

## Vinayapiṭake

### Mahāvaggapāḷi

#### 1. Mahākhandhako

##### 1. Bodhikathā

1. Tena samayena buddho bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. paṭisaṃvedin

Atha kho bhagavā bodhirukkhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukha-paṭisaṃvedī. manasikaroti

Atha kho bhagavā rattiyā paṭhamam yāmaṃ paṭiccasamuppādam anuloma-paṭilomaṃ manasākāsi – “avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ soka-parideva-dukkha-domanassa-upāyāsā sambhavanti – evametassa kevalassa dukkhakkhandhassa samudayo hoti.

#### On Enlightenment

At one time the enlightened one, the Blessed One, being recently fully enlightened, was staying at Uruvelā on the bank of the river Nerañjarā at the foot of the Tree of Enlightenment. Then the Blessed One sat cross-legged in one (posture) for seven days at the foot of the Tree of Enlightenment experiencing the bliss of freedom.

Then the Blessed One during the first watch of the night paid attention to causal uprising in direct and reverse order: conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness; conditioned by consciousness is psycho-physicality; conditioned by psycho-physicality are the six (sense-) spheres; conditioned by the six (sense-) spheres is awareness; conditioned by awareness is feeling; conditioned by feeling is craving; conditioned by craving is grasping; conditioned by grasping is becoming; conditioned by becoming is birth; conditioned by birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair come into being. Such is the arising of this entire mass of ill.

“Avijjāya tveva asesavirāga-nirodhā saṅkhāranirodho, saṅkhāranirodhā viññānanirodho, viññānanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti – evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

But from the utter fading away and stopping of this very ignorance (comes) the stopping of habitual tendencies; from the stopping of habitual tendencies the stopping of consciousness; from the stopping of consciousness the stopping of psycho-physicality; from the stopping of psycho-physicality the stopping of the six (sense-) spheres; from the stopping of the six (sense-) spheres the stopping of awareness; from the stopping of awareness the stopping of feeling; from the stopping of feeling the stopping of craving; from the stopping of craving the stopping of grasping; from the stopping of grasping the stopping of becoming; from the stopping of becoming the stopping of birth; from the stopping of birth, old age and dying, grief, sorrow and lamentation, suffering, dejection and despair are stopped. Such is the stopping of this entire mass of ill.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Yadā have pātu-bhavanti dhammā;  
Ātāpino jhāyato brāhmaṇassa;  
Atha’ssa kaṅkhā vapayanti sabbā;  
Yato pajānāti sahetu-dhamman”ti.

Then the Blessed One, having understood this matter, at that time uttered this (solemn) utterance:

“Truly, when things grow plain  
to the ardent meditating brahmin,  
His doubts all vanish  
in that he comprehends thing-with-cause.”

2. [udā. 2] Atha kho bhagavā rattiyā majjhimam yāmaṃ paṭiccasamuppādam anulomapaṭilomaṃ manasākāsi – “avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hotī...pe... nirodho hotī”ti.

Then the Blessed One during the middle watch of the night paid attention to causal uprising in direct and reverse order: conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness ... Such is the arising ... Such is the stopping of this entire mass of ill.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

“Yadā have pātubhavanti dhammā;  
Ātāpino jhāyato brāhmaṇassa;  
Ath’assa kaṅkhā vapayanti sabbā;  
Yato khayam paccayānaṃ avedī”ti.

Then the Blessed One, having understood this matter, at that time uttered this (solemn) utterance:

“Truly, when things grow plain  
to the ardent meditating brahmin,  
His doubts all vanish  
in that he discerns destruction of cause.”

3. [udā. 3] Atha kho bhagavā rattiyā pacchimaṃ yāmaṃ paṭiccasamuppādaṃ anulomapaṭilomaṃ manasākāsi – ‘‘avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti...pe... nirodho hoti’’ti.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

‘‘Yadā have pātubhavanti dhammā;  
Ātāpino jhāyato brāhmaṇassa;  
Vidhūpayam tiṭṭhati mārasenaṃ;  
Suriyo’va obhāsayaṃ antalikkhaṃ’’ti.

Bodhikathā niṭṭhitā.

Then the Blessed One during the last watch of the night paid attention to causal uprising in direct and reverse order: conditioned by ignorance are the habitual tendencies; conditioned by the habitual tendencies is consciousness ... Such is the arising ... Such is the stopping of this entire mass of ill.

Then the Blessed One, having understood this matter, at that time uttered this (solemn) utterance:

“Truly, when things grow plain  
to the ardent meditating brahmin,  
Routing the host of Māra does he stand  
Like as the sun when lighting up the sky.”

Told is the Talk on Enlightenment.

## 2. Ajapālakathā

4. [udā. 4] Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamaṭṭhā yena ajapālanigrodho ten’ upasaṅkami, upasaṅkamitvā ajapālanigrodhamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī.

Atha kho aññataro huṃhuṅkajātiko brāhmaṇo yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsī.

Ekamantaṃ t̥hito kho so brāhmaṇo bhagavantaṃ etadavoca – “kittāvatā nu kho, bho gotama, brāhmaṇo hoti, katame ca pana brāhmaṇakaraṇā dhammā”’ti?

### **At the Goatherds’ Banyan tree**

Then the Blessed One, having emerged from that contemplation at the end of seven days, approached the Goatherds’ Banyan from the foot of the Tree of Enlightenment; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Goatherds’ Banyan experiencing the bliss of freedom.

Then a certain brahmin of the class uttering the sound hum approached the Blessed One; having approached, he exchanged greetings with the Blessed One; having exchanged greetings of friendliness and courtesy, he stood at a respectful distance. As he was standing at a respectful distance, that brahmin spoke thus to the Blessed One: “To what extent, good Gotama, does one become a brahmin? And again, what are the things which make a brahmin?”

Atha kho bhagavā etaṃ-atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

Yo brāhmaṇo bāhita-pāpadhammo;  
Nihumhuṅko nikkasāvo yatatto;  
Vedantaḡ vusita-brahmacariyo;  
Dhammena so brahmavādaṃ vadeyya;  
Yass’ussadā natthi kuhiṅci loke”’ti.

Ajapālakathā niṭṭhitā.

Then the Blessed One, having understood this matter, at that time uttered this (solemn) utterance:

“That brahmin who bars out evil things,  
not uttering the sound hum,  
with no impurity, curbed-of-self,  
Master of Vedas, who lives the Brahma-faring—  
this is the brahmin who may rightly speak the Brahma-speech  
Who has no blemishes anywhere in the world.”

Told is the Talk at the Goatherds’

## **5. Mucalindakathā**

5. [udā. 11] Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā ajapālanigrodhamūlā yena mucalindo ten’upasaṅkami, upasaṅkamitvā mucalindamūle sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapaṭisaṃvedī. Tena kho pana samayena mahā akālamegho udapādi, sattāha-vaddalikā sītavātaduddinī.

Atha kho mucalindo nāgarājā sakabhavanā nikkhamitvā bhagavato kāyaṃ sattakkhattum bhogehi parikkhipitvā uparimuddhani mahantaṃ phaṇaṃ karitvā aṭṭhāsi – “mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uṇhaṃ, mā bhagavantaṃ ḍaṃsa-makasa-vātātapa-siriṃsapa-samphasso”’ti [...siriṃ sapa... (sī. syā. kaṃ.)].

