraṃ āpajjato uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbhatthaṃ gacchanti.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

§ mn20:7

English

Now, suppose that mendicant is focusing on stopping the formation of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up.

With teeth clenched and tongue pressed against the roof of the mouth, they should squeeze, squash, and crush mind with mind.

As they do so, those bad thoughts are given up and come to an end.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhī.

It's like a strong man who grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them.

In the same way, a mendicant ...

with teeth clenched and tongue pressed against the roof of the mouth, should squeeze, squash, and crush mind with mind.

As they do so, those bad thoughts are given up and come to an end.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhī.

Pāli

Tassa ce, bhikkhave, bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārasaṅṭhānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi.

Tena, bhikkhave, bhikkhunā dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ.

Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbhatthaṃ gacchanti.

Tesaṃ pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Seyyathāpi, bhikkhave, balavā puriso dubbalataraṃ purisaṃ sīse vā gale vā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya;

evameva kho, bhikkhave, tassa ce bhikkhuno tesampi vitakkānaṃ vitakkasaṅkhārasaṅṭhānaṃ manasikaroto uppajjanteva pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi.

Tena, bhikkhave, bhikkhunā dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ.

Tassa dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato

abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

§ mn20:8

English

Now, take the mendicant who is focusing on some subject that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. They focus on some other subject connected with the skillful ...

They examine the drawbacks of those thoughts ...

They try to forget and ignore about those thoughts ...

They focus on stopping the formation of those thoughts ...

With teeth clenched and tongue pressed against the roof of the mouth, they squeeze, squash, and crush mind with mind. When they succeed in each of these things, those bad thoughts are given up and come to an end.

Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhī.

This is called a mendicant who is a master of the ways of thought.

They will think what they want to think, and they won't think what they don't want to think.

They've cut off craving, cast off the fetters, and by rightly comprehending conceit have made an end of suffering."

That is what the Buddha said.

Satisfied, the mendicants approved what the Buddha said.

Pāli

Yato kho, bhikkhave, bhikkhuno yaṃ nimittaṃ āgamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi, tassa tamhā nimittā aññaṃ nimittaṃ manasikaroto kusālūpasamhitāpi ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Tesampi vitakkānaṃ ādīnaṃ upaparikkhato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Tesampi vitakkānaṃ asati manasikāraṃ āpajjato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Tesampi vitakkānaṃ vitakkasaṅkhārasaṅghānaṃ manasikaroto ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Dantebhidantamādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitāpi dosūpasamhitāpi mohūpasamhitāpi te pahīyanti te abbattham gacchanti.

Tesam pahānā ajjhattameva cittaṃ santiṭṭhati sannisīdati ekodi hoti samādhīyati.

Ayaṃ vuccati, bhikkhave, bhikkhu vasī vitakkapariyāyapathesu.

Yaṃ vitakkaṃ ākaṅkhissati taṃ vitakkaṃ vitakkessati, yaṃ vitakkaṃ nākaṅkhissati na taṃ vitakkaṃ vitakkessati.

Acchecchi taṇhaṃ, vivattayi saṃyojanaṃ, sammā mānābhisamayā antamakāsi dukkhassā"ti.

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.

Vitakkasaṅghānasuttaṃ niṭṭhitaṃ dasamaṃ.

Sīhanādavaggo niṭṭhito dutiyo.

§ mn20:9

Pāli

Tassuddānaṃ

Cūḷasīhanādalomaṃsavaro,

Mahācūḷadukkhakkhandhaanumānikasuttaṃ;
Khilapatthamadhupiṇḍikadvidhāvitakka,
Pañcanimittakathā puna vaggo.

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Source: <https://suttacentral.net/an6.63/en/sujato>

§ an6.63:0

English

Numbered Discourses 6.63

6. The Great Chapter

Penetrative

Pāli

Aṅguttara Nikāya 6.63

6. Mahāvagga

Nibbedhikasutta

§ an6.63:1

English

"Mendicants, I will teach you a penetrative exposition of the teaching.

Listen and apply your mind well, I will speak."

"Yes, sir," they replied.

The Buddha said this:

Pāli

"Nibbedhikapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi.

Taṃ suṇātha, sādhukaṃ manasi karotha, bhāssissāmi"ti.

"Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ an6.63:2

English

"Mendicants, what is the penetrative exposition of the teaching?

Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Pāli

"Katamo ca so, bhikkhave, nibbedhikapariyāyo dhammapariyāyo?

Kāmā, bhikkhave, veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbā.

§ an6.63:3

English

Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Pāli

Vedanā, bhikkhave, veditabbā, vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ vemattatā veditabbā, vedanānaṃ vipāko veditabbo, vedanānirodho veditabbo, vedanānirodhagāminī paṭipadā veditabbā.

§ an6.63:4

English

Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Pāli

Saññā, bhikkhave, veditabbā, saññānaṃ nidānasambhavo veditabbo, saññānaṃ vemattatā veditabbā, saññānaṃ vipāko veditabbo, saññānirodho veditabbo, saññānirodhagāminī paṭipadā veditabbā.

§ an6.63:5

English

Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Pāli

Āsavā, bhikkhave, veditabbā, āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ vemattatā veditabbā, āsavānaṃ vipāko veditabbo, āsavanirodho veditabbo, āsavanirodhagāminī paṭipadā veditabbā.

§ an6.63:6

English

Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Pāli

Kammaṃ, bhikkhave, veditabbaṃ, kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā veditabbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā.

§ an6.63:7

English

Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.

Pāli

Dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbā.

§ an6.63:8

English

‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it?

There are these five kinds of sensual stimulation.

Sights known by the eye, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

Sounds known by the ear ...

Smells known by the nose ...

Tastes known by the tongue ...

Touches known by the body, which are likable, desirable, agreeable, pleasant, sensual, and arousing.

However, these are not sensual pleasures. In the training of the Noble One they’re called ‘kinds of sensual stimulation’.

Greedy intention is a person’s sensual pleasure.

The world’s pretty things aren’t sensual pleasures.

Greedy intention is a person’s sensual pleasure.

The world’s pretty things stay just as they are,

but the attentive remove desire for them.

Pāli

‘Kāmā, bhikkhave, veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbā’ti, iti kho panetaṃ vuttaṃ.

Kiñcetaṃ paṭicca vuttaṃ?

Pañcime, bhikkhave, kāmaguṇā—
cakkhuviññeyyā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
sotaviññeyyā saddā ...
ghānaviññeyyā gandhā ...
jivhāviññeyyā rasā ...
kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā.
Api ca kho, bhikkhave, nete kāmā kāmaguṇā nāmete ariyassa vinaye vuccanti—
Saṅkapparāgo purisassa kāmo,
Nete kāmā yāni citrāni loke;
Saṅkapparāgo purisassa kāmo,
Tiṭṭhanti citrāni tatheva loke;
Athettha dhīrā vinayanti chandanti.

§ an6.63:9

English

And what is the source of sensual pleasures?

Pāli

Katamo ca, bhikkhave, kāmānaṃ nidānasambhavo?

§ an6.63:10

English

Contact is their source.

Pāli

Phasso, bhikkhave, kāmānaṃ nidānasambhavo.

§ an6.63:11

English

And what is the diversity of sensual pleasures?

The sensual desire for sights, sounds, smells, tastes, and touches are all different.

This is called the diversity of sensual pleasures.

Pāli

Katamā ca, bhikkhave, kāmānaṃ vemattatā?

Añño, bhikkhave, kāmo rūpesu, añño kāmo saddesu, añño kāmo gandhesu, añño kāmo rasesu, añño kāmo phoṭṭhabbesu.

Ayaṃ vuccati, bhikkhave, kāmānaṃ vemattatā.

§ an6.63:12

English

And what is the result of sensual pleasures?

When one who desires sensual pleasures generates a corresponding incarnation, partaking of either good or bad deeds—this is called the result of sensual pleasures.

Pāli

Katamo ca, bhikkhave, kāmānaṃ vipāko?

Yaṃ kho, bhikkhave, kāmayamāno tajaṃ tajaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, kāmānaṃ vipāko.

§ an6.63:13

English

And what is the cessation of sensual pleasures?

When contact ceases, sensual pleasures cease.

The practice that leads to the cessation of sensual pleasures is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Pāli

Katamo ca, bhikkhave, kāmanirodho?

Phassanirodho, bhikkhave, kāmanirodho.

Ayameva ariyo aṭṭhaṅgiko maggo kāmanirodhagāminī paṭipadā, seyyathidaṃ—

sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsatī, sammāsamādhī.

§ an6.63:14

English

When a noble disciple understands sensual pleasures in this way—and understands their source, diversity, result, cessation, and the practice that leads to their cessation—they understand that this penetrative spiritual life is the cessation of sensual pleasures.

‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

That’s what I said, and this is why I said it.

Pāli

Yato kho, bhikkhave, ariyasāvako evaṃ kāme pajānāti, evaṃ kāmānaṃ nidānasambhavaṃ pajānāti, evaṃ kāmānaṃ vemattataṃ pajānāti, evaṃ kāmānaṃ vipākaṃ pajānāti, evaṃ kāmanirodhaṃ pajānāti, evaṃ kāmanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kāmanirodhaṃ.

Kāmā, bhikkhave, veditabbā ...pe... kāmanirodhagāminī paṭipadā veditabbāti, itī yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

§ an6.63:15

English

‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

That’s what I said, but why did I say it?

There are these three feelings:

pleasant, painful, and neutral.

Pāli

Vedanā, bhikkhave, veditabbā ...pe... vedanānirodhagāminī paṭipadā veditabbāti,

itī kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

Tisso imā, bhikkhave, vedanā—

sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.

§ an6.63:16

English

And what is the source of feelings?

Contact is their source.

Pāli

Katamo ca, bhikkhave, vedanānaṃ nidānasambhavo?

Phasso, bhikkhave, vedanānaṃ nidānasambhavo.

§ an6.63:17

English

And what is the diversity of feelings?

There are pleasant feelings of the flesh, pleasant feelings not of the flesh, painful feelings of the flesh, painful feelings not of the flesh, neutral feelings of the flesh, and neutral feelings not of the flesh.

This is called the disparity of feelings.

Pāli

Katamā ca, bhikkhave, vedanānaṃ vemattatā?

Atthi, bhikkhave, sāmīsā sukhā vedanā, atthi nirāmīsā sukhā vedanā, atthi sāmīsā dukkhā vedanā, atthi nirāmīsā dukkhā vedanā, atthi sāmīsā adukkhamasukhā vedanā, atthi nirāmīsā adukkhamasukhā vedanā.

Ayaṃ vuccati, bhikkhave, vedanānaṃ vemattatā.

§ an6.63:18

English

And what is the result of feelings?

When one who feels generates a corresponding incarnation, partaking of either good or bad deeds—this is called the result of feelings.

Pāli

Katamo ca, bhikkhave, vedanānaṃ vipāko?

Yaṃ kho, bhikkhave, vediyamāno tājjaṃ tājjaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā,

ayaṃ vuccati, bhikkhave, vedanānaṃ vipāko.

§ an6.63:19

English

And what is the cessation of feelings?

When contact ceases, feelings cease.

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is:

right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Pāli

Katamo ca, bhikkhave, vedanānirodho?

Phassanirodho, bhikkhave, vedanānirodho.

Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ—
sammādiṭṭhi ...pe... sammāsamādhī.

§ an6.63:20

English

When a noble disciple understands feelings in this way ... they understand that this penetrative spiritual life is the cessation of feelings.

‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

That’s what I said, and this is why I said it.

Pāli

Yato kho, bhikkhave, ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanānaṃ nidānasambhavaṃ pajānāti, evaṃ vedanānaṃ vemattataṃ pajānāti, evaṃ vedanānaṃ vipākaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāminiṃ paṭipadaṃ pajānāti. So imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti vedanānirodhaṃ.

Vedanā, bhikkhave, veditabbā ...pe... vedanānirodhagāminī paṭipadā veditabbāti,
iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

§ an6.63:21

English

‘Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

That’s what I said, but why did I say it?

There are these six perceptions:

perceptions of sights, sounds, smells, tastes, touches, and ideas.

Pāli

Saññā, bhikkhave, veditabbā ...pe... saññānirodhagāminī paṭipadā veditabbāti,
iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?

Chayimā, bhikkhave, saññā—

rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.

§ an6.63:22

English

And what is the source of perceptions?

Contact is their source.

Pāli

Katamo ca, bhikkhave, saññānaṃ nidānasambhavo?

Phasso, bhikkhave, saññānaṃ nidānasambhavo.

§ an6.63:23

English

And what is the diversity of perceptions?

The perceptions of sights, sounds, smells, tastes, touches, and ideas are all different.

This is called the diversity of perceptions.

Pāli

Katamā ca, bhikkhave, saññānaṃ vemattatā?

Aññā, bhikkhave, saññā rūpesu, aññā saññā saddesu, aññā saññā gandhesu, aññā saññā rasesu, aññā saññā phoṭṭhabbesu, aññā saññā dhammesu.

Ayaṃ vuccati, bhikkhave, saññānaṃ vemattatā.

§ an6.63:24

English

And what is the result of perceptions?

Communication is the result of perception, I say.

You communicate something in whatever manner you perceive it, saying ‘That’s what I perceived.’

This is called the result of perceptions.

Pāli

Katamo ca, bhikkhave, saññānaṃ vipāko?

Vohāravepakkam, bhikkhave, saññānaṃ vadāmi.

Yathā yathā naṃ sañjānāti tathā tathā voharati, evaṃ saññā ahoṃti.

Ayaṃ vuccati, bhikkhave, saññānaṃ vipāko.

§ an6.63:25

English

And what is the cessation of perception?

When contact ceases, perception ceases.

The practice that leads to the cessation of perceptions is simply this noble eightfold path, that is:

right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Pāli

Katamo ca, bhikkhave, saññānirodho?
Phassanirodho, bhikkhave, saññānirodho.
Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṃ—
sammāditṭhi ...pe... sammāsamādhī.

§ an6.63:26

English

When a noble disciple understands perception in this way ... they understand that this penetrative spiritual life is the cessation of perception.
'Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'
That's what I said, and this is why I said it.

Pāli

Yato kho, bhikkhave, ariyasāvako evaṃ saññaṃ pajānāti, evaṃ saññānaṃ nidānasambhavaṃ pajānāti, evaṃ saññānaṃ vemattataṃ pajānāti, evaṃ saññānaṃ vipākaṃ pajānāti, evaṃ saññānirodhaṃ pajānāti, evaṃ saññānirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti saññānirodhaṃ.
Sañña, bhikkhave, veditabbā ...pe... saññānirodhagāminī paṭipadā veditabbāti.
Iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

§ an6.63:27

English

'Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.'
That's what I said, but why did I say it?
There are these three defilements:
the defilements of sensuality, desire to be reborn, and ignorance.

Pāli

Āsavā, bhikkhave, veditabbā ...pe... āsavenirodhagāminī paṭipadā veditabbāti,
iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?
Tayome, bhikkhave, āsavā—
kā māsavō, bhavāsavō, avijjāsavō.

§ an6.63:28

English

And what is the source of defilements?
Ignorance is the source of defilements.

Pāli

Katamo ca, bhikkhave, āsavānaṃ nidānasambhavo?
Avijjā, bhikkhave, āsavānaṃ nidānasambhavo.

§ an6.63:29

English

And what is the disparity of defilements?
There are defilements that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods.
This is called the disparity of defilements.

Pāli

Katamā ca, bhikkhave, āsavānaṃ vemattatā?
Atthi, bhikkhave, āsavā nirayagamanīyā, atthi āsavā tiracchānayanigamanīyā, atthi āsavā pettivisayagamanīyā,

atthi āsavā manussalokagamanīyā, atthi āsavā devalokagamanīyā.
Ayaṃ vuccati, bhikkhave, āsavānaṃ vemattatā.

§ an6.63:30

English

And what is the result of defilements?

When one who is ignorant generates a corresponding incarnation, partaking of either good or bad deeds—this is called the result of defilements.

Pāli

Katamo ca, bhikkhave, āsavānaṃ vipāko?

Yaṃ kho, bhikkhave, avijjāgato tassaṃ tassaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, āsavānaṃ vipāko.

§ an6.63:31

English

And what is the cessation of defilements?

When ignorance ceases, defilements cease.

The practice that leads to the cessation of defilements is simply this noble eightfold path, that is: right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Pāli

Katamo ca, bhikkhave, āsavanirodho?

Avijjānirodho, bhikkhave, āsavanirodho.

Ayameva ariyo aṭṭhaṅgiko maggo āsavanirodhagāminī paṭipadā, seyyathidaṃ—
sammāditṭhi ...pe... sammāsamādhī.

§ an6.63:32

English

When a noble disciple understands defilements in this way ... they understand that this penetrative spiritual life is the cessation of defilements.

‘Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

That’s what I said, and this is why I said it.

Pāli

Yato kho, bhikkhave, ariyasāvako evaṃ āsave pajānāti, evaṃ āsavānaṃ nidānasambhavaṃ pajānāti, evaṃ āsavānaṃ vemattataṃ pajānāti, evaṃ āsavānaṃ vipākaṃ pajānāti, evaṃ āsavānaṃ nirodhaṃ pajānāti, evaṃ āsavānaṃ nirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti āsavanirodhaṃ. Āsavā, bhikkhave, veditabbā ...pe... āsavanirodhagāminī paṭipadā veditabbāti.
Iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

§ an6.63:33

English

‘Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said,

but why did I say it?

It is intention that I call deeds.

For after making a choice one acts
by way of body, speech, and mind.

Pāli

Kammaṃ, bhikkhave, veditabbaṃ ...pe... kammanirodhagāminī paṭipadā veditabbāti, iti kho panetaṃ vuttaṃ.
Kiñcetaṃ paṭicca vuttaṃ?
Cetanāhaṃ, bhikkhave, kammaṃ vadāmi.
Cetayitvā kammaṃ karoti—
kāyena vācāya manasā.

§ an6.63:34

English

And what is the source of deeds?
Contact is their source.

Pāli

Katamo ca, bhikkhave, kammānaṃ nidānasambhavo?
Phasso, bhikkhave, kammānaṃ nidānasambhavo.

§ an6.63:35

English

And what is the disparity of deeds?
There are deeds that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods.
This is called the disparity of deeds.

Pāli

Katamā ca, bhikkhave, kammānaṃ vemattatā?
Atthi, bhikkhave, kammaṃ nirayavedanīyaṃ, atthi kammaṃ tiracchānayanivedanīyaṃ, atthi kammaṃ pettivisayavedanīyaṃ, atthi kammaṃ manussalokavedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ.
Ayaṃ vuccati, bhikkhave, kammānaṃ vemattatā.

§ an6.63:36

English

And what is the result of deeds?
The result of deeds is threefold, I say:
in this very life, on rebirth in the next life, or at some later time.
This is called the result of deeds.

Pāli

Katamo ca, bhikkhave, kammānaṃ vipāko?
Tividhāhaṃ, bhikkhave, kammānaṃ vipākaṃ vadāmi—
ditṭheva dhamme, upapajje vā, apare vā pariyāye.
Ayaṃ vuccati, bhikkhave, kammānaṃ vipāko.

§ an6.63:37

English

And what is the cessation of deeds?
When contact ceases, deeds cease.
The practice that leads to the cessation of deeds is simply this noble eightfold path, that is:
right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Pāli

Katamo ca, bhikkhave, kammanirodho?
Phassanirodho, bhikkhave, kammanirodho.
Ayameva ariyo aṭṭhaṅgiko maggo kammanirodhagāminī paṭipadā, seyyathidaṃ—
sammāditṭhi ...pe... sammāsamādhī.

§ an6.63:38

English

When a noble disciple understands deeds in this way ... they understand that this penetrative spiritual life is the cessation of deeds.

‘Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’

That’s what I said, and this is why I said it.

Pāli

Yato kho, bhikkhave, ariyasāvako evaṃ kammaṃ pajānāti, evaṃ kammānaṃ nidānasambhavaṃ pajānāti, evaṃ kammānaṃ vemattataṃ pajānāti, evaṃ kammānaṃ vipākaṃ pajānāti, evaṃ kammanirodhaṃ pajānāti, evaṃ kammanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kammanirodhaṃ.

Kammaṃ, bhikkhave, veditabbaṃ ...pe... kammanirodhagāminī paṭipadā veditabbāti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

§ an6.63:39

English

‘Suffering should be known. And its source, disparity, result, cessation, and the practice that leads to its cessation should be known.’

That’s what I said, but why did I say it?

Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Pāli

Dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti.

Iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ?

Jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ, saṅkhittena pañcupādānakkhandhā dukkhā.

§ an6.63:40

English

And what is the source of suffering?

Craving is the source of suffering.

Pāli

Katamo ca, bhikkhave, dukkhassa nidānasambhavo?

Taṇhā, bhikkhave, dukkhassa nidānasambhavo.

§ an6.63:41

English

And what is the disparity of suffering?

There is suffering that is severe, mild, slow to fade, and quick to fade.

This is called the disparity of suffering.

Pāli

Katamā ca, bhikkhave, dukkhassa vemattatā?

Atthi, bhikkhave, dukkhaṃ adhimattaṃ, atthi parittaṃ, atthi dandhaviṛāgi, atthi khippaviṛāgi.

Ayaṃ vuccati, bhikkhave, dukkhassa vemattatā.

§ an6.63:42

English

And what is the result of suffering?

It's when someone who is overcome and overwhelmed by suffering sorrows and wails and laments, beating their breast and falling into confusion. Or else, overcome by that suffering, they begin an external search, wondering:

'Who knows one or two phrases to stop this suffering?'

The result of suffering is either confusion or a search, I say.

This is called the result of suffering.

Pāli

Katamo ca, bhikkhave, dukkhassa vipāko?

Idha, bhikkhave, ekacco yena dukkhena abhibhūto pariyādinnaṭṭo socati kilamati paridevati, urattāḷim kandaṭṭi, sammohaṃ āpajjati, yena vā pana dukkhena abhibhūto pariyādinnaṭṭo bahiddhā pariyetṭhiṃ āpajjati:

'ko ekapadaṃ dvipadaṃ jānāti imassa dukkhassa nirodhāyā'ti?

Sammohavepakkaṃ vāhaṃ, bhikkhave, dukkhaṃ vadāmi pariyetṭhivepakkaṃ vā.

Ayaṃ vuccati, bhikkhave, dukkhassa vipāko.

§ an6.63:43

English

And what is the cessation of suffering?

When craving ceases, suffering ceases.

The practice that leads to the cessation of suffering is simply this noble eightfold path, that is:

right view, right purpose, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Pāli

Katamo ca, bhikkhave, dukkhanirodho?

Taṇhānirodho, bhikkhave, dukkhanirodho.

Ayameva ariyo aṭṭhaṅgiko maggo dukkhassa nirodhagāminī paṭipadā, seyyathidaṃ—
sammādiṭṭhi ...pe... sammāsamādhī.

§ an6.63:44

English

When a noble disciple understands suffering in this way ... they understand that this penetrative spiritual life is the cessation of suffering.

'Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.'

That's what I said, and this is why I said it.

Pāli

Yato kho, bhikkhave, ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhassa nidānasambhavaṃ pajānāti, evaṃ dukkhassa vemattataṃ pajānāti, evaṃ dukkhassa vipākaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti dukkhanirodhaṃ. Dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti.

Iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.

§ an6.63:45

English

This is the penetrative exposition of the teaching."

Pāli

Ayaṃ kho so, bhikkhave, nibbedhikapariyāyo dhammapariyāyo"ti.

Navamaṃ.

27 · VI · Care without hostility · editorial introduction

§ path-book-6-1

English

Goodwill and patience concern how the mind responds, not a requirement to abandon reasonable protection from harm. Discuss applications carefully, especially where a listener is vulnerable or under pressure.

§ path-book-6-2

English

For reflection: What does this group of readings ask you to understand or practise? Which question needs a teacher or further source comparison, rather than a quick answer?

28 · VI · MN21: The Simile of the Saw

Source: <https://suttacentral.net/mn21/en/sujato>

§ mn21:0

English

Middle Discourses 21

The Simile of the Saw

Pāli

Majjhima Nikāya 21

Kakacūpamasutta

§ mn21:1

English

So I have heard.

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

§ mn21:2

English

Now at that time, Venerable Phagguna of the Top-Knot was spending too long mixing closely with some nuns.

So much so that

if any mendicant criticized those nuns in his presence, Phagguna of the Top-Knot got angry and upset, and even instigated disciplinary proceedings.

And if any mendicant criticized Phagguna of the Top-Knot in their presence, those nuns got angry and upset, and even instigated disciplinary proceedings.

That's how close Phagguna of the Top-Knot was with those nuns.

Pāli

Tena kho pana samayena āyasmā molīyaphagguno bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharati.

Evaṃ saṃsaṭṭho āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati—

sace koci bhikkhu āyasmato molīyaphaggunassa sammukhā tāsaṃ bhikkhunīnaṃ avaṇṇaṃ bhāsatī, tenāyasmā molīyaphagguno kupito anattamano adhikaraṇampi karoti.

Sace pana koci bhikkhu tāsaṃ bhikkhunīnaṃ sammukhā āyasmato molīyaphaggunassa avaṇṇaṃ bhāsatī, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti.

Evaṃ saṃsaṭṭho āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati.

§ mn21:3

English

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was going on.

Pāli

Atha kho aññataro bhikkhu yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etadavoca:

“āyasmā, bhante, molīyaphagguno bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharati.

Evaṃ saṃsaṭṭho, bhante, āyasmā molīyaphagguno bhikkhunīhi saddhiṃ viharati—

sace koci bhikkhu āyasmato molīyaphaggunassa sammukhā tāsaṃ bhikkhunīnaṃ avaṇṇaṃ bhāsatī, tenāyasmā molīyaphagguno kupito anattamano adhikaraṇampi karoti.

Sace pana koci bhikkhu tāsaṃ bhikkhunīnaṃ sammukhā āyasmato molīyaphaggunassa avaṇṇaṃ bhāsatī, tena

tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti.

Evaṃ saṃsaṭṭho, bhante, āyasmā moḷiyaphagguno bhikkhunīhi saddhiṃ viharatī”ti.

§ mn21:4

English

So the Buddha addressed one of the monks,

“Please, monk, in my name tell the mendicant Phagguna of the Top-Knot that the Teacher summons him.”

“Yes, sir,” that monk replied. He went to Phagguna of the Top-Knot and said to him,

“Reverend Phagguna, the Teacher summons you.”

“Yes, reverend,” Phagguna replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

Pāli

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

“ehi tvaṃ, bhikkhu, mama vacanena moḷiyaphaggunaṃ bhikkhuṃ āmantehi:

‘satthā taṃ, āvuso phagguna, āmantetī’”ti.

“Evaṃ, bhante”ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā moḷiyaphagguno tenupasaṅkami; upasaṅkamitvā āyasmantaṃ moḷiyaphaggunaṃ etadavoca:

“satthā taṃ, āvuso phagguna, āmantetī”ti.

“Evamāvuso”ti kho āyasmā moḷiyaphagguno tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ moḷiyaphaggunaṃ bhagavā etadavoca:

§ mn21:5

English

“Is it really true, Phagguna, that you’ve been spending too long mixing closely with some nuns?

So much so that

if any mendicant criticizes those nuns in your presence, you get angry and upset, and even instigate disciplinary proceedings?

And if any mendicant criticizes you in those nuns’ presence, they get angry and upset, and even instigate disciplinary proceedings?

Is that how close you’ve become with those nuns?”

“Yes, sir.”

“Phagguna, are you not a gentleman who has gone forth out of faith from the lay life to homelessness?”

“Yes, sir.”

Pāli

“Saccaṃ kira tvaṃ, phagguna, bhikkhunīhi saddhiṃ ativelaṃ saṃsaṭṭho viharasi?

Evaṃ saṃsaṭṭho kira tvaṃ, phagguna, bhikkhunīhi saddhiṃ viharasi—

sace koci bhikkhu tuyhaṃ sammukhā tāsaṃ bhikkhunīnaṃ avaṇṇaṃ bhāsatī, tena tvaṃ kupito anattamano adhikaraṇampi karosi.

Sace pana koci bhikkhu tāsaṃ bhikkhunīnaṃ sammukhā tuyhaṃ avaṇṇaṃ bhāsatī, tena tā bhikkhuniyo kupitā anattamanā adhikaraṇampi karonti.

Evaṃ saṃsaṭṭho kira tvaṃ, phagguna, bhikkhunīhi saddhiṃ viharasī”ti?

“Evaṃ, bhante”ti.

“Nanu tvaṃ, phagguna, kulaputto saddhā agārasmā anagāriyaṃ pabbajito”ti?

“Evaṃ, bhante”ti.

§ mn21:6

English

“As such, it’s not appropriate for you to mix so closely with those nuns.

So if anyone criticizes those nuns in your presence, you should give up any desires or thoughts of domestic

life.

If that happens, you should train like this:

'My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.'

That's how you should train.

So even if someone strikes those nuns with fists, stones, rods, and swords in your presence, you should give up any desires or thoughts of domestic life.

If that happens, you should train like this:

'My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.'

That's how you should train.

So if anyone criticizes you in your presence, you should give up any desires or thoughts of domestic life.

If that happens, you should train like this: 'My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.'

That's how you should train.

So Phagguna, even if someone strikes you with fists, stones, rods, and swords, you should give up any desires or thoughts of domestic life.

If that happens, you should train like this: 'My mind will not degenerate. I will blurt out no bad words. I will remain full of sympathy, with a heart of love and no secret hate.'

That's how you should train."

Pāli

"Na kho te etaṃ, phagguna, patirūpaṃ kulaputtassa saddhā agāraśmā anagāriyaṃ pabbajitassa, yaṃ tvaṃ bhikkhunīhi saddhiṃ ativeḷaṃ saṃsaṭṭho vihareyyāsi.

Tasmātiha, phagguna, tava cepi koci sammukhā tāsaṃ bhikkhunīnaṃ avaṇṇaṃ bhāseyya, tatrāpi tvaṃ, phagguna, ye geḥasitā chandā ye geḥasitā vitakkā te pajaheyyāsi.

Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ:

'na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro'ti.

Evañhi te, phagguna, sikkhitabbaṃ.

Tasmātiha, phagguna, tava cepi koci sammukhā tāsaṃ bhikkhunīnaṃ pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya. Tatrāpi tvaṃ, phagguna, ye geḥasitā chandā ye geḥasitā vitakkā te pajaheyyāsi.

Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ

'na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro'ti.

Evañhi te, phagguna, sikkhitabbaṃ.

Tasmātiha, phagguna, tava cepi koci sammukhā avaṇṇaṃ bhāseyya, tatrāpi tvaṃ, phagguna, ye geḥasitā chandā ye geḥasitā vitakkā te pajaheyyāsi.

Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ 'na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro'ti.

Evañhi te, phagguna, sikkhitabbaṃ.

Tasmātiha, phagguna, tava cepi koci pāṇinā pahāraṃ dadeyya, leḍḍunā pahāraṃ dadeyya, daṇḍena pahāraṃ dadeyya, satthena pahāraṃ dadeyya, tatrāpi tvaṃ, phagguna, ye geḥasitā chandā ye geḥasitā vitakkā te pajaheyyāsi.

Tatrāpi te, phagguna, evaṃ sikkhitabbaṃ 'na ceva me cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāmi, hitānukampī ca viharissāmi mettacitto, na dosantaro'ti.

Evañhi te, phagguna, sikkhitabbaṃ"ti.

§ mn21:7

English

Then the Buddha said to the mendicants:

“Mendicants, I used to be satisfied with the mendicants.

Once, I addressed them:

‘I eat my food in one sitting per day.

Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably.

You too should eat your food in one sitting per day.

Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.’

I didn’t have to keep on instructing those mendicants;

I just had to prompt their mindfulness.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready.

A deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes.

In the same way, I didn’t have to keep on instructing those mendicants;

I just had to prompt their mindfulness.

So, mendicants, you too should give up what’s unskillful and devote yourselves to skillful qualities.

In this way you’ll achieve growth, improvement, and maturity in this teaching and training.

Pāli

Atha kho bhagavā bhikkhū āmantesi:

“ārādhayim̐su vata me, bhikkhave, bhikkhū ekaṃ samayaṃ cittaṃ.

Idhāhaṃ, bhikkhave, bhikkhū āmantesiṃ—

ahaṃ kho, bhikkhave, ekāsanabhojanaṃ bhuñjāmi.

Ekāsanabhojanaṃ kho ahaṃ, bhikkhave, bhuñjamāno appābādhatañca sañjānāmi appātaṅkatañca lahuṭṭhānañca balañca phāsuvihārañca.

Etha tumhepi, bhikkhave, ekāsanabhojanaṃ bhuñjatha.

Ekāsanabhojanaṃ kho, bhikkhave, tumhepi bhuñjamānā appābādhatañca sañjānissatha appātaṅkatañca lahuṭṭhānañca balañca phāsuvihāraṇcāti.

Na me, bhikkhave, tesu bhikkhūsu anusāsani karaṇīyā ahoṣi;

satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi.

Seyyathāpi, bhikkhave, subhūmiyaṃ catumahāpathe ājaññaratho yutto assa ṭhito odhastapatodo.

Tameva dakkho yoggācariyo assadammasārathi abhiruhitvā, vāmena hatthena rasmiyo gahetvā, dakkhiṇena hatthena patodaṃ gahetvā, yenicchakaṃ yadicchakaṃ sāreyyapi paccāsāreyyapi.

Evameva kho, bhikkhave, na me tesu bhikkhūsu anusāsani karaṇīyā ahoṣi,

satuppādakaraṇīyameva me, bhikkhave, tesu bhikkhūsu ahoṣi.

Tasmātiha, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha.

Evañhi tumhepi imasmiṃ dhammavinaye vuddhiṃ virūḷhiṃ vepullaṃ āpajjissatha.

§ mn21:8

English

Suppose that not far from a town or village there was a large grove of sal trees that was choked with castor-oil weeds.

Then along comes a person who wants to help protect and nurture that grove.

They’d cut down the crooked sal saplings that were robbing the sap, and throw them out. They’d clean up the interior of the grove,

and properly care for the straight, well-formed sal saplings.

In this way, in due course, that sal grove would grow, increase, and mature.

In the same way, mendicants, you too should give up what’s unskillful and devote yourselves to skillful qualities.

In this way you’ll achieve growth, improvement, and maturity in this teaching and training.

Pāli

Seyyathāpi, bhikkhave, gāmassa vā nigamassa vā avidūre mahantaṃ sālavanaṃ.

Taṅcassa eḷaṇḍehi sañchannaṃ.

Tassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo.
So yā tā sālalatṭhiyo kuṭilā oḷāpaharaṇiyo tā chetvā bahiddhā nīhareyya, antovanaṃ suvisodhitaṃ visodheyya.
Yā pana tā sālalatṭhiyo ujukā sujātā tā sammā parihareyya.
Evañhetam, bhikkhave, sālavanaṃ aparena samayena vuddhiṃ virūhiṃ vepullaṃ āpajjeyya.
Evameva kho, bhikkhave, tumhepi akusalaṃ pajahatha, kusalesu dhammesu āyogaṃ karotha.
Evañhi tumhepi imasmim dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissatha.

§ mn21:9

English

Once upon a time, mendicants, right here in Sāvattṭhī there was a housewife named Vedehikā.
She had this good reputation:
'The housewife Vedehikā is gentle, placid, and calm.'
Now, Vedehikā had a bonded maid named Kālī who was deft, tireless, and well-organized in her work.
Then Kālī thought,
'My mistress has a good reputation as being gentle, placid, and calm.
But does she actually have anger in her and just not show it? Or does she have no anger?
Or is it just because my work is well-organized that she doesn't show anger, even though she still has it inside?
Why don't I test my mistress?'
So Kālī got up during the day.
Vedehikā said to her,
'Oi wench, Kālī!'
'What is it, ma'am?'
'You're getting up in the day—what's up with you, wench?'
'Nothing, ma'am.'
'Oh, so nothing's up, you naughty maid, but you get up in the day!' Angry and upset, she scowled.
Then Kālī thought,
'My mistress actually has anger in her and just doesn't show it; it's not that she has no anger.
It's just because my work is well-organized that she doesn't show anger, even though she still has it inside.
Why don't I test my mistress further?'
So Kālī got up later in the day.
Vedehikā said to her,
'Oi wench, Kālī!'
'What is it, ma'am?'
'You're getting up later in the day—what's up with you, wench?'
'Nothing, ma'am.'
'Oh, so nothing's up, you naughty maid, but you get up later in the day!' Angry and upset, she blurted out angry words.
Then Kālī thought,
'My mistress actually has anger in her and just doesn't show it; it's not that she has no anger.
It's just because my work is well-organized that she doesn't show anger, even though she still has it inside.
Why don't I test my mistress further?'
So Kālī got up even later in the day.
Vedehikā said to her,
'Oi wench, Kālī!'
'What is it, ma'am?'
'You're getting up even later in the day—what's up with you, wench?'
'Nothing, ma'am.'
'Oh, so nothing's up, you naughty maid, but you get up even later in the day!' Angry and upset, she grabbed a door-pin and hit Kālī on the head, cracking it open.

Then Kālī, with blood pouring from her cracked skull, denounced her mistress to the neighbors,
 ‘See, ladies, what the gentle one did!
 See what the placid one did! See what the calm one did!
 How on earth can she grab a door-pin and hit her only maid on the head, cracking it open, just for getting up late?’
 Then after some time the housewife Vedehikā got this bad reputation:
 ‘The housewife Vedehikā is fierce, ill-tempered, and not calm at all.’

Pāli

Bhūtapubbaṃ, bhikkhave, imissāyeva sāvatthiyā vedehikā nāma gahapatānī ahosi.
 Vedehikāya, bhikkhave, gahapatāniyā evaṃ kalyāṇo kittisaddo abbhuggato:
 ‘soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī’ti.
 Vedehikāya kho pana, bhikkhave, gahapatāniyā kālī nāma dāsī ahosi dakkhā analasā susaṃvihitakammantā.
 Atha kho, bhikkhave, kāliyā dāsiyā etadahosi:
 ‘mayhaṃ kho ayyāya evaṃ kalyāṇo kittisaddo abbhuggato:
 “soratā vedehikā gahapatānī, nivātā vedehikā gahapatānī, upasantā vedehikā gahapatānī”ti.
 Kiṃ nu kho me ayyā santaṃyeva nu kho ajjhataṃ kopāṃ na pātukaroti udāhu asantaṃ
 udāhu mayhamevete kammantā susaṃvihitā yena me ayyā santaṃyeva ajjhataṃ kopāṃ na pātukaroti, no
 asantaṃ?
 Yannūnāhaṃ ayyaṃ vīmaṃseyyan’ti.
 Atha kho, bhikkhave, kālī dāsī divā utṭhāsī.
 Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsiṃ etadavoca:
 ‘he je kālī’ti.
 ‘Kiṃ, ayye’ti?
 ‘Kiṃ, je, divā utṭhāsī’ti?
 ‘Na khvayye, kiñcī’ti.
 ‘No vata re kiñci, pāpi dāsī, divā utṭhāsī’ti kupitā anattamanā bhākuṭiṃ akāsi.
 Atha kho, bhikkhave, kāliyā dāsiyā etadahosi:
 ‘santaṃyeva kho me ayyā ajjhataṃ kopāṃ na pātukaroti, no asantaṃ;
 mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhataṃ kopāṃ na pātukaroti, no asantaṃ.
 Yannūnāhaṃ bhiyyoso mattāya ayyaṃ vīmaṃseyyan’ti.
 Atha kho, bhikkhave, kālī dāsī divātaraṃyeva utṭhāsī.
 Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsiṃ etadavoca:
 ‘he je kālī’ti.
 ‘Kiṃ, ayye’ti?
 ‘Kiṃ, je, divātaraṃ utṭhāsī’ti?
 ‘Na khvayye, kiñcī’ti.
 ‘No vata re kiñci, pāpi dāsī, divātaraṃ utṭhāsī’ti kupitā anattamanā anattamanavācaṃ nicchāresi.
 Atha kho, bhikkhave, kāliyā dāsiyā etadahosi:
 ‘santaṃyeva kho me ayyā ajjhataṃ kopāṃ na pātukaroti, no asantaṃ.
 Mayhamevete kammantā susaṃvihitā, yena me ayyā santaṃyeva ajjhataṃ kopāṃ na pātukaroti, no asantaṃ.
 Yannūnāhaṃ bhiyyoso mattāya ayyaṃ vīmaṃseyyan’ti.
 Atha kho, bhikkhave, kālī dāsī divātaraṃyeva utṭhāsī.
 Atha kho, bhikkhave, vedehikā gahapatānī kālīm dāsiṃ etadavoca:
 ‘he je kālī’ti.
 ‘Kiṃ, ayye’ti?
 ‘Kiṃ, je, divā utṭhāsī’ti?
 ‘Na khvayye, kiñcī’ti.
 ‘No vata re kiñci, pāpi dāsī, divā utṭhāsī’ti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ adāsi, sīsaṃ
 vobhindi.
 Atha kho, bhikkhave, kālī dāsī bhinnena sīsena lohiteṇa galanteṇa paṭivissakānaṃ ujjhāpesi:

‘passathayye, soratāya kammaṃ;

passathayye, nivātāya kammaṃ, passathayye, upasantāya kammaṃ.

Kathañhi nāma ekadāsikāya divā uṭṭhāsīti kupitā anattamanā aggaḷasūciṃ gahetvā sīse pahāraṃ dassati, sīsaṃ vobhindissatī’ti.

Atha kho, bhikkhave, vedehikāya gahapatāniyā aparena samayena evaṃ pāpako kittisaddo abbhuggacchi:

‘caṇḍī vedehikā gahapatānī, anivātā vedehikā gahapatānī, anupasantā vedehikā gahapatānī’ti.

§ mn21:10

English

In the same way, a mendicant may be the gentlest of the gentle, the most placid of the placid, the calmest of the calm, so long as they don’t encounter any disagreeable criticism.

But it’s when they encounter disagreeable criticism that you’ll know whether they’re really gentle, placid, and calm.

I don’t say that a mendicant is easy to admonish if they make themselves easy to admonish only for the sake of robes, almsfood, lodgings, and medicines and supplies for the sick.

Why is that?

Because when they don’t get robes, almsfood, lodgings, and medicines and supplies for the sick, they’re no longer easy to admonish.

But when a mendicant is easy to admonish purely because they honor, respect, revere, worship, and venerate the teaching, then I say that they’re easy to admonish.

So, mendicants, you should train yourselves: ‘We will be easy to admonish purely because we honor, respect, revere, worship, and venerate the teaching.’

That’s how you should train.

Pāli

Evameva kho, bhikkhave, idhekacco bhikkhu tāvadeva soratasorato hoti nivātanivāto hoti upasantūpasanto hoti yāva na amanāpā vacanapathā phusanti.

Yato ca, bhikkhave, bhikkhuṃ amanāpā vacanapathā phusanti, atha bhikkhu ‘sorato’ti veditabbo, ‘nivāto’ti veditabbo, ‘upasanto’ti veditabbo.

Nāhaṃ taṃ, bhikkhave, bhikkhuṃ ‘suvaco’ti vadāmi yo

cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhārahetu suvaco hoti, sovacassataṃ āpajjati.

Taṃ kissa hetu?

Taṃhi so, bhikkhave, bhikkhu cīvarapiṇḍapātasenāsanagilānappaccayabhesajjaparikkhāraṃ alabhamāno na suvaco hoti, na sovacassataṃ āpajjati.

Yo ca kho, bhikkhave, bhikkhu dhammaṃyeva sakkaronto, dhammaṃ garuṃ karonto, dhammaṃ mānento, dhammaṃ pūjento, dhammaṃ apacāyamāno suvaco hoti, sovacassataṃ āpajjati, tamahaṃ ‘suvaco’ti vadāmi.

Tasmātiha, bhikkhave, ‘dhammaṃyeva sakkarontā, dhammaṃ garuṃ karontā, dhammaṃ mānentā, dhammaṃ pūjentā, dhammaṃ apacāyamānā suvacā bhavissāma, sovacassataṃ āpajjissāmā’ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

§ mn21:11

English

Mendicants, there are these five ways in which others might criticize you.

Their speech may be timely or untimely,

true or false,

gentle or harsh,

beneficial or harmful,

from a heart of love or from secret hate.

When others criticize you, they may do so in any of these ways.

If that happens, you should train like this:

‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate.

We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.'

That's how you should train.

Pāli

Pañcime, bhikkhave, vacanapathā yehi vo pare vadamānā vadeyyum—

kālena vā akālena vā;

bhūtena vā abhūtena vā;

saṇhena vā pharusena vā;

atthasaṃhitena vā anattasaṃhitena vā;

mettacittā vā dosantarā vā.

Kālena vā, bhikkhave, pare vadamānā vadeyyum akālena vā;

bhūtena vā, bhikkhave, pare vadamānā vadeyyum abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyum anattasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

'na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā, na dosantarā.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃca sabbāvantāṃ lokāṃ

mettāsahagatena cittaṃ vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā'ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

§ mn21:12

English

Suppose a person was to come along carrying a spade and basket

and say,

'I shall make this great earth be without earth!'

And they'd dig all over, scatter all over, spit all over, and urinate all over, saying,

'Be without earth! Be without earth!'

What do you think, mendicants?

Could that person make this great earth be without earth?"

"No, sir.

Why is that?

Because this great earth is deep and limitless.

It's not easy to make it be without earth.

That person will eventually get weary and frustrated."

Pāli

Seyyathāpi, bhikkhave, puriso āgaccheyya kudālapīṭakaṃ ādāya.

So evaṃ vadeyya:

'ahaṃ imaṃ mahāpathaviṃ apathaviṃ karissāmi'ti.

So tatra tatra vikkhaṇeyya, tatra tatra vikireyya, tatra tatra oṭṭhubheyya, tatra tatra omutteyya:

'apathavī bhavasī, apathavī bhavasī'ti.

Taṃ kiṃ maññatha, bhikkhave,

api nu so puriso imaṃ mahāpathaviṃ apathaviṃ kareyyā'ti?

"No hetāṃ, bhante".

"Taṃ kissa hetu"?

"Ayañhi, bhante, mahāpathavī gambhīrā appameyyā.

Sā na sukarā apathavī kātuṃ;

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā'ti.

"In the same way, there are these five ways in which others might criticize you.

Their speech may be timely or untimely,

true or false,

gentle or harsh,

beneficial or harmful,

from a heart of love or from secret hate.

When others criticize you, they may do so in any of these ways.

If that happens, you should train like this:

'Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate.

We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.'

That's how you should train.

"Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum—

kālena vā akālena vā;

bhūtena vā abhūtena vā;

saṇhena vā pharusena vā;

atthasaṃhitena vā anattasaṃhitena vā;

mettacittā vā dosantarā vā.

Kālena vā, bhikkhave, pare vadamānā vadeyyum akālena vā;

bhūtena vā bhikkhave, pare vadamānā vadeyyum abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyum anattasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

'na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃca sabbāvantāṃ lokaṃ pathavisamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā'ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

Suppose a person was to come along with dye such as red lac, turmeric, indigo, or rose madder, and say,

'I shall draw pictures in space, making pictures appear there.'

What do you think, mendicants?

Could that person draw pictures in space?"

"No, sir.

Why is that?

Because space has no form or appearance.

It's not easy to draw pictures there.

That person will eventually get weary and frustrated."

Seyyathāpi, bhikkhave, puriso āgaccheyya lākhaṃ vā haliddiṃ vā nīlaṃ vā mañjiṭṭhaṃ vā ādāya.

So evaṃ vadeyya:

'aham imasmiṃ ākāse rūpaṃ likhissāmi, rūpapātubhāvaṃ karissāmī'ti.
Taṃ kiṃ maññatha, bhikkhave,
api nu so puriso imasmiṃ ākāse rūpaṃ likheyya, rūpapātubhāvaṃ kareyyā"ti?
"No hetam, bhante".
"Taṃ kissa hetu"?"
"Ayañhi, bhante, ākāso arūpī anidassano.
Tattha na sukaraṃ rūpaṃ likhitum, rūpapātubhāvaṃ katum;
yāvadeva ca pana so puriso kilamathassa vighātassa bhāgi assā"ti.

§ mn21:15

English

"In the same way, if others criticize you in any of these five ways ... you should train like this:
'... We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like space to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.'
That's how you should train.

Pāli

"Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum kālena vā akālena vā
...pe...
tadārammaṇaṇca sabbāvantaṃ lokaṃ ākāsasamena cetasā vipulena mahaggatena appamāṇena averena
abyābajjhena pharitvā viharissāmā'ti.
Evañhi vo, bhikkhave, sikkhitabbaṃ.

§ mn21:16

English

Suppose a person was to come along carrying a blazing grass torch,
and say,
'I shall burn and scorch the Ganges River with this blazing grass torch.'
What do you think, mendicants?
Could that person burn and scorch the Ganges River with a blazing grass torch?"
"No, sir.
Why is that?
Because the Ganges River is deep and limitless.
It's not easy to burn and scorch it with a blazing grass torch.
That person will eventually get weary and frustrated."

Pāli

Seyyathāpi, bhikkhave, puriso āgaccheyya ādittaṃ tiṇukkaṃ ādāya.
So evaṃ vadeyya:
'aham imāya ādittāya tiṇukkāya gaṅgaṃ nadiṃ santāpessāmi samparitāpessāmī'ti.
Taṃ kiṃ maññatha, bhikkhave,
api nu so puriso ādittāya tiṇukkāya gaṅgaṃ nadiṃ santāpeyya samparitāpeyyā"ti?
"No hetam, bhante".
"Taṃ kissa hetu"?"
"Gaṅgā hi, bhante, nadī gambhīrā appameyyā.
Sā na sukarā ādittāya tiṇukkāya santāpetum samparitāpetum;
yāvadeva ca pana so puriso kilamathassa vighātassa bhāgi assā"ti.

§ mn21:17

English

"In the same way, if others criticize you in any of these five ways ... you should train like this:
'... We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart like the Ganges to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.'

That's how you should train.

Pāli

"Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum kālena vā akālena vā ...pe...

tadārammaṇaṇca sabbāvantaṃ lokam gaṅgāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā'ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

§ mn21:18

English

Suppose there was a catskin bag that was rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling.

Then a person comes along carrying a stick or a stone,
and says,

'I shall make this soft catskin bag rustle and crackle with this stick or stone.'

What do you think, mendicants?

Could that person make that soft catskin bag rustle and crackle with that stick or stone?"

"No, sir.

Why is that?

Because that catskin bag is rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling.

It's not easy to make it rustle or crackle with a stick or stone.

That person will eventually get weary and frustrated."

Pāli

Seyyathāpi, bhikkhave, biḷārabhastā madditā sumadditā suparimadditā, mudukā tūlinī chinnaśassarā chinnabhabbharā.

Atha puriso āgaccheyya kaṭṭhaṃ vā kathalaṃ vā ādāya.

So evaṃ vadeyya:

'ahaṃ imaṃ biḷārabhastam madditam sumadditam suparimadditam, mudukaṃ tūlinim, chinnaśassaram chinnabhabbharam kaṭṭhena vā kathalena vā sarasaram karissāmi bharaḥaram karissāmī'ti.

Tam kiṃ maññatha, bhikkhave,

api nu so puriso amum biḷārabhastam madditam sumadditam suparimadditam, mudukaṃ tūlinim,

chinnaśassaram chinnabhabbharam kaṭṭhena vā kathalena vā sarasaram kareyya, bharaḥaram kareyyā'ti?

"No hetam, bhante".

"Tam kissa hetu"?

"Amu hi, bhante, biḷārabhastā madditā sumadditā suparimadditā, mudukā tūlinī, chinnaśassarā chinnabhabbharā.

Sā na sukarā kaṭṭhena vā kathalena vā sarasaram katum bharaḥaram katum;

yāvadeva ca pana so puriso kilamathassa vighātassa bhāgī assā'ti.

§ mn21:19

English

"In the same way, there are these five ways in which others might criticize you.

Their speech may be timely or untimely,

true or false,

gentle or harsh,

beneficial or harmful,

from a heart of love or from secret hate.

When others criticize you, they may do so in any of these ways.

If that happens, you should train like this:

‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate.

We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart like a catskin bag to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

That’s how you should train.

Pāli

“Evameva kho, bhikkhave, pañcime vacanapathā yehi vo pare vadamānā vadeyyum

kālena vā akālena vā;

bhūtena vā abhūtena vā;

saṇhena vā pharusena vā;

atthasaṃhitena vā anattasaṃhitena vā;

mettacittā vā dosantarā vā.

Kālena vā, bhikkhave, pare vadamānā vadeyyum akālena vā;

bhūtena vā, bhikkhave, pare vadamānā vadeyyum abhūtena vā;

saṇhena vā, bhikkhave, pare vadamānā vadeyyum pharusena vā;

atthasaṃhitena vā, bhikkhave, pare vadamānā vadeyyum anattasaṃhitena vā;

mettacittā vā, bhikkhave, pare vadamānā vadeyyum dosantarā vā.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma hitānukampī ca viharissāma mettacittā na dosantarā.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma, tadārammaṇaṃca sabbāvantāṃ lokāṃ

biḷārabhastāsamena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

§ mn21:20

English

Even if low-down bandits were to sever you limb from limb with a two-handed saw, anyone who had a malevolent thought on that account would not be following my instructions.

If that happens, you should train like this:

‘Our minds will not degenerate. We will blurt out no bad words. We will remain full of sympathy, with a heart of love and no secret hate.

We will meditate spreading a heart of love to that individual. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’

That’s how you should train.

Pāli

Ubhatodaṇḍakena cepi, bhikkhave, kakacena corā ocarakā aṅgamaṅgāni okanteyyum, tatrāpi yo mano padūseyya, na me so tena sāsanakaro.

Tatrāpi vo, bhikkhave, evaṃ sikkhitabbaṃ:

‘na ceva no cittaṃ vipariṇataṃ bhavissati, na ca pāpikaṃ vācaṃ nicchāressāma, hitānukampī ca viharissāma mettacittā na dosantarā.

Taṃca puggalaṃ mettāsahagatena cetasā pharitvā viharissāma tadārammaṇaṃca sabbāvantāṃ lokāṃ

mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena abyābajjhena pharitvā viharissāmā’ti.

Evañhi vo, bhikkhave, sikkhitabbaṃ.

§ mn21:21

English

If you frequently reflect on this advice on the simile of the saw,
do you see any criticism, large or small, that you could not endure?"

"No, sir."

"So, mendicants, you should frequently reflect on this advice on the simile of the saw.
This will be for your lasting welfare and happiness."

That is what the Buddha said.

Satisfied, the mendicants approved what the Buddha said.

Pāli

Imañca tumhe, bhikkhave, kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasi kareyyātha.

Passatha no tumhe, bhikkhave, taṃ vacanapathaṃ, aṇuṃ vā thūlaṃ vā, yaṃ tumhe nādhivāseyyāthā"ti?

"No hetāṃ, bhante".

"Tasmātiha, bhikkhave, imaṃ kakacūpamaṃ ovādaṃ abhikkhaṇaṃ manasikarotha.

Taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā"ti.

Idamavoca bhagavā.

Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Kakacūpamasuttaṃ niṭṭhitaṃ paṭhamāṃ.

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Source: <https://suttacentral.net/sn47.19/en/sujato>

§ sn47.19:0

English

Linked Discourses 47.19

2. At Nāḷandā

At Sedaka

Pāli

Saṃyutta Nikāya 47.19

2. Nālandavagga

Sedakasutta

§ sn47.19:1

English

At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas named Sedaka. There the Buddha addressed the mendicants:

“Once upon a time, mendicants, a pole acrobat of the corpse-workers set up the bamboo pole of his tribe and said to his apprentice Medakathālikā,

‘Come now, dear Medakathālikā, climb up the bamboo pole and stand above my shoulders.’

‘Yes, tutor,’ she replied. She climbed up the bamboo pole and stood above her tutor’s shoulders.

Then the pole acrobat of the corpse-workers said to Medakathālikā,

‘You look after me, dear Medakathālikā, and I shall look after you.

That’s how, guarding and looking after each other, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

When he said this, Medakathālikā said to her teacher,

‘That’s not how it will be, tutor!

You look after yourself, and I shall look after myself.

That’s how, guarding and looking after ourselves, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

Pāli

Ekaṃ samayaṃ bhagavā sumbhesu viharati sedakaṃ nāma sumbhānaṃ nigamo.

Tatra kho bhagavā bhikkhū āmantesi:

“bhūtapubbaṃ, bhikkhave, caṇḍālavaṃsiko caṇḍālavaṃsaṃ ussāpetvā medakathālikaṃ antevāsiṃ āmantesi:

‘ehi tvaṃ, samma medakathālike, caṇḍālavaṃsaṃ abhiruhitvā mama uparikhandhe tiṭṭhāhi’ti.

‘Evaṃ, ācariyā’ti kho, bhikkhave, medakathālikā antevāsī caṇḍālavaṃsikassa paṭissutvā caṇḍālavaṃsaṃ abhiruhitvā ācariyassa uparikhandhe aṭṭhāsi.

Atha kho, bhikkhave, caṇḍālavaṃsiko medakathālikaṃ antevāsiṃ etadavoca:

‘tvaṃ, samma medakathālike, mamaṃ rakkha, ahaṃ taṃ rakkhissāmi.

Evaṃ mayaṃ aññamaññaṃ guttā aññamaññaṃ rakkhitā sippāni ceva dassessāma, lābhañca lacchāma, sotthinā ca caṇḍālavaṃsā orohissāmā’ti.

Evaṃ vutte, bhikkhave, medakathālikā antevāsī caṇḍālavaṃsikaṃ etadavoca:

‘na kho panetaṃ, ācariya, evaṃ bhavissati.

Tvaṃ, ācariya, attānaṃ rakkha, ahaṃ attānaṃ rakkhissāmi.

Evaṃ mayaṃ attaguttā attarakkhitā sippāni ceva dassessāma, lābhañca lacchāma, sotthinā ca caṇḍālavaṃsā orohissāmā’ti.

§ sn47.19:2

English

That's the way," said the Buddha. "It's just as Medakathālikā said to her tutor.
Thinking 'I'll look after myself,' you should cultivate mindfulness meditation.
Thinking 'I'll look after others,' you should cultivate mindfulness meditation.
Looking after yourself, you look after others; and looking after others, you look after yourself.

Pāli

"So tatta nāyo"ti bhagavā etadavoca, "yathā medakathālikā antevāsī ācariyaṃ avoca.
Attānaṃ, bhikkhave, rakkhissāmīti satipaṭṭhānaṃ sevitaḅbaṃ;
paraṃ rakkhissāmīti satipaṭṭhānaṃ sevitaḅbaṃ.
Attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati, paraṃ rakkhanto attānaṃ rakkhati.

§ sn47.19:3

English

And how do you look after others by looking after yourself?
By development, cultivation, and practice of meditation.
And how do you look after yourself by looking after others?
By acceptance, harmlessness, love, and sympathy.
Thinking 'I'll look after myself,' you should cultivate mindfulness meditation.
Thinking 'I'll look after others,' you should cultivate mindfulness meditation.
Looking after yourself, you look after others; and looking after others, you look after yourself."

Pāli

Kathaṇca, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati?
Āsevanāya, bhāvanāya, bahulīkammena—
evaṃ kho, bhikkhave, attānaṃ rakkhanto paraṃ rakkhati.
Kathaṇca, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati?
Khantiyā, avihiṃsāya, mettacittatāya, anudayatāya—
evaṃ kho, bhikkhave, paraṃ rakkhanto attānaṃ rakkhati.
Attānaṃ, bhikkhave, rakkhissāmīti satipaṭṭhānaṃ sevitaḅbaṃ;
paraṃ rakkhissāmīti satipaṭṭhānaṃ sevitaḅbaṃ.
Attānaṃ, bhikkhave, rakkhanto paraṃ rakkhati, paraṃ rakkhanto attānaṃ rakkhati"ti.
Navamaṃ.

30 · VI · AN11.15: The Benefits of Love

Source: <https://suttacentral.net/an11.15/en/sujato>

§ an11.15:0

English

Numbered Discourses 11.15

2. Recollection

The Benefits of Love

Pāli

Aṅguttara Nikāya 11.15

2. Anussativagga

Mettāsutta

§ an11.15:1

English

“Mendicants, you can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

Pāli

“Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ekādasānisamsā pāṭikaṅkhā.

§ an11.15:2

English

What eleven?

You sleep at ease. You wake happily. You don’t have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can’t be harmed by fire, poison, or blade. Your mind quickly enters immersion. Your face is clear and bright. You don’t feel lost when you die. If you don’t penetrate any higher, you’ll be reborn in a realm of divinity.

You can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.”

Pāli

Katame ekādasā?

Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭaṃ cittaṃ samādhiyati, mukhavaṇṇo vippasīdati, asammūlho kālaṃ karoti, uttari appaṭivijjhanto brahmalokūpago hoti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulīkatāya yānīkatāya vatthukatāya anuṭṭhitāya paricitāya susamāradhāya ime ekādasānisamsā pāṭikaṅkhā”ti.

Pañcamaṃ.

31 · VII · Community and human dignity · editorial introduction

§ path-book-7-1

English

The community is heard through different kinds of text, including teachings on conduct and verses of practitioners. Historical voices are not made identical to contemporary positions, but they can prompt careful reflection on dignity, support and responsibility.

§ path-book-7-2

English

For reflection: What does this group of readings ask you to understand or practise? Which question needs a teacher or further source comparison, rather than a quick answer?

32 · VII · MN98: With Vāseṭṭha

Source: <https://suttacentral.net/mn98/en/sujato>

§ mn98:0

English

Middle Discourses 98

With Vāseṭṭha

Pāli

Majjhima Nikāya 98

Vāseṭṭhasutta

§ mn98:1

English

So I have heard.

At one time the Buddha was staying in a forest near Icchānaṅgala.

Pāli

Evaṃ me sutaṃ—

ekaṃ samayaṃ bhagavā icchānaṅgale viharati icchānaṅgalavanasaṇḍe.

§ mn98:2

English

Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included the brahmins Caṅkī, Tārukka, Pokkharasāti, Jānussoṇi, Todeyya, and others.

Pāli

Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇamahāsālā icchānaṅgale paṭivasanti, seyyathidaṃ—

caṅkī brāhmaṇo, tārukko brāhmaṇo, pokkharasāti brāhmaṇo, jānussoṇi brāhmaṇo, todeyyo brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇamahāsālā.

§ mn98:3

English

Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began to discuss the question:

“How do you become a brahmin?”

Bhāradvāja said this:

“When you’re well born on both your mother’s and father’s side, stemming from a clean vessel, with irrefutable and impeccable genealogy back to the seventh paternal generation—then you’re a brahmin.”

Vāseṭṭha said this:

“When you’re ethical and accomplished in doing your duties—then you’re a brahmin.”

Pāli

Atha kho vāseṭṭhabhāradvājānaṃ māṇavānaṃ jaṅghāvihāraṃ anucaṅkamantānaṃ anuvicarantānaṃ ayamantarākathā udapādi:

“kathaṃ, bho, brāhmaṇo hotī”ti?

Bhāradvājo māṇavo evamāha:

“yato kho, bho, ubhato sujāto mātito ca pitito ca saṃsuddhagahaṇiko yāva sattamā pitāmahayugā akkhitto anupakkuṭṭho jātivādena—

ettāvatā kho, bho, brāhmaṇo hotī”ti.

Vāseṭṭho māṇavo evamāha:

“yato kho, bho, sīlavā ca hoti vattasampanno ca—
ettāvatā kho, bho, brāhmaṇo hoti”ti.

§ mn98:4

English

But neither was able to persuade the other.

Pāli

Neva kho asakkhi bhāradvājo māṇavo vāseṭṭhaṃ māṇavaṃ saññāpetuṃ, na pana asakkhi vāseṭṭho māṇavo
bhāradvājaṃ māṇavaṃ saññāpetuṃ.

§ mn98:5

English

So Vāseṭṭha said to Bhāradvāja,

“Worthy Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a forest
near Icchānaṅgala.

He has this good reputation:

‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy,
knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened,
blessed.’

Come, let’s go to see him and ask him about this matter.

As he answers, so we’ll remember it.”

“Yes, worthy sir,” replied Bhāradvāja.

Pāli

Atha kho vāseṭṭho māṇavo bhāradvājaṃ māṇavaṃ āmantesi:

“ayaṃ kho, bho bhāradvāja, samaṇo gotamo sakyaputto sakyakulā pabbajito icchānaṅgale viharati
icchānaṅgalavanasaṇḍe.

Taṃ kho pana bhavantaṃ gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato:

‘itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro

purisadammasārathi satthā devamanussānaṃ buddho bhagavā’ti.

Āyāma, bho bhāradvāja, yena samaṇo gotamo tenupasaṅkamissāma; upasaṅkamitvā samaṇaṃ gotamaṃ
etamatthaṃ pucchissāma.

Yathā no samaṇo gotamo byākarissati tathā naṃ dhāressāmā’ti.

“Evaṃ, bho”ti kho bhāradvājo māṇavo vāseṭṭhassa māṇavassa paccassosi.

§ mn98:6

English

So they went to the Buddha and exchanged greetings with him.

When the greetings and polite conversation were over, they sat down to one side,
and Vāseṭṭha addressed the Buddha in verse:

Pāli

Atha kho vāseṭṭhabhāradvājā māṇavā yena bhagavā tenupasaṅkamimsu; upasaṅkamitvā bhagavatā saddhiṃ
sammodimsu.

Sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ nisīdimsu.

Ekamantaṃ nisinno kho vāseṭṭho māṇavo bhagavantaṃ gāthāhi ajjhabhāsi:

§ mn98:7

English

“We’re both authorized masters
of the three Vedas.

I'm a student of Pokkharasāti,
 and he of Tārukkha.
 We're fully qualified
 in all the Vedic experts teach.
 As philologists and grammarians,
 we match our tutors in recitation.
 We have a dispute
 regarding genealogy.
 For Bhāradvāja says that
 one is a brahmin due to birth,
 but I declare it's because of one's deeds.
 Oh Clear-eyed One, know this as our debate.
 Since neither of us was able
 to convince the other,
 we've come to ask you, sir,
 renowned as the awakened one.
 As people honor with cupped palms
 the moon on the cusp of waxing,
 bowing, they revere
 Gotama in the world.
 We ask this of Gotama,
 the Eye arisen in the world:
 is one a brahmin due to birth,
 or else because of deeds?
 We don't know, please tell us,
 so we can recognize a brahmin."

Pāli

"Anuññātapatiññātā,
 tevijjā mayamasmubho;
 Ahaṃ pokkharasātissa,
 tārukkhassāyaṃ māṇavo.
 Tevijjānaṃ yadakkhātaṃ,
 tatra kevalinosmase;
 Padakasmā veyyākaraṇā,
 jappe ācariyasādisā;
 Tesaṃ no jātivādasmiṃ,
 vivādo atthi gotama.
 Jātiyā brāhmaṇo hoti,
 bhāradvājo iti bhāsati;
 Ahañca kammunā brūmi,
 evaṃ jānāhi cakkhuma.
 Te na sakkoma ñāpetuṃ,
 aññamaññaṃ mayaṃ ubho;
 Bhavantaṃ puṭṭhumāgamā,
 sambuddhaṃ iti vissutaṃ.
 Candaṃ yathā khayātitaṃ,
 pecca pañjalikā janā;
 Vandamānā namassanti,
 lokasmiṃ gotamaṃ.
 Cakkhuṃ loke samuppannaṃ,

mayam pucchāma gotamam;
Jātiyā brāhmaṇo hoti,
udāhu bhavati kammunā;
Ajānataṃ no pabrūhi,
yathā jānemu brāhmaṇan”ti.

§ mn98:8

English

“I shall explain to you,”
said the Buddha,
“accurately and in sequence,
the taxonomy of living creatures,
for species are indeed diverse.
Know the grass and trees,
though they lack self-awareness.
They’re defined by birth,
for species are indeed diverse.
Next there are bugs that crawl or fly,
and so on, to ants and termites.
They’re defined by birth,
for species are indeed diverse.
Know the quadrupeds, too,
both small and large.
They’re defined by birth,
for species are indeed diverse.
Know, too, the long-backed snakes,
crawling on their bellies.
They’re defined by birth,
for species are indeed diverse.
Next know the fish,
whose habitat is the water.
They’re defined by birth,
for species are indeed diverse.
Next know the birds,
winged chariots in flight.
They’re defined by birth,
for species are indeed diverse.

Pāli

“Tesaṃ vo ahaṃ byakkhissaṃ,
(vāseṭṭhāti bhagavā)
Anupubbarā yathātatham;
Jātivibhaṅgaṃ paṇānaṃ,
Aññaṃaññaṃ hi jātiyo.
Tiṇarukkhepi jānātha,
na cāpi paṭijānare;
Liṅgaṃ jātimayaṃ tesaṃ,
aññaṃaññaṃ hi jātiyo.
Tato kiṇe paṭaṅge ca,
yāva kunthakipillike;
Liṅgaṃ jātimayaṃ tesaṃ,

aññamaññā hi jātiyo.
Catuppadepi jānātha,
khuddake ca mahallake;
Liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.
Pādudarepi jānātha,
urage dīghapiṭṭhike;
Liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.
Tato macchepi jānātha,
udake vārigocare;
Liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.
Tato pakkhīpi jānātha,
pattayāne vihaṅgame;
Liṅgaṃ jātimayaṃ tesaṃ,
aññamaññā hi jātiyo.

§ mn98:9

English

While the differences between these species
are defined by birth,
the differences between humans
are not defined by birth.
Not by hair nor by head,
not by ear nor by eye,
not by mouth nor by nose,
not by lips nor by eyebrow,
not by shoulder nor by neck,
not by belly nor by back,
not by buttocks nor by breast,
not by groin nor by genitals,
not by hands nor by feet,
not by fingers nor by nails,
not by knees nor by thighs,
not by color nor by voice:
none of these are defined by birth
as it is for other species.
In specific human bodies
you can't find such distinctions.
The distinctions among humans
are spoken of by convention.

Pāli

Yathā etāsu jātīsu,
liṅgaṃ jātimayaṃ puthu;
Evaṃ natthi manussesu,
liṅgaṃ jātimayaṃ puthu.
Na kesehi na sīsehi,
na kaṇṇehi na akkhīhi;
Na mukhena na nāsāya,

na oṭṭhehi bhamūhi vā.
Na gīvāya na aṁsehi,
na udarena na piṭṭhiyā;
Na soṇiyā na urasā,
na sambādhe na methune.
Na hatthehi na pādehi,
naṅgulīhi nakhehi vā;
Na jaṅghāhi na ūrūhi,
na vaṇṇena sarena vā;
Liṅgaṁ jātimayaṁ neva,
yathā aññāsu jātisu.
Paccattaṅca sarīresu,
manussesvetarṁ na vijjati;
Vokāraṅca manussesu,
samaññāya pavuccati.

§ mn98:10

English

Anyone among humans
who lives off keeping cattle:
know them, Vāseṭṭha,
as a farmer, not a brahmin.
Anyone among humans
who lives off various professions:
know them, Vāseṭṭha,
as a professional, not a brahmin.
Anyone among humans
who lives off trade:
know them, Vāseṭṭha,
as a trader, not a brahmin.
Anyone among humans
who lives off serving others:
know them, Vāseṭṭha,
as a servant, not a brahmin.
Anyone among humans
who lives off stealing:
know them, Vāseṭṭha,
as a bandit, not a brahmin.
Anyone among humans
who lives off archery:
know them, Vāseṭṭha,
as a warrior, not a brahmin.
Anyone among humans
who lives off priesthood:
know them, Vāseṭṭha,
as a sacrificer, not a brahmin.
Anyone among humans
who taxes village and nation,
know them, Vāseṭṭha,
as a ruler, not a brahmin.

Pāli

Yo hi koci manussesu,
gorakkhaṃ upajīvati;
Evaṃ vāseṭṭha jānāhi,
kassako so na brāhmaṇo.
Yo hi koci manussesu,
puthussippena jīvati;
Evaṃ vāseṭṭha jānāhi,
sippiko so na brāhmaṇo.
Yo hi koci manussesu,
vohāraṃ upajīvati;
Evaṃ vāseṭṭha jānāhi,
vāṇijo so na brāhmaṇo.
Yo hi koci manussesu,
parapessena jīvati;
Evaṃ vāseṭṭha jānāhi,
pessako so na brāhmaṇo.
Yo hi koci manussesu,
adinnaṃ upajīvati;
Evaṃ vāseṭṭha jānāhi,
coro eso na brāhmaṇo.
Yo hi koci manussesu,
issatthaṃ upajīvati;
Evaṃ vāseṭṭha jānāhi,
yodhājīvo na brāhmaṇo.
Yo hi koci manussesu,
porohiccena jīvati;
Evaṃ vāseṭṭha jānāhi,
yājako so na brāhmaṇo.
Yo hi koci manussesu,
gāmaṃ raṭṭhañca bhuñjati;
Evaṃ vāseṭṭha jānāhi,
rājā eso na brāhmaṇo.

§ mn98:11

English

I don't call someone a brahmin
after the mother's womb they're born from.
If they still have attachments,
they're just someone who says 'worthy'.
Having nothing, taking nothing:
that's who I declare a brahmin.
Having cut off all fetters
they have no anxiety;
they've slipped their chains and are detached:
that's who I declare a brahmin.
They've cut the strap and harness,
the halter and bridle too;
with cross-bar lifted, they're awakened:
that's who I declare a brahmin.
Abuse, killing, caging:
they endure these without anger.
Patience is their powerful army:

that's who I declare a brahmin.
Not irritable or pretentious,
dutiful in precepts and observances,
tamed, bearing their final body:
that's who I declare a brahmin.
Like water from a lotus leaf,
like a mustard seed off the point of a pin,
sensual pleasures slip off them:
that's who I declare a brahmin.
They understand for themselves
the end of suffering in this life;
with burden put down, detached:
that's who I declare a brahmin.
Deep in wisdom, intelligent,
expert in the path and what is not the path;
arrived at the highest goal:
that's who I declare a brahmin.
Mixing with neither
householders nor the homeless;
a migrant with no bastion, few in wishes:
that's who I declare a brahmin.
They've laid aside violence
against creatures firm and frail;
not killing or making others kill:
that's who I declare a brahmin.
Not fighting among those who fight,
quenched among those who have taken up arms,
not grasping among those who grasp:
that's who I declare a brahmin.
They've discarded greed and hate,
along with conceit and contempt,
like a mustard seed off the point of a pin:
that's who I declare a brahmin.
The words they utter
are polished, informative, and true,
and don't offend anyone:
that's who I declare a brahmin.
They don't steal anything in the world,
long or short,
tiny or huge, beautiful or ugly:
that's who I declare a brahmin.
They have no hope
for this world or the next;
with no need for hope, detached:
that's who I declare a brahmin.
They have no clinging,
knowledge has freed them of indecision,
they've arrived at the objective of freedom from death:
that's who I declare a brahmin.
They've escaped the chain
of both good and bad deeds;

sorrowless, stainless, pure:
that's who I declare a brahmin.
Pure as the spotless moon,
clear and unclouded,
they've ended relish for rebirth:
that's who I declare a brahmin.
They've got past this grueling swamp
of delusion, transmigration.
Meditating in stillness, free of indecision,
they have crossed over to the far shore.
They're quenched by not grasping:
that's who I declare a brahmin.
They've given up sensual pleasures,
and have gone forth from lay life;
they've ended rebirth in the sensual realm:
that's who I declare a brahmin.
They've given up craving,
and have gone forth from lay life;
they've ended craving to be reborn:
that's who I declare a brahmin.
They've thrown off the human yoke,
and slipped out of the heavenly yoke;
unyoked from all yokes:
that's who I declare a brahmin.
Giving up desire and discontent,
they're cooled and free of attachments;
a hero, master of the whole world:
that's who I declare a brahmin.
They know the passing away
and rebirth of all beings;
unattached, holy, awakened:
that's who I declare a brahmin.
Gods, centaurs, and humans
don't know their destiny;
the perfected ones with defilements ended:
that's who I declare a brahmin.
They have nothing before or after,
or even in between.
Having nothing, taking nothing:
that's who I declare a brahmin.
Captain of the herd, excellent hero,
great seer and victor;
unstirred, washed, awakened:
that's who I declare a brahmin.
They who know their past lives,
see heaven and places of loss,
and have attained the end of rebirth:
that's who I declare a brahmin.

Pāli

Na cāhaṃ brāhmaṇaṃ brūmi,
yonijaṃ mattisambhavaṃ;
Bhovādi nāma so hoti,
sace hoti sakiñcano;
Akiñcanaṃ anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Sabbasaṃyojanaṃ chetvā,
yo ve na paritassati;
Saṅgātigaṃ visaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Chetvā naddhiṃ varattañca,
sandānaṃ sahanukkamaṃ;
Ukkhittapalighaṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Akkosaṃ vadhābandhañca,
aduṭṭho yo titikkhati;
Khantibalaṃ balānīkaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Akkodhanaṃ vatavantaṃ,
sīlavantaṃ anussadaṃ;
Dantaṃ antimasārīraṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Vāripokkharapatteva,
āraggeriva sāsapo;
Yo na limpāti kāmesu,
tamahaṃ brūmi brāhmaṇaṃ.
Yo dukkhassa pajānāti,
idheva khayamattano;
Pannabhāraṃ visaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Gambhīrapaññaṃ medhāviṃ,
maggāmaggassa kovidaṃ;
Uttamatthamanuppattaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Asaṃsaṭṭhaṃ gahaṭṭhehi,
anāgārehi cūbhayaṃ;
Anokasārimappicchaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Nidhāya daṇḍaṃ bhūtesu,
tasesu thāvaresu ca;
Yo na hanti na ghāteti,
tamahaṃ brūmi brāhmaṇaṃ.
Aviruddhaṃ viruddhesu,
attadaṇḍesu nibbutaṃ;
Sādānesu anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yassa rāgo ca doso ca,
māno makkho ca ohito;
Sāsaṇḍaṃ āraggā,
tamahaṃ brūmi brāhmaṇaṃ.
Akakkasaṃ viññāpaniṃ,
giraṃ saccaṃ udīraye;

Yāya nābhisajje kiñci,
tamahaṃ brūmi brāhmaṇaṃ.
Yo ca dīghaṃ va rassaṃ vā,
aṇuṃ thūlaṃ subhāsubhaṃ;
Loke adinnaṃ nādeti,
tamahaṃ brūmi brāhmaṇaṃ.
Āsā yassa na vijjanti,
asmiṃ loke paramhi ca;
Nirāsāsaṃ visaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yassālayā na vijjanti,
aññāya akathaṅkathim;
Amatogadhaṃ anuppattaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yodhapuññaṃ pāpaṇca,
ubho saṅgaṃ upaccagā;
Asokaṃ virajaṃ suddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Candaṃ va vimalaṃ suddhaṃ,
vippasannaṃ anāvaraṃ;
Nandībhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yo imaṃ palipathaṃ duggaṃ,
saṃsāraṃ mohamaccagā;
Tiṇṇo pāraṅgato jhāyī,
anejo akathaṅkathī;
Anupādāya nibbuto,
tamahaṃ brūmi brāhmaṇaṃ.
Yodhakāme pahantvāna,
anāgāro paribbaje;
Kāmabhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yodhataṇhaṃ pahantvāna,
anāgāro paribbaje;
Taṇhābhavaparikkhīṇaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Hitvā mānusaṃ yogaṃ,
dibbaṃ yogaṃ upaccagā;
Sabbayogavisaṃyuttaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Hitvā ratiṇca aratiṃ,
sītībhūtaṃ nirūpadhiṃ;
Sabbalokābhibhuṃ vīraṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Cutim yo vedi sattānaṃ,
upapattiṇca sabbaso;
Asattaṃ sugataṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Yassa gatiṃ na jānanti,
devā gandhabbamānusaṃ;
Khīṇāsavaṃ arahantaṃ,

tamahaṃ brūmi brāhmaṇaṃ.
Yassa pure ca pacchā ca,
majjhe ca natthi kiñcanaṃ;
Akiñcanaṃ anādānaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Usabhaṃ pavaraṃ vīraṃ,
mahesiṃ vijitāvinaṃ;
Anejaṃ nhātaṃ buddhaṃ,
tamahaṃ brūmi brāhmaṇaṃ.
Pubbenivāsaṃ yo vedi,
saggāpāyaṇca passati;
Atha jātikkhayaṃ patto,
tamahaṃ brūmi brāhmaṇaṃ.

§ mn98:12

English

For name and clan are formulated
as mere convention in the world.
Produced by mutual agreement,
they're formulated in each case.
For a long time this misconception
has prejudiced those who don't understand.
Ignorant, they declare
that one is a brahmin by birth.
You're not a brahmin by birth,
nor by birth a non-brahmin.
You're a brahmin by your deeds,
and by deeds a non-brahmin.
You're a farmer by your deeds,
by deeds you're a professional;
you're a trader by your deeds,
by deeds are you a servant;
you're a bandit by your deeds,
by deeds you're a warrior;
you're a sacrificer by your deeds,
by deeds you're a ruler.