### **On Mucalinda**

Then the Blessed One, at the end of seven days, having emerged from that contemplation, approached the Mucalinda (tree) from the foot of the Goatherds’ Banyan; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Mucalinda experiencing the bliss of freedom.

Now at that time a great storm arose out of due season, for seven days there was rainy weather, cold winds and overcast skies. Then Mucalinda, the serpent king, having come forth from his own haunt, having encircled the Blessed One’s body seven times with his coils, having spread a great hood over his head, stood saying: “Let no cold (annoy) the Blessed One, let no heat (annoy) the Blessed One, let not the touch of flies, mosquitoes, wind and heat or creeping things (annoy) the Blessed One.”

Atha kho mucalindo nāgarājā sattāhassa accayena viddhaṃ vigatavalāhakaṃ devaṃ veditvā bhagavato kāyā bhoge viniveṭhetvā sakavaṇṇaṃ paṭisaṃharitvā māṇavakavaṇṇaṃ abhinimminivā bhagavato purato aṭṭhāsi pañjaliko bhagavantaṃ namassamāno.

Atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi –

Sukho viveko tuṭṭhassa, sutadhammassa passato;  
Avyāpajjaṃ sukhaṃ loke, pāṇabhūtesu saṃyamo.  
Sukhā virāgatā loke, kāmānaṃ samatikkamo;  
Asmimānassa yo vinayo, etaṃ ve paramaṃ sukhaṃ’ti.

Mucalindakathā niṭṭhitā.

Then Mucalinda, the serpent king, at the end of those seven days, having known that the sky was clear and without a cloud, having unwound his coils from the Blessed One’s body, having given up his own form and assumed a youth’s form, stood in front of the Blessed One honouring the Blessed One with joined palms.

Then the Blessed One, having understood this matter, at that time uttered this (solemn) utterance:

“Happy his solitude who glad at heart  
Hath dhamma learnt and doth the vision see!  
Happy is that benignity towards

The world which on no creature worketh harm.  
Happy the absence of all lust, th' ascent  
Past and beyond the needs of sense-desires.  
He who doth crush the great 'I am' conceit—  
This, truly this, is happiness supreme.”

Told is the Talk at the Mucalinda

#### 4. Rājāyatana-kathā

6. Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā mucalindamūlā yena rājāyatanaṃ ten'upasaṅkami, upasaṅkamtivā rājāyatanaṃ suttāhaṃ ekapallaṅkena nisīdi vimuttisukhaṇṇasamvedī.

Tena kho pana samayena tapussabhallikā vāṇijā ukkalā taṃ desaṃ addhānamaggapapaṭipannā honti.

Atha kho tapussabhallikānaṃ vāṇijānaṃ ñāṭisālohitā devatā tapussabhallike vāṇije etadavoca – ‘‘ayaṃ, mārisā, bhagavā rājāyatanaṃ viharati paṭhamābhisambuddho; gacchatha taṃ bhagavantaṃ manthena ca madhupiṇḍikāya ca patimānetha; taṃ vo bhavissati dīgharattaṃ hitāya sukhāyā’’ti.

#### At the Rājāyatana tree

Then the Blessed One, at the end of seven days, having emerged from that contemplation, approached the Rājāyatana from the foot of the Mucalinda; having approached, he sat cross-legged in one (posture) for seven days at the foot of the Rājāyatana experiencing the bliss of freedom.

Now at that time the merchants Tapussa and Bhallika were going along the high-road from Ukkalā to that district. Then a devatā who was a blood-relation of the merchants Tapussa and Bhallika spoke thus to the merchants Tapussa and Bhallika: ‘‘My good fellows, this Blessed One, having just (become) wholly enlightened, is staying at the foot of the Rājāyatana, go and serve that Blessed One with barley-gruel and honey-balls, and this will be a blessing and happiness for you for a long time.’’

Atha kho tapussabhallikā vāṇijā manthaṅca madhupiṇḍikaṅca ādāya yena bhagavā ten'upasaṅkamiṃsu, upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Ekamantaṃ ṭhitā kho tapussabhallikā vāṇijā bhagavantaṃ etadavocum – ‘‘paṭiggaṇhātu no, bhante, bhagavā manthaṅca madhupiṇḍikaṅca, yaṃ amhākaṃ assa dīgharattaṃ hitāya sukhāyā’’ti. Atha kho bhagavato etadahosi – ‘‘Na kho tathāgatā hatthesu paṭiggaṇhanti. Kimhi nu kho ahaṃ paṭiggaṇheyyaṃ manthaṅca madhupiṇḍikaṅca’’ti?

Then the merchants Tapussa and Bhallika, taking barley-gruel and honey-balls, approached the Blessed One; having approached, having greeted the Blessed One, they stood at a respectful distance. As they were standing at a respectful distance, the merchants Tapussa and Bhallika spoke thus to the Blessed One: “Blessed One, let the Blessed One receive our barley-gruel and honey-balls, that this may be a blessing and happiness for us for a long time.” Then it occurred to the Blessed One: “Truth-finders do not receive with their hands. Now with what shall I receive the barley-gruel and honey-balls?”

Atha kho cattāro mahārājāno bhagavato cetasā cetoparivitakkam aññāya catuddisā cattāro selamaye patte bhagavato upanāmesuṃ – “idha, bhante, bhagavā paṭiggaṇhātu manthañca madhupiṇḍikañcā”’ti. Paṭiggahesi bhagavā paccagghe selamaye patte manthañca madhupiṇḍikañca, paṭiggahetvā paribhuñji.

Atha kho tapussabhallikā vāṇijā bhagavantam onītapattapāṇim veditvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavocuṃ – “ete mayaṃ, bhante, bhagavantam saraṇam gacchāma dhammañca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇam gate”’ti. Te ca loke paṭhamam upāsakā ahesuṃ dve-vācikā.

Rājāyatanakathā niṭṭhitā.

Then the four Great Kings, knowing with their minds the reasoning in the Blessed One’s mind, from the four quarters presented the Blessed One with four bowls made of rock crystal, saying: “Blessed One, let the Blessed One receive the barley-gruel and honey-balls herein.” The Blessed One received the barley-gruel and the honey-balls in a new bowl made of rock crystal, and having received them he partook of them.

Then the merchants Tapussa and Bhallika, having found that the Blessed One had removed his hand from the bowl, having inclined their heads towards the Blessed One’s feet, spoke thus to the Blessed One: “We, Blessed One, are those going to the Blessed One for refuge and to dhamma; let the Blessed One accept us as lay-disciples gone for refuge for life from this day forth.” Thus these came to be the first lay-disciples in the world using the two-word formula.

Told is the Talk at the Rājāyatana

## 5. Brahmāyācanakathā

7. Atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rājāyatanamulā yena ajapālanigrodho tenupasaṅkami. Tatra sudam bhagavā ajapālanigrodhamulē viharati. Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi

– “Adhigato kho myāyam dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. Ālayarāmā kho pana ayam pajā ālayaratā ālayasammuditā.

Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatā-paṭiccasamuppādo; idampi kho ṭhānaṃ su+duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ.

Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ, so mam’assa kilamatho, sā mam’assa vihesā’’ti. Api’ssu bhagavantaṃ imā anu-acchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘‘Kicchena me adhigataṃ, hi’alam dāni pakāsituṃ;  
Rāgadosaparetehi, nāyaṃ dhammo susambudho.  
‘‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;  
Rāgarattā na dakkhanti, tamokhandhena āvuṭṭā [āvaṭṭā (sī.)]’’ti.

Itiha bhagavato paṭisañcikkhato apposukkatāya cittaṃ namati, no dhammadesanāya.

### **On the invitation of Brahmā**

Then the Blessed One, having emerged from that contemplation at the end of seven days, approached the Goatherds’ Banyan from the foot of the Rājāyatana; having approached, the Blessed One stayed there at the foot of the Goatherds’ Banyan.

Then as the Blessed One was meditating in seclusion a reasoning arose in his mind thus: “This dhamma, won to by me, is deep, difficult to see, difficult to understand, peaceful, excellent, beyond dialectic, subtle, intelligible to the learned. But this is a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure. So that for a creation delighting in sensual pleasure, delighted by sensual pleasure, rejoicing in sensual pleasure, this were a matter difficult to see, that is to say causal uprising by way of cause. This too were a matter very difficult to see, that is to say the calming of all the habitual tendencies, the renunciation of all attachment, the destruction of craving, dispassion, stopping, nibbāna. And so if I were to teach dhamma and others were not to understand me, this would be a weariness to me, this would be a vexation to me.”

And further, these verses not heard before in the past occurred spontaneously to the Blessed One:

“This that through many toils I’ve won—  
Enough! Why should I make it known?  
By folk with lust and hate consumed  
This dhamma is not understood.  
Leading on against the stream,  
Subtle, deep, difficult to see, delicate,  
Unseen ‘twill be by passion’s slaves  
Cloaked in the murk of ignorance.”



In such wise, as the Blessed One pondered, his mind inclined to little effort and not to teaching dhamma.

8. Atha kho brahmuno sahampatissa bhagavato cetasā cetoparivitakkamaññāya etadahosi – “nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati [namissati (?)], no dhammadesanāyā”ti. Atha kho brahmā sahampati – seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya evameva – brahmaloke antarahito bhagavato purato pāturahosi. Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇajāṇumaṅgalaṃ pathaviyaṃ nihantvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantam etadavoca – “desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro”ti. Idamavoca brahmā sahampati, idaṃ vatvāna athāparaṃ etadavoca –

“Pāturahosi magadhesu pubbe;  
Dhammo asuddho samalehi cintito;  
Apāpuretaṃ [avāpuretaṃ (sī.)] amatassa dvāraṃ;  
Suṇantu dhammaṃ vimalenānubuddhaṃ.

“Sele yathā pabbatamuddhaniṭṭhito;  
Yathāpi passe janataṃ samantato;  
Tathūpamaṃ dhammamayaṃ sumedha;  
Pāsādamāruyha samantacakkhu;  
Sokāvatiṇṇaṃ janatamapetasoko;  
Avekkhassu jātijarābhibhūtaṃ.

“Uṭṭhehi vīra vijitasaṅgāma;  
Satthavāha aṇaṇa [anaṇa (ka.)] vicara loke;  
Desassu [desetu (ka.)] bhagavā dhammaṃ;  
Aññātāro bhavissantī”ti.

Then it occurred to Brahmā Sahampati, knowing with his mind the reasoning in the Blessed One’s mind: “Alas, the world is lost, alas, the world is destroyed, inasmuch as the mind of the Truth-finder, the perfected one, the fully enlightened one, inclines to little effort and not to teaching dhamma.”

Then as a strong man might stretch forth his bent arm or might bend back his outstretched arm, even so did Brahmā Sahampati, vanishing from the Brahma-world, become manifest before the Blessed One.

Then Brahmā Sahampati, having arranged his upper robe over one shoulder, having stooped his right knee to the ground having saluted the Blessed One with joined palms, spoke thus to the Blessed One: “Blessed One, let the Blessed One teach dhamma, let the Well-farer teach dhamma; there are beings with little dust in their eyes who, not hearing dhamma, are decaying, (but if) they are learners of dhamma, they will grow.”

Thus spoke Brahmā Sahampati; having said this, he further spoke thus:

“There has appeared in Magadha before thee  
An unclean dhamma by impure minds devised.  
Open this door of deathlessness, let them hear  
Dhamma enlightened to by the stainless one.

“As on a crag on crest of mountain standing  
A man might watch the people far below,  
E’en so do thou, O Wisdom fair, ascending,  
O Seer of all, the terraced heights of truth,  
Look down, from grief released, upon the peoples  
Sunken in grief, oppressed with birth and age.

“Arise, thou hero! Conqueror in the battle!  
Thou freed from debt! Man of the caravan!  
Walk the world over, let the Blessed One  
Teach dhamma. They who learn will grow.”

Evaṃ vutte bhagavā brahmānaṃ sahapatiṃ etadavoca – “mayhampi kho, brahme, etadahosi – ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idam ṭhānaṃ yadidaṃ idappaccayatāpaṭiccasamuppādo; idampi kho ṭhānaṃ sududdasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhaya virāgo nirodho nibbānaṃ. Ahañceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyūṃ, so mamassa kilamatho, sā mamassa vihesā’ti. Apissu maṃ, brahme, imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā –

‘Kicchena me adhigataṃ, halaṃ dāni pakāsitaṃ;  
Rāgadosaparetehi, nāyaṃ dhammo susambudho.  
‘Paṭisotagāmiṃ nipuṇaṃ, gambhīraṃ duddasaṃ aṇuṃ;  
Rāgarattā na dakkhanti, tamokhandhena āvuṭṭā’ti.

Itiha me, brahme, paṭisañcikkhato apposukkatāya cittaṃ namati no dhammadesanāyā’ti.

When he had spoken thus, the Blessed One spoke thus to Brahmā Sahampati: “Brahmā, it occurred to me: ‘This dhamma penetrated by me is deep ... that would be a vexation to me.’ And further, Brahmā, these verses not heard before in the past occurred spontaneously to me: ‘This that through many toils I’ve won ... cloaked in the murk of ignorance.’ In such wise, Brahmā, as I pondered, my mind inclined to little effort and not to teaching dhamma.”

Dutiyampi kho brahmā sahampati bhagavantaṃ etadavoca – “desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ; santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro”ti. Idamavoca brahmā sahampati, idaṃ vatvāna 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 jātijarābhībhūtaṃ.

“Uṭṭhehi vīra vijitasāṅgāma;  
Satthavāha aṇaṇa vicara loke;  
Desassu bhagavā dhammaṃ;  
Aññātāro bhavissanti”ti.

Dutiyampi kho bhagavā brahmānaṃ sahampatiṃ etadavoca – “mayhampi kho, brahme, etadahosi – ‘adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ thānaṃ yadidaṃ idappaccayatāpaṭiccasamuppādo; idampi kho thānaṃ sududdasaṃ 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, brahme, 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, brahme, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāyā’ti.