Pāli

Samañña hesā lokasmiṃ,
nāmagottaṃ pakappitaṃ;
Sammuccā samudāgataṃ,
tattha tattha pakappitaṃ.
Dīgharattānusayitaṃ,
diṭṭhigatamajānataṃ;
Ajānantā no pabruntī,
jātiyā hoti brāhmaṇo.
Na jaccā brāhmaṇo hoti,
na jaccā hoti abrahmaṇo;
Kammunā brāhmaṇo hoti,
kammunā hoti abrahmaṇo.
Kassako kammunā hoti,

sippiko hoti kammunā;
Vāṇijo kammunā hoti,
pessako hoti kammunā.
Coropi kammunā hoti,
yodhājīvopi kammunā;
Yājako kammunā hoti,
rājāpi hoti kammunā.

§ mn98:13

English

In this way the astute regard deeds
in accord with truth.
Seeing dependent origination,
they're expert in deeds and their results.
Deeds make the world go on,
deeds make people go on;
sentient beings are bound by deeds,
like a moving chariot's linchpin.
By fervor and spiritual practice,
by restraint and by self-control:
that's how to become a brahmin,
this is the supreme brahmin.
Accomplished in the three knowledges,
peaceful, with rebirth ended,
know them, Vāseṭṭha,
as the Divinity and Sakka to the wise."

Pāli

Evametaṃ yathābhūtaṃ,
kammaṃ passanti paṇḍitā;
Paṭiccasamuppādadassā,
kammavipākakovidā.
Kammunā vattati loko,
kammunā vattati pajā;
Kammanibandhanā sattā,
rathassāṇīva yāyato.
Tapena brahmacariyena,
saṃyamena damena ca;
Etena brāhmaṇo hoti,
etaṃ brāhmaṇamuttamaṃ.
Tīhi vijjāhi sampanno,
santo khīṇapunabbhavo;
Evaṃ vāseṭṭha jānāhi,
brahmā sakko vijānatan"ti.

§ mn98:14

English

When he had spoken, Vāseṭṭha and Bhāradvāja said to him,
"Excellent, worthy Gotama! Excellent!
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 clear eyes can see what's there, worthy Gotama has made the teaching clear in many ways.

We go for refuge to the worthy Gotama, to the teaching, and to the mendicant Saṅgha.

From this day forth, may the worthy Gotama remember us as lay followers who have gone for refuge for life."

Pāli

Evaṃ vutte, vāseṭṭhabhāradvājā māṇavā bhagavantaṃ etadavocuṃ:

"abhikkantaṃ, bho gotama, abhikkantaṃ, bho gotama.

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.

Ete mayaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāma dhammañca bhikkhusaṅghañca.

Upāsake no bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gate"ti.

Vāseṭṭhasuttaṃ niṭṭhitaṃ aṭṭhamaṃ.

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Source: <https://suttacentral.net/an8.54/en/sujato>

§ an8.54:0

English

Numbered Discourses 8.54

6. Gotamī

With Dīghajāṇu

Pāli

Aṅguttara Nikāya 8.54

6. Gotamīvagga

Dīghajāṇusutta

§ an8.54:1

English

At one time the Buddha was staying in the land of the Koliyans, where they have a town named Kakkarapatta. Then Dīghajāṇu the Koliyan went up to the Buddha, bowed, sat down to one side, and said to him: “Sir, we are laypeople who enjoy sensual pleasures and living at home with our children. We use sandalwood imported from Kāsi, we wear garlands, fragrance, and makeup, and we accept gold and currency. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and lives to come.”

Pāli

Ekaṃ samayaṃ bhagavā koliyesu viharati kakkarapattaṃ nāma koliyānaṃ nigamo.
Atha kho dīghajāṇu koliyaputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho dīghajāṇu koliyaputto bhagavantaṃ etadavoca:
“mayāṃ, bhante, gihī kāmabhogino puttasaṃbādhasayanaṃ ajjhāvasāma, kāsikacandanaṃ paccanubhoma, mālāgandhavilepanaṃ dhārayāma, jātarūparajataṃ sādāyāma.
Tesaṃ no, bhante, bhagavā amhākaṃ tathā dhammaṃ desetu ye amhākaṃ assu dhammā diṭṭhadhammahitāya diṭṭhadhammasukhāya, samparāyahitāya samparāyasukhāyā”ti.

§ an8.54:2

English

“Byagghapajja, these four things lead to the welfare and happiness of a gentleman in this life.

What four?

Accomplishment in initiative, protection, good friendship, and balanced finances.

And what is accomplishment in initiative?

It’s when a gentleman earns a living by means such as

farming, trade, raising cattle, archery, government service, or one of the professions.

He understands how to go about these things in order to complete and organize the work.

This is called accomplishment in initiative.

Pāli

“Cattārome, byagghapajja, dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti diṭṭhadhammasukhāya.

Katame cattāro?

Uṭṭhānasampadā, ārakkhasampadā, kalyāṇamittatā, samajīvitā.

Katamā ca, byagghapajja, uṭṭhānasampadā?

Idha, byagghapajja, kulaputto yena kammaṭṭhānena jīvikaṃ kappeti—

yadi kasiyā, yadi vaṇijjāya, yadi gorakkhena, yadi issattena, yadi rājaporisena, yadi sippaṇṇatarena—
tadtha dakkho hoti analaso, tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātuṃ alaṃ saṃvidhātuṃ.

Ayaṃ vuccati, byagghapajja, uṭṭhānasampadā.

And what is accomplishment in protection?

It's when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

He ensures it is guarded and protected, thinking:

'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?'

This is called accomplishment in protection.

Katamā ca, byagghapajja, ārakkhasampadā?

Idha, byagghapajja, kulaputtassa bhogā honti uṭṭhānavīriyādhigatā bāhābalaparicitā, sedāvakkhittā, dhammikā dhammaladdhā.

Te ārakkhena guttiyā sampādeti:

'kinti me ime bhoge neva rājāno hareyyum, na corā hareyyum, na aggi ḍaheyya, na udakaṃ vaheyya, na appiyā dāyādā hareyyun'ti.

Ayaṃ vuccati, byagghapajja, ārakkhasampadā.

And what is accomplishment in good friendship?

It's when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom.

He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom.

This is called accomplishment in good friendship.

Katamā ca, byagghapajja, kalyāṇamittatā?

Idha, byagghapajja, kulaputto yasmiṃ gāme vā nigame vā paṭivasati, tattha ye te honti—gahapatī vā gahapatiputtā vā daharā vā vuddhasīlino, vuddhā vā vuddhasīlino, saddhāsampannā, sīlasampannā, cāgasampannā, paññāsampannā—tehi saddhiṃ santiṭṭhati sallapati sākaccharṃ samāpajjati; yathārūpānaṃ saddhāsampannānaṃ saddhāsampadaṃ anusikkhati, yathārūpānaṃ sīlasampannānaṃ sīlasampadaṃ anusikkhati, yathārūpānaṃ cāgasampannānaṃ cāgasampadaṃ anusikkhati, yathārūpānaṃ paññāsampannānaṃ paññāsampadaṃ anusikkhati.

Ayaṃ vuccati, byagghapajja, kalyāṇamittatā.

And what is accomplishment in balanced finances?

It's when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.'

It's like an appraiser or their apprentice who, holding up the scales, knows that it's low by this much or high by this much.

In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, 'In this way my income will exceed my expenditure, not the reverse.'

If a gentleman has little income but an opulent life, there'll be some who say: 'This gentleman eats their wealth like a fig-eater!'

If a gentleman has a large income but a spartan life, there'll be some who say: 'This gentleman is starving themselves to death!'

But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too

frugal, thinking, 'In this way my income will exceed my expenditure, not the reverse.'
This is called accomplishment in balanced finances.

Pāli

Katamā ca, byagghapajja, samajīvitā?

Idha, byagghapajja, kulaputto āyañca bhogānaṃ veditvā, vayañca bhogānaṃ veditvā, samaṃ jīvikam kappeti nāccogāḷhaṃ nātihīnaṃ: 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī'ti. Seyyathāpi, byagghapajja, tulādhāro vā tulādhārantevāsī vā tulaṃ paggahevā jānāti: 'ettakena vā onataṃ, ettakena vā unnatan'ti;

evamevaṃ kho, byagghapajja, kulaputto āyañca bhogānaṃ veditvā, vayañca bhogānaṃ veditvā, samaṃ jīvikam kappeti nāccogāḷhaṃ nātihīnaṃ: 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī'ti.

Sacāyaṃ, byagghapajja, kulaputto appāyo samāno uḷāraṃ jīvikam kappeti, tassa bhavanti vattāro: 'udumbarakhādīvāyaṃ kulaputto bhoge khādatī'ti.

Sace panāyaṃ, byagghapajja, kulaputto mahāyo samāno kasiraṃ jīvikam kappeti, tassa bhavanti vattāro: 'ajetṭhamaraṇaṃvāyaṃ kulaputto marissatī'ti.

Yato ca khoyaṃ, byagghapajja, kulaputto āyañca bhogānaṃ veditvā, vayañca bhogānaṃ veditvā, samaṃ jīvikam kappeti nāccogāḷhaṃ nātihīnaṃ: 'evaṃ me āyo vayaṃ pariyādāya ṭhassati, na ca me vayo āyaṃ pariyādāya ṭhassatī'ti.

Ayaṃ vuccati, byagghapajja, samajīvitā.

§ an8.54:6

English

There are four drains on wealth that has been gathered in this way.
Womanizing, drinking, gambling, and having bad friends, companions, and associates.
Suppose there was a large reservoir with four inlets and four drains.
And someone was to open up the drains and close off the inlets,
and the heavens don't provide enough rain.
You'd expect that large reservoir to dwindle, not expand.
In the same way, there are four drains on wealth that has been gathered in this way.
Womanizing, drinking, gambling, and having bad friends, companions, and associates.

Pāli

Evaṃ samuppannānaṃ, byagghapajja, bhogānaṃ cattāri apāyamukhāni honti—
itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko.
Seyyathāpi, byagghapajja, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni.
Tassa puriso yāni ceva āyamukhāni tāni pidaheyya, yāni ca apāyamukhāni tāni vivareyya;
devo ca na sammā dhāraṃ anuppaveccheyya.
Evañhi tassa, byagghapajja, mahato taḷākassa parihāniyeva pāṭikaṅkhā, no vuddhi;
evamevaṃ, byagghapajja, evaṃ samuppannānaṃ bhogānaṃ cattāri apāyamukhāni honti—
itthidhutto, surādhutto, akkhadhutto, pāpamitto pāpasahāyo pāpasampavaṅko.

§ an8.54:7

English

There are four inlets for wealth that has been gathered in this way.
Not womanizing, drinking, or gambling, and having good friends, companions, and associates.
Suppose there was a large reservoir with four inlets and four drains.
And someone was to open up the inlets and close off the drains,
and the heavens provide plenty of rain.
You'd expect that large reservoir to expand, not dwindle.
In the same way, there are four inlets for wealth that has been gathered in this way.
Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

Pāli

Evaṃ samuppannānaṃ, byagghapajja, bhogānaṃ cattāri āyamukhāni honti—
na itthidhutto, na surādhutto, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko.
Seyyathāpi, byagghapajja, mahato taḷākassa cattāri ceva āyamukhāni, cattāri ca apāyamukhāni.
Tassa puriso yāni ceva āyamukhāni tāni vivareyya, yāni ca apāyamukhāni tāni pidaheyya;
devo ca sammā dhāraṃ anuppaveccheyya.

Evañhi tassa, byagghapajja, mahato taḷākassa vuddhiyeva pāṭikaṅkhā, no parihāni;
evamevaṃ kho, byagghapajja, evaṃ samuppannānaṃ bhogānaṃ cattāri āyamukhāni honti—
na itthidhutto, na surādhutto, na akkhadhutto, kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko.

§ an8.54:8

English

These are the four things that lead to the welfare and happiness of a gentleman in this life.

Pāli

Ime kho, byagghapajja, cattāro dhammā kulaputtassa diṭṭhadhammahitāya saṃvattanti diṭṭhadhammasukhāya.

§ an8.54:9

English

These four things lead to the welfare and happiness of a gentleman in lives to come.

What four?

Accomplishment in faith, ethics, generosity, and wisdom.

Pāli

Cattārome, byagghapajja, dhammā kulaputtassa samparāyahitāya saṃvattanti samparāyasukhāya.

Katame cattāro?

Saddhāsampadā, sīlasampadā, cāgasampadā, paññāsampadā.

§ an8.54:10

English

And what is accomplishment in faith?

It's when a gentleman has faith in the Realized One's awakening:

'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

This is called accomplishment in faith.

Pāli

Katamā ca, byagghapajja, saddhāsampadā?

Idha, byagghapajja, kulaputto saddho hoti, saddahati tathāgatassa bodhiṃ:

'itipi so bhagavā ...pe... satthā devamanussānaṃ buddho bhagavā'ti.

Ayaṃ vuccati, byagghapajja, saddhāsampadā.

§ an8.54:11

English

And what is accomplishment in ethics?

It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume intoxicants of beer, wine, and liquor.

This is called accomplishment in ethics.

Pāli

Katamā ca, byagghapajja, sīlasampadā?

Idha, byagghapajja, kulaputto pāṇātipātā paṭivirato hoti ...pe... surāmerayamajjapamādaṭṭhānā paṭivirato hoti.

Ayaṃ vuccati, byagghapajja, sīlasampadā.

§ an8.54:12

English

And what is accomplishment in generosity?

It's when a gentleman lives at home with heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

This is called accomplishment in generosity.

Pāli

Katamā ca, byagghapajja, cāgasampadā?

Idha, byagghapajja, kulaputto vigatamalamaccherena cetasā agāraṃ ajjhāvasati muttacāgo payatapāṇi vossaggarato yācayogo dānaśaṃvibhāgarato.

Ayaṃ vuccati, byagghapajja, cāgasampadā.

§ an8.54:13

English

And what is accomplishment in wisdom?

It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

This is called accomplishment in wisdom.

Pāli

Katamā ca, byagghapajja, paññāsampadā?

Idha, byagghapajja, kulaputto paññavā hoti, udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya sammā dukkhakkhayagāminiya.

Ayaṃ vuccati, byagghapajja, paññāsampadā.

§ an8.54:14

English

These are the four things that lead to the welfare and happiness of a gentleman in lives to come.

Pāli

Ime kho, byagghapajja, cattāro dhammā kulaputtassa samparāyahitāya saṃvattanti samparāyasukhāyāti.

§ an8.54:15

English

They're enterprising in the workplace,
diligent in managing things,
they balance their finances,
and preserve their wealth.

Pāli

Uṭṭhātā kammadheyyesu,

appamatto vidhānavā;

Samaṃ kappeti jīvikam,

sambhataṃ anurakkhati.

§ an8.54:16

English

Faithful, accomplished in ethics,
bountiful, rid of stinginess,
they always purify the path
to well-being in lives to come.

Pāli

Saddho sīlena sampanno,
vadaññū vītamaccharo;
Niccaṃ maggaṃ visodheti,
sotthānaṃ samparāyikaṃ.

§ an8.54:17

English

And so these eight qualities
of a faithful householder of discernment
are declared by the one who is truly named
to lead to happiness in both spheres,

Pāli

Iccete aṭṭha dhammā ca,
saddhassa ghamesino;
Akkhātā saccanāmena,
ubhayattha sukhāvahā.

§ an8.54:18

English

welfare and benefit in this life,
and happiness in lives to come.
This is how, for a householder,
merit grows by generosity."

Pāli

Diṭṭhadhammahitatthāya,
samparāyasukhāya ca;
Evametaṃ gahaṭṭhānaṃ,
cāgo puññaṃ pavaḍḍhatī"ti.
Catutthaṃ.

34 · VII · THIG6.1: Five Hundred Students of Paṭācārā

Source: <https://suttacentral.net/thig6.1/en/sujato>

§ thig6.1:0

English

Verses of the Senior Nuns 6.1

The Book of the Sixes

Five Hundred Students of Paṭācārā

Pāli

Therīgāthā 6.1

Chakkanipāta

Pañcasatamattātherīgāthā

§ thig6.1:1

English

“One whose path you do not know,
not whence they came nor where they went;
though they came from who knows where,
you mourn that being, crying, ‘Oh my son!’

Pāli

“Yassa maggaṃ na jānāsi,
āgatassa gatassa vā;
Taṃ kuto cāgataṃ sattaṃ,
‘mama putto’ti rodasi.

§ thig6.1:2

English

But one whose path you do know,
whence they came or where they went;
that one you do not lament—
such is the nature of living creatures.

Pāli

Maggañca khossa jānāsi,
āgatassa gatassa vā;
Na naṃ samanusoceṣi,
evaṃdhammā hi pāṇino.

§ thig6.1:3

English

Unasked he came,
he left without leave.
He must have come from somewhere,
and stayed who knows how many days.
He left from here by one road,
he will go from there by another.

Pāli

Ayācito tatāgacchi,
nānuññāto ito gato;

Kutoci nūna āgantvā,
vasitvā katipāhakaṃ;
Itopi aññena gato,
tatopaññena gacchati.

§ thig6.1:4

English

Departing with the form of a human,
he will go on transmigrating.
As he came, so he went:
why weep over that?"

Pāli

Peto manussarūpena,
saṃsaranto gamissati;
Yathāgato tathā gato,
kā tattha paridevanā".

§ thig6.1:5

English

"Oh! For you have plucked the arrow from me,
so hard to see, stuck in the heart.
You've swept away the grief for my son,
in which I once was mired.

Pāli

"Abbahī vata me sallaṃ,
duddasaṃ hadayassitaṃ;
Yā me sokaparetāya,
puttasokaṃ byapānudi.

§ thig6.1:6

English

Today I've plucked the arrow,
I'm hungerless, quenched.
I go for refuge to that sage, the Buddha,
to his teaching, and to the Saṅgha."

Pāli

Sājja abbūḷhasallāhaṃ,
Nicchātā parinibbutā;
Buddhaṃ dhammañca saṅghañca,
Upemi saraṇaṃ muniṃ".

§ thig6.1:7

English

That is how five hundred nuns declared their enlightenment.

Pāli

Itthaṃ sudaṃ pañcasatamattā therī bhikkhuniyo ... pe....

35 · VII · THAG1.1: Subhūti

Source: <https://suttacentral.net/thag1.1/en/sujato>

§ tag1.1:0

English

Verses of the Senior Monks 1.1

The Book of the Ones

Chapter One

Subhūti

Pāli

Theragāthā 1.1

Ekakanipāta

Paṭhamavagga

Subhūtittheragāthā

§ tag1.1:1.0

English

Background

Homage to him, the blessed one, the perfected one, the fully awakened Buddha!

Pāli

Nidānagāthā

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

§ tag1.1:1

English

Like the lions of mighty fang
who roar in mountain caves—
hear now from those who've practiced well
their own verses about themselves.

Pāli

Sīhānaṃva nadantānaṃ,
dāṭhīnaṃ girigabbhare;
Suṇātha bhāvitattānaṃ,
gāthā atthūpanāyikā.

§ tag1.1:2

English

What their name, and what their clan,
and how they lived by the teaching;
how dedicated were those wise ones,
as they meditated tirelessly.

Pāli

Yathānāmā yathāgottā,
yathādhammavihārino;
Yathādhimuttā sappaññā,
vihariṃsu atanditā.

§ tag1.1:3

English

Clearly discerning in every case,
they reached the state that does not pass.
Reviewing their completed task,
they spoke about it in these words.

Pāli

Tattha tattha vipassitvā,
phusitvā accutaṃ padaṃ;
Katantaṃ paccavekkhantā,
imamatthamabhāsisuṃ.

§ thag1.1:4

English

Subhūti

My hut is roofed and pleasant, sheltered from the wind:
so rain, heavens, as you please!
My mind is serene and freed,
I practice wholeheartedly: so rain, heavens!
That is how this verse was recited by the senior venerable Subhūti.

Pāli

Subhūtittheragāthā

“Channā me kuṭṭikā sukhā nivātā,
Vassa deva yathāsukhaṃ;
Cittaṃ me susamāhitaṃ vimuttaṃ,
Ātāpī viharāmi vassa devā”ti.
Itthaṃ sudaṃ āyasmā subhūtitthero gāthaṃ abhāsithāti.

36 · VIII · Release and remembrance · editorial introduction

§ path-book-8-1

English

The anthology closes with readings on direct understanding, the unconditioned, the scope of teaching and the Buddha's final journey. Read the final discourse as a whole supplied edition, not merely as a source for a famous last sentence.

§ path-book-8-2

English

For reflection: What does this group of readings ask you to understand or practise? Which question needs a teacher or further source comparison, rather than a quick answer?

37 · VIII · UD1.10: With Bāhiya

Source: <https://suttacentral.net/ud1.10/en/sujato>

§ ud1.10:0

English

Heartfelt Sayings 1.10

With Bāhiya

Pāli

Udāna 1.10

Bāhiyasutta

§ ud1.10:1

English

So I have heard.

At one time the Buddha was staying near Sāvattī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Bāhiya of the Bark Cloth was residing by Suppāraka on the ocean shore, where he was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick.

Then as he was in private retreat this thought came to his mind,
"I am one of those in the world who are perfected or on the path to perfection."

Pāli

Evaṃ me sutam—

ekaṃ samayaṃ bhagavā sāvattīyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Tena kho pana samayena bāhiyo dārucīriyo suppārake paṭivasati samuddatīre sakkato garukato mānito pūjito apacito lābhī cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārānaṃ.

Atha kho bāhiyassa dārucīriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi:

"ye kho keci loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesā aññataro"ti.

§ ud1.10:2

English

Then a deity who was a former relative of Bāhiya, having sympathy and wanting what's best for him, approached him and said:

"Bāhiya, you're not a perfected one, nor on the path to perfection.

You don't have the practice by which you might become a perfected one or one on the path to perfection."

Pāli

Atha kho bāhiyassa dārucīriyassa purāṇasālohitā devatā anukampikā atthakāmā bāhiyassa dārucīriyassa cetasā cetoparivitaṅkamaññāya yena bāhiyo dārucīriyo tenupasaṅkami; upasaṅkamitvā bāhiyaṃ dārucīriyaṃ etadavoca:

"neva kho tvaṃ, bāhiya, arahā, nāpi arahattamaggaṃ vā samāpanno.

Sāpi te paṭipadā natthi yāya tvaṃ arahā vā assa arahattamaggaṃ vā samāpanno"ti.

§ ud1.10:3

English

"So who then are those in the world who are perfected or on the path to perfection?"

"In the northern lands there is a city named Sāvattī.

There that Blessed One is now staying, the perfected one, the fully awakened Buddha.

He is a perfected one and teaches the Dhamma for the sake of perfection."

Pāli

"Atha ke carahi sadevake loke arahanto vā arahattamaggaṃ vā samāpannā"ti?

"Atthi, bāhiya, uttaresu janapadesu sāvatthī nāma nagaraṃ.

Tattha so bhagavā etarahi viharati araham sammāsambuddho.

So hi, bāhiya, bhagavā arahā ceva arahattāya ca dhammaṃ desetī"ti.

§ ud1.10:4

English

Impelled by that deity, Bāhiya left Suppāraka right away.

Sojourning no more than a single night in any place, he made his way to Anāthapiṇḍika's monastery in the Jeta Grove at Sāvatthī.

At that time several mendicants were walking mindfully in the open air.

Bāhiya approached them and said,

"Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha?

For I want to see him."

"He has entered an inhabited area for almsfood, Bāhiya."

Pāli

Atha kho bāhiyo dārucīriyo tāya devatāya saṃvejito tāvadeva suppārakamhā pakkāmi.

Sabbattha ekarattiparivāsesa yena sāvatthī jetavanaṃ anāthapiṇḍikassa ārāmo tenupasaṅkami.

Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti.

Atha kho bāhiyo dārucīriyo yena te bhikkhū tenupasaṅkami; upasaṅkamtvā te bhikkhū etadavoca:

"kahaṃ nu kho, bhante, etarahi bhagavā viharati araham sammāsambuddho?

Dassanakāmaṃhā mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhan"ti.

"Antaragharaṃ pavittṭho kho, bāhiya, bhagavā piṇḍāyā"ti.

§ ud1.10:5

English

Then Bāhiya rushed out of the Jeta Grove and entered Sāvatthī, where he saw the Buddha walking for alms. He was impressive and inspiring, with peaceful faculties and heart, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties.

Bāhiya went up to the Buddha, bowed down with his head to the Buddha's feet, and said,

"Sir, let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma!

That would be for my lasting welfare and happiness."

The Buddha said this:

"It's not the time, Bāhiya, so long as I have entered an inhabited area for almsfood."

Pāli

Atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā sāvatthiṃ pavisitvā addasa bhagavantaṃ

sāvatthiyaṃ piṇḍāya carantaṃ pāsādikaṃ pasādanīyaṃ santindriyaṃ santamānasaṃ

uttamadamasamathamanuppattaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ.

Disvāna yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavato pāde sirasā nipatitvā bhagavantaṃ etadavoca:

"desetu me, bhante, bhagavā dhammaṃ; desetū sugato dhammaṃ,
yaṃ mamassa dīgharattaṃ hitāya sukhāyā"ti.

Evam vutte, bhagavā bāhiyaṃ dārucīriyaṃ etadavoca:

"akālo kho tāva, bāhiya, antaragharaṃ pavittṭhamhā piṇḍāyā"ti.

§ ud1.10:6

English

For a second time, Bāhiya said,

"But you never know, sir, when life is at risk, either the Buddha's or my own.

Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma!

That would be for my lasting welfare and happiness."

For a second time, the Buddha said,
"It's not the time, Bāhiya, so long as I have entered an inhabited area for almsfood."

Pāli

Dutiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca:
"dujjānam kho panetaṃ, bhante, bhagavato vā jīvitantarāyānam, mayham vā jīvitantarāyānam.
Desetu me, bhante, bhagavā dhammaṃ;
desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā"ti.
Dutiyampi kho bhagavā bāhiyaṃ dārucīriyaṃ etadavoca:
"akālo kho tāva, bāhiya, antaragharaṃ pavitṭhamhā piṇḍāyā"ti.

§ ud1.10:7

English

For a third time, Bāhiya said,
"But you never know, sir, when life is at risk, either the Buddha's or my own.
Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma!
That would be for my lasting welfare and happiness."

Pāli

Tatiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca:
"dujjānam kho panetaṃ, bhante, bhagavato vā jīvitantarāyānam, mayham vā jīvitantarāyānam.
Desetu me, bhante, bhagavā dhammaṃ;
desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā"ti.

§ ud1.10:8

English

"In that case, Bāhiya, you should train like this:
'In the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known.'
That's how you should train.
When you have trained in this way,
you won't be 'by that'.
When you're not 'by that',
you won't be 'in that'.
When you're not 'in that',
you won't be in this life or the next or between the two.
Just this is the end of suffering."

Pāli

"Tasmātiha te, bāhiya, evaṃ sikkhitabbaṃ:
'diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati'ti.
Evañhi te, bāhiya, sikkhitabbaṃ.
Yato kho te, bāhiya, diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati,
viññāte viññātamattaṃ bhavissati,
tato tvaṃ, bāhiya, na tena.
Yato tvaṃ, bāhiya, na tena;
tato tvaṃ, bāhiya, na tattha.
Yato tvaṃ, bāhiya, na tattha,
tato tvaṃ, bāhiya, nevidha na huraṃ na ubhayamantarena.
Esevento dukkhassā"ti.

§ ud1.10:9

English

Then, due to this brief Dhamma teaching of the Buddha, Bāhiya's mind was right away freed from defilements by not grasping.

Pāli

Atha kho bāhiyassa dārucīriyassa bhagavato imāya saṅkhittāya dhammadesanāya tāvadeva anupādāya āsavehi cittaṃ vimucci.

§ ud1.10:10

English

And when the Buddha had given Bāhiya this brief advice he left.

But soon after the Buddha had left, a cow with a baby calf charged at Bāhiya and took his life.

Pāli

Atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅkhittena ovādena ovaditvā pakkāmi.

Atha kho acirapakkantassa bhagavato bāhiyaṃ dārucīriyaṃ gāvī taruṇavacchā adhipatitvā jīvītā voropesi.

§ ud1.10:11

English

Then the Buddha wandered for alms in Sāvattthī. After the meal, on his return from almsround, he exited the city together with several mendicants and saw that Bāhiya had passed away.

He said to the monks,

"Mendicants, pick up Bāhiya's corpse. Having lifted it onto a cot and carried it, cremate it and build a monument.

Mendicants, one of your spiritual companions has passed away."

Pāli

Atha kho bhagavā sāvattthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā addasa bāhiyaṃ dārucīriyaṃ kālaṅkataṃ;
disvāna bhikkhū āmantesi:

"gaṇhatha, bhikkhave, bāhiyassa dārucīriyassa sarīraṃ; mañcakaṃ āropetvā nīharitvā jhāpetha;
thūpañcassa karotha.

Sabrahmacārī vo, bhikkhave, kālaṅkato"ti.

§ ud1.10:12

English

"Yes, sir," replied those mendicants. They did as the Buddha asked, then returned to the Buddha and said,

"Sir, Bāhiya's corpse has been cremated and a monument built for him.

Where has he been reborn in his next life?"

"Mendicants, Bāhiya was astute. He practiced in line with the teaching, and did not trouble me about the teachings.

Bāhiya of the Bark Cloth has become fully quenched."

Pāli

"Evaṃ, bhante"ti kho te bhikkhū bhagavato paṭissutvā bāhiyassa dārucīriyassa sarīraṃ mañcakaṃ āropetvā nīharitvā jhāpetvā thūpañcassa katvā yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu.

Ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etadavocuṃ:

"daḍḍhaṃ, bhante, bāhiyassa dārucīriyassa sarīraṃ, thūpo cassa kato.

Tassa kā gati, ko abhisamparāyo"ti?

"Paṇḍito, bhikkhave, bāhiyo dārucīriyo paccapādi dhammassānudhammaṃ; na ca maṃ dhammādhikaraṇaṃ vihesesi.

Parinibbuto, bhikkhave, bāhiyo dārucīriyo"ti.

§ ud1.10:13

English

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

Pāli

Atha kho bhagavā etamattamaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

§ ud1.10:14

English

“Where water and earth,
fire and air have no footing—
there no star does shine,
nor does the sun shed its light;
there the moon glows not,
yet no darkness is found.

Pāli

“Yattha āpo ca pathavī,
tejo vāyo na gādhati;
Na tattha sukkā jotanti,
ādicco nappakāsati;
Na tattha candimā bhāti,
tamo tattha na vijjati.

§ ud1.10:15

English

And when a sage, a brahmin, finds understanding
through their own sagacity,
then, from forms and formless,
from pleasure and pain they are released.”

Pāli

Yadā ca attanāvedī,
muni monena brāhmaṇo;
Atha rūpā arūpā ca,
sukhadukkhā pamuccatī”ti.
Dasamaṃ.

§ ud1.10:16

English

This too is a heartfelt saying that was spoken by the Blessed One: that is what I heard.

Pāli

Ayampi udāno vutto bhagavatā iti me sutanti.
Bodhivaggo paṭhamo.

§ ud1.10:17

Pāli

Tassuddānaṃ
Tayo bodhī ca huṃhuṅko,
brāhmaṇā kassapena ca;
Aja saṅgāma jaṭilā,
bāhiyenāti te dasāti.

38 · VIII · UD8.1: About Extinguishment (1st)

Source: <https://suttacentral.net/ud8.1/en/sujato>

§ ud8.1:0

English

Heartfelt Sayings 8.1
About Extinguishment (1st)

Pāli

Udāna 8.1
Paṭhamanibbānapaṭisaṃyuttasutta

§ ud8.1:1

English

So I have heard.

At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.
Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment.

And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Pāli

Evaṃ me sutam—

ekaṃ samayaṃ bhagavā sāvattḥiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisaṃyuttāya dhammiyā kathāya sandasseti samādapeti samuttejete sampahamseti.

Tedha bhikkhū aṭṭhiṃ katvā manasi katvā sabbaṃ cetaso samannāharitvā ohitasotā dhammaṃ suṇanti.

§ ud8.1:2

English

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

Pāli

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

§ ud8.1:3

English

"There is, mendicants, that dimension where there is no earth, no water, no fire, no wind; no dimension of infinite space, no dimension of infinite consciousness, no dimension of nothingness, no dimension of neither perception nor non-perception; no this world, no other world, no moon or sun.

There, mendicants, I say there is no coming or going or remaining or passing away or reappearing.

It is not established, does not proceed, and has no support.

Just this is the end of suffering."

Pāli

"Atthi, bhikkhave, tadāyatanaṃ, yattha neva pathavī, na āpo, na tejo, na vāyo, na ākāsānañcāyatanaṃ, na viññāṇañcāyatanaṃ, na ākiñcaṇṇāyatanaṃ, na nevasaññānāsaññāyatanaṃ, nāyaṃ loko, na paraloko, na ubho candimasūriyā.

Tatrāpāhaṃ, bhikkhave, neva āgatiṃ vadāmi, na gatiṃ, na ṭṭhiṃ, na cutiṃ, na upapattiṃ;

appatiṭṭhaṃ, appavattaṃ, anārammaṇamevetam.

Esevanto dukkhassā"ti.

Paṭhamam.

39 · VIII · SN56.31: In a Rosewood Forest

Source: <https://suttacentral.net/sn56.31/en/sujato>

§ sn56.31:0

English

Linked Discourses 56.31

4. In a Rosewood Forest

In a Rosewood Forest

Pāli

Saṃyutta Nikāya 56.31

4. Sīsapāvanavagga

Sīsapāvanasutta

§ sn56.31:1

English

At one time the Buddha was staying near Kosambī in a rosewood grove.

Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants:

“What do you think, mendicants?

Which is more:

the few leaves in my hand, or those in the grove above?”

“Sir, the few leaves in your hand are a tiny amount.

There are far more leaves in the grove above.”

“In the same way, there is much more that I have directly known but have not explained to you. What I have explained is a tiny amount.

And why haven’t I explained it?

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 I haven’t explained it.

Pāli

Ekaṃ samayaṃ bhagavā kosambiyaṃ viharati sīsapāvane.

Atha kho bhagavā parittāni sīsapāpaṇṇāni pāṇinā gahetvā bhikkhū āmantesi:

“Taṃ kiṃ maññatha, bhikkhave,

katamaṃ nu kho bahutaraṃ—

yāni vā mayā parittāni sīsapāpaṇṇāni pāṇinā gahitāni yadidaṃ upari sīsapāvane”ti?

“Appamattakāni, bhante, bhagavatā parittāni sīsapāpaṇṇāni pāṇinā gahitāni;

atha kho etāneva bahutarāni yadidaṃ upari sīsapāvane”ti.

“Evameva kho, bhikkhave, etadeva bahutaraṃ yaṃ vo mayā abhiññāya anakkhātāṃ.

Kasmā cetāṃ, bhikkhave, mayā anakkhātāṃ?

Na hetāṃ, bhikkhave, atthasaṃhitāṃ nādi brahmacariyakāṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati;

tasmā taṃ mayā anakkhātāṃ.

§ sn56.31:2

English

And what have I explained?

I have explained: ‘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’.

Pāli

Kiñca, bhikkhave, mayā akkhātāṃ?

‘Idaṃ dukkhaṇ’ti, bhikkhave, mayā akkhātāṃ, ‘ayaṃ dukkhasamudayo’ti mayā akkhātāṃ, ‘ayaṃ dukkhanirodho’ti mayā akkhātāṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti mayā akkhātāṃ.

§ sn56.31:3

English

And why have I explained this?

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 I’ve explained it.

Pāli

Kasmā cetāṃ, bhikkhave, mayā akkhātāṃ?

Etañhi, bhikkhave, atthasaṃhitāṃ etaṃ ādibrahmacariyakaṃ etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati;
tasmā taṃ mayā akkhātāṃ.

§ sn56.31:4

English

That’s why you should practice meditation ...”

Pāli

Tasmātiha, bhikkhave, ‘idaṃ dukkhaṇ’ti yogo karaṇīyo ...pe... ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.
Paṭhamāṃ.

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Source: <https://suttacentral.net/dn16/en/sujato>

§ dn16:0

English

Long Discourses 16

The Great Discourse on the Buddha's Extinguishment

Pāli

Dīgha Nikāya 16

Mahāparinibbānasutta

§ dn16:1.1

English

So I have heard.

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time King Ajātasattu of Magadha, son of the princess of Videha, wanted to invade the Vajjis.

He said:

"I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

Pāli

Evaṃ me sutam—

ekaṃ samayaṃ bhagavā rājagahe viharatī gijjhakūṭe pabbate.

Tena kho pana samayena rājā māgadho ajātasattu vedehiputto vajjī abhiyātukāmo hoti.

So evamāha:

"ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanaṃ āpādessāmi"ti.

§ dn16:1.2

English

And then King Ajātasattu addressed Vassakāra the brahmin, a chief minister of Magadha,

"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.

And then say:

'Sir, King Ajātasattu of Magadha, son of the princess of Videha, wants to invade the Vajjis.

He says,

"I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

Remember well how the Buddha answers and tell it to me.

For Realized Ones say nothing that is not so."

Pāli

Atha kho rājā māgadho ajātasattu vedehiputto vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi:

"ehi tvaṃ, brāhmaṇa, yena bhagavā tenupasaṅkama; upasaṅkamitvā mama vacanena bhagavato pāde sirasā vandāhi, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ puccha:

'rājā, bhante, māgadho ajātasattu vedehiputto bhagavato pāde sirasā vandati, appābādhaṃ appātāṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati"ti.

Evañca vadehi:

'rājā, bhante, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.

So evamāha:

“ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanam āpādessāmi”ti.

Yathā te bhagavā byākaroti, taṃ sādhuṃ uggahetvā mama āroceyyāsi.

Na hi tathāgatā vitathaṃ bhaṇanti”ti.

§ dn16:1.3

English

1. The Brahmin Vassakāra

“Yes, worthy 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.

He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

“Worthy Gotama, King Ajātasattu of Magadha, son of the princess of Videha, bows with his head to your feet.

He asks if you are healthy and well, nimble, strong, and living comfortably.

Worthy Gotama, King Ajātasattu wants to invade the Vajjis.

He said:

‘I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!’”

Pāli

1. Vassakārabrahmaṇa

“Evaṃ, bho”ti kho vassakāro brāhmaṇo magadhamahāmatto rañño māgadhasa ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddam bhaddam yānam abhiruhitvā bhaddehi bhaddehi yānehi rājagahamhā niyyāsi, yena gijjhakūṭo pabbato tena pāyāsi.

Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikova yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi.

Sammodaniyam katham sāraṇiyam vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca:

“rājā, bho gotama, māgadho ajātasattu vedehiputto bho gotamassa pāde sirasā vandati, appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchati.

Rājā, bho gotama, māgadho ajātasattu vedehiputto vajjī abhiyātukāmo.

So evamāha:

‘ahaṃ hime vajjī evaṃmahiddhike evaṃmahānubhāve uccheccāmi vajjī, vināsessāmi vajjī, anayabyasanam āpādessāmi”ti.

§ dn16:1.4

English

2. Principles That Prevent Decline

Now at that time Venerable Ānanda was standing behind the Buddha fanning him.

Then the Buddha said to him,

“Ānanda, have you heard that the Vajjis meet frequently and have many meetings?”

“I have heard that, sir.”

“As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?”

“I have heard that, sir.”

“As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed?”

"I have heard that, sir."

"As long as the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?"

"I have heard that, sir."

"As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don't forcibly abduct the women or girls of the clans and make them live with them?"

"I have heard that, sir."

"As long as the Vajjis don't forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

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?"

"I have heard that, sir."

"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.

Ānanda, have you heard that the Vajjis organize 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?"

"I have heard that, sir."

"As long as the Vajjis organize 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."

Pāli

2. Rājaaparihāṇiyadhamma

Tena kho pana samayena āyasmā ānando bhagavato piṭṭhito ṭhito hoti bhagavantaṃ bījayaṃ māno.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

"kinti te, ānanda, sutāṃ, 'vajjī abhiñhaṃ sannipātā sannipātabahulā'""ti?

"Sutaṃ metaṃ, bhante: 'vajjī abhiñhaṃ sannipātā sannipātabahulā'""ti.

"Yāvakiṃvaṇca, ānanda, vajjī abhiñhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutāṃ, 'vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī'""ti?

"Sutaṃ metaṃ, bhante: 'vajjī samaggā sannipatanti, samaggā vuṭṭhahanti, samaggā vajjikaraṇīyāni karontī'""ti.

"Yāvakiṃvaṇca, ānanda, vajjī samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā vajjikaraṇīyāni karissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutāṃ, 'vajjī apaññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī'""ti?

"Sutaṃ metaṃ, bhante: 'vajjī apaññattaṃ na paññapenti, paññattaṃ na samucchindanti, yathāpaññatte porāṇe vajjidhamme samādāya vattantī'""ti.

"Yāvakiṃvaṇca, ānanda, vajjī apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti, yathāpaññatte porāṇe vajjidhamme samādāya vattissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutāṃ, 'vajjī ye te vajjīnaṃ vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesaṇca sotabbaṃ maññantī'""ti?

"Sutaṃ metaṃ, bhante: 'vajjī ye te vajjīnaṃ vajjimahallakā, te sakkaronti garuṃ karonti mānenti pūjenti, tesaṇca sotabbaṃ maññantī'""ti.

"Yāvakiṃvaṇca, ānanda, vajjī ye te vajjīnaṃ vajjimahallakā, te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṇca sotabbaṃ maññissanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutāṃ, 'vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsentī'""ti?

“Sutaṃ metaṃ, bhante: ‘vajjī yā tā kulitthiyo kulakumāriyo tā na okkassa pasayha vāsentī’”ti.

“Yāvakīvaṇca, ānanda, vajjī yā tā kulitthiyo kulakumāriyo, tā na okkassa pasayha vāsessanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutaṃ, ‘vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti, tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti?

“Sutaṃ metaṃ, bhante: ‘vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkaronti garuṃ karonti mānenti pūjenti tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpentī’”ti.

“Yāvakīvaṇca, ānanda, vajjī yāni tāni vajjīnaṃ vajjicetiyaṇi abbhantarāni ceva bāhirāni ca, tāni sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṇca dinnapubbaṃ katapubbaṃ dhammikaṃ baliṃ no parihāpessanti, vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihāni.

Kinti te, ānanda, sutaṃ, ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā, kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun’”ti?

“Sutaṃ metaṃ, bhante ‘vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyun’”ti.

“Yāvakīvaṇca, ānanda, vajjīnaṃ arahantesu dhammikā rakkhāvaraṇagutti susaṃvihitā bhavissati, kinti anāgatā ca arahanto vijitaṃ āgaccheyyūṃ, āgatā ca arahanto vijite phāsu vihareyyunti. Vuddhiyeva, ānanda, vajjīnaṃ pāṭikaṅkhā, no parihānī”ti.

§ dn16:1.5

English

Then the Buddha said to Vassakāra,

“Brahmin, this one time I was staying near Vesālī at the Sārāṇḍada Shrine.

There I taught the Vajjis these seven principles that prevent decline.

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.”

When the Buddha had spoken, Vassakāra said to him,

“Worthy Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven!

King Ajātasattu cannot defeat the Vajjis in war, unless by bribery or by sowing dissension.

Well, now, worthy Gotama, I must go. I have many duties, and much to do.”

“Please, brahmin, go at your convenience.”

Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, rose from his seat and left.

Pāli

Atha kho bhagavā vassakāraṃ brāhmaṇaṃ magadhamahāmattaṃ āmantesi:

“ekamidāhaṃ, brāhmaṇa, samayaṃ vesāliyaṃ viharāmi sārāṇḍade cetiye.

Tatrāhaṃ vajjīnaṃ ime satta aparihāniye dhamme desesiṃ.

Yāvakīvaṇca, brāhmaṇa, ime satta aparihāniyā dhammā vajjīsu ṭhassanti, imesu ca sattasu aparihāniyesu dhammesu vajjī sandississanti, vuddhiyeva, brāhmaṇa, vajjīnaṃ pāṭikaṅkhā, no parihānī”ti.

Evaṃ vutte, vassakāro brāhmaṇo magadhamahāmatto bhagavantaṃ etadavoca:

“ekamekenapi, bho gotama, aparihāniyena dhammena samannāgatānaṃ vajjīnaṃ vuddhiyeva pāṭikaṅkhā, no parihāni.

Ko pana vādo sattahi aparihāniyehi dhammehi.

Akaraṇīyāva, bho gotama, vajjī rañṇā māgadheṇa ajātasattunā vedehiputtēna yadidaṃ yuddhassa, aññatra upalāpanāya aññatra mithubhedā.

Handa ca dāni mayaṃ, bho gotama, gacchāma, bahukiccā mayaṃ bahukaraṇīyā”ti.

“Yassadāni tvaṃ, brāhmaṇa, kālaṃ maññasī”ti.

Atha kho vassakāro brāhmaṇo magadhamahāmatto bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ pakkāmi.

§ dn16:1.6

3. Principles That Prevent Decline Among the Mendicants

Soon after he had left, the Buddha said to Ānanda,

"Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall."

"Yes, sir," replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him,

"Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience."

Then the Buddha went to the assembly hall, where he sat down on the seat spread out and addressed the mendicants:

"Mendicants, I will teach you these seven principles that prevent decline.

Listen and apply your mind well, I will speak."

"Yes, sir," they replied.

The Buddha said this:

"As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

As long as the mendicants don't make new decrees or abolish existing decrees, but proceed having undertaken the training rules as they have been decreed, they can expect growth, not decline.

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.

As long as the mendicants don't fall under the sway of arisen craving for future lives, they can expect growth, not decline.

As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

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.

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.

Pāli

3. Bhikkhuaparihāṇiyadhamma

Atha kho bhagavā acirapakkante vassakāre brāhmaṇe magadhamahāmatte āyasmantaṃ ānandaṃ āmantesi:

"gaccha tvaṃ, ānanda, yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātehi"ti.

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū rājagahaṃ upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tīto kho āyasmā ānando bhagavantaṃ etadavoca:

"sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññatī"ti.

Atha kho bhagavā uṭṭhāyāsanaṃ yena upaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.

Nisajja kho bhagavā bhikkhū āmantesi:

"satta vo, bhikkhave, aparihāṇiye dhamme desessāmi,

taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi"ti.

"Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

"Yāvakīvaṇca, bhikkhave, bhikkhū abhiṇhaṃ sannipātā sannipātabahulā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvaṇca, bhikkhave, bhikkhū samaggā sannipatissanti, samaggā vuṭṭhahissanti, samaggā

saṅghakaraṇīyāni karissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvaṇca, bhikkhave, bhikkhū apaññattaṃ na paññapessanti, paññattaṃ na samucchindissanti,

yathāpaññattesu sikkhāpadesu samādāya vattissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvaṇca, bhikkhave, bhikkhū ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghapariṇāyakā,

te sakkarissanti garuṃ karissanti mānessanti pūjessanti, tesaṇca sotabbaṃ maññissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū uppannāya taṇhāya ponobbhavikāya na vasaṃ gacchissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū āraññakesu senāsanesu sāpekkhā bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū paccattaññeva satim upaṭṭhapessanti: 'kinti anāgatā ca pesalā sabrahmacārī āgaccheyyurū, āgatā ca pesalā sabrahmacārī phāsu vihareyyun'ti. Vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

§ dn16:1.7

English

I will teach you seven more principles that prevent decline. ...

As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline.

As long as they don't relish talk ...

sleep ...

company ...

they don't have corrupt wishes, falling under the sway of corrupt wishes ...

they don't have bad friends, companions, and associates ...

they don't stop half-way after achieving some trifling distinction, they can expect growth, not decline.

Pāli

Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi'ti.

"Evaṃ, bhante'ti kho te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

"Yāvakīvaṇca, bhikkhave, bhikkhū na kammārāmā bhavissanti na kammaratā na kammārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na bhassārāmā bhavissanti na bhassaratā na bhassārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na niddārāmā bhavissanti na niddāratā na niddārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na saṅgaṇikārāmā bhavissanti na saṅgaṇikaratā na saṅgaṇikārāmatamanuyuttā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na pāpicchā bhavissanti na pāpikānaṃ icchānaṃ vasaṃ gatā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na pāpamittā bhavissanti na pāpasahāyā na pāpasampavaṅkā, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvaṇca, bhikkhave, bhikkhū na oramattakena visesādhigamena antarāvosānaṃ āpajjissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

§ dn16:1.8

English

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.

I will teach you seven more principles that prevent decline. ...

As long as the mendicants are faithful ...

conscientious ...

prudent ...

learned ...

energetic ...

mindful ...

wise, they can expect growth, not decline.

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.

I will teach you seven more principles that prevent decline. ...

Pāli

Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi ...pe....

Yāvakīvañca, bhikkhave, bhikkhū saddhā bhavissanti ...pe...

hirimanā bhavissanti ...

ottappī bhavissanti ...

bahussutā bhavissanti ...

āraddhavīriyā bhavissanti ...

upaṭṭhitassatī bhavissanti ...

paññavanto bhavissanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

§ dn16:1.9

English

As long as the mendicants develop the awakening factors of mindfulness ...

investigation of principles ...

energy ...

rapture ...

tranquility ...

immersion ...

equanimity, they can expect growth, not decline.

Pāli

“Yāvakīvañca, bhikkhave, bhikkhu satisambojjhaṅgaṃ bhāvēssanti ...pe...

dhammavicayasambojjhaṅgaṃ bhāvēssanti ...

vīriyasambojjhaṅgaṃ bhāvēssanti ...

pītisambojjhaṅgaṃ bhāvēssanti ...

passaddhisambojjhaṅgaṃ bhāvēssanti ...

samādhisambojjhaṅgaṃ bhāvēssanti ...

upekkhāsambojjhaṅgaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāṇi.

§ dn16:1.10

English

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.

I will teach you seven more principles that prevent decline. ...

As long as the mendicants develop the perceptions of impermanence ...

not-self ...

ugliness ...

drawbacks ...

giving up ...

fading away ...

cessation, they can expect growth, not decline.

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.

Pāli

Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā no parihāṇi.

Aparepi vo, bhikkhave, satta aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.

“Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum.

Bhagavā etadavoca:

“Yāvakīvañca, bhikkhave, bhikkhū aniccasaññaṃ bhāvēssanti ...pe...

anattasaññaṃ bhāvēssanti ...

asubhasaññaṃ bhāvēssanti ...

ādīnavasaññaṃ bhāvēssanti ...

pahānasaññaṃ bhāvēssanti ...

virāgasaññaṃ bhāvēssanti ...

nirodhasaññaṃ bhāvēssanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāṇi.

Yāvakīvañca, bhikkhave, ime satta aparihāṇiyā dhammā bhikkhūsu ṭhassanti, imesu ca sattasu aparihāṇiyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāṇi.

§ dn16:1.11

English

I will teach you six principles that prevent decline. ...

As long as the mendicants consistently treat their spiritual companions with bodily kindness ...

verbal kindness ...

and mental kindness both in public and in private, they can expect growth, not decline.

As long as the mendicants share without reservation any material things 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.

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 intact, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

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 delivers one who applies it to the complete end of suffering—they can expect growth, not decline.

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.”

Pāli

Cha vo, bhikkhave, aparihāṇiye dhamme desessāmi, taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi”ti.

“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 parihāṇi.

Yāvakīvañca, bhikkhave, bhikkhū mettaṃ vacīkammaṃ paccupaṭṭhāpessanti ...pe...

mettaṃ manokammaṃ paccupaṭṭhāpessanti sabrahmacārīsu āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikañkhā, no parihāṇi.

Yāvakīvañca, bhikkhave, bhikkhū, ye te lābhā dhammikā dhammaladdhā antamaso pattapariyāpannamattampi tathārūpehi lābhehi appaṭivibhattabhogī bhavissanti sīlavantehi sabrahmacārīhi sādharmaṇabhogī, vuddhiyeva,

bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvaṇca, bhikkhave, bhikkhū yāni tāni sīlāni akhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni viññūpasatthāni aparāmatthāni samādhisaṃvattanikāni tathārūpesu sīlesu sīlasāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvaṇca, bhikkhave, bhikkhū yāyaṃ dīṭṭhi ariyā niyyānikā, niyyāti takkarassa sammā dukkhakkhayāya, tathārūpāya dīṭṭhiyā dīṭṭhisāmaññagatā viharissanti sabrahmacārīhi āvi ceva raho ca, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihāni.

Yāvakīvaṇca, bhikkhave, ime cha aparihāniyā dhammā bhikkhūsu ṭhassanti, imesu ca chasu aparihāniyesu dhammesu bhikkhū sandississanti, vuddhiyeva, bhikkhave, bhikkhūnaṃ pāṭikaṅkhā, no parihānī”ti.

(...)

§ dn16:1.12

English

And while staying there at the Vulture’s Peak the Buddha often gave this Dhamma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom.

When immersion is imbued with ethics it’s very fruitful and beneficial.

When wisdom is imbued with immersion it’s very fruitful and beneficial.

When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

Pāli

Tatra sudaṃ bhagavā rājagahe viharanto gijjhakūṭe pabbate etadeva bahulaṃ bhikkhūnaṃ dhammiṃ katham karoti:

“iti sīlaṃ, iti samādhi, iti paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
kāmasavā, bhavāsavā, avijjāsavā”ti.

§ dn16:1.13

English

When the Buddha had stayed in Rājagaha as long as he pleased, he addressed Venerable Ānanda,

“Come, Ānanda, let’s go to Ambalaṭṭhikā.”

“Yes, sir,” Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā,

Pāli

Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena ambalaṭṭhikā tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena ambalaṭṭhikā tadavasari.

§ dn16:1.14

English

where he stayed in the royal rest-house.

And while staying there, too, he often gave this Dhamma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom.

When immersion is imbued with ethics it’s very fruitful and beneficial.

When wisdom is imbued with immersion it’s very fruitful and beneficial.

When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

Pāli

Tatra sudaṃ bhagavā ambalaṭṭhikāyaṃ viharati rājāgāraḥke.

Tatrāpi sudaṃ bhagavā ambalaṭṭhikāyaṃ viharanto rājāgāraḥke etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

“iti sīlaṃ iti samādhi itī paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—

kāmāsavā, bhavāsavā, avijjāsavā”ti.

§ dn16:1.15

English

When the Buddha had stayed in Ambalaṭṭhikā as long as he pleased, he addressed Venerable Ānanda, “Come, Ānanda, let’s go to Nālandā.”

“Yes, sir,” Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Nālandā, where he stayed in Pāvārika’s Mango Grove.

Pāli

Atha kho bhagavā ambalaṭṭhikāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena nālandā tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nālandā tadavasari, tatra sudaṃ bhagavā nālandāyaṃ viharati pāvārikambavane.

§ dn16:1.16

English

4. Sāriputta’s Lion’s Roar

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him,

“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.”

“That’s a grand and bold statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying:

‘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.’

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you encompassed their minds to know that

those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No, sir.”

“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you encompassed their minds to know that

those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No, sir.”

“And what about me, the perfected one, the fully awakened Buddha at present? Have you encompassed my mind to know that

I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No, sir.”

“In that case, Sāriputta, given that you don’t encompass the minds of Buddhas past, future, or present, what then are you doing, making such a grand and bold statement, roaring such a definitive, categorical lion’s roar?”

Pāli

4. Sāriputtasīhanāda

Atha kho āyasmā sārīputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā sārīputto bhagavantaṃ etadavoca:

“evaṃ pasanno ahaṃ, bhante, bhagavati;

na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyaṃ”ti.

“Uḷārā kho te ayaṃ, sārīputta, āsabhī vācā bhāsītā, ekaṃso gahito, sīhanādo nadito:

‘evaṃpasanno ahaṃ, bhante, bhagavati;

na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyaṃ”ti.

Kiṃ te, sārīputta, ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:

‘evaṃsīlā te bhagavanto ahesuṃ itipi, evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto ahesuṃ itipī”ti?

“No hetāṃ, bhante”.

“Kiṃ pana te, sārīputta, ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā:

‘evaṃsīlā te bhagavanto bhavissanti itipi, evaṃdhammā evaṃpaññā evaṃvihārī evaṃvimuttā te bhagavanto bhavissanti itipī”ti?

“No hetāṃ, bhante”.

“Kiṃ pana te, sārīputta, ahaṃ etaṛahi aṛahaṃ sammāsambuddho cetasā ceto paricca vidito:

‘evaṃsīlo bhagavā itipi, evaṃdhammo evaṃpañño evaṃvihārī evaṃvimutto bhagavā itipī”ti?

“No hetāṃ, bhante”.

“Ettha ca hi te, sārīputta, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ natthi.

Atha kiṅcārahi te ayaṃ, sārīputta, uḷārā āsabhī vācā bhāsītā, ekaṃso gahito, sīhanādo nadito:

‘evaṃpasanno ahaṃ, bhante, bhagavati; na cāhu na ca bhavissati na cetaṛahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyaṃ”ti?

§ dn16:1.17

English

“Sir, though I don’t encompass the minds of Buddhas past, future, and present, still I understand this by inference from the teaching.

Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate.

And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in.

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.

He thinks,

‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

In the same way, I understand this by inference from the teaching:

‘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 awaken to the supreme perfect awakening.’”

Pāli

“Na kho me, bhante, atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyaññaṃ atthi, api ca me dhammanvayo vidito.

Seyyathāpi, bhante, rañño paccantimaṃ nagaraṃ daḷhuddhāpaṃ daḷhapākāratoraṇaṃ ekadvāraṃ, tatrassa dovāriko paṇḍito viyatto medhāvī aññātānaṃ nivāretā ñātānaṃ pavesetā.

So tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhiṃ vā

pākāravivaraṃ vā, antamaso biḷāranikkhamanamattampi.

Tassa evamassa:

‘ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te imināva dvārena pavisanti vā nikkhamanti vā’ti.

Evameva kho me, bhante, dhammanvayo vidito:

‘ye te, bhante, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatitṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhiṃsu.

Yepi te, bhante, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatitṭhitacittā satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhissanti.

Bhagavāpi, bhante, etarahi arahāṃ sammāsambuddho pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catūsu satipaṭṭhānesu supatitṭhitacitto satta bojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambuddho”ti.

§ dn16:1.18

English

And while staying at Nāḷandā, too, the Buddha often gave this Dhamma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom.

When immersion is imbued with ethics it’s very fruitful and beneficial.

When wisdom is imbued with immersion it’s very fruitful and beneficial.

When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

Pāli

Tatrapī sudaṃ bhagavā nāḷandāyaṃ viharanto pāvārikambavane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

“iti sīlaṃ, iti samādhi, iti paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
kāmasavā, bhavāsavā, avijjāsavā”ti.

§ dn16:1.19

English

5. The Drawbacks of Unethical Conduct

When the Buddha had stayed in Nāḷandā as long as he pleased, he addressed Venerable Ānanda,

“Come, Ānanda, let’s go to Pāṭali Village.”

“Yes, sir,” Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭali Village.

Pāli

5. Dussīlaādīnava

Atha kho bhagavā nāḷandāyaṃ yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena pāṭaligāmo tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāṭaligāmo tadavasari.

§ dn16:1.20

English

The lay followers of Pāṭali Village heard that he had arrived.

So they went to see him, bowed, sat down to one side, and said to him,

“Sir, please consent to come to our guest house.”

The Buddha consented with silence.

Pāli

Assosum kho pāṭaligāmikā upāsakā: “bhagavā kira pāṭaligāmaṃ anuppatto”ti.

Atha kho pāṭaligāmikā upāsakā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum:

“adhivāsetu no, bhante, bhagavā āvasathāgāraṃ”ti.

Adhivāsesi bhagavā tuṇhībhāvena.

§ dn16:1.21

English

Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village rose from their seats, 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 an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying:

“Please, sir, come at your convenience.”

Pāli

Atha kho pāṭaligāmikā upāsakā bhagavato adhivāsanaṃ veditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā yena āvasathāgāraṃ tenupasaṅkamiṃsu; upasaṅkamtivā sabbasanthariṃ āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ paṭiṭṭhāpetvā telapadīpaṃ āropetvā yena bhagavā tenupasaṅkamiṃsu, upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho pāṭaligāmikā upāsakā bhagavantaṃ etadavocum:

“sabbasantharisanthataṃ, bhante, āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko paṭiṭṭhāpito, telapadīpo āropito;

yassadāni, bhante, bhagavā kālaṃ maññatī”ti.

§ dn16:1.22

English

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.

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.

The lay followers of Pāṭali Village also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them.

Pāli

Atha kho bhagavā sāyanhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena āvasathāgāraṃ tenupasaṅkami; upasaṅkamtivā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimaṃ thambhaṃ nissāya puratthābhimukho nisīdi.

Bhikkhusaṅghopi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhittiṃ nissāya puratthābhimukho nisīdi bhagavantameva purakkhatvā.

Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhittiṃ nissāya pacchimābhimukhā nisīdiṃsu bhagavantameva purakkhatvā.

(...)

§ dn16:1.23

English

Then the Buddha addressed them:

“Householders, there are these five drawbacks for an unethical person because of their failure in ethics.

What five?

Firstly, an unethical person loses great wealth on account of negligence.

This is the first drawback for an unethical person because of their failure in ethics.

Furthermore, an unethical person gets a bad reputation.

This is the second drawback.

Furthermore, an unethical person enters any kind of assembly unconfident and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

This is the third drawback.

Furthermore, an unethical person feels lost when they die.

This is the fourth drawback.

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell.

This is the fifth drawback.

These are the five drawbacks for an unethical person because of their failure in ethics.

Pāli

Atha kho bhagavā pāṭaligāmike upāsake āmantesi:

“pañcime, gahapatayo, ādīnavā dussīlassa sīlavipattiyā.

Katame pañca?

Idha, gahapatayo, dussīlo sīlavipanno pamādādhikaraṇaṃ mahatiṃ bhogajāniṃ nigacchati.

Ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā.

Puna caparaṃ, gahapatayo, dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati.

Ayaṃ duttiyo ādīnavo dussīlassa sīlavipattiyā.

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno yaññadeva parisāṃ upasaṅkamati—yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ yadi gahapatiparisāṃ yadi samaṇaparisāṃ—avisārado upasaṅkamati maṅkubhūto.

Ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā.

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno sammūḷho kālaṃ karoti.

Ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā.

Puna caparaṃ, gahapatayo, dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjati.

Ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā.

Ime kho, gahapatayo, pañca ādīnavā dussīlassa sīlavipattiyā.

§ dn16:1.24

English

6. The Benefits of Ethical Conduct

There are these five benefits for an ethical person because of their accomplishment in ethics.

What five?

Firstly, an ethical person gains great wealth on account of diligence.

This is the first benefit.

Furthermore, an ethical person gets a good reputation.

This is the second benefit.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics.

This is the third benefit.

Furthermore, an ethical person dies not feeling lost.

This is the fourth benefit.

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm.

This is the fifth benefit.

These are the five benefits for an ethical person because of their accomplishment in ethics.”

Pāli

6. Sīlavantaānisaṃsa

Pañcime, gahapatayo, ānisaṃsā sīlavato sīlasampadāya.

Katame pañca?

Idha, gahapatayo, sīlavā sīlasampanno appamādādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati.

Ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavato sīlasampannassa kalyāṇo kittisaddo abbhugacchati.

Ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno yaññadeva parisaṃ upasaṅkamati—yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ visārado upasaṅkamati amaṅkubhūto.

Ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno asammūlho kālaṃ karoti.

Ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya.

Puna caparaṃ, gahapatayo, sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati.

Ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya.

Ime kho, gahapatayo, pañca ānisaṃsā sīlavato sīlasampadāyā"ti.

§ dn16:1.25

English

The Buddha spent much of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he sent them off,

"The night is getting late, householders. Please go at your convenience."

"Yes, sir," replied the lay followers of Pāṭali Village. They got up from their seat, bowed and respectfully circled the Buddha, keeping him on their right, before leaving.

Soon after they left the Buddha entered a private cubicle.

Pāli

Atha kho bhagavā pāṭaligāṃmike upāsake bahudeva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi:

"abhikkantā kho, gahapatayo, ratti, yassadāni tumhe kālaṃ maññathā"ti.

"Evaṃ, bhante"ti kho pāṭaligāṃmikā upāsakā bhagavato paṭissutvā uttṛhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu.

Atha kho bhagavā acirapakkantesu pāṭaligāṃmikesu upāsakesu suññāgāraṃ pāvisi.

§ dn16:1.26

English

7. Building a Citadel

Now at that time the Magadhan chief ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out.

At that time thousands of deities were taking possession of building sites in Pāṭali Village.

Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.

Pāli

7. Pāṭaliputtanagaramāpana

Tena kho pana samayena sunidhavassakārā magadhamahāmattā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibāhāya.

Tena samayena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhanti.

Yasmiṃ padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ.

§ dn16:1.27

English

Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.
Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.
With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭali Village.
The Buddha rose at the crack of dawn and addressed Ānanda,
“Ānanda, who is building a citadel at Pāṭali Village?”
“Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out.”

Pāli

Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena tā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo.
Atha kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya āyasmantaṃ ānandaṃ āmantesi:
“Ke nu kho, ānanda, pāṭaligāme nagaraṃ māpentī”ti?
“Sunidhavassakārā, bhante, magadhamahāmatṭā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibhāyā”ti.

§ dn16:1.28

English

“It’s as if they were building the citadel in consultation with the gods of the thirty-three.
With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites.
Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities.
Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities.
Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.
As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center.
But Pāṭaliputta will face three threats:
from fire, flood, and dissension.”

Pāli

“Seyyathāpi, ānanda, devehi tāvatimsehi saddhiṃ mantetvā;
evameva kho, ānanda, sunidhavassakārā magadhamahāmatṭā pāṭaligāme nagaraṃ māpenti vajjīnaṃ paṭibhāyā.
Idhāhaṃ, ānanda, addasaṃ dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo sahasseva pāṭaligāme vatthūni pariggaṇhantiyo.
Yasmiṃ, ānanda, padese mahesakkhā devatā vatthūni pariggaṇhanti, mahesakkhānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Yasmiṃ padese majjhimā devatā vatthūni pariggaṇhanti, majjhimānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Yasmiṃ padese nīcā devatā vatthūni pariggaṇhanti, nīcānaṃ tattha raññaṃ rājamahāmatṭānaṃ cittāni namanti nivesanāni māpetuṃ.
Yāvatā, ānanda, ariyaṃ āyatanāṃ yāvatā vaṇippatho idaṃ agganagaraṃ bhavissati pāṭaliputtaṃ puṭabhedanaṃ.
Pāṭaliputtassa kho, ānanda, tayo antarāyā bhavissanti—
aggito vā udakato vā mithubhedā vā”ti.

§ dn16:1.29

English

Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him.
When the greetings and polite conversation were over, they stood to one side and said,

“Would the worthy Gotama together with the mendicant Saṅgha please accept today’s meal from me?”
The Buddha consented with silence.

Pāli

Atha kho sunidhavassakārā magadhamahāmattā yena bhagavā tenupasaṅkamim̐su; upasaṅkamtivā bhagavatā saddhim̐ sammodim̐su,
sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ʈhitā kho sunidhavassakārā magadhamahāmattā bhagavantaṃ etadavocuṃ:
“adhivāsetu no bhavaṃ gotamo ajjatanāya bhattaṃ saddhim̐ bhikkhusaṅghenā”ti.
Adhivāsesi bhagavā tuṇhībhāvena.

§ dn16:1.30

English

Then, knowing that the Buddha had consented, they went to their own guest house, where they had delicious fresh and cooked foods prepared. Then they had the Buddha informed of the time, saying,
“It’s time, worthy Gotama, the meal is ready.”
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 down on the seat spread out.
Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with delicious fresh and cooked foods.
When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

Pāli

Atha kho sunidhavassakārā magadhamahāmattā bhagavato adhivāsaṇaṃ viditvā yena sako āvasatho tenupasaṅkamim̐su; upasaṅkamtivā sake āvasathe paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesuṃ:
“kālo, bho gotama, niṭṭhitaṃ bhattaṃ”ti.
Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhim̐ bhikkhusaṅghena yena sunidhavassakārānaṃ magadhamahāmattānaṃ āvasatho tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.
Atha kho sunidhavassakārā magadhamahāmattā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesuṃ sampavāresuṃ.
Atha kho sunidhavassakārā magadhamahāmattā bhagavantaṃ bhuttāvim̐ onītapattapāṇim̐ aññataraṃ nīcaṃ āsaṇaṃ gahetvā ekamantaṃ nisīdim̐su.

§ dn16:1.31

English

The Buddha expressed his appreciation with these verses:

“In the place he makes his dwelling,
having fed the astute
and the virtuous here,
the restrained spiritual practitioners,
he should dedicate an offering
to the deities there.
Venerated, they venerate him;
honored, they honor him.
After that they have sympathy for him,
like a mother the child at her breast.
A man beloved of the deities
always sees nice things.”

When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he rose from

his seat and left.

Pāli

Ekamantaṃ nisinne kho sunidhavassakāre magadhamahāmatte bhagavā imāhi gāthāhi anumodi:

“Yasmiṃ padese kappeti,
vāsaṃ paṇḍitajātiyo;
Sīlavantettha bhojetvā,
saññate brahmacārayo.
Yā tattha devatā āsum,
tāsaṃ dakkhiṇamādisē;
Tā pūjitā pūjayanti,
mānitā mānayanti naṃ.
Tato naṃ anukampanti,
mātā puttāṃva orasaṃ;
Devatānukampito poso,
sadā bhadraṇi passatī”ti.

Atha kho bhagavā sunidhavassakāre magadhamahāmatte imāhi gāthāhi anumoditvā uṭṭhāyāsanaṃ pakkāmi.

§ dn16:1.32

English

Sunidha and Vassakāra followed behind the Buddha, thinking,
“The gate through which the ascetic Gotama exits today shall be named the Gotama Gate.
The ford at which he crosses the Ganges River shall be named the Gotama Ford.”
Then the gate through which the Buddha exited was named the Gotama Gate.
Then the Buddha came to the Ganges River.

Pāli

Tena kho pana samayena sunidhavassakārā magadhamahāmattā bhagavantāṃ piṭṭhito piṭṭhito anubandhā honti:

“yenaṃ samaṇo gotamo dvārena nikkhamissati, taṃ gotamadvāraṃ nāma bhavissati.
Yena titthena gaṅgaṃ nadiṃ tarissati, taṃ gotamatitthaṃ nāma bhavissatī”ti.
Atha kho bhagavā yena dvārena nikkhami, taṃ gotamadvāraṃ nāma ahosi.
Atha kho bhagavā yena gaṅgā nadī tenupasaṅkami.

§ dn16:1.33

English

Now at that time the Ganges was full to the brim so a crow could drink from it.
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.
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.

Pāli

Tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākaṭṭhā.
Appekacce manussā nāvaṃ pariyesanti, appekacce uḷumpaṃ pariyesanti, appekacce kullaṃ bandhanti apārā, pāraṃ gantukāmā.
Atha kho bhagavā—seyyathāpi nāma balavā puriso samiṇjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiṇjeyya; evameva—gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuṭṭhāsi saddhiṃ bhikkhusaṅghena.

§ dn16:1.34

English

He saw all those humans wanting to cross over.
Knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

"Those who cross a deluge or stream
have built a bridge and left the marshes behind.
While some people are still tying a raft,
intelligent people have crossed over."
The first recitation section.

Pāli

Addasā kho bhagavā te manusse appekacce nāvaṃ pariyesante appekacce uḷumpaṃ pariyesante appekacce
kullaṃ bandhante apārā pāraṃ gantukāme.
Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
"Ye taranti aṇṇavaṃ saraṃ,
Setuṃ katvāna visajja pallalāni;
Kullañhi jano bandhati,
Tiṇṇā medhāvino janā"ti.
Paṭhamabhāṇavāro.

§ dn16:2.1

English

8. Talk on the Noble Truths

Then the Buddha said to Venerable Ānanda,
"Come, Ānanda, let's go to the village of Koṭi."
"Yes, sir," Ānanda replied.
Then the Buddha together with a large Saṅgha of mendicants arrived at the village of Koṭi,
and stayed there.

Pāli

8. Ariyasaccakathā

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
"āyāmānanda, yena koṭigāmo tenupasaṅkamissāmā"ti.
"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena koṭigāmo tadavasari.
Tatra sudaṃ bhagavā koṭigāme viharati.

§ dn16:2.2

English

There he addressed the mendicants:
"Mendicants, due to not understanding and not penetrating four noble truths, both you and I have wandered
and transmigrated for such a very long time.
What four?
The noble truths of suffering,
the origin of suffering,
the cessation of suffering,
and the practice that leads to the cessation of suffering.
These noble truths of suffering, origin, cessation, and the path have been understood and comprehended.
Craving for continued existence has been cut off; the leash to existence is ended; now there'll be no more
future lives."

Pāli

Tatra kho bhagavā bhikkhū āmantesi:
"Catunnaṃ, bhikkhave, ariyasaccānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitāṃ
saṃsaritāṃ mamañceva tumhākaṃca.
Katamesaṃ catunnaṃ?

Dukkhasa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsariṭaṃ mamañceva tumhākañca.

Dukkhasamudayassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsariṭaṃ mamañceva tumhākañca.

Dukkhanirodhassa, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsariṭaṃ mamañceva tumhākañca.

Dukkhanirodhagāminiyā paṭipadāya, bhikkhave, ariyasaccassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitaṃ saṃsariṭaṃ mamañceva tumhākañca.

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.

§ dn16:2.3

English

That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

“Because of not truly seeing
the four noble truths,
we have transmigrated for a long time
from one rebirth to the next.
But now that these truths have been seen,
the leash to existence is eradicated.
The root of suffering is cut off,
now there'll be no more future lives.”

Pāli

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

“Catunnaṃ ariyasaccānaṃ,
yathābhūtaṃ adassanā;
Saṃsitaṃ dīghamaddhānaṃ,
tāsu tāsveva jātisu.
Tāni etāni diṭṭhāni,
bhavanetti samūhatā;
Ucchinnā mūlaṃ dukkhasa,
natthi dāni punabbhavo”ti.

§ dn16:2.4

English

And while staying at the village of Koṭi, too, the Buddha often gave this Dhamma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom.
When immersion is imbued with ethics it's very fruitful and beneficial.
When wisdom is imbued with immersion it's very fruitful and beneficial.
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,
the defilements of sensuality, desire to be reborn, and ignorance.”

Pāli

Tatrapī sudāṃ bhagavā koṭigāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

“iti sīlaṃ, iti samādhi, iti paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvito paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitāṃ cittāṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
kāmasavā, bhavāsavā, avijjāsavā”ti.

§ dn16:2.5

English

9. The Deaths in Nātika

When the Buddha had stayed in the village of Koṭṭi as long as he pleased, he said to Ānanda,
“Come, Ānanda, let’s go to the land of the Nātikas.”

“Yes, sir,” Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived in the land of the Nātikas,
where he stayed in the brick house at Nātika.

Pāli

9. Anāvattidhammasambodhiparāyaṇa

Atha kho bhagavā koṭṭigāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena nātikā tenupaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena nātikā tadavasari.

Tatrapī sudaṃ bhagavā nātike viharati giṇṇakāvasathe.

§ dn16:2.6

English

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,
“Sir, the monk named Sāḷha has passed away in Nātika. Where has he been reborn in his next life?

The nun named Nandā,

the layman named Sudatta,

and the laywoman named Sujātā have passed away in Nātika. Where have they been reborn in the next life?

The laymen named Kakkāṭa,

Kaḷibha,

Nikata,

Kaṭṭissaha,

Tuṭṭha,

Santuṭṭha,

Bhadda, and

Subhadda have passed away in Nātika. Where have they been reborn in the next life?”

Pāli

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā
ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:

“sāḷho nāma, bhante, bhikkhu nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?

Nandā nāma, bhante, bhikkhunī nātike kālaṅkatā, tassā kā gati, ko abhisamparāyo?

Sudatto nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?

Sujātā nāma, bhante, upāsikā nātike kālaṅkatā, tassā kā gati, ko abhisamparāyo?

Kukkuṭo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo?

Kāḷimbo nāma, bhante, upāsako ...pe...

nikaṭo nāma, bhante, upāsako ...

kaṭṭissaho nāma, bhante, upāsako ...

tuṭṭho nāma, bhante, upāsako ...

santuṭṭho nāma, bhante, upāsako ...

bhaddo nāma, bhante, upāsako ...

subhaddo nāma, bhante, upāsako nātike kālaṅkato, tassa kā gati, ko abhisamparāyo”ti?

§ dn16:2.7

“Ānanda, the monk Sāḷha had realized the undefiled freedom of heart and freedom by wisdom, having realized it with his own insight in this very life due to the ending of defilements.

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.

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.

The laywoman Sujātā had ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.

The laymen Kakkāṭa,

Kaḷibha,

Nikata,

Kaṭissaha,

Tuṭṭha,

Santuṭṭha,

Bhadda,

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.

Over fifty laymen in Nātika 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.

More than ninety laymen in Nātika 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.

More than five hundred laymen in Nātika have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.

Pāli

“Sāḷho, ānanda, bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja vihāsi.

Nandā, ānanda, bhikkhunī pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyini anāvatthidhammā tasmā lokā.

Sudatto, ānanda, upāsako tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissati.

Sujātā, ānanda, upāsikā tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

Kukkuṭo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvatthidhammo tasmā lokā.

Kāḷimbo, ānanda, upāsako ...pe...

nikaṭo, ānanda, upāsako ...

kaṭissaho, ānanda, upāsako ...

tuṭṭho, ānanda, upāsako ...

santuṭṭho, ānanda, upāsako ...

bhaddo, ānanda, upāsako ...

subhaddo, ānanda, upāsako pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko tattha parinibbāyī anāvatthidhammo tasmā lokā.

Paropaññāsaṃ, ānanda, nātike upāsakā kālaṅkatā, pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātikā tattha parinibbāyino anāvatthidhammā tasmā lokā.

Sādhikā navuti, ānanda, nātike upāsakā kālaṅkatā tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmīno sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissanti.

Sātirekāni, ānanda, pañcasatāni nātike upāsakā kālaṅkatā, tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā.

§ dn16:2.8

10. The Mirror of the Teaching

It's no wonder that a human being should pass away.

But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

So Ānanda, I will teach you the explanation of the Dhamma named 'the mirror of the teaching'. A noble disciple who has this may declare of themselves:

'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 assured, destined for awakening.'

Pāli

10. Dhammādāsadhammapariyāya

Anacchariyaṃ kho panetaṃ, ānanda, yaṃ manussabhūto kālaṃ kareyya.

Tasmiṃyeva kālaṅkate tathāgataṃ upasaṅkamitvā etamatthaṃ pucchissatha, vihesā hesā, ānanda, tathāgatassa.

Tasmātiḥānanda, dhammādāsaṃ nāma dhammapariyāyaṃ desessāmi, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyasaṃ khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti.

§ dn16:2.9

English

And what is that mirror of the teaching?

It's when a noble disciple has experiential confidence in the Buddha:

'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those fit for training, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching:

'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha:

'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individual persons. 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 cupped palms, and is the supreme field of merit for the world.'

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.

This is that mirror of the teaching."

Pāli

Katamo ca so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

'khīṇanirayomhi khīṇatiracchānayoni khīṇapettivisaṃyasaṃ khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'ti?

Idhānanda, ariyasāvako buddhe aveccappasādena samannāgato hoti:

'itipi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā'ti.

Dhamme aveccappasādena samannāgato hoti:

'svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opaneyyiko paccattaṃ veditabbo viññūhī'ti.

Saṅghe aveccappasādena samannāgato hoti:

'suppaṭipanno bhagavato sāvakasaṅgho, ujuppaṭipanno bhagavato sāvakasaṅgho, ñāyappaṭipanno bhagavato sāvakasaṅgho, sāmīcippaṭipanno bhagavato sāvakasaṅgho yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā,

esa bhagavato sāvakaśaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti.

Ariyakantehi sīlehi samannāgato hoti akhaṇḍehi acchiddehi asabalehi akammāsehi bhujiṣsehi viññūpasatthehi aparāmaṭṭhehi samādhisaṃvattanikehi.

Ayaṃ kho so, ānanda, dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākaṅkhamāno attanāva attānaṃ byākareyya:

'khīṇanirayomhi khīṇatiracchānayani khīṇapettivisaṃyo khīṇāpāyaduggativinipāto, sotāpannohamasmi avinipātadhammo niyato sambodhiparāyaṇo'"ti.

§ dn16:2.10

English

And while staying there in Nātika the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom.

When immersion is imbued with ethics it's very fruitful and beneficial.

When wisdom is imbued with immersion it's very fruitful and beneficial.

When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

Pāli

Tatrapī sudaraṃ bhagavā nātike viharanto giṇṇakāvasathe etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:

"Iti sīlaṃ iti samādhi itī paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—

kāmāsavā, bhavāsavā, avijjāsavā'"ti.

(...)

§ dn16:2.11

English

When the Buddha had stayed in Nātika as long as he pleased, he addressed Venerable Ānanda,

"Come, Ānanda, let's go to Vesālī."

"Yes, sir," Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī, where he stayed in Ambapālī's Mango Grove.

Pāli

Atha kho bhagavā nātike yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

"āyāmānanda, yena vesālī tenupasaṅkhamissāmā'"ti.

"Evaṃ, bhante'"ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena vesālī tadavasari.