Tatiyampi kho brahmā sahampati bhagavantaṃ etadavoca – ‘desetu, bhante, bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro’ti. Idamavoca brahmā sahampati, idaṃ vatvāna 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 jātijarābhibhūtaṃ.

‘Uṭṭhehi vīra vijitasāṅgāma;  
Sattavāha aṇaṇa vicara loke;  
Desassu bhagavā dhammaṃ;  
Aññātāro bhavissantī’ti.

Then a second time did Brahmā Sahampati speak thus to the Blessed One: “Blessed One, let the Blessed One teach dhamma ... if they are learners of dhamma, they will grow.” Then a second time did the Blessed One speak thus to Brahmā Sahampati: “But, Brahmā, it occurred to me: ... my mind inclined to little effort and not to teaching dhamma.”

Then a third time did Brahmā Sahampati speak thus to the Blessed One: “Blessed One, let the Blessed One teach dhamma ... if they are learners of dhamma, they will grow.”

9. Atha kho bhagavā brahmuno ca ajjhesanaṃ veditvā sattesu ca kāruṇṇataṃ paṭicca buddhacakkhunā lokaṃ volokesi. Addasā kho bhagavā buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne [dassāvīno (sī. syā. kaṃ.)] viharante, appekacce na paralokavajjabhayadassāvīne viharante.

Then the Blessed One, having understood Brahmā's entreaty and, out of compassion for beings, surveyed the world with the eye of an enlightened one. As the Blessed One was surveying the world with the eye of an enlightened one, he saw beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the worlds beyond.

Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni udukaṇuggatāni anto nimuggapōsīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni samodakam ṭhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā uduke jātāni uduke saṃvaḍḍhāni udukaṃ accuggamma ṭhitāni [tiṭṭhanti (sī. syā.)] anupalittāni udukena, evamevaṃ bhagavā buddhacakkhunā lokaṃ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne viharante, appekacce na paralokavajjabhayadassāvīne viharante; disvāna brahmānaṃ saḥampatiṃ gāthāya paccabhāsi –

“Apārutā tesam amatassa dvārā;  
Ye sotavanto pamuñcantu saddham;  
Vihimsasaññī paṇaṇaṃ na bhāsim;  
Dhammaṃ paṇītaṃ manujesu brahme”ti.

Atha kho brahmā saḥampati “katāvakāso khomhi bhagavatā dhammadesanāyā”ti bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.

Brahmayācanakathā niṭṭhitā.

Even as in a pond of blue lotuses or in a pond of red lotuses or in a pond of white lotuses, a few blue or red or white lotuses are born in the water, grow in the water, do not rise above the water but thrive while altogether immersed; a few blue or red or white lotuses are born in the water, grow in the water and reach to the surface of the water; a few blue or red or white lotuses are born in the water, grow in the water, and stand up rising out of the water, undefiled by the water.

Even so, did the Blessed One, surveying the world with the eye of an enlightened one, see beings with little dust in their eyes, with much dust in their eyes, with acute faculties, with dull faculties, of good dispositions, of bad dispositions, docile, indocile, few seeing fear in sins and the worlds beyond. Seeing Brahmā Saḥampati, he addressed him with verses:

“Open for those who hear are the doors of deathlessness;  
let them renounce their faith.

Thinking of useless fatigue, I have not preached, Brahmā, the sublime and excellent dhamma to men.”

Then Brahmā Sahampati, thinking: “The opportunity was made by me for the Blessed One to teach dhamma,” greeting the Blessed One, keeping his right side towards him, vanished then and there.

Told is the Talk on Brahmā’s Entreaty.

## 6. Pañcavaggiyakathā

10. Atha kho bhagavato etadahosi – “kassa nu kho ahaṃ paṭhamam dhammam deseyyam? Ko imaṃ dhammam khippam-eva ājānissatī”ti? Atha kho bhagavato etadahosi – “ayaṃ kho āḷāro kālāmo paṇḍito vyatto medhāvī dīgharattam appa+raja+akkha-jātiko; yaṃ nūna ahaṃ āḷārassa kālāmassa paṭhamam dhammam deseyyam, so imaṃ dhammam khippameva ājānissatī”ti. Atha kho antarahitā devatā bhagavato ārocesi – “sattāhakālaṅkato, bhante, āḷāro kālāmo”ti. Bhagavatopi kho ñāṇam udapādi – “sattāhakālaṅkato āḷāro kālāmo”ti. Atha kho bhagavato etadahosi – “mahā+jāniyo kho āḷāro kālāmo; sace hi so imaṃ dhammam suṇeyya, khippameva ājāneyyā”ti.

### On the group of five

Then it occurred to the Blessed One: “Now, to whom should I first teach *dhamma*? Who will understand this *dhamma* quickly?” Then it occurred to the Blessed One: “Indeed, this Āḷāra the Kālāma is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach *dhamma* first to Āḷāra the Kālāma? He will understand this *dhamma* quickly.”

But then an invisible *devatā* announced to the Blessed One: “Blessed One, Āḷāra the Kālāma passed away seven days ago.” And the knowledge arose to the Blessed One that Āḷāra the Kālāma had passed away seven days ago. Then it occurred to the Blessed One: “Āḷāra the Kālāma was of great intelligence. If he had heard this *dhamma*, he would have understood it quickly.”

Atha kho bhagavato etadahosi – “kassa nu kho ahaṃ paṭhamam dhammam deseyyam? Ko imaṃ dhammam khippameva ājānissatī”ti? Atha kho bhagavato etadahosi – “ayaṃ kho uddako rāmaputto paṇḍito byatto medhāvī dīgharattam apparajakkhajātiko; yaṃnūnāham udakassa rāmaputtassa paṭhamam dhammam deseyyam, so imaṃ dhammam khippameva ājānissatī”ti. Atha kho antarahitā devatā bhagavato ārocesi – “abhidosakālaṅkato, bhante, uddako rāmaputto”ti. Bhagavatopi kho ñāṇam udapādi – “abhidosakālaṅkato udako

rāmaputto’’ti. Atha kho bhagavato etadahosi – ‘‘mahājāniyo kho udako rāmaputto; sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’’ti

Then it occurred to the Blessed One: ‘‘Now, to whom should I first teach *dhamma*? Who will understand this *dhamma* quickly?’’ Then it occurred to the Blessed One: ‘‘Indeed, this Uddaka, Rāma’s son, is learned, experienced, wise, and for a long time has had little dust in his eyes. Suppose I were to teach *dhamma* first to Uddaka, Rāma’s son? He will understand this *dhamma* quickly.’’

But then an invisible *devatā* announced to the Blessed One: ‘‘Blessed One, Uddaka, Rāma’s son, passed away last night.’’ And the knowledge arose to the Blessed One that Uddaka, Rāma’s son, had passed away last night. Then it occurred to the Blessed One: ‘‘Uddaka, Rāma’s son, was of great intelligence. If he had heard this *dhamma*, he would have understood it quickly.’’

pañcavaggiyā

Atha kho bhagavato etadahosi – ‘‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ? Ko imaṃ dhammaṃ khippameva ājānissatī’’ti? Atha kho bhagavato etadahosi – ‘‘bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhāna+pahitattaṃ upaṭṭhahimsu; yaṃnūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ dhammaṃ deseyyan’’ti. Atha kho bhagavato etadahosi – ‘‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’’ti? Addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha kho bhagavā uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkāmi.