Tatra sudaraṃ bhagavā vesāliyaṃ viharati ambapālīvane.

§ dn16:2.12

English

There the Buddha addressed the mendicants:

"Mendicants, a mendicant should live mindful and aware.

This is my instruction to you.

And how is a mendicant mindful?

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings ...

mind ...

principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.
That's how a mendicant is mindful.

Pāli

Tatra kho bhagavā bhikkhū āmantesi:
"Sato, bhikkhave, bhikkhu vihareyya sampajāno,
ayaṃ vo amhākaṃ anusāsani.
Kathaṇca, bhikkhave, bhikkhu sato hoti?
Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.
Vedanāsu vedanānupassī ...pe...
citta cittānupassī ...pe...
dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.
Evaṃ kho, bhikkhave, bhikkhu sato hoti.

§ dn16:2.13

English

And how is a mendicant aware?
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.
That's how a mendicant is aware.
A mendicant should live mindful and aware.
This is my instruction to you."

Pāli

Kathaṇca, bhikkhave, bhikkhu sampajāno hoti?
Idha, bhikkhave, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokithe 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 tuṇhībhave sampajānakārī hoti.
Evaṃ kho, bhikkhave, bhikkhu sampajāno hoti.
Sato, bhikkhave, bhikkhu vihareyya sampajāno,
ayaṃ vo amhākaṃ anusāsani"ti.

§ dn16:2.14

English

11. Ambapālī the Courtesan

Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove.
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.
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.
The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.
Then she said to the Buddha,
"Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow's meal from me?"
The Buddha consented with silence.
Then, knowing that the Buddha had consented, Ambapālī rose from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

Pāli

11. Ambapālīgaṇikā

Assosi kho ambapālī gaṇikā: “bhagavā kira vesāliṃ anuppatto vesāliyaṃ viharati mayhaṃ ambavane”ti.
Atha kho ambapālī gaṇikā bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyāsi. Yena sako āraṃso tena pāyāsi.

Yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkami;
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho ambapālīṃ gaṇikaṃ bhagavā dhammiyā kathāya sandassesi samādapesi
samuttejesi sampahaṃsesi.

Atha kho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā
bhagavantaṃ etadavoca:

“adhivāsetu me, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

Adhivāsesi bhagavā tuṇhībhāvena.

Atha kho ambapālī gaṇikā bhagavato adhivāsanaṃ viditvā utṭhāyāsanaṃ bhagavantaṃ abhivādetvā
padakkhiṇaṃ katvā pakkāmi.

§ dn16:2.15

English

The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī’s Mango Grove. They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī.

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.

Pāli

Assosum kho vesālikā licchavī: “bhagavā kira vesāliṃ anuppatto vesāliyaṃ viharati ambapālīvane”ti.

Atha kho te licchavī bhaddāni bhaddāni yānāni yojāpetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi vesāliyā niyyimsu.

Tatra ekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkāra, ekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkāra, ekacce licchavī lohita honti lohitaṇṇā lohitaṇṇā lohitaṇṇā lohitaṇṇā, ekacce licchavī odātā honti odātavaṇṇā odātavatthā odātālaṅkāra.

§ dn16:2.16

English

Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke.

The Licchavis said to her,

“What, you wench Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?”

“Well, masters, it’s because I’ve invited the Buddha for tomorrow’s meal together with the mendicant Saṅgha.”

“Wench, give us that meal for a hundred thousand!”

“Masters, even if you were to give me Vesālī with her provinces, I still wouldn’t give that meal to you.”

Then the Licchavis snapped their fingers, saying,

“We’ve been beaten by the aunty! We’ve been beaten by the aunty!”

Then they continued on to Ambapālī’s Mango Grove.

Pāli

Atha kho ambapālī gaṇikā daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkhaṃ yugena yugaṃ paṭivaṭṭesi.

Atha kho te licchavī ambapālīṃ gaṇikaṃ etadavocum:

“kim, je ambapālī, daharānaṃ daharānaṃ licchavīnaṃ akkhena akkhaṃ cakkena cakkhaṃ yugena yugaṃ paṭivaṭṭesi”ti?

“Tathā hi pana me, ayyaputtā, bhagavā nimantito svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

“Dehi, je ambapālī, etaṃ bhattaṃ satasahassenā”ti.

“Sacepi me, ayyaputtā, vesāliṃ sāhāraṃ dassatha, evamahaṃ taṃ bhattaṃ na dassāmi”ti.

Atha kho te licchavī aṅguliṃ phoṭesum:

“jītamha vata bho ambakāya, jītamha vata bho ambakāyā”ti.
Atha kho te licchavī yena ambapālivanam tena pāyimsu.

§ dn16:2.17

English

The Buddha saw them coming off in the distance,
and addressed the mendicants:
“Any of the mendicants who’ve never seen the gods of the thirty-three before, just have a look at the assembly of Licchavis.
See the assembly of Licchavis,
check them out:
they’re just like the thirty-three!”

Pāli

Addasā kho bhagavā te licchavī dūratova āgacchante.
Disvāna bhikkhū āmantesi:
“yesaṃ, bhikkhave, bhikkhūnaṃ devā tāvatimsā adiṭṭhapubbā, oloketha, bhikkhave, licchaviparisāṃ;
apaloketha, bhikkhave, licchaviparisāṃ;
upasaṃharatha, bhikkhave, licchaviparisāṃ—
tāvatimsasadisaṃ”ti.

§ dn16:2.18

English

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, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk. Then they said to the Buddha,
“Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow’s meal from us?”
Then the Buddha said to the Licchavis,
“I have already accepted tomorrow’s meal from Ambapālī the courtesan.”
Then the Licchavis snapped their fingers, saying,
“We’ve been beaten by the aunty! We’ve been beaten by the aunty!”
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.

Pāli

Atha kho te licchavī yāvatikā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikāva yena bhagavā tenupasaṅkamimsu; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimsu.
Ekamantaṃ nisinne kho te licchavī bhagavā dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī.

Atha kho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etadavocuṃ:

“adhivāsetu no, bhante, bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

Atha kho bhagavā te licchavī etadavoca:

“adhivutthaṃ kho me, licchavī, svātanāya ambapāliyā gaṇikāya bhattaṃ”ti.

Atha kho te licchavī aṅguliṃ phoṭeṣuṃ:

“jītamha vata bho ambakāya, jītamha vata bho ambakāyā”ti.

Atha kho te licchavī bhagavato bhāsitaṃ abhinanditvā anumoditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu.

§ dn16:2.19

English

And when the night had passed Ambapālī had delicious fresh and cooked foods prepared in her own park. Then she had the Buddha informed of the time, saying,
 “Sir, it’s time. The meal is ready.”
 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 down on the seat spread out.
 Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with delicious fresh and cooked foods.
 When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side, and said to the Buddha,
 “Sir, I present this park to the mendicant Saṅgha headed by the Buddha.”
 The Buddha accepted the park.
 Then the Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk, after which he rose from his seat and left.

Pāli

Atha kho ambapālī gaṇikā tassā rattiyā accayena sake ārāme paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi:
 “kālo, bhante, niṭṭhitaṃ bhattaṃ”ti.
 Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena ambapāliyā gaṇikāya nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.
 Atha kho ambapālī gaṇikā buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi.
 Atha kho ambapālī gaṇikā bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ aññataraṃ nīcaṃ āsanaṃ gahetvā ekamantaṃ nisīdi.
 Ekamantaṃ nisinnā kho ambapālī gaṇikā bhagavantaṃ etadavoca:
 “imāhaṃ, bhante, ārāmaṃ buddhappamukhassa bhikkhusaṅghassa dammī”ti.
 Paṭiggahesi bhagavā ārāmaṃ.
 Atha kho bhagavā ambapālīṃ gaṇikaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi.

§ dn16:2.20

English

And while staying at Vesālī, too, the Buddha often gave this Dhamma talk to the mendicants:
 “Such is ethics, such is immersion, such is wisdom.
 When immersion is imbued with ethics it’s very fruitful and beneficial.
 When wisdom is imbued with immersion it’s very fruitful and beneficial.
 When the mind is imbued with wisdom it is rightly freed from the defilements, namely,
 the defilements of sensuality, desire to be reborn, and ignorance.”

Pāli

Tatrapī sudaṃ bhagavā vesāliyaṃ viharanto ambapālīvane etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:
 “iti sīlaṃ, iti samādhi, iti paññā.
 Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.
 Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.
 Paññāparibhāvitaṃ cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
 kāmāsavā, bhavāsavā, avijjāsavā”ti.

§ dn16:2.21

English

12. Commencing the Rains at Beluva

When the Buddha had stayed in Ambapālī’s Mango Grove as long as he pleased, he addressed Venerable Ānanda,

"Come, Ānanda, let's go to the little village of Beluva."

"Yes, sir," Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva, and stayed there.

Pāli

12. Veḷuvagāṃavassūpagamana

Atha kho bhagavā ambapālivane yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

"āyāmānanda, yena veḷuvagāṃako tenupasaṅkamissāmā"ti.

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena veḷuvagāṃako tadavasari.

Tatra sudarṃ bhagavā veḷuvagāṃake viharati.

§ dn16:2.22

English

There the Buddha addressed the mendicants:

"Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī.

I'll commence the rainy season residence right here in the little village of Beluva."

"Yes, sir," those mendicants replied. They did as the Buddha said,

while the Buddha commenced the rainy season residence right there in the little village of Beluva.

Pāli

Tatra kho bhagavā bhikkhū āmantesi:

"etha tumhe, bhikkhave, samantā vesālīṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upetha.

Ahaṃ pana idheva veḷuvagāṃake vassaṃ upagacchāmī"ti.

"Evaṃ, bhante"ti kho te bhikkhū bhagavato paṭissutvā samantā vesālīṃ yathāmittaṃ yathāsandiṭṭhaṃ yathāsambhattaṃ vassaṃ upagacchimsu.

Bhagavā pana tattheva veḷuvagāṃake vassaṃ upagacchi.

§ dn16:2.23

English

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death.

But he endured unbothered, with mindfulness and situational awareness.

Then it occurred to the Buddha,

"It would not be appropriate for me to be fully extinguished before informing my supporters and taking leave of the mendicant Saṅgha.

Why don't I forcefully suppress this illness, stabilize the life force, and live on?"

Pāli

Atha kho bhagavato vassūpagatassa kharo ābādho uppajji, bālā vedanā vattanti māraṇantikā.

Tā sudarṃ bhagavā sato sampajāno adhvāsesi avihaññamāno.

Atha kho bhagavato etadahosi:

"na kho metaṃ patirūpaṃ, yvāhaṃ anāmantetvā upaṭṭhāke anapaloketvā bhikkhusaṅghaṃ parinibbāyeyyaṃ.

Yannūnāhaṃ imaṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasāṅkhāraṃ adhiṭṭhāya vihareyyaṃ"ti.

§ dn16:2.24

English

So that is what he did.

Then the Buddha's illness died down.

Soon after the Buddha had recovered from that sickness, he left his dwelling and sat in the shade of the porch

on the seat spread out.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him,
“Sir, it’s fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings didn’t spring to mind.
Still, at least I was consoled by the thought that
the Buddha won’t be fully extinguished without bringing something up regarding the Saṅgha of mendicants.”

Pāli

Atha kho bhagavā taṃ ābādhaṃ vīriyena paṭipañāmetvā jīvitasañkhāraṃ adhiṭṭhāya vihāsi.
Atha kho bhagavato so ābādho paṭippassambhi.
Atha kho bhagavā gilānā vuṭṭhito aciravuṭṭhito gelaṇṇā vihārā nikkhamma vihārapacchāyāyaṃ paññatte āsane nisīdi.
Atha kho āyasmā ānando yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:
“diṭṭho me, bhante, bhagavato phāsu; diṭṭhaṃ me, bhante, bhagavato khamanīyaṃ, api ca me, bhante, madhurakajāto viya kāyo, disāpi me na pakkhāyanti, dhammāpi maṃ na paṭibhanti bhagavato gelaṇṇena.
Api ca me, bhante, ahosi kācīdeva assāsamattā:
‘na tāva bhagavā parinibbāyissati, na yāva bhagavā bhikkhusaṅghaṃ ārabba kiñcīdeva udāharatī’”ti.

§ dn16:2.25

English

“But what could the mendicant Saṅgha expect from me, Ānanda?
I’ve taught the Dhamma without making any distinction between secret and public teachings.
The Realized One doesn’t have the closed fist of a tutor when it comes to the teachings.
If there’s anyone who thinks:
‘I shall lead the mendicant Saṅgha,’ or ‘the Saṅgha of mendicants is meant for me,’ let them bring something up regarding the Saṅgha.
But the Realized One doesn’t think like this,
so why should he bring something up regarding the Saṅgha?
I’m now old, elderly and senior. I’m advanced in years and have reached the final stage of life.
I’m currently eighty years old.
Just as a decrepit old cart is kept going by a rope,
in the same way, the Realized One’s body is kept going as if by a rope.
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.

Pāli

“Kiṃ panānanda, bhikkhusaṅgho mayi paccāsīsatī?
Desito, ānanda, mayā dhammo anantaraṃ abāhiraṃ karitvā.
Natthānanda, tathāgatassa dhammesu ācariyamuṭṭhi.
Yassa nūna, ānanda, evamassa:
‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā, so nūna, ānanda, bhikkhusaṅghaṃ ārabba kiñcīdeva udāhareyya.
Tathāgatassa kho, ānanda, na evaṃ hoti:
‘ahaṃ bhikkhusaṅghaṃ pariharissāmī’ti vā ‘mamuddesiko bhikkhusaṅgho’ti vā.
Sakiṃ, ānanda, tathāgato bhikkhusaṅghaṃ ārabba kiñcīdeva udāharissati.
Ahaṃ kho panānanda, etarahi jiṇṇo vuddho mahallako addhagato vayo anuppatto.
Āsītiko me vayo vattati.
Seyyathāpi, ānanda, jajjarasakaṭaṃ veṭhamissakena yāpeti;
evameva kho, ānanda, veṭhamissakena maññe tathāgatassa kāyo yāpeti.
Yasmiṃ, ānanda, samaye tathāgato sabbanimittānaṃ amanasikārā ekaccānaṃ vedanānaṃ nirodhā animittaṃ cetosamādhīṃ upasampajja viharati, phāsutaro, ānanda, tasmīṃ samaye tathāgatassa kāyo hoti.

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this?

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings ...
mind ...

principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That's how a mendicant lives with themselves as island and refuge, without other refuge; with the teachings as island and refuge, without other refuge.

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 eager to train shall be among the best of the best."

The second recitation section.

Tasmātiḥānanda, attadīpā viharatha attasaraṇā anaññasaraṇā, dhammadīpā dhammasaraṇā anaññasaraṇā.

Kathañcānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo?

Idhānanda, bhikkhu kāye kāyānupassī viharati atāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Vedanāsu ...pe...

citte ...pe...

dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ.

Evaṃ kho, ānanda, bhikkhu attadīpo viharati attasaraṇo anaññasaraṇo, dhammadīpo dhammasaraṇo anaññasaraṇo.

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.

Dutiyabhāṇavāro.

13. An Obvious Hint

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Then, after the meal, on his return from almsround, he addressed Venerable Ānanda:

"Ānanda, get your sitting cloth.

Let's go to the Cāpāla Shrine for the day's meditation."

"Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

13. Nimittoḥāsakathā

Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya vesālīm piṇḍāya pāvisi.

Vesāliyam piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkanto āyasmantaṃ ānandaṃ āmantesi:

"gaṇhāhi, ānanda, nisīdanaṃ,

yena cāpālaṃ cetiyam tenupasaṅkamissāma divā vihārāyā"ti.

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā nisīdanaṃ ādāya bhagavantaṃ piṭṭhito piṭṭhito anubandhi.

Then the Buddha went up to the Cāpāla Shrine, where he sat down on the seat spread out.

Ānanda bowed to the Buddha and sat down to one side.

The Buddha said to him:

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely.

Pāli

Atha kho bhagavā yena cāpālaṃ cetiyaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi.

Āyasmāpi kho ānando bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

“ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.

§ dn16:3.3

English

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 for the proper lifespan or what’s left of it.

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 for the proper lifespan or what’s left of it.”

Pāli

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā”ti.

§ dn16:3.4

English

But Ānanda didn’t get it, even though the Buddha dropped such an obvious hint, such a clear sign.

He didn’t beg the Buddha:

“Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.” For his mind was as if possessed by Māra.

Pāli

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhī paṭivijjhitaṃ;

na bhagavantaṃ yāci:

“tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ”ti, yathā taṃ mārena pariyuṭṭhitacitto.

§ dn16:3.5

English

For a second time ...

And for a third time, the Buddha said to Ānanda:

“Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Shrines are all lovely.

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 for the proper lifespan or what’s left of it.

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 for the proper lifespan or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign.

He didn't beg the Buddha:

"Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Pāli

Dutiyampi kho bhagavā ...pe...

tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

"ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandadaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā"ti.

Evampi kho āyasmā ānando bhagavatā oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitum;

na bhagavantaṃ yāci:

"tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ"ti, yathā taṃ mārena pariyuṭṭhitacitto.

§ dn16:3.6

English

Then the Buddha got up and said to Venerable Ānanda,

"Go now, Ānanda,
at your convenience."

"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.

Pāli

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

"gaccha tvaṃ, ānanda,
yassadāni kālaṃ maññasī"ti.

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā avidūre aññatarasmiṃ rukkhamūle nisīdi.

§ dn16:3.7

English

14. The Appeal of Māra

And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

"Sir, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

'Wicked One, I shall not be fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the principle of the teaching. Not until they practice properly, living in line with the teaching. Not until they've learned their denomination, 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.'

Pāli

14. Mārayācanakathā

Atha kho māro pāpimā acirapakkante āyasmante ānande yena bhagavā tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho māro pāpimā bhagavantaṃ etadavoca:

“parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsita kho panesā, bhante, bhagavatā vācā:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinīta 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.

§ dn16:3.8

English

Today you do have such monk disciples.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

‘Wicked One, I shall not be fully extinguished until I have nun disciples who are competent, educated, self-assured, learned ...’

Today you do have such nun disciples.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

‘Wicked One, I shall not be fully extinguished until I have layman disciples who are competent, educated, self-assured, learned ...’

Today you do have such layman disciples.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

‘Wicked One, I shall not be fully extinguished until I have laywoman disciples who are competent, educated, self-assured, learned ...’

Today you do have such laywoman disciples.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.

Sir, you once made this statement:

‘Wicked One, I will not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.’

Today your spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.

May the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.”

Pāli

Etarahi kho pana, bhante, bhikkhū bhagavato sāvakā viyattā vinīta visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññapenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsita kho panesā, bhante, bhagavatā vācā:

‘na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinīta visāradā

bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti.

Etarahi kho pana, bhante, bhikkhuniyo bhagavato sāvikā viyattā vinīta visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsītā kho panesā, bhante, bhagavatā vācā:

'na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinīta visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīno, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti.

Etarahi kho pana, bhante, upāsakā bhagavato sāvakā viyattā vinīta visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīno, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsītā kho panesā, bhante, bhagavatā vācā:

'na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinīta visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti'ti.

Etarahi kho pana, bhante, upāsikā bhagavato sāvikā viyattā vinīta visāradā bahussutā dhammadharā dhammānudhammappaṭiṭṭhānā sāmīcippaṭiṭṭhānā anudhammacārīniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhanti desenti paññāpenti paṭṭhapenti vivaranti vibhajanti uttānīkaronti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desenti.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsītā kho panesā, bhante, bhagavatā vācā:

'na tāvāhaṃ, pāpima, parinibbāyissāmi, 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.

§ dn16:3.9

English

When this was said, the Buddha said to Māra,
"Relax, Wicked One. The full extinguishment of the Realized One will be soon.
Three months from now the Realized One will be fully extinguished."

Pāli

Evam vutte, bhagavā māraṃ pāpimantaṃ etadavoca:
"appossukko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati.
Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati'ti.

§ dn16:3.10

English

15. Surrendering the Life Force

So at the Cāpāla Shrine the Buddha, mindful and aware, surrendered the life force.

When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.
Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:
"Comparing the incomparable with the creation of prolonged life,
the sage surrendered the life force.
Happy inside, serene,
he shattered self-creation like a suit of armor."

Pāli

15. Āyusañkhāraossajjana
Atha kho bhagavā cāpāle cetiye sato sampajāno āyusañkhāraṃ ossaji.
Ossaṭṭhe ca bhagavatā āyusañkhāre mahābhūmicālo ahosi bhiṃsanako salomahaṃso, devadundubhiyo ca phaliṃsu.
Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:
"Tulamatulañca sambhavaṃ,
Bhavaśaṅkhāramavassaji muni;
Ajjhatarato samāhito,
Abhindi kavacamivattasambhavaṃ"ti.

§ dn16:3.11

English

16. The Causes of Earthquakes

Then Venerable Ānanda thought,
"How incredible, how amazing! That was a really big earthquake!
That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!
What's the cause, what's the reason for a great earthquake?"

Pāli

16. Mahābhūmicālahetu
Atha kho āyasmato ānandassa etadahosi:
"acchariyaṃ vata bho, abbhutaṃ vata bho, mahā vatāyaṃ bhūmicālo;
sumahā vatāyaṃ bhūmicālo bhiṃsanako salomahaṃso; devadundubhiyo ca phaliṃsu.
Ko nu kho hetu ko paccayo mahato bhūmicālassa pātubhāvāyā"ti?

§ dn16:3.12

English

Then Venerable Ānanda went up to the Buddha,
bowed, sat down to one side,
and said to him,
"How incredible, sir, how amazing!
That was a really big earthquake!
That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky!
What's the cause, what's the reason for a great earthquake?"

Pāli

Atha kho āyasmā ānando yena bhagavā tenupasaṅkami,
upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi,
ekamantaṃ nisinno kho āyasmā ānando bhagavantaṃ etadavoca:
"acchariyaṃ, bhante, abbhutaṃ, bhante.
Mahā vatāyaṃ, bhante, bhūmicālo;
sumahā vatāyaṃ, bhante, bhūmicālo bhiṃsanako salomahaṃso; devadundubhiyo ca phaliṃsu.
Ko nu kho, bhante, hetu ko paccayo mahato bhūmicālassa pātubhāvāyā"ti?

§ dn16:3.13

English

“Ānanda, there are these eight causes and reasons for a great earthquake.
What eight?

This great earth is established on water, the water is established 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.

This is the first cause and reason for a great earthquake.

Pāli

“Aṭṭha kho ime, ānanda, hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.
Katame aṭṭha?

Ayaṃ, ānanda, mahāpathavī udaye patitṭhitā, udakaṃ vāte patitṭhitam, vāto ākāsaṭṭho. Hoti kho so, ānanda, samayo, yaṃ mahāvātā vāyanti. Mahāvātā vāyantā udakaṃ kampakenti. Udakaṃ kampakitam pathaviṃ kampaketi. Ayaṃ paṭhamo hetu paṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.14

English

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.

This is the second cause and reason for a great earthquake.

Pāli

Puna caparaṃ, ānanda, samaṇo vā hoti brāhmaṇo vā iddhimā cetovasippatto, devo vā mahiddhiko mahānubhāvo, tassa parittā pathavīsaññā bhāvitā hoti, appamāṇā āposaññā. So imaṃ pathaviṃ kampaketi saṅkampaketi sampakampaketi sampavedheti.

Ayaṃ dutiyo hetu dutiyo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.15

English

Furthermore, when the being intent on awakening passes away from the host of joyful gods, he’s conceived in his mother’s womb, mindful and aware. Then the earth shakes and rocks and trembles.

This is the third cause and reason for a great earthquake.

Pāli

Puna caparaṃ, ānanda, yadā bodhisatto tusitakāyā cavitvā sato sampajāno mātukucchiṃ okkamati, tadāyaṃ pathavī kampakati saṅkampakati sampakampakati sampavedhati.

Ayaṃ tatiyo hetu tatiyo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.16

English

Furthermore, when the being intent on awakening comes out of his mother’s womb mindful and aware, the earth shakes and rocks and trembles.

This is the fourth cause and reason for a great earthquake.

Pāli

Puna caparaṃ, ānanda, yadā bodhisatto sato sampajāno mātukucchismā nikkhamati, tadāyaṃ pathavī kampakati saṅkampakati sampakampakati sampavedhati.

Ayaṃ catuttho hetu catuttho paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.17

English

Furthermore, when the Realized One awakens to the supreme perfect awakening, the earth shakes and rocks and trembles.

This is the fifth cause and reason for a great earthquake.

Pāli

Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ pañcamo hetu pañcamo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.18

English

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles.

This is the sixth cause and reason for a great earthquake.

Pāli

Puna caparaṃ, ānanda, yadā tathāgato anuttaraṃ dhammacakkaṃ pavatteti, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ chaṭṭho hetu chaṭṭho paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.19

English

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles.

This is the seventh cause and reason for a great earthquake.

Pāli

Puna caparaṃ, ānanda, yadā tathāgato sato sampajāno āyusaṅkhāraṃ ossajjati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ sattamo hetu sattamo paccayo mahato bhūmicālassa pātubhāvāya.

§ dn16:3.20

English

Furthermore, when the Realized One becomes fully extinguished in the element of extinguishment with no residue, the earth shakes and rocks and trembles.

This is the eighth cause and reason for a great earthquake.

These are the eight causes and reasons for a great earthquake.

Pāli

Puna caparaṃ, ānanda, yadā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati, tadāyaṃ pathavī kampati saṅkampati sampakampati sampavedhati.

Ayaṃ aṭṭhamo hetu aṭṭhamo paccayo mahato bhūmicālassa pātubhāvāya.

Ime kho, ānanda, aṭṭha hetū, aṭṭha paccayā mahato bhūmicālassa pātubhāvāya.

§ dn16:3.21

English

17. Eight Assemblies

There are, Ānanda, these eight assemblies.

What eight?

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 divinities.

Pāli

17. Aṭṭhāparisā

Aṭṭha kho imā, ānanda, parisā.

Katamā aṭṭha?

Khattiyāparisā, brāhmaṇāparisā, gahapatiparisā, samaṇāparisā, cātumahārājikāparisā, tāvatimsāparisā, māraparisā, brahmaṇāparisā.

I recall having approached an assembly of hundreds of aristocrats.
 There I used to sit with them, converse, and engage in discussion.
 And my appearance and voice became just like theirs.
 I educated, encouraged, fired up, and inspired them with a Dhamma talk.
 But when I spoke they didn't know:
 'Who is this that speaks? Is it a god or a human?'
 And when my Dhamma talk was finished I vanished.
 But when I vanished they didn't know:
 'Who was that who vanished? Was it a god or a human?'

Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ khattiyapariśaṃ upasaṅkamitā.
 Tatrapī mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā.
 Tattha yādisako tesaṃ vaṇṇo hoti, tādīsako mayhaṃ vaṇṇo hoti. Yādisako tesaṃ saro hoti, tādīsako mayhaṃ saro hoti.
 Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi.
 Bhāsamānañca maṃ na jānanti:
 'ko nu kho ayaṃ bhāsati devo vā manusso vā'ti?
 Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi.
 Antarahitañca maṃ na jānanti:
 'ko nu kho ayaṃ antarahito devo vā manusso vā'ti?'

I recall having approached an assembly of hundreds of brahmins ...
 householders ...
 ascetics ...
 the gods of the four great kings ...
 the gods of the thirty-three ...
 Māras ...
 divinities.
 There too I used to sit with them, converse, and engage in discussion.
 And my appearance and voice became just like theirs.
 I educated, encouraged, fired up, and inspired them with a Dhamma talk.
 But when I spoke they didn't know:
 'Who is this that speaks? Is it a god or a human?'
 And when my Dhamma talk was finished I vanished.
 But when I vanished they didn't know:
 'Who was that who vanished? Was it a god or a human?'
 These are the eight assemblies.

Abhijānāmi kho panāhaṃ, ānanda, anekasataṃ brāhmaṇapariśaṃ ...pe...
 gahapatipariśaṃ ...
 samaṇapariśaṃ ...
 cātumahārājikapariśaṃ ...
 tāvatiṃsapariśaṃ ...
 mārapariśaṃ ...
 brahmapariśaṃ upasaṅkamitā.
 Tatrapī mayā sannisinnapubbañceva sallapitapubbañca sākacchā ca samāpajjitapubbā.

Tattha yādisako tesaṃ vaṇṇo hoti, tādisako mayhaṃ vaṇṇo hoti.
Yādisako tesaṃ saro hoti, tādisako mayhaṃ saro hoti.
Dhammiyā kathāya sandassemi samādapemi samuttejemi sampahaṃsemi.
Bhāsamānaṃca maṃ na jānanti:
'ko nu kho ayaṃ bhāsati devo vā manusso vā'ti?
Dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā antaradhāyāmi.
Antarahitaṃca maṃ na jānanti:
'ko nu kho ayaṃ antarahito devo vā manusso vā'ti?
Imā kho, ānanda, aṭṭha parisā.

§ dn16:3.24

English

18. Eight Dimensions of Mastery
Ānanda, there are these eight dimensions of mastery.
What eight?

Pāli

18. Aṭṭhaabhibhāyatana
Aṭṭha kho imāni, ānanda, abhibhāyatanāni.
Katamāni aṭṭha?

§ dn16:3.25

English

Perceiving form internally, someone sees forms externally, limited, both pretty and ugly.
Mastering them, they perceive: 'I know and see.'
This is the first dimension of mastery.

Pāli

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.
Idaṃ paṭthamaṃ abhibhāyatanaṃ.

§ dn16:3.26

English

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly.
Mastering them, they perceive: 'I know and see.'
This is the second dimension of mastery.

Pāli

Ajjhattaṃ rūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.
Idaṃ dutiyaṃ abhibhāyatanaṃ.

§ dn16:3.27

English

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly.
Mastering them, they perceive: 'I know and see.'
This is the third dimension of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni.
'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.
Idaṃ tatiyaṃ abhibhāyatanaṃ.

§ dn16:3.28

English

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly.
Mastering them, they perceive: 'I know and see.'
This is the fourth dimension of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni.
'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.
Idaṃ catutthaṃ abhibhāyatanaṃ.

§ dn16:3.29

English

Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance.
They're like a flax flower that's blue, with blue color and blue appearance. Or a cloth from Varanasi that's smoothed on both sides, blue, with blue color and blue appearance.
In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance.
Mastering them, they perceive: 'I know and see.'
This is the fifth dimension of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
Seyyathāpi nāma umāpupphaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ. Seyyathā vā pana taṃ
vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ nīlaṃ nīlavaṇṇaṃ nīlanidassanaṃ nīlanibhāsaṃ.
Evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati nīlāni nīlavaṇṇāni nīlanidassanāni nīlanibhāsāni.
'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.
Idaṃ pañcamaṃ abhibhāyatanaṃ.

§ dn16:3.30

English

Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance.
They're like a champak flower that's yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that's smoothed on both sides, yellow, with yellow color and yellow appearance.
In the same way, not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance.
Mastering them, they perceive: 'I know and see.'
This is the sixth dimension of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
Seyyathāpi nāma kaṇikārapupphaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ. Seyyathā vā pana taṃ
vatthaṃ bārāṇaseyyakaṃ ubhatobhāgavimaṭṭhaṃ pītaṃ pītavaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ.
Evameva ajjhataṃ arūpasaññī eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni.
'Tāni abhibhuyya jānāmi passāmī'ti evaṃsaññī hoti.
Idaṃ chaṭṭhaṃ abhibhāyatanaṃ.

§ dn16:3.31

English

Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance.
They're like a scarlet mallow flower that's red, with red color and red appearance. Or a cloth from Varanasi

that's smoothed on both sides, red, with red color and red appearance.

In the same way, not perceiving form internally, someone sees forms externally that are red, with red color and red appearance.

Mastering them, they perceive: 'I know and see.'

This is the seventh dimension of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi lohitaṇaṇṇāni lohitaṇidassanāni lohitaṇibhāsāni.

Seyyathāpi nāma bandhujīvakaṇuppharṇ lohitaṇaṇ lohitaṇaṇṇaṇ lohitaṇidassanaṇ lohitaṇibhāsanaṇ. Seyyathā vā pana taṇ vatthaṇ bārāṇaseyyakaṇ ubhatobhāgavimaṭṭhaṇ lohitaṇaṇ lohitaṇaṇṇaṇ lohitaṇidassanaṇ lohitaṇibhāsanaṇ.

Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati lohitaṇi lohitaṇaṇṇāni lohitaṇidassanāni lohitaṇibhāsāni.

'Tāni abhibhuyya jānāmi passāmī'ti evaṇsaññī hoti.

Idaṇ sattaṇaṇ abhibhāyatanāṇ.

§ dn16:3.32

English

Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance.

They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance.

In the same way, not perceiving form internally, someone sees forms externally that are white, with white color and white appearance.

Mastering them, they perceive: 'I know and see.'

This is the eighth dimension of mastery.

These are the eight dimensions of mastery.

Pāli

Ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni.

Seyyathāpi nāma osadhitāraṇ odātā odātavaṇṇā odātānidassanā odātānibhāsā. Seyyathā vā pana taṇ vatthaṇ bārāṇaseyyakaṇ ubhatobhāgavimaṭṭhaṇ odātāṇ odātavaṇṇaṇ odātānidassanaṇ odātānibhāsanaṇ. Evameva ajjhattaṃ arūpasaññī eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātānidassanāni odātānibhāsāni.

'Tāni abhibhuyya jānāmi passāmī'ti evaṇsaññī hoti.

Idaṇ aṭṭhaṇaṇ abhibhāyatanāṇ.

Imāni kho, ānanda, aṭṭha abhibhāyatanāni.

§ dn16:3.33

English

19. The Eight Liberations

Ānanda, there are these eight liberations.

What eight?

Having physical form, they see forms.

This is the first liberation.

Not perceiving form internally, they see forms externally.

This is the second liberation.

They're focused only on beauty.

This is the third liberation.

Going totally beyond perceptions of form, with the disappearance 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.

This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness.

This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness.

This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

This is the eighth liberation.

These are the eight liberations.

Pāli

19. Aṭṭhavimokkha

Aṭṭha kho ime, ānanda, vimokkhā.

Katame aṭṭha?

Rūpī rūpāni passati,

ayaṃ paṭhamo vimokkho.

Ajjhattaṃ arūpasaññī bahiddhā rūpāni passati,

ayaṃ duttiyo vimokkho.

Subhanteva adhimutto hoti,

ayaṃ tatiyo vimokkho.

Sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā 'ananto ākāso'ti ākāsañācāyatanaṃ upasampajja viharati,

ayaṃ catuttho vimokkho.

Sabbaso ākāsañācāyatanaṃ samatikkamma 'anantaṃ viññāṇaṃ'ti viññāṇañcāyatanaṃ upasampajja viharati,

ayaṃ pañcama vimokkho.

Sabbaso viññāṇañcāyatanaṃ samatikkamma 'natthi kiñcī'ti ākiñcaññāyatanaṃ upasampajja viharati,

ayaṃ chaṭṭho vimokkho.

Sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati,

ayaṃ sattama vimokkho.

Sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati,

ayaṃ aṭṭhamo vimokkho.

Ime kho, ānanda, aṭṭha vimokkhā.

(...)

§ dn16:3.34

English

Ānanda, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Then Māra the wicked approached me, stood to one side, and said:

'Sir, may the Blessed One now be fully extinguished! May the Holy One now be fully extinguished! Now is the time for the full extinguishment of the Buddha.'

When he had spoken, I said to Māra:

Pāli

Ekamidāhaṃ, ānanda, samayaṃ uruvelāyaṃ viharāmi najjā nerañjarāya tīre ajapālanigrodhe paṭhamābhisambuddho.

Atha kho, ānanda, māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ

ṭhito kho, ānanda, māro pāpimā maṃ etadavoca:

‘parinibbātu dāni, bhante, bhagavā; parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato’ti.

Evam vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ:

§ dn16:3.35

English

‘Wicked One, I shall not be fully extinguished until I have monk disciples ...

nun disciples ...

layman disciples ...

laywoman disciples who are competent, educated, self-assured, learned.

I shall not be fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and fully revealed among gods and humans.’

Pāli

‘Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhū na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me bhikkhuniyo na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsakā na sāvakā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacārino, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me upāsikā na sāvikā bhavissanti viyattā vinītā visāradā bahussutā dhammadharā dhammānudhammappaṭipannā sāmīcippaṭipannā anudhammacāriniyo, sakaṃ ācariyakaṃ uggahetvā ācikkhissanti desessanti paññāpessanti paṭṭhapessanti vivarissanti vibhajissanti uttānīkarissanti, uppannaṃ parappavādaṃ sahadhammena suniggahitaṃ niggahetvā sappāṭihāriyaṃ dhammaṃ desessanti.

Na tāvāhaṃ, pāpima, parinibbāyissāmi, yāva me idaṃ brahmacariyaṃ na iddhañceva bhavissati phītañca vitthārikaṃ bāhujaññaṃ puthubhūtaṃ yāva devamanussehi suppakāsitaṃ’ti.

§ dn16:3.36

English

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.

Pāli

Idāneva kho, ānanda, ajja cāpāle cetiye māro pāpimā yenāhaṃ tenupasaṅkami; upasaṅkamitvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho, ānanda, māro pāpimā maṃ etadavoca:

‘parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato.

Bhāsita 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 suppakāsaṃ.

Parinibbātu dāni, bhante, bhagavā, parinibbātu sugato, parinibbānakālo dāni, bhante, bhagavato'ti.

§ dn16:3.37

English

When he had spoken, I said to Māra:

'Relax, Wicked One. The full extinguishment of the Realized One will be soon.

Three months from now the Realized One will be fully extinguished.'

So today, just now at the Cāpāla Shrine, mindful and aware, I surrendered the life force."

Pāli

Evaṃ vutte, ahaṃ, ānanda, māraṃ pāpimantaṃ etadavocaṃ:

'appaṇṇasakko tvaṃ, pāpima, hohi, na ciraṃ tathāgatassa parinibbānaṃ bhavissati.

Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī'ti.

Idāneva kho, ānanda, ajja cāpāle cetiye tathāgatena satena sampajānena āyusañkhāro ossaṭṭho"ti.

§ dn16:3.38

English

20. The Appeal of Ānanda

When he said this, Venerable Ānanda said to the Buddha,

"Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans."

"Enough now, Ānanda.

Do not beg the Realized One. Now is not the time to beg the Realized One."

Pāli

20. Ānandayācanakathā

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

"tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ"ti.

"Alaṃ dāni, ānanda.

Mā tathāgataṃ yāci, akālo dāni, ānanda, tathāgataṃ yācanāyā"ti.

§ dn16:3.39

English

For a second time ...

For a third time, Ānanda said to the Buddha,

"Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans."

"Ānanda, do you have faith in the Realized One's awakening?"

"Yes, sir."

"So why then do you keep pressing me up to the third time?"

Pāli

Dutiyampi kho āyasmā ānando ...pe...

tatiyampi kho āyasmā ānando bhagavantaṃ etadavoca:

"tiṭṭhatu, bhante, bhagavā kammaṃ, tiṭṭhatu sugato kammaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ"ti.

"Saddahasi tvaṃ, ānanda, tathāgatassa bodhin"ti?

“Evaṃ, bhante”.

“Atha kiñcarahi tvaṃ, ānanda, tathāgataṃ yāvatatīyakaṃ abhinippīlesī”ti?

§ dn16:3.40

English

“Sir, I have heard and learned this in the presence of the Buddha:

‘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 for the proper lifespan or what’s left of it.

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 for the proper lifespan or what’s left of it.”

“Do you have faith, Ānanda?”

“Yes, sir.”

“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 proper lifespan, or what’s left of it.

If you had begged me, I would have turned you down twice, but consented on the third time.

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Pāli

“Sammukhā metaṃ, bhante, bhagavato sutaṃ sammukhā paṭiggahitaṃ:

‘yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā. So ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā”ti.

“Saddahasi tvaṃ, ānanda”ti?

“Evaṃ, bhante”.

“Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham, yaṃ tvaṃ tathāgatena evaṃ oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci:

‘tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.

Tasmātihānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

§ dn16:3.41

English

Ānanda, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain.

There I said to you:

‘Ānanda, Rājagaha is lovely, and so is the Vulture’s Peak.

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 for the proper lifespan or what’s left of it.

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 for the proper lifespan or what’s left of it.’

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 proper lifespan, or what’s left of it.

If you had begged me, I would have turned you down twice, but consented on the third time.

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Pāli

Ekamidāhaṃ, ānanda, samayaṃ rājagahe viharāmi gijjhakūṭe pabbate.

Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ:

‘ramaṇiyaṃ, ānanda, rājagahaṃ, ramaṇiyo, ānanda, gijjhakūṭo pabbato.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā’ti.

Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhī paṭivijjhitaṃ, na tathāgataṃ yāci:

‘tiṭṭhatu, bhante, bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ’ti.

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.

Tasmātihānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.

§ dn16:3.42

English

Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree ...
at Bandit’s Cliff ...

in the Sattapaṇṇi cave on the slopes of Vebhāra ...

at the Black Rock on the slopes of Isigili ...

in the Cool Grove, under the Cobra’s Hood Grotto ...

in the Hot Springs Monastery ...

in the Bamboo Grove, the squirrels’ feeding ground ...

in Jīvaka’s Mango Grove ...

in the Maddakucchi deer park ...

Pāli

Ekamidāhaṃ, ānanda, samayaṃ tattheva rājagahe viharāmi gotamanigrodhe ...pe...

tattheva rājagahe viharāmi corapapāte ...

tattheva rājagahe viharāmi vebhārapasse sattapaṇṇiguhāyaṃ ...

tattheva rājagahe viharāmi isigilipasse kāḷasilāyaṃ ...

tattheva rājagahe viharāmi sītavane sappasoṇḍikapabbhāre ...

tattheva rājagahe viharāmi tapodārāme ...

tattheva rājagahe viharāmi veḷuvane kalandakanivāpe ...

tattheva rājagahe viharāmi jīvakambavane ...

tattheva rājagahe viharāmi maddakucchismiṃ migadāye.

§ dn16:3.43

English

And in each place I said to you:

‘Ānanda, Rājagaha is lovely, and so are all these places. ...

Pāli

Tatrāpi kho tāhaṃ, ānanda, āmantesiṃ:

‘ramaṇiyaṃ, ānanda, rājagahaṃ, ramaṇiyo gijjhakūṭo pabbato, ramaṇiyo gotamanigrodho, ramaṇiyo corapapāto, ramaṇiyā vebhārapasse sattapaṇṇiguhā, ramaṇiyā isigilipasse kāḷasilā, ramaṇiyo sītavane sappasoṇḍikapabbhāro, ramaṇiyo tapodārāmo, ramaṇiyo veḷuvane kalandakanivāpo, ramaṇiyaṃ jīvakambavanaṃ, ramaṇiyo maddakucchismiṃ migadāyo.

§ dn16:3.44

English

If he wished, the Realized One could live for the proper lifespan or what's left of it.'

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 proper lifespan, or what's left of it.

Pāli

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā
susamāraddhā ...pe...

ākaṇkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā'ti.

Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhī
paṭivijjhitaṃ, na tathāgataṃ yāci:

'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 tatiyakam
adhivāseyya.

Tasmātiḥānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

§ dn16:3.45

English

Ānanda, this one time I was staying right here near Vesālī, at the Udena Shrine ...

Pāli

Ekamidāham, ānanda, samayaṃ idheva vesāliyaṃ viharāmi udene cetiye.

Tatrāpi kho tāham, ānanda, āmantesiṃ:

'ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenam cetiyaṃ.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā
susamāraddhā, so ākaṇkhamāno kammaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yānīkatā vatthukatā anuṭṭhitā paricitā
susamāraddhā, so ākaṇkhamāno, ānanda, tathāgato kammaṃ vā tiṭṭheyya kappāvasesaṃ vā'ti.

Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhī
paṭivijjhitaṃ, na tathāgataṃ yāci:

'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 tatiyakam
adhivāseyya, tasmātiḥānanda, tuyhevetam dukkaṭam, tuyhevetam aparaddham.

§ dn16:3.46

English

at the Gotamaka Shrine ...

at the Seven Maidens Shrine ...

at the Many Sons Shrine ...

at the Sārandada Shrine ...

Pāli

Ekamidāham, ānanda, samayaṃ idheva vesāliyaṃ viharāmi gotamake cetiye ...pe...

idheva vesāliyaṃ viharāmi sattambe cetiye ...

idheva vesāliyaṃ viharāmi bahuputte cetiye ...

idheva vesāliyaṃ viharāmi sārandade cetiye ...

§ dn16:3.47

English

and just now, today at the Cāpāla Shrine. There I said to you:

'Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla
Shrines are all lovely.

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 for the proper lifespan or what's left of it.

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 for the proper lifespan or what's left of it.'

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 proper lifespan, or what's left of it, saying:

'Sir, may the Blessed One please remain for the proper lifespan! May the Holy One please remain for the proper lifespan! That would be for the welfare and happiness of the people, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans.'

If you had begged me, I would have turned you down twice, but consented on the third time.

Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Pāli

idāneva kho tāhaṃ, ānanda, ajja cāpāle cetiye āmantesiṃ:

'ramaṇīyā, ānanda, vesālī, ramaṇīyaṃ udenaṃ cetiyaṃ, ramaṇīyaṃ gotamakaṃ cetiyaṃ, ramaṇīyaṃ sattambaṃ cetiyaṃ, ramaṇīyaṃ bahuputtaṃ cetiyaṃ, ramaṇīyaṃ sārandaḍaṃ cetiyaṃ, ramaṇīyaṃ cāpālaṃ cetiyaṃ.

Yassa kassaci, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno kappaṃ vā tiṭṭheyya kappāvasesaṃ vā.

Tathāgatassa kho, ānanda, cattāro iddhipādā bhāvitā bahulīkatā yāṇīkatā vatthukatā anuṭṭhitā paricitā susamāradhā, so ākaṅkhamāno, ānanda, tathāgato kappaṃ vā tiṭṭheyya kappāvasesaṃ vā'ti.

Evampi kho tvaṃ, ānanda, tathāgatena oḷārike nimitte kayiramāne oḷārike obhāse kayiramāne nāsakkhi paṭivijjhitaṃ, na tathāgataṃ yāci:

'tiṭṭhatu bhagavā kappaṃ, tiṭṭhatu sugato kappaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ'ti.

Sace tvaṃ, ānanda, tathāgataṃ yāceyyāsi, dveva te vācā tathāgato paṭikkhipeyya, atha tatiyakaṃ adhivāseyya.

Tasmātiḥānanda, tuyhevetāṃ dukkaṭaṃ, tuyhevetāṃ aparaddhaṃ.

§ dn16:3.48

English

Did I not prepare for this when I explained that

we must be parted and separated from all we hold dear and beloved?

How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out?

The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force.

He has categorically stated:

'The full extinguishment of the Realized One will be soon.

Three months from now the Realized One will be fully extinguished.'

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.

Come, Ānanda, let's go to the Great Wood, the hall with the peaked roof."

"Yes, sir," Ānanda replied.

Pāli

Nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ:

'sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo.

Taṃ kutettha, ānanda, labbhā, yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjīti netāṃ ṭhānaṃ vijjati'.

Yaṃ kho panetaṃ, ānanda, tathāgatena cattaṃ vantaṃ muttaṃ pahīnaṃ paṭinissatṭhaṃ ossatṭho āyusaṅkhāro, ekaṃsena vācā bhāsita:

‘na ciraṃ tathāgatassa parinibbānaṃ bhavissati.
Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissatī’ti.
Taṅca tathāgato jīvitahetu puna paccāvamissatīti netaṃ tṭhānaṃ vijjati.
Āyāmānanda, yena mahāvanaṃ kūṭāgārasālā tenupasaṅkamissāmā’ti.
“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

§ dn16:3.49

English

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him,
“Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”
“Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him,
“Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

Pāli

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena mahāvanaṃ kūṭāgārasālā tenupasaṅkami;
upasaṅkamtivā āyasmantaṃ ānandaṃ āmantesi:
“gaccha tvaṃ, ānanda, yāvatikā bhikkhū vesālīm upanissāya viharanti, te sabbe upaṭṭhānasālāyaṃ
sannipātehi”ti.
“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yāvatikā bhikkhū vesālīm upanissāya viharanti, te
sabbe upaṭṭhānasālāyaṃ sannipātetvā yena bhagavā tenupasaṅkami; upasaṅkamtivā bhagavantaṃ
abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ tṭhito kho āyasmā ānando bhagavantaṃ etadavoca:
“sannipatito, bhante, bhikkhusaṅgho, yassadāni, bhante, bhagavā kālaṃ maññatī”ti.
(...)

§ dn16:3.50

English

Then the Buddha went to the assembly hall, where he sat down on the seat spread out
and addressed the mendicants:
“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, out of sympathy for the world, for the benefit, welfare,
and happiness of gods and humans.
And what are those things I have taught from my direct knowledge?
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.

Pāli

Atha kho bhagavā yenupaṭṭhānasālā tenupasaṅkami; upasaṅkamtivā paññatte āsane nisīdi.
Nisajja kho bhagavā bhikkhū āmantesi:
“tasmātiha, bhikkhave, ye te mayā dhammā abhiññā desitā, te vo sādhukaṃ uggahetvā āsevitabbā
bhāvetabbā bahulīkātabbā, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa
bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ.
Katame ca 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 devamanussānaṃ.
Seyyathidaṃ—cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcendriyāni, pañca balāni,
satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo.

§ dn16:3.51

English

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, out of sympathy for the world, for the benefit, welfare, and happiness of gods and humans."

Then the Buddha said to the mendicants:

"Come now, mendicants, I say to you all:

'Conditions fall apart. Persist with diligence.'

The full extinguishment of the Realized One will be soon.

Three months from now the Realized One will be fully extinguished."

That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

"I've reached a ripe old age,

and little of my life is left.

Having given it up, I'll depart;

I've made a refuge for myself.

Diligent and mindful,

be of good virtues, mendicants!

With well-settled thoughts,

take good care of your minds.

Whoever meditates diligently

in this teaching and training,

giving up transmigration through rebirths,

will make an end to suffering."

The third recitation section.

Pāli

Ime kho te, bhikkhave, dhammā mayā abhiññā desitā, ye vo sādhuṃ uggahetvā āsevitabbā bhāvetabbā bahulīkātābba, yathayidaṃ brahmacariyaṃ addhaniyaṃ assa ciraṭṭhitikaṃ, tadassa bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ"ti.

Atha kho bhagavā bhikkhū āmantesi:

"handa dāni, bhikkhave, āmantayāmi vo,

vayadhammā saṅkhārā, appamādena sampādettha.

Naciraṃ tathāgatassa parinibbānaṃ bhavissati.

Ito tiṇṇaṃ māsānaṃ accayena tathāgato parinibbāyissati"ti.

Idamavoca bhagavā.

Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

"Paripakko vayo mayhaṃ,

parittaṃ mama jīvaṃ;

Pahāya vo gamissāmi,

kataṃ me saraṇamattano.

Appamattā satimanto,

susīlā hotha bhikkhavo;

Susamāhitasāṅkappā,

sacittamanurakkhatha.

Yo imasmiṃ dhammavinaye,

appamatto vihassati;

Pahāya jātisaṃsāraṃ,

dukkhassantaṃ karissati"ti.

Tatiyo bhāṇavāro.

§ dn16:4.1

English

21. The Elephant Look

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Then, after the meal, on his return from almsround, he turned to gaze back at Vesālī, the way that elephants do. He said to Venerable Ānanda:

“Ānanda, this will be the last time the Realized One sees Vesālī.

Come, Ānanda, let’s go to Wares Village.”

“Yes, sir,” Ānanda replied.

Pāli

21. Nāgāpalokita

Atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaramādāya vesālīm piṇḍāya pāvīsi.

Vesāliyam piṇḍāya caritvā pacchābhataṃ piṇḍapātaṭikkanto nāgāpalokitaṃ vesālīm apaloketvā āyasmantaṃ ānandaṃ āmantesi:

“idaṃ pacchimakaṃ, ānanda, tathāgatassa vesāliyaṃ dassanaṃ bhavissati.

Āyāmānanda, yena bhaṇḍagāmo tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

§ dn16:4.2

English

Then the Buddha together with a large Saṅgha of mendicants arrived at Wares Village, and stayed there.

There the Buddha addressed the mendicants:

“Mendicants, due to not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time.

What four?

Noble ethics,
immersion,
wisdom,
and freedom.

These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the leash to existence is ended; now there’ll be no more future lives.”

Pāli

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhaṇḍagāmo tadavasari.

Tatra sudam bhagavā bhaṇḍagāme viharati.

Tatra kho bhagavā bhikkhū āmantesi:

“catunnaṃ, bhikkhave, dhammānaṃ ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca.

Katamesaṃ catunnaṃ?

Ariyassa, bhikkhave, sīlassa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca.

Ariyassa, bhikkhave, samādhissa ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca.

Ariyāya, bhikkhave, paññāya ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca.

Ariyāya, bhikkhave, vimuttiyā ananubodhā appaṭivedhā evamidaṃ dīghamaddhānaṃ sandhāvitam saṃsariṃ mamañceva tumhākañca.

Tayidaṃ, bhikkhave, ariyam sīlam anubuddham paṭividdham, ariyo samādhi anubuddho paṭividdho, ariyā paññā anubuddhā paṭividdhā, ariyā vimutti anubuddhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo”ti.

§ dn16:4.3

English

That is what the Buddha said.
Then the Holy One, the Teacher, went on to say:
“Ethics, immersion, and wisdom,
and the supreme freedom:
these things have been understood
by Gotama the renowned.
And so the Buddha, having insight,
explained this teaching to the mendicants.
The teacher made an end of suffering,
seeing clearly, he is fully quenched.”

Pāli

Idamavoca bhagavā.
Idaṃ vatvāna sugato athāparam etadavoca satthā:
“Sīlaṃ samādhi paññā ca,
vimutti ca anuttarā;
Anubuddhā ime dhammā,
gotamena yasassinā.
Iti buddho abhiññāya,
dhammamakkhāsi bhikkhunaṃ;
Dukkassantakaro satthā,
cakkhumā parinibbuto”ti.

§ dn16:4.4

English

And while staying there, too, he often gave this Dhamma talk to the mendicants:
“Such is ethics, such is immersion, such is wisdom.
When immersion is imbued with ethics it’s very fruitful and beneficial.
When wisdom is imbued with immersion it’s very fruitful and beneficial.
When the mind is imbued with wisdom it is rightly freed from the defilements, namely,
the defilements of sensuality, desire to be reborn, and ignorance.”

Pāli

Tatrāpi sudam bhagavā bhaṇḍagāme viharanto etadeva bahulaṃ bhikkhūnaṃ dhammiṃ kathaṃ karoti:
“iti sīlaṃ, iti samādhi, iti paññā.
Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.
Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.
Paññāparibhāvitam cittaṃ sammadeva āsavehi vimuccati, seyyathidaṃ—
kāmasavā, bhavāsavā, avijjāsavā”ti.

§ dn16:4.5

English

22. The Four Great References

When the Buddha had stayed in Wares Village as long as he pleased, he addressed Ānanda,
“Come, Ānanda, let’s go to Elephant Village.” ...
“Let’s go to Mango Village.” ...
“Let’s go to Black Plum Village.” ...
“Let’s go to Bhoga City.”

Pāli

22. Catumahāpadesakathā

Atha kho bhagavā bhaṇḍagāme yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:
“āyāmānanda, yena hatthigāmo,

yena ambagāmo,
yena jambugāmo,
yena bhoganagaraṃ tenupasaṅkamissāmā"ti.

§ dn16:4.6

English

"Yes, sir," Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoga City,

Pāli

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena bhoganagaraṃ tadavasari.

§ dn16:4.7

English

where he stayed at the Ānanda Shrine.

There the Buddha addressed the mendicants:

"Mendicants, I will teach you the four great references.

Listen and apply your mind well, I will speak."

"Yes, sir," they replied.

The Buddha said this:

Pāli

Tatra sudarṃ bhagavā bhoganagare viharati ānande cetiye.

Tatra kho bhagavā bhikkhū āmantesi:

"cattārome, bhikkhave, mahāpadese desessāmi,

taṃ suṇātha, sādhukaṃ manasikarotha, bhāsissāmi"ti.

"Evaṃ, bhante"ti kho te bhikkhū bhagavato paccassosun.

Bhagavā etadavoca:

§ dn16:4.8

English

"Take a mendicant who says:

'Reverend, I have heard and learned this in the presence of the Buddha:

this is the teaching, this is the training, this is the Teacher's instruction.'

You should neither approve nor reject that mendicant's statement.

Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion:

'Clearly this is not the word of the Buddha.

It has been incorrectly memorized by that mendicant.'

And so you should discard it.

If they do fit in the discourse and are exhibited in the training, you should draw the conclusion:

'Clearly this is the word of the Buddha.

It has been correctly memorized by that mendicant.'

You should remember it. This is the first great reference.

Pāli

"Idha, bhikkhave, bhikkhu evaṃ vadeyya:

'sammukhā metaṃ, āvuso, bhagavato sutarṃ sammukhā paṭiggahitaṃ,

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā"ti.

Tassa, bhikkhave, bhikkhuno bhāsitarṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;

imassa ca bhikkhuno duggahitaṃ’ti.

Iti hetuṃ, bhikkhave, chaḍḍeyyātha.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ tassa bhagavato vacanaṃ;

imassa ca bhikkhuno suggahitaṃ’ti.

Idaṃ, bhikkhave, paṭhamāṃ mahāpadesaṃ dhāreyyātha.

§ dn16:4.9

English

Take another mendicant who says:

‘In such-and-such monastery lives a Saṅgha with seniors and leaders.

I’ve heard and learned this in the presence of that Saṅgha:

this is the teaching, this is the training, this is the Teacher’s instruction.’

You should neither approve nor reject that mendicant’s statement.

Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion:

‘Clearly this is not the word of the Buddha.

It has been incorrectly memorized by that Saṅgha.’

And so you should discard it.

If they do fit in the discourse and are exhibited in the training, you should draw the conclusion:

‘Clearly this is the word of the Buddha.

It has been correctly memorized by that Saṅgha.’

You should remember it. This is the second great reference.

Pāli

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

‘amukasmiṃ nāma āvāse saṅgho viharati sathero sapāmoḁkko.

Tassa me saṅghassa sammukhā suttaṃ sammukhā paṭiggahitaṃ,

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanantaṃ’ti.

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;

tassa ca saṅghassa duggahitaṃ’ti.

Iti hetuṃ, bhikkhave, chaḍḍeyyātha.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ tassa bhagavato vacanaṃ;

tassa ca saṅghassa suggahitaṃ’ti.

Idaṃ, bhikkhave, dutiyaṃ mahāpadesaṃ dhāreyyātha.

§ dn16:4.10

English

Take another mendicant who says:

‘In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines.

I’ve heard and learned this in the presence of those senior mendicants:

this is the teaching, this is the training, this is the Teacher’s instruction.’

You should neither approve nor reject that mendicant’s statement.

Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion:

‘Clearly this is not the word of the Buddha.

It has not been correctly memorized by those senior mendicants.’

And so you should discard it.

If they do fit in the discourse and are exhibited in the training, you should draw the conclusion:

‘Clearly this is the word of the Buddha.

It has been correctly memorized by those senior mendicants.’

You should remember it. This is the third great reference.

Pāli

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

‘amukasmīṃ nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādhārā.

Tesaṃ me therānaṃ sammukhā sutāṃ sammukhā paṭiggahitaṃ—
ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanā’ti.

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ ...
pe...

na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ na ceva tassa bhagavato vacanaṃ;

tesaṃca therānaṃ duggahitaṃ’ti.

Iti hetuṃ, bhikkhave, chaḍḍeyyātha.

Tāni ce sutte osāriyamānāni ...pe...

vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

‘addhā idaṃ tassa bhagavato vacanaṃ;

tesaṃca therānaṃ suggahitaṃ’ti.

Idaṃ, bhikkhave, tatiyaṃ mahāpadesaṃ dhāreyyātha.

§ dn16:4.11

English

Take another mendicant who says:

‘In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines.

I’ve heard and learned this in the presence of that senior mendicant:

this is the teaching, this is the training, this is the Teacher’s instruction.’

You should neither approve nor reject that mendicant’s statement.

Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training.

If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion:

‘Clearly this is not the word of the Buddha.

It has been incorrectly memorized by that senior mendicant.’

And so you should discard it.

If they do fit in the discourse and are exhibited in the training, you should draw the conclusion:

‘Clearly this is the word of the Buddha.

It has been correctly memorized by that senior mendicant.’

You should remember it. This is the fourth great reference.
These are the four great references."

Pāli

Idha pana, bhikkhave, bhikkhu evaṃ vadeyya:

'amukasmim nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo.

Tassa me therassa sammukhā sutam sammukhā paṭiggahitam—

ayaṃ dhammo ayaṃ vinayo idaṃ satthusāsanam'ti.

Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbaṃ nappaṭikkositabbaṃ.

Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhuḥkaṃ uggahetvā sutte osāretabbāni, vinaye sandassetabbāni.

Tāni ce sutte osāriyamānāni vinaye sandassiyamānāni na ceva sutte osaranti, na ca vinaye sandissanti, niṭṭhamettha gantabbaṃ:

'addhā idaṃ na ceva tassa bhagavato vacanam;

tassa ca therassa duggahitam'ti.

Iti hetam, bhikkhave, chaḍḍeyyātha.

Tāni ca sutte osāriyamānāni vinaye sandassiyamānāni sutte ceva osaranti, vinaye ca sandissanti, niṭṭhamettha gantabbaṃ:

'addhā idaṃ tassa bhagavato vacanam;

tassa ca therassa suggahitam'ti.

Idam, bhikkhave, catuttham mahāpadesam dhāreyyātha.

Ime kho, bhikkhave, cattāro mahāpadese dhāreyyāthā"ti.

§ dn16:4.12

English

And while staying at the Ānanda Shrine, too, the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom.

When immersion is imbued with ethics it's very fruitful and beneficial.

When wisdom is imbued with immersion it's very fruitful and beneficial.

When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

Pāli

Tatrapī sudaṃ bhagavā bhoganagare viharanto ānande cetiye etadeva bahulaṃ bhikkhūnaṃ dhammiṃ katham karoti:

"iti sīlam, iti samādhi, iti paññā.

Sīlaparibhāvito samādhi mahapphalo hoti mahānisaṃso.

Samādhiparibhāvitā paññā mahapphalā hoti mahānisaṃsā.

Paññāparibhāvitam cittam sammadeva āsavehi vimuccati, seyyathidam—

kāmāsavā, bhavāsavā, avijjāsavā"ti.

§ dn16:4.13

English

23. On Cunda the Smith

When the Buddha had stayed in Bhoga City as long as he pleased, he addressed Ānanda,

"Come, Ānanda, let's go to Pāvā."

"Yes, sir," Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā, where he stayed in Cunda the smith's mango grove.

Pāli

23. Kammāraputtacundavatthu

Atha kho bhagavā bhoganagare yathābhirantaṃ viharitvā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena pāvā tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena pāvā tadavasari.

Tatra sudaṃ bhagavā pāvāyaṃ viharati cundassa kammāraputtassa ambavane.

§ dn16:4.14

English

Cunda heard that the Buddha had arrived and was staying in his mango grove.

Then he went to the Buddha, bowed, and sat down to one side.

The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Then Cunda said to the Buddha,

Pāli

Assosi kho cundo kammāraputto: “bhagavā kira pāvaṃ anuppatto, pāvāyaṃ viharati mayhaṃ ambavane”ti.

Atha kho cundo kammāraputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

Atha kho cundo kammāraputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito bhagavantaṃ etadavoca:

§ dn16:4.15

English

“Sir, would the Buddha, together with the mendicant Saṅgha, please accept tomorrow’s meal from me?”

The Buddha consented with silence.

Pāli

“adhivāsetu me, bhante, bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṅghenā”ti.

Adhivāsesi bhagavā tuṇhībhāvena.

§ dn16:4.16

English

Then, knowing that the Buddha had consented, Cunda rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Pāli

Atha kho cundo kammāraputto bhagavato adhivāsaṇaṃ viditvā uṭṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

§ dn16:4.17

English

And when the night had passed Cunda had delicious fresh and cooked foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying,

“Sir, it’s time. The meal is ready.”

Pāli

Atha kho cundo kammāraputto tassā rattiyaṃ accayena sake nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā pahūtaṃ sūkaramaddavaṃ bhagavato kālaṃ ārocāpesi:

“kālo, bhante, niṭṭhitaṃ bhattaṃ”ti.

§ dn16:4.18

English

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 down on the seat spread out and addressed Cunda,
“Cunda, please serve me with the pork on the turn that you’ve prepared.
And serve the mendicant Saṅgha with the other foods.”
“Yes, sir,” replied Cunda, and did as he was asked.

Pāli

Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya saddhiṃ bhikkhusaṅghena yena cundassa kammāraputtassa nivesanaṃ tenupasaṅkami; upasaṅkamtvā paññatte āsane nisīdi.
Nisajja kho bhagavā cundaṃ kammāraputtaṃ āmantesi:
“yaṃ te, cunda, sūkaramaddavaṃ paṭiyattaṃ, tena maṃ parivisa.
Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisa”ti.
“Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ paṭiyattaṃ, tena bhagavantaṃ parivisi.
Yaṃ panaññaṃ khādanīyaṃ bhojanīyaṃ paṭiyattaṃ, tena bhikkhusaṅghaṃ parivisi.

§ dn16:4.19

English

Then the Buddha addressed Cunda,
“Cunda, any pork on the turn that’s left over, you should bury it in a pit.
I don’t see anyone in this world—with its gods, Māras, and divinities, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except the Realized One.”
“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side.
Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he rose from his seat and left.

Pāli

Atha kho bhagavā cundaṃ kammāraputtaṃ āmantesi:
“yaṃ te, cunda, sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇāhi.
Nāhaṃ taṃ, cunda, passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya, yassa taṃ paribhuttaṃ sammā pariṇāmaṃ gaccheyya aññatra tathāgatassā”ti.
“Evaṃ, bhante”ti kho cundo kammāraputto bhagavato paṭissutvā yaṃ ahosi sūkaramaddavaṃ avasiṭṭhaṃ, taṃ sobbhe nikhaṇitvā yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
Ekamantaṃ nisinnaṃ kho cundaṃ kammāraputtaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utṭhāyāsanaṃ pakkāmi.
(...)

§ dn16:4.20

English

After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death.
But he endured unbothered, with mindfulness and situational awareness.
Then he addressed Ānanda,
“Come, Ānanda, let’s go to Kusinārā.”
“Yes, sir,” Ānanda replied.
I’ve heard that after eating
the meal of Cunda the smith,
the attentive one fell severely ill,
with pains, close to death.
A severe sickness struck the Teacher

who had eaten the pork on the turn.
While still purging the Buddha said:
"I'll go to the citadel of Kusinārā."

Pāli

Atha kho bhagavato cundassa kammāraputtassa bhattaṃ bhuttāvissa kharo ābādho uppajji, lohitapakkkhandikā pabāḷhā vedanā vattanti mārāṇantikā.
Tā sudarṇ bhagavā sato sampajāno adhvāsesi avihaññamāno.
Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
"āyāmānanda, yena kusinārā tenupasaṅkamissāmā"ti.
"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.
Cundassa bhattaṃ bhuñjitvā,
kammārassāti me suttaṃ;
Ābādhaṃ samphusī dhīro,
pabāḷhaṃ mārāṇantikaṃ.
Bhuttassa ca sūkaramaddavena,
Byādhippabāḷho udapādi satthuno;
Virecamāno bhagavā avoca,
"Gacchāmahaṃ kusināraṃ nagaraṃ"ti.

§ dn16:4.21

English

24. Bringing a Drink

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda,
"Go on then, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down."
"Yes, sir," replied Ānanda, and did as he was asked.
The Buddha sat down on the seat spread out.

Pāli

24. Pāṇiyāharaṇa

Atha kho bhagavā maggā okkamma yena aññataraṃ rukkhamūlaṃ tenupasaṅkami; upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi:
"iṅgha me tvaṃ, ānanda, catugguṇaṃ saṅghāṭiṃ paññapehi, kilantosmi, ānanda, nisīdissāmī"ti.
"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ paññapesi.
Nisīdi bhagavā paññatte āsane.

§ dn16:4.22

English

When he was seated he said to Venerable Ānanda,
"Go on then, Ānanda, fetch me some water. I am thirsty and will drink."
When he said this, Venerable Ānanda said to the Buddha,
"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.
The Kakudhā River is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful.
There the Buddha can drink and cool his limbs."

Pāli

Nisajja kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
"iṅgha me tvaṃ, ānanda, pāṇiyaṃ āhara, pipāsitosmi, ānanda, pivissāmī"ti.
Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:
"idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati.

Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.
Ettha bhagavā pāṇīyaṃca pivissati, gattāni ca sītī karissatī”ti.

§ dn16:4.23

English

For a second time, the Buddha asked Ānanda for a drink,
and for a second time Ānanda suggested going to the Kakudhā River.

Pāli

Dutiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“iṅgha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmī”ti.

Dutiyampi kho āyasmā ānando bhagavantaṃ etadavoca:

“idāni, bhante, pañcamattāni sakaṭasatāni atikkantāni, taṃ cakkacchinnaṃ udakaṃ parittaṃ luḷitaṃ āvilaṃ sandati.

Ayaṃ, bhante, kakudhā nadī avidūre acchodakā sātodakā sītodakā setodakā suppatitthā ramaṇīyā.

Ettha bhagavā pāṇīyaṃca pivissati, gattāni ca sītīkarissatī”ti.

§ dn16:4.24

English

And for a third time, the Buddha said to Ānanda,

“Go on then, Ānanda, fetch me some water. I am thirsty and will drink.”

“Yes, sir,” replied Ānanda. Taking his bowl he went to the river.

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.

Pāli

Tatiyampi kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“iṅgha me tvaṃ, ānanda, pāṇīyaṃ āhara, pipāsitosmi, ānanda, pivissāmī”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā pattaṃ gahetvā yena sā nadikā tenupasaṅkami.

Atha kho sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā, āyasmante ānande upasaṅkamante acchā vipprasannā anāvilā sandittha.

§ dn16:4.25

English

Then Ānanda thought,

“Oh lord, how incredible, how amazing! The Realized One has such psychic power and might!

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.”

Gathering a bowl of drinking water he went back to the Buddha, and said to him,

“It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might!

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.

Drink the water, Blessed One! Drink the water, Holy One!”

So the Buddha drank the water.

Pāli

Atha kho āyasmato ānandassa etadahosi:

“acchariyaṃ vata bho, abbhutaṃ vata bho, tathāgatassa mahiddhikatā mahānubhāvatā.

Ayaṃhi sā nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandatī”ti.

Pattena pāṇīyaṃ ādāya yena bhagavā tenupasaṅkami; upasaṅkamtvā bhagavantaṃ etadavoca:

“acchariyaṃ, bhante, abbhutaṃ, bhante, tathāgatassa mahiddhikatā mahānubhāvatā.

Idāni sā bhante nadikā cakkacchinnā parittā luḷitā āvilā sandamānā mayi upasaṅkamante acchā vipprasannā anāvilā sandittha.

Pivatu bhagavā pāṇīyaṃ pivatu sugato pāṇīyaṃ"ti.

Atha kho bhagavā pāṇīyaṃ apāyi.

§ dn16:4.26

English

25. On Pukkusa the Malla

Now at that time Pukkusa the Mallian, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā to Pāvā.

He saw the Buddha sitting at the root of a certain tree.

He went up to him, bowed, sat down to one side, and said,

"It's incredible, sir, it's amazing! Those who have gone forth remain in such peaceful meditations.

Pāli

25. Pukkusamallaputtavattu

Tena kho pana samayena pukkuso mallaputto āḷārassa kālāmassa sāvako kusinārāya pāvaṃ addhānamaggappaṭipanno hoti.

Addasā kho pukkuso mallaputto bhagavantaṃ aññatarasmiṃ rukkhamaṇe nisinnaṃ.

Disvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho pukkuso mallaputto bhagavantaṃ etadavoca:

"acchariyaṃ, bhante, abbhutaṃ, bhante, santena vata, bhante, pabbajitā vihārena viharanti.

§ dn16:4.27

English

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.

Then around five hundred carts passed by right beside Āḷāra Kālāma.

Then a certain person coming behind those carts went up to Āḷāra Kālāma and said to him:

'Sir, didn't you see the five hundred carts pass by?'

'No, respectable sir, I didn't see them.'

'But sir, didn't you hear a sound?'

'No, respectable sir, I didn't hear a sound.'

'But sir, were you asleep?'

'No, respectable sir, I wasn't asleep.'

'But sir, were you conscious?'

'Yes, respectable sir.'

'So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right beside you?

Why sir, even your outer robe is covered with dust!'

'Yes, respectable sir.'

Then that person thought:

'Oh lord, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.'

And after declaring his lofty confidence in Āḷāra Kālāma, he left."

Pāli

Bhūtapubbaṃ, bhante, āḷāro kālāmo addhānamaggappaṭipanno maggā okkamma avidūre aññatarasmiṃ rukkhamaṇe divāvihāraṃ nisīdi.

Atha kho, bhante, pañcamattāni sakaṭasatāni āḷāraṃ kālāmaṃ nissāya nissāya atikkamiṃsu.

Atha kho, bhante, aññataro puriso tassa sakaṭasatthassa piṭṭhito piṭṭhito āgacchanto yena āḷāro kālāmo

tenupasaṅkami; upasaṅkamitvā ālāraṃ kālāmaṃ etadavoca:

‘api, bhante, pañcamattāni sakaṭasatāni atikkantāni addasā’ti?

‘Na kho ahaṃ, āvuso, addasan’ti.

‘Kiṃ pana, bhante, saddaṃ assosī’ti?

‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti.

‘Kiṃ pana, bhante, sutto ahosī’ti?

‘Na kho ahaṃ, āvuso, sutto ahosin’ti.

‘Kiṃ pana, bhante, saññī ahosī’ti?

‘Evamāvuso’ti.

‘So tvaṃ, bhante, saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva addasa, na pana saddaṃ assosi;

apisu te, bhante, saṅghāṭi rajena okiṇṇā’ti?

‘Evamāvuso’ti.

Atha kho, bhante, tassa purisassa etadahosi:

‘acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti.

Yatra hi nāma saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva dakkhati, na pana saddaṃ sossatī’ti.

Ālāre kālāme uḷāraṃ pasādaṃ pavedetvā pakkāmi’ti.

§ dn16:4.28

English

“What do you think, Pukkusa?

Which is harder and more challenging to do while conscious and awake:

to neither see nor hear a sound as five hundred carts pass by right next to you?

Or to neither see nor hear a sound as the heavens are raining and pouring, lightning’s flashing, and thunder’s cracking?”

Pāli

“Taṃ kiṃ maññasi, pukkusa,

katamaṃ nu kho dukkarataraṃ vā durabhisambhavataraṃ vā—

yo vā saññī samāno jāgaro pañcamattāni sakaṭasatāni nissāya nissāya atikkantāni neva passeyya, na pana saddaṃ suṇeyya;

yo vā saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā”ti?

§ dn16:4.29

English

“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?

It’s far harder and more challenging to neither see nor hear a sound as the heavens are raining and pouring, lightning’s flashing, and thunder’s cracking!”

Pāli

“Kiñhi, bhante, karissanti pañca vā sakaṭasatāni cha vā sakaṭasatāni satta vā sakaṭasatāni aṭṭha vā sakaṭasatāni nava vā sakaṭasatāni, sakaṭasahassaṃ vā sakaṭasatasahassaṃ vā.

Atha kho etadeva dukkaratarañceva durabhisambhavatarañca yo saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva passeyya, na pana saddaṃ suṇeyyā”ti.

§ dn16:4.30

English

“This one time, Pukkusa, I was staying near Ātumā in a threshing-hut.

At that time the heavens were 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.

Then a large crowd came from Ātumā to the place where that happened.

Pāli

“Ekamidāhaṃ, pukkusa, samayaṃ ātumāyaṃ viharāmi bhusāgāre.

Tena kho pana samayena deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā avidūre bhusāgārassa dve kassakā bhātaro hatā cattāro ca balibaddā.

Atha kho, pukkusa, ātumāya mahājanakāyo nikkhamitvā yena te dve kassakā bhātaro hatā cattāro ca balibaddā tenupasaṅkami.

§ dn16:4.31

English

Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut.

Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them,

Pāli

Tena kho panāhaṃ, pukkusa, samayena bhusāgārā nikkhamitvā bhusāgāradvāre abbhokāse caṅkamāmi.

Atha kho, pukkusa, aññataro puriso tamhā mahājanakāyā yenāhaṃ tenupasaṅkami; upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitaṃ kho ahaṃ, pukkusa, taṃ purisaṃ etadavocaṃ:

§ dn16:4.32

English

‘Why, respectable sir, has this crowd gathered?’

‘Just now, sir, the heavens were raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen.

Then this crowd gathered here.

But sir, where were you?’

‘I was right here, respectable sir.’

‘But sir, did you see?’

‘No, respectable sir, I didn’t see anything.’

‘But sir, didn’t you hear a sound?’

‘No, respectable sir, I didn’t hear a sound.’

‘But sir, were you asleep?’

‘No, respectable sir, I wasn’t asleep.’

‘But sir, were you conscious?’

‘Yes, respectable sir.’

‘So, sir, while conscious and awake you neither saw nor heard a sound as the heavens were raining and pouring, lightning was flashing, and thunder was cracking?’

‘Yes, respectable sir.’

Pāli

‘Kiṃ nu kho eso, āvuso, mahājanakāyo sannipatito’ti?

‘Idāni, bhante, deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā dve kassakā bhātaro hatā cattāro ca balibaddā.

Ettheso mahājanakāyo sannipatito.

Tvaṃ pana, bhante, kva ahoṣī’ti?

‘Idheva kho ahaṃ, āvuso, ahoṣin’ti.

‘Kiṃ pana, bhante, addasā’ti?

‘Na kho ahaṃ, āvuso, addasan’ti.

‘Kiṃ pana, bhante, saddaṃ assosī’ti?

‘Na kho ahaṃ, āvuso, saddaṃ assosin’ti.

‘Kiṃ pana, bhante, sutto ahoṣī’ti?

'Na kho ahaṃ, āvuso, sutto ahosin'ti.

'Kiṃ pana, bhante, saññī ahosī'ti?

'Evamāvuso'ti.

'So tvaṃ, bhante, saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva addasa, na pana saddaṃ assosī'ti?

'Evamāvuso'ti.

§ dn16:4.33

English

Then that person thought:

'Oh lord, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as the heavens were raining and pouring, lightning was flashing, and thunder was cracking.'

And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving."

Pāli

Atha kho, pukkusa, tassa purisassa etadahosi:

'acchariyaṃ vata bho, abbhutaṃ vata bho, santena vata bho pabbajitā vihārena viharanti.

Yatra hi nāma saññī samāno jāgaro deve vassante deve gaḷagaḷāyante vijjullatāsu niccharantīsu asaniyā phalantiyā neva dakkhati, na pana saddaṃ sossatī'ti.

Mayi uḷāraṃ pasādaṃ pavedetvā maṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi'ti.

§ dn16:4.34

English

When he said this, Pukkusa said to him,

"Any confidence I had in Ālāra Kālāma I whisk away as in a strong wind, or glide away as down a swift stream. Excellent, sir! Excellent!

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 clear eyes can see what's there, the Buddha has made the teaching clear in many ways.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Pāli

Evam vutte, pukkuso mallaputto bhagavantaṃ etadavoca:

"esāhaṃ, bhante, yo me ālāre kālāme pasādo taṃ mahāvāte vā ophuṇāmi sīghasotāya vā nadiyā pavāhemi.

Abhikkantaṃ, bhante, abhikkantaṃ, bhante.

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.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammaṃca bhikkhusaṅghaṃca.

Upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan'ti.

§ dn16:4.35

English

Then Pukkusa addressed a certain man,

"Go on then, lad, fetch me a pair of ready to wear garments the color of mountain gold."

"Yes, sir," replied that man, and did as he was asked.

Then Pukkusa brought the garments to the Buddha,

"Sir, please accept this pair of ready to wear garments the color of mountain gold from me out of sympathy."

"Well then, Pukkusa, clothe me in one, and Ānanda in the other."

"Yes, sir," replied Pukkusa, and did so.

Pāli

Atha kho pukkuso mallaputto aññataram purisaṃ āmantesi:

"iṅgha me tvaṃ, bhaṇe, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āharā"ti.

"Evaṃ, bhante"ti kho so puriso pukkusassa mallaputtassa paṭissutvā taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ āhari.

Atha kho pukkuso mallaputto taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato upanāmesi:

"idaṃ, bhante, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ, taṃ me bhagavā paṭiggaṇhātu anukampaṃ upādāyā"ti.

"Tena hi, pukkusa, ekena maṃ acchādehi, ekena ānandaṃ"ti.

"Evaṃ, bhante"ti kho pukkuso mallaputto bhagavato paṭissutvā ekena bhagavantaṃ acchādeti, ekena āyasmantaṃ ānandaṃ.

§ dn16:4.36

English

Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Pāli

Atha kho bhagavā pukkusaṃ mallaputtaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi.

Atha kho pukkuso mallaputto bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utṭhāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

§ dn16:4.37

English

Then, not long after Pukkusa had left, Ānanda placed the pair of garments the color of mountain gold by the Buddha's body.

But when placed by the Buddha's body they seemed to lose their sheen.

Then Ānanda said to the Buddha,

"It's incredible, sir, it's amazing, how pure and bright is the color of the Realized One's skin.

When this pair of ready to wear garments the color of mountain gold is placed by the Buddha's body they seem to lose their sheen."

"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.

Pāli

Atha kho āyasmā ānando acirapakkante pukkuse mallaputte taṃ siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmesi.

Taṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati.

Atha kho āyasmā ānando bhagavantaṃ etadavoca:

"acchariyaṃ, bhante, abbhutaṃ, bhante, yāva parisuddho, bhante, tathāgatassa chavivaṇṇo pariyodāto.

Idaṃ, bhante, siṅgīvaṇṇaṃ yugamaṭṭhaṃ dhāraṇīyaṃ bhagavato kāyaṃ upanāmitaṃ hataccikaṃ viya khāyati"ti.

"Evametaṃ, ānanda, evametaṃ, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.

§ dn16:4.38

English

What two?

The night when a Realized One awakens to the supreme perfect awakening; and the night he becomes fully

extinguished in the element of extinguishment with no residue.

These are the two times when the color of the Realized One's skin becomes extra pure and bright.

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.

Come, Ānanda, let's go to the Kakudhā River."

"Yes, sir," Ānanda replied.

A pair of garments the color of mountain gold
was presented by Pukkusa;
when the Teacher was clothed with them,
his snow gold skin glowed bright.

Pāli

Katamesu dvīsu?

Yañca, ānanda, rattiṃ tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati.

Imesu kho, ānanda, dvīsu kālesu ativiya tathāgatassa kāyo parisuddho hoti chavivaṇṇo pariyodāto.

Ajja kho paṇānanda, rattiyā pacchime yāme kusiṇārāyaṃ upavattane mallānaṃ sālavana antarena yamakasālānaṃ tathāgatassa parinibbānaṃ bhavissati.

Āyāmaṇanda, yena kakudhā nadī tenupasaṅkamissāmā"ti.

"Evaṃ, bhante"ti kho āyasmā ānando bhagavato paccassosi.

Siṅgivaṇṇaṃ yugamaṭṭhaṃ,

pukkuso abhihārayi;

Tena acchādito satthā,

hemavaṇṇo asobhathāti.

(...)

§ dn16:4.39

English

Then the Buddha together with a large Saṅgha of mendicants went to the Kakudhā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka,

"Go on then, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down."

Pāli

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena kakudhā nadī tenupasaṅkami; upasaṅkamitvā kakudhaṃ nadīṃ ajjhogāhetvā nhatvā ca pivitvā ca paccuttaritvā yena ambavanaṃ tenupasaṅkami.

Upasaṅkamitvā āyasmantaṃ cundakaṃ āmantesi:

"iṅgha me tvaṃ, cundaka, catugguṇaṃ saṅghāṭiṃ pañṇapehi, kilantosmi, cundaka, nipajjissāmī"ti.

§ dn16:4.40

English

"Yes, sir," replied Cundaka, and did as he was asked.

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.

But Cundaka sat down right there in front of the Buddha.

Pāli

"Evaṃ, bhante"ti kho āyasmā cundako bhagavato paṭissutvā catugguṇaṃ saṅghāṭiṃ pañṇapesi.

Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uṭṭhānasaññaṃ manasikaritvā.

Āyasmā pana cundako tattheva bhagavato purato nisīdi.

§ dn16:4.41

English

Having gone to Kakudhā Creek,
 whose water was transparent, sweet, and clear,
 the Teacher, being tired, plunged in,
 the Realized One, without compare in the world.
 And after bathing and drinking the Teacher emerged.
 Before the group of mendicants, in the middle, the Buddha,
 the Teacher who rolled forth the present dispensation,
 the great seer went to the mango grove.
 He addressed the mendicant named Cundaka:
 "Spread out my folded robe so I can lie down."
 The evolved one urged Cunda,
 who quickly spread the folded robe.
 The Teacher lay down so tired,
 while Cunda sat there before him.

Pāli

Gantvāna buddho nadikaṃ kakudhaṃ,
 Acchodakaṃ sātudakaṃ vippasannaṃ;
 Ogāhi satthā akilantarūpo,
 Tathāgato appaṭimo ca loke.
 Nhatvā ca pivtvā cudatāri satthā,
 Purakkhato bhikkhugaṇassa majjhe;
 Vattā pavattā bhagavā idha dhamme,
 Upāgami ambavanaṃ mahesi.
 Āmantayi cundakaṃ nāma bhikkhuṃ,
 Catugguṇaṃ santhara me nipajjaṃ;
 So codito bhāvitattena cundo,
 Catugguṇaṃ santhari khippameva;
 Nipajji satthā akilantarūpo,
 Cundopi tattha pamukhe nisīdīti.

§ dn16:4.42

English

Then the Buddha said to Venerable Ānanda:
 "Now it may happen, Ānanda, that someone may give rise to regret in Cunda the smith:
 'It's your loss, respected Cunda, it's your misfortune, in that the Realized One was fully quenched after eating
 his last almsmeal from you.'
 You should dispel remorse in Cunda the smith like this:
 'You're fortunate, respected Cunda, you're so very fortunate,
 in that the Realized One was fully quenched after eating his last almsmeal from you.
 I have heard and learned this in the presence of the Buddha.
 There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than
 other almsmeal offerings.
 What two?
 The almsmeal after eating which a Realized One awakens to the supreme perfect awakening; and the
 almsmeal after eating which he becomes fully extinguished in the element of extinguishment with no residue.
 These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other
 almsmeal offerings.
 You've accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.'
 That's how you should dispel remorse in Cunda the smith."

Pāli

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“siyā kho panānanda, cundassa kammāraputtassa koci vippaṭṭisāraṃ uppādeyya:

‘tassa te, āvuso cunda, alābhā tassa te dulladdhaṃ, yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto’ti.

Cundassa, ānanda, kammāraputtassa evaṃ vippaṭṭisāro paṭivinetabbo:

‘tassa te, āvuso cunda, lābhā tassa te suladdhaṃ,

yassa te tathāgato pacchimaṃ piṇḍapātaṃ paribhuñjitvā parinibbuto.

Sammukhā metaṃ, āvuso cunda, bhagavato sutāṃ sammukhā paṭiggahitaṃ:

dveme piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.

Katame dve?

Yañca piṇḍapātaṃ paribhuñjitvā tathāgato anuttaraṃ sammāsambodhiṃ abhisambujjhati, yañca piṇḍapātaṃ paribhuñjitvā tathāgato anupādisesāya nibbānadhātuyā parinibbāyati.

Ime dve piṇḍapātā samasamaphalā samavipākā, ativiya aññehi piṇḍapātehi mahapphalatarā ca mahānisaṃsatarā ca.

Āyusaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, vaṇṇasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, sukhasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, yasasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, saggasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ, ādhipateyyasaṃvattanikaṃ āyasmatā cundena kammāraputtena kammaṃ upacitaṃ.

Cundassa, ānanda, kammāraputtassa evaṃ vippaṭṭisāro paṭivinetabbo”ti.

§ dn16:4.43

English

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“A giver’s merit grows;

enmity doesn’t build up when you have self-control.

A skillful person gives up bad things—

with the end of greed, hate, and delusion, they’re quenched.”

The fourth recitation section.

Pāli

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Dadato puññaṃ pavaḍḍhati,

Saṃyamato veraṃ na cīyati;

Kusalo ca jahāti pāpakaṃ,

Rāgadosamohakkhayā sanibbuto”ti.

Catuttho bhāṇavāro.

§ dn16:5.1

English

26. The Pair of Sal Trees

Then the Buddha said to Ānanda,

“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.”

“Yes, sir,” Ānanda replied.

And that’s where they went. Then the Buddha addressed Ānanda,

“Go on then, 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.”

“Yes, sir,” replied Ānanda, and did as he was asked.

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.

Pāli

26. Yamakasālā

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“āyāmānanda, yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkamissāmā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā mahatā bhikkhusaṅghena saddhiṃ yena hiraññavatiyā nadiyā pārimaṃ tīraṃ, yena kusinārā upavattanaṃ mallānaṃ sālavanaṃ tenupasaṅkami. upasaṅkamitvā āyasmantaṃ ānandaṃ āmantesi:

“iṅgha me tvaṃ, ānanda, antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapehi, kilantosmi, ānanda, nipajjissāmī”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññapesi.

Atha kho bhagavā dakkhiṇena passena sīhaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno.

§ dn16:5.2

English

Now at that time the twin sal trees were in full blossom with flowers out of season.

They sprinkled and bestrewed the Realized One's body in honor of the Realized One.

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.

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.

And heavenly music played in midair in honor of the Realized One.

And heavenly choirs sang in midair in honor of the Realized One.

Pāli

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphehi.

Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānipi candanacuṇṇāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānipi tūriyāni antalikkhe vajjanti tathāgatassa pūjāya.

Dibbānipi saṅgītāni antalikkhe vattanti tathāgatassa pūjāya.

§ dn16:5.3

English

Then the Buddha pointed out to Ānanda what was happening, adding:

“That's not the full extent of how the Realized One is honored, respected, revered, venerated, and esteemed. Any monk or nun or male or female lay follower who practices in line with the teaching, practicing properly, living in line with the teaching—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor.

So Ānanda, you should train like this: ‘We shall practice in line with the teaching, practicing properly, living in line with the teaching.’”

Pāli

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“sabbaphāliphullā kho, ānanda, yamakasālā akālapupphehi.

Te tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānipi mandāravapupphāni antalikkhā papatanti, tāni tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti tathāgatassa pūjāya.

Dibbānipi 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.
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.
Tasmātihānanda, dhammānudhammappaṭipannā viharissāma sāmīcippaṭipannā anudhammacārinoti.
Evañhi vo, ānanda, sikkhitabban”ti.

§ dn16:5.4

English

27. The Monk Upavāṇa

Now at that time Venerable Upavāṇa was standing in front of the Buddha fanning him.
Then the Buddha made him move,
“Move over, mendicant, don’t stand in front of me.”
Ānanda thought,
“This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence.
Yet in his final hour the Buddha makes him move, saying:
‘Move over, mendicant, don’t stand in front of me.’
What is the cause, what is the reason for this?”

Pāli

27. Upavāṇatthera

Tena kho pana samayena āyasmā upavāṇo bhagavato purato ṭhito hoti bhagavantaṃ bijayamāno.
Atha kho bhagavā āyasmantaṃ upavāṇaṃ apasāresi:
“apehi, bhikkhu, mā me purato aṭṭhāsī”ti.
Atha kho āyasmato ānandassa etadahosi:
“ayaṃ kho āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī.
Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti:
‘apehi, bhikkhu, mā me purato aṭṭhāsī’ti.
Ko nu kho hetu, ko paccayo, yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti:
‘apehi, bhikkhu, mā me purato aṭṭhāsī’”ti?

§ dn16:5.5

English

Then Ānanda said to the Buddha,
“This Venerable Upavāṇa has been the Buddha’s attendant for a long time, close to him, living in his presence.
Yet in his final hour the Buddha makes him move, saying:
‘Move over, mendicant, don’t stand in front of me.’
What is the cause, sir, what is the reason for this?”
“Most of the deities from ten solar systems have gathered to see the Realized One.
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.
The deities are complaining:
‘We’ve come such a long way to see the Realized One!
Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.
This very day, in the last watch of the night, the Realized One will be fully extinguished.
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!’”

Pāli

Atha kho āyasmā ānando bhagavantaṃ etadavoca:

“ayaṃ, bhante, āyasmā upavāṇo dīgharattaṃ bhagavato upaṭṭhāko santikāvacaro samīpacārī.

Atha ca pana bhagavā pacchime kāle āyasmantaṃ upavāṇaṃ apasāreti:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’^{ti}.

Ko nu kho, bhante, hetu, ko paccayo, yaṃ bhagavā āyasmantaṃ upavāṇaṃ apasāreti:

‘apehi, bhikkhu, mā me purato aṭṭhāsī’^{ti}?

“Yebhuyyena, ānanda, dasasu lokadhātūsu devatā sannipatitā tathāgataṃ dassanāya.

Yāvatā, ānanda, kusinārā upavattanaṃ mallānaṃ sālavanaṃ samantato dvādasa yojanāni, natthi so padeso vālaggaḷaṇṇittudanamattopi mahesakkhāhi devatāhi apphuṭo.

Devatā, ānanda, ujjhāyanti:

‘dūrā ca vatamha āgatā tathāgataṃ dassanāya.

Kadāci karahaci tathāgatā loke uppajjanti arahanto sammāsambuddhā.

Ajjeva rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati.

Ayaṃca mahesakkho bhikkhu bhagavato purato ṭhito ovārento, na mayaṃ labhāma pacchime kāle tathāgataṃ dassanāya’^{ti}.

§ dn16:5.6

English

“But sir, what kind of deities are you thinking of?”

“There are, Ānanda, deities—both in space and on the earth—who are aware of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

‘Too soon the Blessed One will be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!’

But the deities who are free of desire endure, mindful and aware, thinking:

‘Conditions are impermanent. How could it possibly be otherwise?’”

Pāli

“Kathaṃbhūtā pana, bhante, bhagavā devatā manasikarotī’^{ti}?

“Santānanda, devatā ākāse pathavīsaññīniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātāṃ papatanti, āvaṭṭanti, vivaṭṭanti:

‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissati’^{ti}.

Santānanda, devatā pathaviyaṃ pathavīsaññīniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātāṃ papatanti, āvaṭṭanti, vivaṭṭanti:

‘atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissati’^{ti}.

Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti:

‘aniccā saṅkhārā, taṃ kutettha labbhā’^{ti}.

§ dn16:5.7

English

28. The Four Inspiring Places

“Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One.

We got to see the esteemed mendicants, and to pay homage to them.

But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay homage to them.”

Pāli

28. Catusaṃvejanīyaṭṭhāna

“Pubbe, bhante, disāsu vassaṃvuṭṭhā bhikkhū āgacchanti tathāgataṃ dassanāya.

Te mayaṃ labhāma manobhāvanīye bhikkhū dassanāya, labhāma payirupāsanaṃ.

Bhagavato pana mayaṃ, bhante, accayena na labhissāma manobhāvanīye bhikkhū dassanāya, na labhissāma payirupāsanaṃ’^{ti}.

“Ānanda, a faithful gentleman should go to see these four inspiring places.

What four?

Thinking: ‘Here the Realized One was born!’—that is an inspiring place.

Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place.

Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’—that is an inspiring place.

Thinking: ‘Here the Realized One was fully quenched in the element of extinguishment with no residue!’—that is an inspiring place.

These are the four inspiring places that a faithful gentleman should go to see.

Faithful monks, nuns, laymen, and laywomen will come, and think:

‘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 was fully quenched in the element of extinguishment with no residue!’

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.”

Pāli

“Cattārimāṇi, ānanda, saddhassa kulaputtassa dassanīyāni saṁvejanīyāni tñhānāni.

Katamāni cattāri?

‘Idha tathāgato jāto’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ tñhānaṁ.

‘Idha tathāgato anuttaraṁ sammāsambodhiṁ abhisambuddho’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ tñhānaṁ.

‘Idha tathāgatena anuttaraṁ dhammacakkaṁ pavattitaṁ’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ tñhānaṁ.

‘Idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’ti, ānanda, saddhassa kulaputtassa dassanīyaṁ saṁvejanīyaṁ tñhānaṁ.

Imāni kho, ānanda, cattāri saddhassa kulaputtassa dassanīyāni saṁvejanīyāni tñhānāni.

Āgamissanti kho, ānanda, saddhā bhikkhū bhikkhuniyo upāsakā upāsikāyo:

‘idha tathāgato jāto’tipi, ‘idha tathāgato anuttaraṁ sammāsambodhiṁ abhisambuddho’tipi, ‘idha tathāgatena anuttaraṁ dhammacakkaṁ pavattitaṁ’tipi, ‘idha tathāgato anupādisesāya nibbānadhātuyā parinibbuto’tipi.

Ye hi keci, ānanda, cetiyacārikaṁ āhiṇḍanta pasannacittā kālaṁ karissanti, sabbe te kāyassa bhedaṁ paraṁ maraṇā sugatiṁ saggāṁ lokaṁ upapajjissanti”ti.

29. Ānanda’s Questions

“Sir, how do we proceed when it comes to ladies?”

“Without looking, Ānanda.”

“But when looking, how to proceed?”

“Without chatting, Ānanda.”

“But when chatting, how to proceed?”

“Be mindful, Ānanda.”

Pāli

29. Ānandapucchākathā

“Kathaṁ mayaṁ, bhante, mātugāme paṭipajjāmā”ti?

“Adassanaṁ, ānanda”ti.

“Dassane, bhagavā, sati kathaṁ paṭipajjitabban”ti?

“Anālāpo, ānanda”ti.

“Ālapantena pana, bhante, katham paṭipajjitabban”ti?

“Sati, ānanda, upaṭṭhāpetabbā”ti.

§ dn16:5.10

English

“Sir, how do we proceed when it comes to the Realized One’s corpse?”

“Don’t get involved in the rites for venerating the Realized One’s corpse, Ānanda.

Please, Ānanda, you must all strive and practice for your heart’s goal! Meditate diligent, keen, and resolute for your heart’s goal!

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.”

Pāli

“Katham mayam, bhante, tathāgatassa sarīre paṭipajjāmā”ti?

“Abyāvaṭā tumhe, ānanda, hotha tathāgatassa sarīrapūjāya.

lñgha tumhe, ānanda, sāratthe ghaṭṭatha anuyuñjatha, sāratthe appamattā ātāpino pahitattā viharatha.

Santānanda, khattiyapaṇḍitāpi brāhmaṇapaṇḍitāpi gahapatipaṇḍitāpi tathāgate abhippasannā, te tathāgatassa sarīrapūjam karissanti”ti.

§ dn16:5.11

English

“But sir, how to proceed when it comes to the Realized One’s corpse?”

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“But how do they proceed with a wheel-turning monarch’s corpse?”

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth.

In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron casket filled with oil and close it up with another casket. Then, having built a funeral pyre out of all kinds of aromatics, they cremate the corpse.

They build a monument for the wheel-turning monarch at the crossroads.

That’s how they proceed with a wheel-turning monarch’s corpse.

Proceed in the same way with the Realized One’s corpse.

A monument for the Realized One is to be built at the crossroads.

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.

Pāli

“Katham pana, bhante, tathāgatassa sarīre paṭipajjitabban”ti?

“Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evam tathāgatassa sarīre paṭipajjitabban”ti.

“Katham pana, bhante, rañño cakkavattissa sarīre paṭipajjanti”ti?

“Rañño, ānanda, cakkavattissa sarīram ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti.

Etenupāyena pañcahi yugasatehi rañño cakkavattissa sarīram veṭhetvā āyasāya teladoṇiyā pakkhipitvā

aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānam citakam karitvā rañño cakkavattissa sarīram jhāpentī.

Cātumahāpathe rañño cakkavattissa thūpaṃ karonti.

Evam kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti.

Yathā kho, ānanda, rañño cakkavattissa sarīre paṭipajjanti, evam tathāgatassa sarīre paṭipajjitabban.

Cātumahāpathe tathāgatassa thūpo kātabbo.

Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya.

§ dn16:5.12

30. Individuals Worthy of a Monument

Ānanda, these four are worthy of a monument.

What four?

A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; a disciple of a Realized One; and a wheel-turning monarch.

And for what reason is a Realized One worthy of a monument?

So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One, perfected and fully awakened!'

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

It is for this reason that a Realized One is worthy of a monument.

And for what reason is an independent Buddha worthy of a monument?

So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that independent Buddha!'

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

It is for this reason that an independent Buddha is worthy of a monument.

And for what reason is a Realized One's disciple worthy of a monument?

So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that Blessed One's disciple!'

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

It is for this reason that a Realized One's disciple is worthy of a monument.

And for what reason is a wheel-turning monarch worthy of a monument?

So that many people will inspire confidence in their hearts, thinking: 'This is the monument for that just and principled king!'

And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.

It is for this reason that a wheel-turning monarch is worthy of a monument.

These four are worthy of a monument."

Pāli

30. Thūpārahapuggala

Cattārome, ānanda, thūpārahā.

Katame cattāro?

Tathāgato araham̐ sammāsambuddho thūpāraho, paccekasambuddho thūpāraho, tathāgatassa sāvako thūpāraho, rājā cakkavattī thūpārahoti.

Kiñcānanda, atthavasam̐ paṭicca tathāgato araham̐ sammāsambuddho thūpāraho?

'Ayaṃ tassa bhagavato arahato sammāsambuddhassa thūpo'ti, ānanda, bahujanā cittaṃ pasādentī.

Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

Idaṃ kho, ānanda, atthavasam̐ paṭicca tathāgato araham̐ sammāsambuddho thūpāraho.

Kiñcānanda, atthavasam̐ paṭicca paccekasambuddho thūpāraho?

'Ayaṃ tassa bhagavato paccekasambuddhassa thūpo'ti, ānanda, bahujanā cittaṃ pasādentī.

Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

Idaṃ kho, ānanda, atthavasam̐ paṭicca paccekasambuddho thūpāraho.

Kiñcānanda, atthavasam̐ paṭicca tathāgatassa sāvako thūpāraho?

'Ayaṃ tassa bhagavato arahato sammāsambuddhassa sāvakassa thūpo'ti, ānanda, bahujanā cittaṃ pasādentī.

Te tattha cittaṃ pasādetvā kāyassa bhedaṃ param̐ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.

Idaṃ kho, ānanda, atthavasam̐ paṭicca tathāgatassa sāvako thūpāraho.

Kiñcānanda, atthavasam̐ paṭicca rājā cakkavattī thūpāraho?

'Ayaṃ tassa dhammikassa dhammarañño thūpo'ti, ānanda, bahujanā cittaṃ pasādentī.

Te tattha cittaṃ pasādetvā kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjanti.
Idaṃ kho, ānanda, atthavaṣaṃ paṭicca rājā cakkavattī thūpāraho.
Ime kho, ānanda, cattāro thūpārahā"ti.

§ dn16:5.13

English

31. Ānanda's Incredible Qualities

Then Venerable Ānanda entered a building, and stood there leaning against the door-jamb and crying,
"Oh! I'm still only a trainee with work left to do; and my Teacher is about to be fully extinguished, he who is so kind to me!"

Then the Buddha said to the mendicants,

"Mendicants, where is Ānanda?"

"Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying:

'Oh! I'm still only a trainee with work left to do; and my Teacher is about to be fully extinguished, he who is so kind to me!'"

So the Buddha addressed one of the monks,

"Please, monk, in my name tell Ānanda that

the Teacher summons him."

"Yes, sir," that monk replied. He went to Ānanda and said to him,

"Reverend Ānanda, the Teacher summons you."

Pāli

31. Ānandaacchariyadhamma

Atha kho āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno aṭṭhāsi:

"ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako"ti.

Atha kho bhagavā bhikkhū āmantesi:

"kahaṃ nu kho, bhikkhave, ānando"ti?

"Eso, bhante, āyasmā ānando vihāraṃ pavisitvā kapisīsaṃ ālambitvā rodamāno ṭhito:

'ahañca vatamhi sekho sakaraṇīyo, satthu ca me parinibbānaṃ bhavissati, yo mama anukampako'"ti.

Atha kho bhagavā aññataraṃ bhikkhuṃ āmantesi:

"ehi tvaṃ, bhikkhu, mama vacanena ānandaṃ āmantehi:

'satthā taṃ, āvuso ānanda, āmantetī'"ti.

"Evaṃ, bhante"ti kho so bhikkhu bhagavato paṭissutvā yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā

āyasmantaṃ ānandaṃ etadavoca:

"satthā taṃ, āvuso ānanda, āmantetī"ti.

§ dn16:5.14

English

"Yes, reverend," Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved?

How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One's body?

For a long time, Ānanda, you've treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, undivided, and limitless.

You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements."

Pāli

"Evamāvuso"ti kho āyasmā ānando tassa bhikkhuno paṭissutvā yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ ānandaṃ bhagavā etadavoca:

“alaṃ, ānanda, mā soci mā paridevi, nanu etaṃ, ānanda, mayā paṭikacceva akkhātaṃ:

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’;

taṃ kutettha, ānanda, labbhā. Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, ‘taṃ vata tathāgatassāpi sarīraṃ mā palujjī’ti netaṃ tṭhānaṃ vijjati.

Dīgharattaṃ kho te, ānanda, tathāgato paccupaṭṭhito mettena kāyakammaena hitena sukhena advayena appamāṇena, mettena vacīkammaena hitena sukhena advayena appamāṇena, mettena manokammaena hitena sukhena advayena appamāṇena.

Katapuññosi tvaṃ, ānanda, padhānamanuyuñja, khippaṃ hohisi anāsavo”ti.

§ dn16:5.15

English

Then the Buddha said to the mendicants:

“Those who were perfected ones, fully awakened Buddhas in the past also had attendants, who at best were like Ānanda is for me.

Those who will be perfected ones, fully awakened Buddhas in the future will also have attendants, who at best will be like Ānanda is for me.

Ānanda is astute,

he is intelligent.

He knows the time for monks, nuns, laymen, laywomen, royal ministers, monastics of other religions and their disciples to visit the Realized One.

Pāli

Atha kho bhagavā bhikkhū āmantesi:

“yepi te, bhikkhave, ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā ahesuṃ, seyyathāpi mayhaṃ ānando.

Yepi te, bhikkhave, bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, tesampi bhagavantānaṃ etapparamāyeva upaṭṭhākā bhavissanti, seyyathāpi mayhaṃ ānando.

Paṇḍito, bhikkhave, ānando;

medhāvī, bhikkhave, ānando.

Jānāti ‘ayaṃ kālo tathāgataṃ dassanāya upasaṅkमितuṃ bhikkhūnaṃ, ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo upāsikānaṃ, ayaṃ kālo rañño rājamahāmattānaṃ titthiyānaṃ titthiyasāvakānaṃ”ti.

§ dn16:5.16

English

There are these four incredible and amazing things about Ānanda.

What four?

If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak.

And when he falls silent, they’ve never had enough.

If an assembly of nuns ...

laymen ...

or laywomen goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak.

And when he falls silent, they’ve never had enough.

These are the four incredible and amazing things about Ānanda.

There are these four incredible and amazing things about a wheel-turning monarch.

What four?

If an assembly of aristocrats goes to see a wheel-turning monarch, they’re uplifted by seeing him and uplifted by hearing him speak.

And when he falls silent, they’ve never had enough.

If an assembly of brahmins ...

householders ...

or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak.
And when he falls silent, they've never had enough.
In the same way, there are those four incredible and amazing things about Ānanda."

Pāli

Cattārome, bhikkhave, acchariyā abbhutā dhammā ānande.

Katame cattāro?

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 ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.

Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, bhikkhunīparisā hoti, atha kho ānando tuṇhī hoti.

Sace, bhikkhave, upāsakaparisā ānandaṃ dassanāya upasaṅkamati, dassanena sā attamanā hoti.

Tatra ce ānando dhammaṃ bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, upāsakaparisā hoti, atha kho ānando tuṇhī hoti.

Sace, bhikkhave, 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.

Cattārome, bhikkhave, acchariyā abbhutā dhammā raññe cakkavattimhi.

Katame cattāro?

Sace, bhikkhave, khattiyaparisā rājānaṃ cakkavattim dassanāya upasaṅkamati, dassanena sā attamanā hoti.

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, khattiyaparisā hoti. Atha kho rājā cakkavattī tuṇhī hoti.

Sace bhikkhave, brāhmaṇaparisā ...pe...

gahapatiparisā ...pe...

samaṇaparisā rājānaṃ cakkavattim dassanāya upasaṅkamati, dassanena sā attamanā hoti.

Tatra ce rājā cakkavattī bhāsati, bhāsitenapi sā attamanā hoti.

Atittāva, bhikkhave, samaṇaparisā hoti. Atha kho rājā cakkavattī tuṇhī hoti.

Evameva kho, bhikkhave, cattārome acchariyā abbhutā dhammā ānande.

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.

§ dn16:5.17

English

32. Teaching the Discourse on Mahāsudassana

When he said this, Venerable Ānanda said to the Buddha:

"Sir, please don't be fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet.

There are other great cities such as

Campā, Rājagaha, Sāvattihī, Sāketa, Kosambī, and Varanasi.

Let the Buddha be fully extinguished there.

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."

"Don't say that Ānanda! Don't say that

this is a little hamlet, a jungle hamlet, a branch hamlet.

Pāli

32. Mahāsudassanasuttadesanā

Evaṃ vutte, āyasmā ānando bhagavantaṃ etadavoca:

"mā, bhante, bhagavā imasmiṃ khuddakanagaraḥ ujjāṅgalanagaraḥ sākhanagaraḥ parinibbāyi.

Santi, bhante, aññāni mahānagarāni, seyyathidaṃ—

campā rājagahaṃ sāvatthī sāketam kosambī bārāṇasī;

ettha bhagavā parinibbāyatu.

Ettha bahū khattiyamahāsālā, brāhmaṇamahāsālā gahapatimahāsālā tathāgate abhippasannā.

Te tathāgatassa sarīrapūjaṃ karissanti"ti

"mā hevaṃ, ānanda, avaca, mā hevaṃ, ānanda, avaca:

'khuddakanagaraḥ ujjāṅgalanagaraḥ sākhanagarakan'ti.

§ dn16:5.18

English

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.

His capital was this Kusinārā, which at the time was named Kusāvatī.

It stretched for twelve leagues from east to west, and seven leagues from north to south.

The royal capital of Kusāvatī was successful and prosperous, populous and full of people, with plenty of food.

It was just like Āḷakamandā, the royal capital of the gods, which is successful and prosperous, populous and full of spirits, with plenty of food.

Kusāvatī was never free of ten sounds by day or night, namely:

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.

Pāli

Bhūtapubbaṃ, ānanda, rājā mahāsudassano nāma ahosi cakkavattī dhammiko dhammarājā cāturato vijitāvī janapadattahāvariyaṃ sattaṭṭhanasamannāgato.

Raṇṇo, ānanda, mahāsudassanassa ayaṃ kusinārā kusāvatī nāma rājadhānī ahosi.

puratthimena ca pacchimena ca dvādasayojanāni āyāmena; uttarena ca dakkhiṇena ca sattayojanāni vitthārena.

Kusāvatī, ānanda, rājadhānī iddhā ceva ahosi phītā ca bahujaṇā ca ākiṇṇamanussā ca subhikkhā ca.

Seyyathāpi, ānanda, devānaṃ āḷakamandā nāma rājadhānī iddhā ceva hoti phītā ca bahujaṇā ca ākiṇṇayakkhā ca subhikkhā ca;

evameva kho, ānanda, kusāvatī rājadhānī iddhā ceva ahosi phītā ca bahujaṇā ca ākiṇṇamanussā ca subhikkhā ca.

Kusāvatī, ānanda, rājadhānī dasahi saddehi avivittā ahosi divā ceva rattiṇca, seyyathidaṃ—

hatthisaddena assasaddena rathasaddena bherisaddena mudiṅgasaddena vīṇāsaddena gītasaddena saṅkhasaddena sammasaddena paṇitāḷasaddena 'asnātha pivatha khādathā'ti dasamena saddena.

§ dn16:5.19

English

Go, Ānanda, into Kusinārā and inform the Mallas:

'This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will be fully extinguished.

Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

Don't regret it later, thinking:

"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.""

"Yes, sir," replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

Pāli

Gaccha tvaṃ, ānanda, kusināraṃ pavisitvā kosinārakānaṃ mallānaṃ ārocehi:

'ajja kho, vāseṭṭhā, rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati.

Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.

Mā pacchā vippaṭisārino ahuvattha—

amhākaṇca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā""ti.

"Evaṃ, bhante""ti kho āyasmā ānando bhagavato paṭissutvā nivāsetvā pattacīvaramādāya attadutiyo kusināraṃ pāvisi.

§ dn16:5.20

English

33. The Mallas Pay Homage

Now at that time the Mallas of Kusinārā were sitting together at the town hall on some business.

Ānanda went up to them, and announced:

"This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will be fully extinguished.

Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas!

Don't regret it later, thinking:

'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.'"

Pāli

33. Mallānaṃvandanā

Tena kho pana samayena kosinārakā mallā sandhāgāre sannipatitā honti kenacideva karaṇīyena.

Atha kho āyasmā ānando yena kosinārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosinārakānaṃ mallānaṃ ārocesi:

"ajja kho, vāseṭṭhā, rattiyaṃ pacchime yāme tathāgatassa parinibbānaṃ bhavissati.

Abhikkamatha, vāseṭṭhā, abhikkamatha, vāseṭṭhā.

Mā pacchā vippaṭisārino ahuvattha:

'amhākaṇca no gāmakkhette tathāgatassa parinibbānaṃ ahosi, na mayaṃ labhimhā pacchime kāle tathāgataṃ dassanāyā""ti.

§ dn16:5.21

English

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,

"Too soon the Blessed One will be fully extinguished! Too soon the Holy One will be fully extinguished! Too soon the Eye of the World will vanish!"

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.

Pāli

Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti vivaṭṭanti:

"atikhippaṃ bhagavā parinibbāyissati, atikhippaṃ sugato parinibbāyissati, atikhippaṃ cakkhuṃ loke antaradhāyissatī"ti.

Atha kho mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkhasamappitā yena upavattanaṃ mallānaṃ sālavanaṃ yenāyasmā ānando tenupasaṅkamimsu.

§ dn16:5.22

English

Then Ānanda thought,

"If I have the Mallas pay homage to the Buddha one by one, they won't be finished before first light.

I'd better separate them family by family and then have them pay homage, saying:

'Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head to your feet.'" And so that's what he did.

So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

Pāli

Atha kho āyasmato ānandassa etadahosi:

"sace kho ahaṃ kosinārake malle ekamekaṃ bhagavantaṃ vandāpessāmi, avandito bhagavā kosinārakehi mallehi bhavissati, athāyaṃ ratti vibhāyissati.

Yannūnāhaṃ kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpeyyaṃ:

'itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī"ti.

Atha kho āyasmā ānando kosinārake malle kulaparivattaso kulaparivattaso ṭhapetvā bhagavantaṃ vandāpesi:

"itthannāmo, bhante, mallo saputto sabhariyo sapariso sāmacco bhagavato pāde sirasā vandatī"ti.

Atha kho āyasmā ānando etena upāyena paṭhameneva yāmena kosinārake malle bhagavantaṃ vandāpesi.

§ dn16:5.23

English

34. On Subhadda the Wanderer

Now at that time a wanderer named Subhadda was residing near Kusinārā.

He heard that

on that very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama.

He thought:

"I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said:

'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.'

And this very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama.

This state of uncertainty has come up in me.

I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty."

Pāli

34. Subhaddaparibbājakavatthu

Tena kho pana samayena subhaddo nāma paribbājako kusinārāyaṃ paṭivasati.

Assosi kho subhaddo paribbājako:

"ajja kira rattiyā pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissatī"ti.

Atha kho subhaddassa paribbājakassa etadahosi:

"sutaṃ kho pana metaṃ 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 kaṅkhāddhammo uppanno,

evaṃ pasanno ahaṃ samaṇe gotame, 'pahoti me samaṇo gotamo tathā dhammaṃ desetum, yathāhaṃ imaṃ

kaṅkhāddhammaṃ pajaheyyan"ti.

§ dn16:5.24

English

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him,
 “Worthy Ānanda, I have heard that brahmins of the past who were elderly and senior, the tutors of tutors, said:
 ‘Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.’
 And this very day, in the last watch of the night, will be the full extinguishment of the ascetic Gotama.
 This state of uncertainty has come up in me.
 I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty.
 Worthy Ānanda, please let me see the ascetic Gotama.”
 When he had spoken, Ānanda said,
 “Enough, Reverend Subhadda, do not trouble the Realized One. He is tired.”
 For a second time ...
 For a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

Pāli

Atha kho subhaddo paribbājako yena upavattanaṃ mallānaṃ sālavanaṃ, yenāyasmā ānando tenupasaṅkami;
 upasaṅkamitvā āyasmantaṃ ānandaṃ etadavoca:
 “sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:
 ‘kadāci karahaci tathāgataṃ loke uppajjanti arahanto sammāsambuddhā’ti.
 Ajjeva rattiyaṃ pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati.
 Atthi ca me ayaṃ kaṅkhādhammo uppanno—
 evaṃ pasanno ahaṃ samaṇe gotame ‘pahoti me samaṇo gotamo tathā dhammaṃ desetuṃ, yathāhaṃ imaṃ
 kaṅkhādhammaṃ pajaheyyaṃ’ti.
 Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāya”ti.
 Evaṃ vutte, āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:
 “alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.
 Dutiyampi kho subhaddo paribbājako ...pe...
 tatiyampi kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca:
 “sutaṃ metaṃ, bho ānanda, paribbājakānaṃ vuḍḍhānaṃ mahallakānaṃ ācariyapācariyānaṃ bhāsamānānaṃ:
 ‘kadāci karahaci tathāgataṃ loke uppajjanti arahanto sammāsambuddhā’ti.
 Ajjeva rattiyaṃ pacchime yāme samaṇassa gotamassa parinibbānaṃ bhavissati.
 Atthi ca me ayaṃ kaṅkhādhammo uppanno—
 evaṃ pasanno ahaṃ samaṇe gotame, ‘pahoti me samaṇo gotamo tathā dhammaṃ desetuṃ, yathāhaṃ imaṃ
 kaṅkhādhammaṃ pajaheyyaṃ’ti.
 Sādhāhaṃ, bho ānanda, labheyyaṃ samaṇaṃ gotamaṃ dassanāya”ti.
 Tatiyampi kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:
 “alaṃ, āvuso subhadda, mā tathāgataṃ viheṭhesi, kilanto bhagavā”ti.

§ dn16:5.25

English

The Buddha heard that discussion between Ānanda and Subhadda.
 He said to Ānanda,
 “Enough, Ānanda, don’t obstruct Subhadda; let him see the Realized One.
 For whatever he asks me, he will only be looking to understand, not to trouble me.
 And he will quickly understand any answer I give to his question.”
 So Ānanda said to the wanderer Subhadda,
 “Go, Reverend Subhadda, the Buddha is making time for you.”

Pāli

Assosi kho bhagavā āyasmato ānandassa subhaddena paribbājakena saddhiṃ imaṃ kathāsallāpaṃ.
 Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:
 “alaṃ, ānanda, mā subhaddaṃ vāresi, labhataṃ, ānanda, subhaddo tathāgataṃ dassanāya.
 Yaṃ kiñci maṃ subhaddo pucchissati, sabbaṃ taṃ aññāpekkhova pucchissati, no vihesāpekkho.
 Yañcassāhaṃ puṭṭho byākarissāmi, taṃ khippameva ājānissati”ti.
 Atha kho āyasmā ānando subhaddaṃ paribbājakaṃ etadavoca:

“gacchāvuso subhadda, karoti te bhagavā okāsan”ti.

§ dn16:5.26

English

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:

“Worthy Gotama, there are those ascetics and brahmins who lead an order and a community, and tutor a community. They’re well-known and famous religious founders, deemed holy by many people.

Namely: Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Saṅjaya Belaṭṭhiputta, and the Jain ascetic of the Ātīka clan.

According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“Enough, Subhadda, let that be.

I shall teach you the Dhamma.

Listen and apply your mind well, I will speak.”

“Yes, sir,” Subhadda replied.

The Buddha said this:

Pāli

Atha kho subhaddo paribbājako yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sāraṇiyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho subhaddo paribbājako bhagavantaṃ etadavoca:

“yeme, bho gotama, samaṇabrāhmaṇā saṅghino gaṇino gaṇācariyā ñātā yasassino tittakārā sādhusammata bahujanassa,

seyyathidaṃ—pūraṇo kassapo, makkhali gosālo, ajito kesakambalo, pakudho kaccāyano, saṅcayo

belaṭṭhaputto, nigaṇṭho nāṭaputto,

sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū”ti?

“Alaṃ, subhadda, tiṭṭhatetaṃ:

‘sabbete sakāya paṭiññāya abbhaññiṃsu, sabbeva na abbhaññiṃsu, udāhu ekacce abbhaññiṃsu, ekacce na abbhaññiṃsū’ti.

Dhammaṃ te, subhadda, desessāmi;

taṃ suṇāhi sādhukaṃ manasikarohi, bhāsissāmi”ti.

“Evaṃ, bhante”ti kho subhaddo paribbājako bhagavato paccassosi.

Bhagavā etadavoca:

§ dn16:5.27

English

“Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no ascetic found, no second ascetic, no third ascetic, and no fourth ascetic.