Then it occurred to the Blessed One: ‘‘Now, to whom should I first teach *dhamma*? Who will understand this *dhamma* quickly?’’ Then it occurred to the Blessed One: ‘‘That group of five monks who waited on me when I was self-resolute in striving were very helpful. Suppose I were to teach *dhamma* first to the group of five monks?’’

Then it occurred to the Blessed One: ‘‘But where is this group of five monks staying at present? Then the Blessed One with *deva*-vision, purified and surpassing that of men, saw the group of five monks staying near Benares at Isipatana in the deer-park. Then the Blessed One, having stayed at Uruvelā for as long as he found suiting, set out on tour for Benares.

11. Addasā kho upako ājīvako bhagavantam antarā ca gayam antarā ca bodhim addhānamaggappaṭipannaṃ, disvāna bhagavantam etadavoca – ‘‘vipassannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyaḍāto. Kaṃ’asi tvam, āvuso, uddissa pabbajito? Ko vā te satthā? Kassa vā tvam dhammaṃ rocesī’’ti?

Evam vutte bhagavā upakaṃ ājīvakaṃ gāthāhi ajjhabhāsi –

“Sabbābhibhū sabbavidū’ham asmi,  
Sabbesu dhammesu anūpalitto;  
Sabbañjaho taṇhākkhaye vimutto, jahati  
Sayam abhiññāya kam uddiseyyam.

“Na me ācariyo atthi, sadiso me na vijjati;  
Sadevakasmiṃ lokasmiṃ, natthi me paṭipuggalo.  
Ahañ hi arahā loke, aham satthā anuttaro;  
Eko’mhi sammāsambuddho, sītībhūto’smi nibbuto.

“Dhammacakkaṃ pavattetuṃ, gacchāmi kāsinaṃ puraṃ;  
Andhībhūtasmiṃ lokasmiṃ, āhañchaṃ [āhaññiṃ (ka.)] amatadundubhin’ti.

Yathā kho tvam, āvuso, paṭijānāsi, arahasi ‘anantajino’ti.

“Mādisā ve jinā honti, ye pattā āsavakkhayaṃ;  
Jitā me pāpakā dhammā, tasmā’ham upaka jino’ti.

Evam vutte upako ājīvako huveyya pi āvusoti vatvā sīsaṃ okampetvā ummaggaṃ gahetvā pakkāmi.

Upaka, a Naked Ascetic, saw the Blessed One going along the highroad between Gayā and the (Tree of) Enlightenment; seeing him, he spoke thus to the Blessed One: “Your reverence, your sense-organs are quite pure, your complexion very bright, very clear. On account of whom have you, your reverence, gone forth, or who is your teacher, or whose *dhamma* do you profess?”

When this had been said, the Blessed One addressed Upaka, the Naked Ascetic, in verses:

“Victorious over all, omniscient am I,  
Among all things undefiled,  
Leaving all, through death of craving freed,

“For me there is no teacher,  
In the world with its *devas*  
“For I am perfected in the world,  
The teacher supreme am I,  
I alone am all-enlightened,  
Become cool am I, *nibbāna*-attained.

“To turn the *dhamma*-wheel  
I go to Kasi’s city,



Beating the drum of deathlessness  
In a world that's blind become.”

“According to what you claim, your reverence, you ought to be victor of the unending” (Upaka said).

“Like me, they are victors indeed,  
Who have won to destruction of the cankers;  
Vanquished by me are evil things,  
Therefore am I, Upaka, a victor.”

When this had been said, Upaka, the Naked Ascetic, having said, “It may be (so), your reverence,” having shaken his head, went off taking a different road.

12. Atha kho bhagavā anupubbena cārikam caramāno yena bārāṇasī isipatanam migadāyo, yena pañcavaggiyā bhikkhū ten’upasaṅkami. Addasaṃsu kho pañcavaggiyā bhikkhū bhagavantam dūrato’va āgacchantam; disvāna aññamaññaṃ katikam saṅṭhapesum – “ayaṃ, āvuso, samaṇo gotamo āgacchati, bāhulliko padhāna+vibbhanto āvatto bāhullāya. So neva abhivādetabbo, na paccuṭṭhātabbo, nāssa pattacīvaram paṭiggahetabbam; api ca kho āsanam ṭhapetabbam, sace so ākaṅkhissati nisīdissati”’ti.

Then the Blessed One, walking on tour, in due course approached Benares, the deer-park of Isipatana, the group of five monks. The group of five monks saw the Blessed One coming in the distance; seeing him, they agreed among themselves, saying: “Your reverences, this recluse Gotama is coming, he lives in abundance, he is wavering in his striving, he has reverted to a life of abundance. He should neither be greeted, nor stood up for, nor should his bowl and robe be received; all the same a seat may be put out, he can sit down if he wants to.”

Yathā yathā kho bhagavā pañcavaggiye bhikkhū upasaṅkamati, tathā tathā te pañcavaggiyā bhikkhū na asakkhimsu sakāya katikāya saṅṭhātum. Asaṅṭhahantā bhagavantam paccuggantvā eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññapesi, eko pādodakam, eko pādapīṭham, eko pādakaṭhalikam upanikkhipi. Nisīdi bhagavā paññatte āsane; nisajja kho bhagavā pāde pakkhālesi. Apissu [api ca kho (pāsarāsisuttha)] bhagavantam nāmena ca āvusovādena ca samudācaranti.

But as the Blessed One gradually approached this group of five monks, so this group of five monks, not adhering to their own agreement, having gone towards the Blessed One, one received his bowl and robe, one made ready a seat, one brought water for washing the feet, a foot-stool, a foot-stand. The Blessed One sat down on the seat made ready, and the Blessed One, while he was sitting down, washed his feet. Further, they addressed the Blessed One by name and with the epithet of “your reverence.”

Evam vutte bhagavā pañcavaggiye bhikkhū etadavoca – “mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācaratha [samudācarittha (sī. syā.)]. Arahaṃ, bhikkhave, tathāgato sammāsambuddho, odahatha, bhikkhave, sotāṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā [yathānusiṭṭhaṃ paṭipajjamānā (syā.)] nacirasseva – yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā”ti.

When this had been said, the Blessed One spoke thus to the group of five monks: “Do not, monks, address a Truthfinder by name, and with the epithet ‘your reverence’. A Truthfinder, monks, is a perfected one, a fully enlightened one. Give ear, monks, the deathless has been found; *I* instruct, *I* teach dhamma. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it.”

Evam vutte pañcavaggiyā bhikkhū bhagavantaṃ etadavocum – “tāyapi kho tvam, āvuso gotama, iriyāya [cariyāya (syā.)], tāya paṭipadāya, tāya dukkarakārikāya nevajjhagā uttari manussadhammā [uttarimanussadhammaṃ (syā. ka.)] alamariyaññadassanavisesaṃ, kiṃ pana tvam etarahi, bāhulliko padhānavibbhanto āvatto bāhullāya, adhigamissasi uttari manussadhammā alamariyaññadassanavisesaṃ”ti?