In whatever teaching and training the noble eightfold path is found, there is an ascetic found, a second ascetic, a third ascetic, and a fourth ascetic.

In this teaching and training the noble eightfold path is found. Only here is there an ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.

Were these mendicants to practice well, the world would not be empty of perfected ones.

I was twenty-nine years of age, Subhadda,

when I went forth to discover what is skillful.

It’s been over fifty years

since I went forth.

Teacher of the references for the systematic teaching:

outside of here there is no ascetic,

no second ascetic,

no third ascetic,

and no fourth ascetic.

Other sects are empty of ascetics.

Were these mendicants to practice well, the world would not be empty of perfected ones."

Pāli

"Yasmiñ 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.

Yasmiñca kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, samaṇopi tattha upalabbhati, dutiyopi tattha samaṇo upalabbhati, tatiyopi tattha samaṇo upalabbhati, catutthopi tattha samaṇo upalabbhati. Imasmiñ kho, subhadda, dhammavinaye ariyo aṭṭhaṅgiko maggo upalabbhati, idheva, subhadda, samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho samaṇo, suññā parappavādā samaṇebhi aññehi.

Ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assāti.

Ekūnatimso vayasā subhadda,

Yaṃ pabbajim kiṅkusalānuesī;

Vassāni paññāsa samādhikāni,

Yato ahaṃ pabbajito subhadda;

Ñāyassa dhammassa padesavattī,

Iti bahiddhā samaṇopi natthi.

Dutiyopi samaṇo natthi.

Tatiyopi samaṇo natthi.

Catutthopi samaṇo natthi.

Suññā parappavādā samaṇebhi aññehi.

Ime ca, subhadda, bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assā"ti.

§ dn16:5.28

English

When he had spoken, Subhadda said to the Buddha,

"Excellent, sir! Excellent!

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 clear eyes can see what's there, the Buddha has made the teaching clear in many ways.

I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha.

Sir, may I receive the going forth, the ordination in the Buddha's presence?"

Pāli

Evaṃ vutte, subhaddo paribbājako bhagavantaṃ etadavoca:

"abhikkantaṃ, bhante, abhikkantaṃ, bhante.

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.

Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghaṃca.

Labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan"ti.

§ dn16:5.29

English

"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.

However, I have recognized individual differences in this matter."

"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."

Then the Buddha said to Ānanda,
“Well then, Ānanda, give Subhadda the going forth.”
“Yes, sir,” Ānanda replied.

Pāli

“Yo kho, subhadda, aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, so cattāro māse parivasati. Catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya.

Api ca mettha puggalavemattatā veditā”ti.

“Sace, bhante, aññatitthiyapubbā imasmiṃ dhammavinaye ākaṅkhantā pabbajjaṃ ākaṅkhantā upasampadaṃ cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddhacittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddhacittā bhikkhū pabbājentu upasampādentu bhikkhubhāvāyā”ti.

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“tenahānanda, subhaddaṃ pabbājehī”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

§ dn16:5.30

English

Then Subhadda said to Ānanda,
“You’re so fortunate, Reverend Ānanda, so very fortunate,
to be anointed here in the Teacher’s presence as his pupil!”
And the wanderer Subhadda received the going forth, the ordination in the Buddha’s presence.
Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination 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.
He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is nothing further for this place.”
And Venerable Subhadda became one of the perfected.
He was the last personal disciple of the Buddha.
The fifth recitation section.

Pāli

Atha kho subhaddo paribbājako āyasmantaṃ ānandaṃ etadavoca:

“lābhā vo, āvuso ānanda; suladdhaṃ vo, āvuso ānanda,
ye ettha satthu sammukhā antevāsikābhisekena abhisittā”ti.

Alattha kho subhaddo paribbājako bhagavato santike pabbajjaṃ, alattha upasampadaṃ.

Acirūpasampanno kho panāyasmā subhaddo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti—tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi.

“Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti abbhaññāsi.

Aññataro kho panāyasmā subhaddo arahataṃ ahoṣi.

So bhagavato pacchimo sakkhisāvako ahoṣīti.

Pañcamo bhāṇavāro.

§ dn16:6.1

English

35. The Buddha’s Last Words

Then the Buddha addressed Venerable Ānanda:

“Now, Ānanda, some of you might think:

‘The teacher’s dispensation has passed. Now we have no Teacher.’

But you should not see it like this.

The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

Pāli

35. Tathāgatapacchimavācā

Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi:

“siyā kho panānanda, tumhākaṃ evamassa:

‘atītasatthukaṃ pāvacaṇaṃ, natthi no satthā’ti.

Na kho panetaṃ, ānanda, evaṃ daṭṭhabbaṃ.

Yo vo, ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.

§ dn16:6.2

English

After my passing, mendicants ought not address each other as ‘reverend’, as they do today.

A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying ‘reverend’.

A more junior mendicant ought to address a more senior mendicant using ‘sir’ or ‘venerable’.

Pāli

Yathā kho panānanda, etarahi bhikkhū aññamaññaṃ āvusovādena samudācaranti, na kho mamaccayena evaṃ samudācaritabbaṃ.

Theratarena, ānanda, bhikkhunā navakataro bhikkhu nāmena vā gottena vā āvusovādena vā samudācaritabbo.

Navakatarena bhikkhunā therataro bhikkhu ‘bhante’ti vā ‘āyasmā’ti vā samudācaritabbo.

§ dn16:6.3

English

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

Pāli

Ākaṅkhamāno, ānanda, saṅgho mamaccayena khuddānukhuddakāni sikkhāpadāni samūhanatu.

§ dn16:6.4

English

After my passing, give the divine punishment to the mendicant Channa.”

“But sir, what is the divine punishment?”

“Channa may say what he likes,

but the mendicants should not correct, advise, or instruct him.”

Pāli

Channassa, ānanda, bhikkhuno mamaccayena brahmadaṇḍo dātabbo”ti.

“Katamo pana, bhante, brahmadaṇḍo”ti?

“Channo, ānanda, bhikkhu yaṃ iccheyya, taṃ vadeyya.

So bhikkhūhi neva vattabbo, na ovaditabbo, na anusāsitaḥ”ti.

§ dn16:6.5

English

Then the Buddha said to the mendicants,

“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:

‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

When this was said, the mendicants kept silent.

Pāli

Atha kho bhagavā bhikkhū āmantesi:

“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:

‘sammukhībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitun’”ti.

Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.

§ dn16:6.6

English

For a second time ...

For a third time the Buddha addressed the mendicants:

“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:

‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

For a third time, the mendicants kept silent.

Then the Buddha said to the mendicants,

“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”

When this was said, the mendicants kept silent.

Then Venerable Ānanda said to the Buddha,

“It’s incredible, sir, it’s amazing! I am quite confident that there is 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.”

“Ānanda, you speak out of faith. But the Realized One knows that there is 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.

Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, assured, destined for awakening.”

Pāli

Dutiyampi kho bhagavā ...pe...

tatiyampi kho bhagavā bhikkhū āmantesi:

“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:

‘sammukhībhūto no satthā ahosi, na mayaṃ sakkhimhā bhagavantaṃ sammukhā paṭipucchitun’”ti.

Tatiyampi kho te bhikkhū tuṇhī ahesuṃ.

Atha kho bhagavā bhikkhū āmantesi:

“siyā kho pana, bhikkhave, satthugāravenapi na puccheyyātha. Sahāyakopi, bhikkhave, sahāyakassa ārocetū”ti.

Evaṃ vutte, te bhikkhū tuṇhī ahesuṃ.

Atha kho āyasmā ānando bhagavantaṃ etadavoca:

“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.

“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.

Imesañhi, ānanda, pañcannaṃ bhikkhusatānaṃ yo pacchimako bhikkhu, so sotāpanno avinipātadhammo niyato sambodhiparāyaṇo”ti.

§ dn16:6.7

English

Then the Buddha said to the mendicants:

“Come now, mendicants, I say to you all:

‘Conditions fall apart. Persist with diligence.’”

These were the Realized One’s last words.

Pāli

Atha kho bhagavā bhikkhū āmantesi:
“handa dāni, bhikkhave, āmantayāmi vo,
vayadhammā saṅkhārā appamādena sampādethā”ti.
Ayaṃ tathāgatassa pacchimā vācā.

§ dn16:6.8

English

36. Fully Quenched

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.

Then Venerable Ānanda said to Venerable Anuruddha,
“Honorable Anuruddha, has the Buddha become fully quenched?”
“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

Pāli

36. Parinibbutakathā

Atha kho bhagavā paṭhamam jhānam samāpajji, paṭhamajjhānā vuṭṭhahitvā duttiyam jhānam samāpajji, duttiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji, catutthajjhānā vuṭṭhahitvā ākāsañācāyatanaṃ samāpajji, ākāsañācāyatanasamāpattiyā vuṭṭhahitvā viññāṇaṇcāyatanaṃ samāpajji, viññāṇaṇcāyatanasamāpattiyā vuṭṭhahitvā ākiñcaṇṇāyatanaṃ samāpajji, ākiñcaṇṇāyatanasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā saññāvedayitanirodham samāpajji.

Atha kho āyasmā ānando āyasmantaṃ anuruddham etadavoca:

“parinibbuto, bhante anuruddha, bhagavā”ti.
“Nāvuso ānanda, bhagavā parinibbuto, saññāvedayitanirodham samāpanno”ti.

§ dn16:6.9

English

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.

Pāli

Atha kho bhagavā saññāvedayitanirodhasamāpattiyā vuṭṭhahitvā nevasaññānāsaññāyatanaṃ samāpajji, nevasaññānāsaññāyatanasamāpattiyā vuṭṭhahitvā ākiñcaṇṇāyatanaṃ samāpajji, ākiñcaṇṇāyatanasamāpattiyā vuṭṭhahitvā viññāṇaṇcāyatanaṃ samāpajji, viññāṇaṇcāyatanasamāpattiyā vuṭṭhahitvā ākāsañācāyatanaṃ samāpajji, ākāsañācāyatanasamāpattiyā vuṭṭhahitvā catuttham jhānam samāpajji, catutthajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā duttiyam jhānam samāpajji, duttiyajjhānā vuṭṭhahitvā paṭhamam jhānam samāpajji, paṭhamajjhānā vuṭṭhahitvā duttiyam jhānam samāpajji, duttiyajjhānā vuṭṭhahitvā tatiyam jhānam samāpajji, tatiyajjhānā vuṭṭhahitvā catuttham jhānam samāpajji, catutthajjhānā vuṭṭhahitvā samanantarā bhagavā parinibbāyi.

§ dn16:6.10

English

When the Buddha was fully quenched, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.
When the Buddha was fully quenched, the divinity Sahampati spoke this verse:

"All creatures in this world
must lay down this bag of bones.
For even a Teacher such as this,
unrivalled in the world,
the Realized One, attained to power,
the Buddha was fully quenched."

When the Buddha was fully quenched, Sakka, lord of gods, spoke this verse:

"Oh! Conditions are impermanent,
their nature is to rise and fall;
having arisen, they cease;
their settling is blissful."

When the Buddha was fully quenched, Venerable Anuruddha spoke this verse:

"There was no more breathing
for the unaffected one of steady heart.
Imperturbable, committed to peace,
the sage has done his time.
He put up with painful feelings
without flinching.

The liberation of his heart
was like the extinguishing of a lamp."

When the Buddha was fully quenched, Venerable Ānanda spoke this verse:

"Then there was terror!

Then they had goosebumps!

When the Buddha, endowed with all fine qualities,
became fully quenched."

When the Buddha was fully quenched, some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: "Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!"

But the mendicants who were free of desire endured, mindful and aware, thinking,

"Conditions are impermanent. How could it possibly be otherwise?"

Pāli

Parinibbute bhagavati saha parinibbānā mahābhūmicālo ahosi bhiṃsanako salomahaṃso. Devadundubhiyo ca phalīṃsu.

Parinibbute bhagavati saha parinibbānā brahmāsahampati imaṃ gāthaṃ abhāsi:

"Sabbeva nikkhipissanti,
bhūtā loke samussayaṃ;
Yattha etādiso satthā,
loke appaṭipuggalo;
Tathāgato balappatto,
sambuddho parinibbuto"ti.

Parinibbute bhagavati saha parinibbānā sakko devānamindo imaṃ gāthaṃ abhāsi:

"Aniccā vata saṅkhārā,
uppādavayadhammino;
Uppajjitvā nirujjhanti,
tesaṃ vūpasamo sukho"ti.

Parinibbute bhagavati saha parinibbānā āyasmā anuruddho imā gāthāyo abhāsi:

"Nāhu assāsapassāso,
ṭhitacittassa tādino;
Anejo santimārabbha,

yaṃ kālamakarī muni.

Asallīnena cittena,

vedanaṃ ajjhavāsaya;

Pajjotasseva nibbānaṃ,

vimokkho cetaso ahū"ti.

Parinibbute bhagavati saha parinibbānā āyasmā ānando imaṃ gāthaṃ abhāsi:

"Tadāsi yaṃ bhiṃsanakaṃ,

tadāsi lomahaṃsanaṃ;

Sabbākāravarūpete,

sambuddhe parinibbute"ti.

Parinibbute bhagavati ye te tattha bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṃ

papatanti, āvaṭṭanti vivaṭṭanti, "atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ

cakkhuṃ loke antarahito"ti.

Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsenti:

"aniccā saṅkhārā, taṃ kutettha labbhā"ti.

§ dn16:6.11

English

Then Anuruddha addressed the mendicants:

"Enough, reverends, do not grieve or lament.

Did the Buddha not prepare us for this when he explained that

we must be parted and separated from all we hold dear and beloved?

How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out?

The deities are complaining."

"But sir, what kind of deities are you thinking of?"

"There are, Ānanda, deities—both in space and on the earth—who are aware of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting:

'Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched!

Too soon the Eye of the World has vanished!'

But the deities who are free of desire endure, mindful and aware, thinking:

'Conditions are impermanent. How could it possibly be otherwise?'"

Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

Pāli

Atha kho āyasmā anuruddho bhikkhū āmantesi:

"alaṃ, āvuso, mā socittha mā paridevittha.

Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātaṃ:

'sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo'.

Taṃ kutettha, āvuso, labbhā. 'Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ vata mā palujjī'ti, netaṃ thānaṃ vijjati.

Devatā, āvuso, ujjhāyanti"ti.

"Kathaṃbhūtā pana, bhante, āyasmā anuruddho devatā manasi karotī"ti?

"Santāvuso ānanda, devatā ākāse pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

'atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito'ti.

Santāvuso ānanda, devatā pathaviyā pathavīsaññiniyo kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

'atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito'ti.

Yā pana tā devatā vītarāgā, tā satā sampajānā adhivāsenti:

'aniccā saṅkhārā, taṃ kutettha labbhā'"ti.

Atha kho āyasmā ca anuruddho āyasmā ca ānando taṃ rattāvasesaṃ dhammiyā kathāya vītināmesuṃ.

English

Then Anuruddha said to Ānanda,
 "Go, Ānanda, into Kusinārā and inform the Mallas:
 'Vāseṭṭhas, the Buddha has become fully quenched.
 Please come at your convenience.'"
 "Yes, sir," replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.
 Now at that time the Mallas of Kusinārā were sitting together at the town hall still on the same business.
 Ānanda went up to them, and announced,
 "Vāseṭṭhas, the Buddha has become fully quenched.
 Please come at your convenience."
 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,
 "Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!"

Pāli

Atha kho āyasmā anuruddho āyasmantaṃ ānandaṃ āmantesi:
 "gacchāvuso ānanda, kusiṇārāṃ pavasiṭvā kosiṇārakānaṃ mallānaṃ ārocehi:
 'parinibbuto, vāseṭṭhā, bhagavā,
 yassadāni kālaṃ maññathā'"ti.
 "Evaṃ, bhante"ti kho āyasmā ānando āyasmato anuruddhassa paṭissutvā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya attadutiyo kusiṇārāṃ pāvisi.
 Tena kho pana samayena kosiṇārakā mallā sandhāgāre sannipatitā honti teneva karaṇīyena.
 Atha kho āyasmā ānando yena kosiṇārakānaṃ mallānaṃ sandhāgāraṃ tenupasaṅkami; upasaṅkamitvā kosiṇārakānaṃ mallānaṃ ārocesi:
 "parinibbuto, vāseṭṭhā, bhagavā,
 yassadāni kālaṃ maññathā'"ti.
 Idamāyasmato ānandassa vacanaṃ sutvā mallā ca mallaputtā ca mallasuṇisā ca mallapajāpatiyo ca aghāvino dummanā cetodukkkhasamappitā appekacce kese pakiriya kandanti, bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:
 "atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito"ti.

English

37. The Rites of Venerating the Buddha's Corpse

Then the Mallas ordered their men,
 "So then, lads, collect fragrances and garlands, and all the musical instruments in Kusinārā."
 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.
 Then they thought,
 "It's too late to cremate the Buddha's corpse today. Let's do it tomorrow."
 But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

Pāli

37. Buddhasaṅgāpajjā

Atha kho kosiṇārakā mallā purise āṇāpesuṃ:
 "tena hi, bhaṇe, kusiṇārāyaṃ gandhamālaṇca sabbaṇca tālāvacaraṃ sannipātethā"ti.

Atha kho kosinārakā mallā gandhamālañca sabbañca tāḷāvacaraṃ pañca ca dussayugasatāni ādāya yena upavattanaṃ mallānaṃ sālavanaṃ, yena bhagavato sarīraṃ tenupasaṅkamimsu; upasaṅkamtvā bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā ekadivasaṃ vītināmesuṃ.

Atha kho kosinārakānaṃ mallānaṃ etadahosi:

“ativikālo kho ajja bhagavato sarīraṃ jhāpetuṃ, sve dāni mayaṃ bhagavato sarīraṃ jhāpessāmā”ti.

Atha kho kosinārakā mallā bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā celavitānāni karontā maṇḍalamāle paṭiyādentā dutiyampi divasaṃ vītināmesuṃ, tatiyampi divasaṃ vītināmesuṃ, catutthampi divasaṃ vītināmesuṃ, pañcamampi divasaṃ vītināmesuṃ, chaṭṭhampi divasaṃ vītināmesuṃ.

§ dn16:6.14

English

Then on the seventh day they thought,

“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.”

Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall lift the Buddha’s corpse.” But they were unable to do so.

The Mallas said to Anuruddha,

“What is the cause, Honorable Anuruddha, what is the reason why these eight Mallian chiefs are unable to lift the Buddha’s corpse?”

“Vāseṭṭhas, you have one plan, but the deities have a different one.”

Pāli

Atha kho sattamaṃ divasaṃ kosinārakānaṃ mallānaṃ etadahosi:

“mayaṃ bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāmā”ti.

Tena kho pana samayena aṭṭha mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā:

“mayaṃ bhagavato sarīraṃ uccāressāmā”ti na sakkonti uccāretuṃ.

Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocuṃ:

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime aṭṭha mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā:

‘mayaṃ bhagavato sarīraṃ uccāressāmā’ti na sakkonti uccāretuṃ”ti?

“Aññathā kho, vāseṭṭhā, tumhākaṃ adhippāyo, aññathā devatānaṃ adhippāyo”ti.

§ dn16:6.15

English

“But sir, what is the deities’ plan?”

“You plan to

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.

The deities plan to

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 Coronation.”

“Sir, let it be as the deities plan.”

Pāli

“Kathaṃ pana, bhante, devatānaṃ adhippāyo”ti?

“Tumhākaṃ kho, vāseṭṭhā, adhippāyo:

‘mayaṃ bhagavato sarīraṃ naccehi gīthehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā

pūjentā dakkhiṇena dakkhiṇaṃ nagarassa haritvā bāhirena bāhiraṃ dakkhiṇato nagarassa bhagavato sarīraṃ jhāpessāma'ti;

devatānaṃ kho, vāseṭṭhā, adhippāyo:

'mayaṃ bhagavato sarīraṃ dibbehi naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha bhagavato sarīraṃ jhāpessāma'ti.

"Yathā, bhante, devatānaṃ adhippāyo, tathā hotū'ti.

§ dn16:6.16

English

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.

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 Coronation.

Pāli

Tena kho pana samayena kusinārā yāva sandhisamalasaṅkaṭṭirā jaṇṇumattena odhinā mandāravapupphehi santhatā hoti.

Atha kho devatā ca kosinārakā ca mallā bhagavato sarīraṃ dibbehi ca mānusakehi ca naccehi gītehi vāditehi mālehi gandhehi sakkarontā garuṃ karontā mānentā pūjentā uttarena uttaraṃ nagarassa haritvā uttarena dvārena nagaraṃ pavesetvā majjhena majjhaṃ nagarassa haritvā puratthimena dvārena nikkhamitvā puratthimato nagarassa makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ ettha ca bhagavato sarīraṃ nikkhipiṃsu.

§ dn16:6.17

English

Then the Mallas said to Ānanda,

"Honorable Ānanda, how do we proceed when it comes to the Realized One's corpse?"

"Proceed in the same way as they do for the corpse of a wheel-turning monarch."

"But how do they proceed with a wheel-turning monarch's corpse?"

"They wrap a wheel-turning monarch's corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth.

In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron casket filled with oil and close it up with another casket. Then, having built a funeral pyre out of all kinds of aromatics, they cremate the corpse.

They build a monument for the wheel-turning monarch at the crossroads.

That's how they proceed with a wheel-turning monarch's corpse.

Proceed in the same way with the Realized One's corpse.

A monument for the Realized One is to be built at the crossroads.

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."

Pāli

Atha kho kosinārakā mallā āyasmantaṃ ānandaṃ etadavocuṃ:

"kathaṃ mayaṃ, bhante ānanda, tathāgatassa sarīre paṭipajjāma'ti?"

"Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabban'ti.

"Kathaṃ pana, bhante ānanda, rañño cakkavattissa sarīre paṭipajjanti'ti?"

"Rañño, vāseṭṭhā, cakkavattissa sarīraṃ ahatena vatthena veṭhenti, ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti, vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti.

Etena upāyena pañcahi yugasatehi rañño cakkavattissa sarīraṃ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti.

Cātumahāpathe rañño cakkavattissa thūpaṃ karonti.

Evaṃ kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti.

Yathā kho, vāseṭṭhā, rañño cakkavattissa sarīre paṭipajjanti, evaṃ tathāgatassa sarīre paṭipajjitabbaṃ.

Cātumahāpathe tathāgatassa thūpo kātabbo.

Tattha ye mālaṃ vā gandhaṃ vā cuṇṇakaṃ vā āropessanti vā abhivādessanti vā cittaṃ vā pasādessanti, tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāyā”ti.

§ dn16:6.18

English

Then the Mallas ordered their men,

“So then, lads, collect uncarded cotton.”

So the Mallas wrapped the Buddha’s corpse,

and placed it in an iron casket filled with oil. Then, having built a funeral pyre out of all kinds of aromatics, they lifted the corpse on to the pyre.

Pāli

Atha kho kosinārakā mallā purise āṇāpesuṃ:

“tena hi, bhaṇe, mallānaṃ vihatāṃ kappāsaṃ sannipātethā”ti.

Atha kho kosinārakā mallā bhagavato sarīraṃ ahatena vatthena veṭhetvā vihatena kappāsena veṭhesuṃ, vihatena kappāsena veṭhetvā ahatena vatthena veṭhesuṃ.

Etena upāyena pañcahi yugasatehi bhagavato sarīraṃ veṭhetvā āyasāya teladoṇiyā pakkhipitvā aññissā āyasāya doṇiyā paṭikujjitvā sabbagandhānaṃ citakaṃ karitvā bhagavato sarīraṃ citakaṃ āropesuṃ.

§ dn16:6.19

English

38. Mahākassapa’s Arrival

Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants.

Then he left the road and sat at the root of a tree.

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.

Mahākassapa saw him coming off in the distance and said to him,

“Reverend, might you know about our Teacher?”

“Yes, reverend. Seven days ago the ascetic Gotama was fully quenched.

From there I picked up this Flame Tree flower.”

Some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented,

“Too soon the Blessed One has become fully quenched! Too soon the Holy One has become fully quenched! Too soon the Eye of the World has vanished!”

But the mendicants who were free of desire endured, mindful and aware, thinking,

“Conditions are impermanent. How could it possibly be otherwise?”

Pāli

38. Mahākassapattheravatthu

Tena kho pana samayena āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭipanno hoti mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi.

Atha kho āyasmā mahākassapo maggā okkamma aññatarasmiṃ rukkhamūle nisīdi.

Tena kho pana samayena aññataro ājīvako kusinārāya mandāravapupphaṃ gahetvā pāvaṃ addhānamaggappaṭipanno hoti.

Addasā kho āyasmā mahākassapo taṃ ājīvakaṃ dūratova āgacchantāṃ, disvā taṃ ājīvakaṃ etadavoca:

“apāvuso, amhākaṃ satthāraṃ jānāsī”ti?

“Āmāvuso, jānāmi, ajja sattāhapaṇinibbuto samaṇo gotamo.

Tato me idaṃ mandāravapupphaṃ gahitaṃ”ti.

Tattha ye te bhikkhū avītarāgā appekacce bāhā paggayha kandanti, chinnapātaṃ papatanti, āvaṭṭanti, vivaṭṭanti:

“atikhippaṃ bhagavā parinibbuto, atikhippaṃ sugato parinibbuto, atikhippaṃ cakkhuṃ loke antarahito”ti.

Ye pana te bhikkhū vītarāgā, te satā sampajānā adhivāsentī:

“aniccā saṅkhārā, taṃ kutettha labbhā”ti.

§ dn16:6.20

English

Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly. He said to those mendicants,

“Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic. And we are harried:

‘This is allowable for you; this is not allowable for you.’

Well, now we shall do what we want and not do what we don’t want.”

Then Venerable Mahākassapa addressed the mendicants,

“Enough, reverends, do not grieve or lament.

Did the Buddha not prepare us for this when he explained that

we must be parted and separated from all we hold dear and beloved?

How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One’s body?”

Pāli

Tena kho pana samayena subhaddo nāma vuddhapabbajito tassaṃ parisāyaṃ nisinno hoti.

Atha kho subhaddo vuddhapabbajito te bhikkhū etadavoca:

“alaṃ, āvuso, mā socittha, mā paridevittha, sumuttā mayaṃ tena mahāsamaṇena. Upaddutā ca homa:

‘idaṃ vo kappati, idaṃ vo na kappatī’ti.

Idāni pana mayaṃ yaṃ icchissāma, taṃ karissāma, yaṃ na icchissāma, na taṃ karissāmā”ti.

Atha kho āyasmā mahākassapo bhikkhū āmantesi:

“alaṃ, āvuso, mā socittha, mā paridevittha.

Nanu etaṃ, āvuso, bhagavatā paṭikacceva akkhātāṃ:

‘sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo’.

Taṃ kutettha, āvuso, labbhā. ‘Yaṃ taṃ jātaṃ bhūtaṃ saṅkhataṃ palokadhammaṃ, taṃ tathāgatassāpi sarīraṃ mā palujjī’ti, netāṃ tṭhānaṃ vijjatī”ti.

§ dn16:6.21

English

Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall light the Buddha’s funeral pyre.” But they were unable to do so.

The Mallas said to Anuruddha,

“What is the cause, Venerable Anuruddha, what is the reason why these four Mallian chiefs are unable to light the Buddha’s funeral pyre?”

“Vāsetṭhas, the deities have a different plan.”

“But sir, what is the deities’ plan?”

“The deities’ plan is this:

Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants.

The Buddha’s funeral pyre shall not burn until he bows with his head to the Buddha’s feet.”

“Sir, let it be as the deities plan.”

Pāli

Tena kho pana samayena cattāro mallapāmomkhā sīsaṃnhātā ahatāni vatthāni nivatthā:

“mayaṃ bhagavato citakaṃ ālīpessāmā”ti na sakkonti ālīpetuṃ.

Atha kho kosinārakā mallā āyasmantaṃ anuruddhaṃ etadavocum:

“ko nu kho, bhante anuruddha, hetu ko paccayo, yenime cattāro mallapāmokkhā sīsaṃnhātā ahatāni vatthāni nivatthā:

‘mayaṃ bhagavato citakaṃ ālīpessāmā’ti na sakkonti ālīmpetun”ti?

“Aññathā kho, vāsetṭhā, devatānaṃ adhippāyo”ti.

“Kathaṃ pana, bhante, devatānaṃ adhippāyo”ti?

“Devatānaṃ kho, vāsetṭhā, adhippāyo:

‘ayaṃ āyasmā mahākassapo pāvāya kusināraṃ addhānamaggappaṭipanno mahatā bhikkhusaṅghena saddhiṃ pañcamattehi bhikkhusatehi.

Na tāva bhagavato citako pajjalissati, yāvāyasmā mahākassapo bhagavato pāde sirasā na vandissati””ti.

“Yathā, bhante, devatānaṃ adhippāyo, tathā hotū”ti.

§ dn16:6.22

English

Then Venerable Mahākassapa arrived at the Mallian shrine named Coronation 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.

And the five hundred mendicants did likewise.

And when Mahākassapa and the five hundred mendicants bowed the Buddha’s funeral pyre burst into flames all by itself.

Pāli

Atha kho āyasmā mahākassapo yena kusinārā makuṭabandhanaṃ nāma mallānaṃ cetiyaṃ, yena bhagavato citako tenupasaṅkami; upasaṅkamitvā ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandi.

Tānipi kho pañcabhikkhusatāni ekaṃsaṃ cīvaraṃ katvā añjaliṃ paṇāmetvā tikkhattuṃ citakaṃ padakkhiṇaṃ katvā bhagavato pāde sirasā vandimṃsu.

Vandite ca pañāyasmatā mahākassapena tehi ca pañcahi bhikkhusatehi sayameva bhagavato citako pajjali.

§ dn16:6.23

English

And when the Buddha’s corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid.

Only the relics remained.

It’s like when ghee or oil blaze and burn, and neither ashes nor soot are found.

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.

Only the relics remained.

And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost.

But when the Buddha’s corpse was consumed the funeral pyre was extinguished by a stream of water that appeared in the sky,

by water dripping from the sal trees,

and by the Mallas’ fragrant water.

Then the Mallas made a cage of spears for the Buddha’s relics in the town 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.

Pāli

Jhāyamānassa kho pana bhagavato sarīrassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;

sarīrāneva avasissimṃsu.

Seyyathāpi nāma sappissa vā telassa vā jhāyamānassa neva chārikā paññāyati, na masi;

evameva bhagavato sarīrassa jhāyamānassa yaṃ ahosi chavīti vā cammanti vā maṃsanti vā nhārūti vā lasikāti vā, tassa neva chārikā paññāyittha, na masi;
sarīrāneva avasissimsu.

Tesaṇca pañcannaṃ dussayugasatānaṃ dveva dussāni na ḍayhimsu yaṇca sabbaabbhantarimaṃ yaṇca bāhiraṃ.

Daḍḍhe ca kho pana bhagavato sarīre antalikkhā udakadhārā pātubhavitvā bhagavato citakaṃ nibbāpesi.
Udakasālatopi abbhunnamitvā bhagavato citakaṃ nibbāpesi.

Kosinārakāpi mallā sabbagandhodakena bhagavato citakaṃ nibbāpesuṃ.

Atha kho kosinārakā mallā bhagavato sarīraṇi sattāhaṃ sandhāgāre sattipaṇjaraṃ karitvā dhanupākāraṃ parikkhipāpetvā naccehi gīthehi vādīthehi mālehi gandhehi sakkariṃsu garuṃ kariṃsu mānesuṃ pūjesuṃ.

§ dn16:6.24

English

39. Distributing the Relics

King Ajātasattu of Magadha, son of the princess of Videha, heard that the Buddha had become fully quenched at Kusinārā.

He sent an envoy to the Mallas of Kusinārā:

"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."

The Licchavis of Vesālī also heard

that the Buddha had become fully quenched at Kusinārā.

They sent an envoy to the Mallas of Kusinārā:

"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."

The Sakyans of Kapilavatthu also heard

that the Buddha had become fully quenched at Kusinārā.

They sent an envoy to the Mallas of Kusinārā:

"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."

The Bulis of Allakappa also heard

that the Buddha had become fully quenched at Kusinārā.

They sent an envoy to the Mallas of Kusinārā:

"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."

The Koliyans of Rāmagāma also heard

that the Buddha had become fully quenched at Kusinārā.

They sent an envoy to the Mallas of Kusinārā:

"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."

The brahmin of Veṭṭhadīpa also heard

that the Buddha had become fully quenched at Kusinārā.

He sent an envoy to the Mallas of Kusinārā:

"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."

The Mallas of Pāvā also heard

that the Buddha had become fully quenched at Kusinārā.

They sent an envoy to the Mallas of Kusinārā:

"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."

Pāli

39. Sarīradhātuvibhajana

Assosi kho rājā māgadho ajātasattu vedehiputto:

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

Atha kho rājā māgadho ajātasattu vedehiputto kosinārakānaṃ mallānaṃ dūtaṃ pāhesi:

“bhagavāpi khattiyo ahampi khattiyo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmī”ti.

Assosuṃ kho vesālikā licchavī:

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

Atha kho vesālikā licchavī kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

Assosuṃ kho kapilavatthuvāsī sakyā:

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

Atha kho kapilavatthuvāsī sakyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

“bhagavā amhākaṃ ñātiseṭṭho, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

Assosuṃ kho allakappakā bulayo:

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

Atha kho allakappakā bulayo kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

Assosuṃ kho rāmagāmakā koḷiyā:

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

Atha kho rāmagāmakā koḷiyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

Assosi kho veṭṭhadīpako brāhmaṇo:

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

Atha kho veṭṭhadīpako brāhmaṇo kosinārakānaṃ mallānaṃ dūtaṃ pāhesi:

“bhagavāpi khattiyo ahampismi brāhmaṇo, ahampi arahāmi bhagavato sarīrānaṃ bhāgaṃ, ahampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmī”ti.

Assosuṃ kho pāveyyakā mallā:

“bhagavā kira kusinārāyaṃ parinibbuto”ti.

Atha kho pāveyyakā mallā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:

“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato sarīrānaṃ thūpaṇca mahaṇca karissāmā”ti.

§ dn16:6.25

English

When they had spoken, the Mallas of Kusinārā said to those various groups:

“The Buddha was fully quenched in our village district. We will not give away a share of his relics.”

Then Doṇa the brahmin said to those various groups:

“Hear, worthy sirs, a single word from me.

Our Buddha’s teaching was acceptance.

It would not be good to fight over
a share of the supreme individual’s relics.

Let us make eight portions, worthy sirs,
rejoicing in unity and harmony.

Let there be monuments far and wide,
so many folk may gain faith in the Clear-eyed One!”

“Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”

“Yes, worthy sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them,

“Worthy sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service.”
So they gave Doṇa the urn.

Pāli

Evaṃ vutte, kosinārakā mallā te saṅghe gaṇe etadavocuṃ:
“bhagavā amhākaṃ gāmakkhette parinibbuto, na mayaṃ dassāma bhagavato sarīrānaṃ bhāgaṃ”ti.
Evaṃ vutte, doṇo brāhmaṇo te saṅghe gaṇe etadavoca:
“Suṇantu bhonto mama ekavācaṃ,
Amhāka buddho ahu khantivādo;
Na hi sādhu yaṃ uttamapuggalassa,
Sarīrabhāge siyā sampahāro.
Sabbeva bhonto sahitā samaggā,
Sammodamānā karomaṭṭhabhāge;
Vitthārikā hontu disāsu thūpā,
Bahū janā cakkhumato pasannā”ti.
“Tena hi, brāhmaṇa, tvaññeva bhagavato sarīrāni aṭṭhadhā samaṃ savibhattaṃ vibhajāhī”ti.
“Evaṃ, bho”ti kho doṇo brāhmaṇo tesaṃ saṅghānaṃ gaṇānaṃ paṭissutvā bhagavato sarīrāni aṭṭhadhā samaṃ
suvibhattaṃ vibhajitvā te saṅghe gaṇe etadavoca:
“imaṃ me bhonto tumbaṃ dadantu ahampi tumbassa thūpañca mahañca karissāmī”ti.
Adaṃsu kho te doṇassa brāhmaṇassa tumbaṃ.

§ dn16:6.26

English

The Moriyas of Pippalivana heard
that the Buddha had become fully quenched at Kusinārā.
They sent an envoy to the Mallas of Kusinārā:
“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.”
“There is no portion of the Buddha’s relics left, they have already been portioned out.
Here, take the embers.”
So they took the embers.

Pāli

Assosuṃ kho pippalivaniyā moriyā:
“bhagavā kira kusinārāyaṃ parinibbuto”ti.
Atha kho pippalivaniyā moriyā kosinārakānaṃ mallānaṃ dūtaṃ pāhesuṃ:
“bhagavāpi khattiyo mayampi khattiyā, mayampi arahāma bhagavato sarīrānaṃ bhāgaṃ, mayampi bhagavato
sarīrānaṃ thūpañca mahañca karissāmā”ti.
“Natthi bhagavato sarīrānaṃ bhāgo, vibhattāni bhagavato sarīrāni.
Ito aṅgāraṃ harathā”ti.
Te tato aṅgāraṃ harīmsu.

§ dn16:6.27

English

40. Venerating the Relics
Then King Ajātasattu of Magadha,
the Licchavis of Vesālī,
the Sakyans of Kapilavatthu,
the Bulis of Allakappa,
the Koliyans of Rāmagāma,
the brahmin of Veṭṭhadīpa,
the Mallas of Pāvā,

the Mallas of Kusinārā,
the brahmin Doṇa,
and the Moriyas of Pippalivana built monuments for them and conducted memorial services.
Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers.
That is how it was in the old days.

Pāli

40. Dhātuthūpapūjā

Atha kho rājā māgadho ajātasattu vedehiputto rājagahe bhagavato sarīraṇaṃ thūpaṇca mahaṇca akāsi.
Vesālikāpi licchavī vesāliyaṃ bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.
Kapilavatthuvāsīpi sakyā kapilavatthusmiṃ bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.
Allakappakāpi bulayo allakappe bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.
Rāmagāmakāpi kolīyā rāmagāme bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.
Veṭṭhadīpakopi brāhmaṇo veṭṭhadīpe bhagavato sarīraṇaṃ thūpaṇca mahaṇca akāsi.
Pāveyyakāpi mallā pāvāyaṃ bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.
Kosinārakāpi mallā kusinārāyaṃ bhagavato sarīraṇaṃ thūpaṇca mahaṇca akaṃsu.
Doṇopi brāhmaṇo tumbassa thūpaṇca mahaṇca akāsi.
Pippalivaniyāpi moriyā pippalivane aṅgārānaṃ thūpaṇca mahaṇca akaṃsu.
Iti aṭṭha sarīrathūpā navamo tumbathūpo dasamo aṅgārathūpo.
Evametaṃ bhūtapubbanti.

§ dn16:6.28

English

There were eight shares of the Clear-eyed One's relics.
Seven were worshiped in the Black Plum Tree Land.
But one share of the most excellent of men
was worshiped in Rāmagāma by a dragon king.
One tooth is venerated by the gods of the Third Heaven,
and one is worshiped in the city of Gandhāra;
another one in the realm of the Kālīṅga King,
and one is worshiped by a dragon king.
Through their glory this rich earth
is adorned with the best of offerings.
Thus the Clear-eyed One's corpse
is well honored by the honorable.
It's venerated by lords of gods, dragons, and fairies;
and likewise venerated by the finest lords of men.
Honor it with cupped palms when you get the chance,
for a Buddha is rare even in a hundred eons.
Altogether forty even teeth,
and the body hair and head hair,
were carried off individually by gods
across the universe.

Pāli

Aṭṭhadoṇaṃ cakkhumato sarīraṃ,
Sattadoṇaṃ jambudīpe mahenti;
Ekaṇca doṇaṃ purisavaruttamassa,
Rāmagāme nāgarājā maheti.
Ekāhi dāṭhā tidivehi pūjitā,
Ekā pana gandhārapure mahīyati;
Kālīṅgarañño vijite punekaṃ,

Ekam̐ pana nāgarājā maheti.
Tasseva tejena ayam̐ vasundharā,
Āyāgasetṭṭhehi mahī alaṅkatā;
Evam̐ imam̐ cakkhumato sarīram̐,
Susakkatam̐ sakkatasakkatehi.
Devindanāgindanarindapūjito,
Manussindasetṭṭhehi tatheva pūjito;
Tam̐ vandatha pañjalikā labhitvā,
Buddho have kappasatehi dullabhoti.
Cattālīsa samā dantā,
kesā lomā ca sabbaso;
Devā hariṃsu ekekam̐,
cakkavāḷaparamparāti.
Mahāparinibbānasuttam̐ niṭṭhitam̐ tatiyam̐.