When this had been said, the group of five monks spoke thus to the Blessed One: “But you, reverend Gotama, did not come to a state of further-men, to the eminence of truly ariyan vision of knowledge, by this conduct, by this course, by this practice of austerities. So how can you now come to a state of further-men, to the eminence of the truly ariyan vision of knowledge, when you live in abundance, are wavering in striving, and have reverted to a life of abundance?”

Evam vutte bhagavā pañcavaggiye bhikkhū etadavoca – “na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya; arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotāṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassatthāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttaraṃ – brahmacariyapariyosānaṃ diṭṭhevadhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā”ti.

When this had been said, the Blessed One spoke thus to the group of five monks: “A Truthfinder, monks, does not live in abundance, he does not waver in striving, he does not revert to a life of abundance. A Truthfinder, monks, is a perfected one, a fully enlightened one. Give ear, monks, the deathless has been found; *I* instruct, *I* teach dhamma. Going along in accordance with what has been enjoined, having soon realised here and now by your own super-knowledge

that supreme goal of the Brahma-faring for the sake of which young men of family rightly go forth from home into homelessness, you will abide in it.”

Dutiyampi kho pañcavaggiyā bhikkhū bhagavantam etadavocum...pe.... Dutiyampi kho bhagavā pañcavaggiye bhikkhū etadavoca...pe.... Tatiyampi kho pañcavaggiyā bhikkhū bhagavantam etadavocum – “tāyapi kho tvam, āvuso gotama, iriyāya, tāya paṭipadāya, tāya dukkarakārikāya nevajjhagā uttari manussadhammā alamariyañāṇadassanavisesam, kim pana tvam etarahi, bāhulliko padhānavibbhanto āvatto bāhullāya, adhigamissasi uttari manussadhammā alamariyañāṇadassanavisesan”ti?

And a second time did the group of five monks speak thus to the Blessed One ... And a second time did the Blessed One speak thus to the group of five monks ... And a third time did the group of five monks speak thus to the Blessed One: But you, reverend Gotama, did not come to a state of further-men ... by this practice of austerities ... to a life of abundance?”

Evam vutte bhagavā pañcavaggiye bhikkhū etadavoca – “abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametam”ti [bhāsitametanti (sī. syā. ka.) ṭikāyo oloketabbā]? “Nohetam, bhante”.

Arahaṃ, bhikkhave, tathāgato sammāsambuddho, odahatha, bhikkhave, sotam, amatamadhiḡataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva – yassathāya kulaputtā sammadeva agāasmā anagāriyaṃ pabbajanti tadanuttarambrahmacariyapariyosānaṃ diṭṭhevadhamme sayam abhiññā sacchikatvā upasampajja viharissathāti.

Asakki kho bhagavā pañcavaggiye bhikkhū saññāpetum. Atha kho pañcavaggiyā bhikkhū bhagavantam sussūsiṃsu, sotam odahiṃsu, aññā cittaṃ upatṭhāpesum.

When this had been said, the Blessed One spoke thus to the group of five monks: “Do you allow, monks, that I have never spoken to you like this before?”

“You have not, Blessed One.”

“A Truthfinder, monks, is a perfected one, a fully enlightened one. Give ear ... you will abide in it.”

And the Blessed One was able to convince the group of five monks. Then the group of five monks listened to the Blessed One again, gave ear to him and aroused their minds for profound knowledge.

13. Atha kho bhagavā pañcavaggiye bhikkhū āmantesi –

“Dveme, bhikkhave, antā pabbajitena na sevitabbā. Katame dve [idaṃ padadvayaṃ sī. syā. potthakesu natthi]? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito. Ete kho,

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

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

Then the Blessed One addressed the group of five monks, saying: “These two (dead) ends, monks, should not be followed by one who has gone forth. Which two? That which is, among sense-pleasures, addiction to attractive sense-pleasures, low, of the villager, of the average man, unariyan, not connected with the goal; and that which is addiction to self-torment, ill, unariyan, not connected with the goal. Now, monks, without adopting either of these two (dead) ends, there is a middle course, fully enlightened to by the Truthfinder, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to enlightenment, to *nibbāna*.

“And what, monks, is this middle course fully enlightened to by the Truthfinder, making for vision, making for knowledge, which conduces to calming, to super-knowledge, to enlightenment, to *nibbāna*? It is this *ariyan* eightfold Way itself, that is to say: right view, right thought, right speech, right action, right mode of living, right endeavour, right mindfulness, right concentration. This, monks, is the middle course, fully enlightened to by the Truthfinder, making for vision, making for knowledge, which conduces to calming, to super-knowledge to enlightenment, to *nibbāna*.

14. “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. Saṃkhittena, pañc’upādānakkhandhā dukkhā.

“And this, monks, is the *ariyan* truth of ill: birth is ill, and old age is ill and disease is ill and dying is ill, association with what is not dear is ill, separation from what is dear is ill, not getting what one wants is ill—in short the five groups of grasping are ill.

“Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ – yā ayaṃ taṇhā ponobhavikā nandī-rāga-sahagatā tatrataṭṭhābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā.

“And this, monks, is the *ariyan* truth of the uprising of ill: that which is craving connected with again-becoming, accompanied by delight and passion, finding delight in this and that, that is to say: craving for sense-pleasures, craving for becoming, craving for de-becoming.

“Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ – yo tassā yeva taṇhāya asesa-virāga-nirodho, cāgo, paṭinissaggo, mutti, an-ālayo.

“And this, monks, is the *ariyan* truth of the stopping of ill: the utter and passionless stopping of that very craving, its renunciation, surrender, release, the lack of pleasure in it.

“Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭipadā ariyasaccaṃ – ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

“And this, monks, is the *ariyan* truth of the course leading to the stopping of ill: this aryan eightfold Way itself, that is to say: right view ... right concentration.

15. “ ‘Idaṃ dukkhaṃ ariyasaccan’ ti me, bhikkhave, pubbe an-anussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

‘Taṃ kho pan’ idaṃ dukkhaṃ ariyasaccaṃ pariññeyyan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. kicca-ñāṇa

‘Taṃ kho pan’ idaṃ dukkhaṃ ariyasaccaṃ pariññātan’ ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

On thinking, ‘This is the *ariyan* truth of ill’, among things not heard before by me, monks, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose. On thinking, ‘Now that which is the *ariyan* truth of ill must be completely known’ ... ‘Now that which is the *ariyan* truth of ill is completely known’, among things not heard before by me, monks, vision arose, knowledge arose, wisdom arose, higher knowledge arose, light arose.

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

“On thinking, ‘This is the *ariyan* truth of the uprising of ill’ ... light arose. On thinking, ‘Now that which is this *ariyan* truth of the uprising of ill must be given up’ ... ‘... is given up’ ... light arose.

“**Idaṃ dukkhanirodhaṃ ariyasaccanti** me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ **sacchikātabbanti** me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhaṃ ariyasaccaṃ **sacchikatanti** me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“On thinking, ‘This is the *ariyan* truth of the stopping of ill’ ... light arose. On thinking, ‘Now that which is this *ariyan* truth of the stopping of ill must be realized’ ... ‘... is realised’ ... light arose.

“**Idaṃ dukkhanirodhagāminī paṭipadā ariyasaccanti** me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhagāminī **paṭipadā ariyasaccaṃ bhāvetabbanti** me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṃ kho panidaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ **bhāvitanti** me, bhikkhave, pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

“On thinking, ‘This is the *ariyan* truth of the course going to the stopping of ill’ ... light arose. On thinking, ‘Now that which is this *ariyan* truth of the course leading to the stopping of ill must be made to become’ ... ‘... is made to become’ ... light arose.

**16.** “Yāvakīvaṅca me, bhikkhave, imesu catūsu ariyasaccesu evaṃ ti-parivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ **ñāṇadassanaṃ** na su-visuddhaṃ ahosi, n’eva tāva ahaṃ, bhikkhave, **sadevake loke samārake sabrahmake / sa-ssamaṇabrāhmaṇiyā pajāya sadevamanussāya** anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

“And so long, monks, the vision of knowledge of these four *ariyan* truths, with the three sections and twelve modes as they really are, was not well purified by me, so long was I, monks, not thoroughly enlightened with the supreme full enlightenment as to the world with its *devas*, with Māra, with Brahmā, with its recluses and brahmins, in the population with *devas* and men. This I knew.

“Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, atha āhaṃ, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya ‘anuttaraṃ sammāsambodhiṃ abhisambuddho’ti paccaññāsiṃ.

Ñāṇañ ca pana me dassanaṃ udapādi: ‘akuppā me cetovimutti, ayam antimā jāti, natthi dāni punabbhavo’ti. Idam avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun ti.

Imasmiñ ca pana veyyākaranasmim bhaññamāne / āyasmato koṇḍaññaassa virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi – “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ”ti.

“But when, monks, the vision of knowledge of these four *ariyan* truths, with the three sections and twelve modes as they really are, was well purified by me, then was I, monks, thoroughly enlightened with the supreme full enlightenment as to the world ... with its recluses and brahmins, its creatures with *devas* and men. This I knew.

“Moreover, the vision of knowledge arose in me: ‘Freedom of mind is for me unshakeable, this the last birth, there is not now again-becoming.’” Thus spoke the Blessed One; delighted, the group of five monks rejoiced in the Blessed One’s utterance.

Moreover, while this discourse was being uttered, *dhamma*-vision, dustless, stainless, arose to the venerable Koṇḍañña that “whatever is of the nature to uprise, all that is of the nature to stop.”

**17.** Pavattite ca pana bhagavatā dhammacakke, bhummā devā saddam anussāvesuṃ – “etaṃ bhagavatā bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ, appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Bhummānaṃ devānaṃ saddaṃ sutvā cātumahārājikā devā saddamanussāvesuṃ...pe... cātumahārājikānaṃ devānaṃ saddaṃ sutvā tāvatimsā devā...pe... yāmā devā...pe... tusitā devā...pe... nimmānaratī devā...pe... paranimmita-vasavattī 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.

And when the Blessed One had rolled the *dhamma*-wheel, the earth *devas* made this sound heard: “The supreme *dhamma*-wheel rolled thus by the Blessed One at Benares in the deer-park at Isipatana cannot be rolled back by a recluse or brahmin or deva or by Māra or by Brahmā or by anyone in the world.” Having heard the sound of the earth *devas*, the *devas* of the Four Great Kings made this sound heard ... the Thirty *devas* ... Yama’s *devas* ... the Happy *devas* ... the *devas* who delight in creation ... the *devas* who control what is created by others ... the *devas* of Brahmā’s retinue made this sound heard: “The supreme *dhamma*-wheel rolled thus by the Blessed One at Benares in the deer-park at Isipatana cannot be rolled back by a recluse or brahmin or deva or by Māra or by Brahmā or by anyone in the world.”

Itiha, tena khaṇena, tena layena tena muhuttana yāva brahmalokā saddo abbhuggacchi. Ayañca dasasahasilokadhātu saṃkampi sampakampi sampavedhi; appamāṇo ca uḷāro obhāso loke pāturahosi, atikkamma devānaṃ devānubhāvaṃ.

Atha kho bhagavā imaṃ udānaṃ udānesi – “aññāsi vata bho koṇḍañño, aññāsi vata bho koṇḍañño”ti. Iti h’idaṃ āyasmato koṇḍaññassa ‘aññāsi koṇḍañño’ tveva nāmaṃ ahosi.

In this wise in that moment, in that second, in that instant, the sound reached as far as the Brahma-world, and the ten thousandfold world-system trembled, quaked, shook violently and a radiance, splendid, measureless, surpassing the *devas*’ own glory, was manifest in the world. Then the Blessed One uttered this solemn utterance: “Indeed, Koṇḍañña has understood, indeed, Koṇḍañña has understood.” Thus it was that Aññāta Koṇḍañña became the venerable Koṇḍañña’s name.

**18.** Atha kho āyasmā aññāsikoṇḍañño diṭṭhadhammo pattadhammo veditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane bhagavantam etadavoca – “labheyyāhaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti. “Ehi bhikkhū”ti bhagavā avoca – “svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tassa āyasmato upasampadā ahosi.

Then the venerable Aññāta Koṇḍañña, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, having put away uncertainty, having attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Blessed One: “May I, Blessed One, receive the going forth in the Blessed One’s presence, may I receive ordination?” “Come, monk,” the Blessed One said, “well taught is *dhamma*. Fare the Brahma-faring for making an utter end of ill.” So this came to be this venerable one’s ordination.

**19.** Atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi. Atha kho āyasmato ca vappassa āyasmato ca bhaddiyassa bhagavatā dhammiyā kathāya ovadiyamānaṃ anusāsiyamānaṃ virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbam taṃ nirodhadhammanti.

Then the Blessed One exhorted, instructed those remaining monks with *dhamma*-talk. Then while they were being exhorted, instructed by the Blessed One with *dhamma*-talk, *dhamma*-vision, dustless, stainless, arose to the venerable Vappa and to the venerable Bhaddiya, that “whatever is of the nature to uprise, all that is of the nature to stop.”

Te diṭṭhadhammā pattadhammā veditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajjappattā aparappaccayā satthusāsane bhagavantam etadavocum – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampadan”ti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tesam āyasmantānaṃ upasampadā ahosi.

These, having seen *dhamma*, attained *dhamma*, known *dhamma* ... having attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Blessed One: “May we, Blessed One, receive the going forth in the Blessed One’s presence, may we receive ordination?”



“Come, monks,” the Blessed One said, “well taught is *dhamma*, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination.

Atha kho bhagavā tadavasese bhikkhū nīhārabhatto dhammiyā kathāya ovadi anusāsi. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. Atha kho āyasmato ca mahānāmassa āyasmato ca assajissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbamaṃ taṃ nirodhadhammanti. Te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane bhagavantaṃ etadavocum – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampadan”ti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tesam āyasmantaṃ upasampadā ahoṣi.

Then the Blessed One, eating the food brought back by these, exhorted, instructed those remaining monks with *dhamma*-talk, saying: “Let the group of six live on whatever the three monks bring when they have walked for almsfood.” Then while they were being exhorted, instructed by the Blessed One with *dhamma*-talk, *dhamma*-vision, dustless, stainless, arose to the venerable Mahānāma and to the venerable Assaji, that “whatever is of the nature to uprise, all that is of the nature to stop.”

These, having seen *dhamma*, attained *dhamma* ... having attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Blessed One: “May we, Blessed One, receive the going forth in the Blessed One’s presence, may we receive ordination?”

“Come, monks,” the Blessed One said, “well taught is *dhamma*, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination.

## 20. Atha kho bhagavā pañcavaggiye bhikkhū āmantesi –

“Rūpaṃ, bhikkhave, anattā. Rūpañca h’idaṃ, bhikkhave, attā abhavissa, na-y-idaṃ rūpaṃ ābādhāya saṃvatteyya, labbheṭṭha ca rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti. Yaṃ ca kho, bhikkhave, rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe – ‘evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣī’ti.

Then the Blessed One addressed the group of five monks, saying: “Body, monks, is not self. Now were this body self, monks this body would not tend to sickness, and one might get the chance of saying in regard to body, ‘Let body become thus for me, let body not become thus for me’. But inasmuch, monks, as body is not self, therefore body tends to sickness, and one does not get the chance of saying in regard to body, ‘Let body become thus for me, let body not become thus for me’.

Vedanā, anattā ... Saññā, anattā ... Saṅkhārā, anattā ... Viññāṇaṃ, anattā. Viññāṇaṃca hidam, bhikkhave, attā abhaviṣṣa, nayidaṃ viññāṇaṃ ābādhāya saṃvatteyya, labbheṭṭha ca viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti. Yaṃ ca kho, bhikkhave, viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇe – ‘evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣī’ti.

Feeling is not self ... and one does not get the chance of saying in regard to feeling, ‘Let feeling become thus for me, let feeling not become thus for me’. “Perception is not self ... The habitual tendencies are not self ... one does not get the chance of saying in regard to the habitual tendencies, ‘Let the habitual tendencies become thus for me, let the habitual tendencies not become thus for me’. “Consciousness is not self ... Inasmuch, monks, as consciousness is not self, therefore consciousness tends to sickness, and one does not get the chance to say in regard to consciousness, ‘Let consciousness become such for me, let consciousness not become thus for me.’

sam-anu-passati

21. “Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vāti? Aniccaṃ, bhante. Yaṃ pana aniccaṃ/ dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ, bhante. Yaṃ panāniccaṃ dukkhaṃ vipariṇāma-dhammaṃ, kallaṃ nu taṃ samanupassituṃ: ‘etaṃ mama, eso’ham asmi, eso me attāti? No h’etaṃ, bhante.

Vedanā niccā vā aniccā vāti? ... Saññā niccā vā aniccā vāti? ... Saṅkhārā niccā vā aniccā vāti? ... Viññāṇaṃ niccaṃ vā aniccaṃ vāti? Aniccaṃ, bhante. Yaṃ panāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vāti? Dukkhaṃ, bhante. Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – etaṃ mama, esohamasmi, eso me attāti? No hetam, bhante.

What do you think about this, monks? Is body permanent or impermanent?”

“Impermanent, Blessed One.” “But is that which is impermanent painful or pleasurable?” “Painful, Blessed One.” “But is it fit to consider that which is impermanent, painful, of a nature to change, as ‘This is mine, this am I, this is my self’?” “It is not Blessed One.”

“Is feeling ... perception ... are the habitual tendencies ... is consciousness permanent or impermanent?” “Impermanent, Blessed One.” “But is that which is impermanent painful or pleasurable?” “Painful, Blessed One.” “But is it fit to consider that which is impermanent, painful of a nature to change, as ‘This is mine, this am I, this is my self’?”

“It is not so, Blessed One.”

tasmāt- iha yaṃ kiñci yā kāci vedanā ye keci saṅkhārā

22. “Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ / atīta-anāgata-paccuppannaṃ / ajjhattaṃ vā bahiddhā vā / oḷārikaṃ vā sukhumāṃ vā / hīnaṃ vā paṇītaṃ vā / yaṃ dūre santike vā/ sabbam rūpaṃ – n’etaṃ mama, n’eso’ham asmi, na m’eso attāti – evam etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbam.

Yā kāci vedanā ... Yā kāci saññā ... Ye keci saṅkhārā ... Yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbamaṃ viññāṇaṃ – netamaṃ mama, nesohamasmi, na meso attāti – evametamaṃ yathābhūtaṃ sammappaññāya daṭṭhabbamaṃ.

“Wherefore, monks, whatever is body, past, future, present or internal or external, or gross or subtle, or low or excellent whether it is far or near—all body should, by means of right wisdom, be seen, as it really is, thus: This is not mine, this am I not, this is not my self.

“Whatever is feeling ... whatever is perception ... whatever are the habitual tendencies ... whatever is consciousness past, future, present, or internal or external, or gross or subtle, or low or excellent, whether far or near—all consciousness should, by means of right wisdom, be seen as it really is, thus: This is not mine, this am I not, this is not my self.

**23.** “Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako rūpasmimpi nibbindati, vedanāyapi nibbindati, saññāyapi nibbindati, saṅkhāresu pi nibbindati, viññāṇasmimpi nibbindati; nibbindamaṃ virajjati; virāgā vimuccati; vimuttasmim vihattamiti ñāṇaṃ hoti, ‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ ti pajānāti” ti.

“Seeing in this way, monks, the instructed disciple of the ariyans disregards body and he disregards feeling and he disregards perception and he disregards the habitual tendencies and he disregards consciousness; disregarding he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be: ‘I am freed’, and he knows: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such.”

**24.** Idam avoca bhagavā. Attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandun ti. Imasmiñ ca pana veyyākaraṇasmim bhaññamāne / pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsu. Tena kho pana samayena cha loke arahanto honti.

Pañcavaggiyakathā niṭṭhitā.

Paṭhamabhāṇavāro.

Thus spoke the Blessed One; delighted, the group of five monks rejoiced in what the Blessed One had said. Moreover while this discourse was being uttered, the minds of the group of five monks were freed from the cankers without grasping. At that time there were six perfected ones in the world.

Told is the Talk on the Group of Five  
The First Portion for Recital

## 7. Pabbajjākathā

25. Tena kho pana samayena bārāṇasiyaṃ yaso nāma kulaputto setṭhiputto sukhumālo hoti. Tassa tayo pāsādā honti – eko hemantiko, eko gimhiko, eko vassiko. So vassike pāsāde cattāro vassike māse nippurisehi tūriyehi paricārayamāno na heṭṭhāpāsādaṃ orohati. Atha kho yasassa kulaputtassa pañcahi kāmaguṇehi sam-appitassa samaṅgībhūtassa paricārayamānassa paṭikacc’eva niddā okkami, pariḥassapi niddā okkami, sabbarattiyo ca telapadīpo jhāyati.

### On the going forth of Yasa

At that time in Benares there was a young man of family, the son of a (great) merchant, delicately reared, called Yasa. He had three mansions, one for the cold weather, one for the hot weather, one for the rains. Being ministered to by bands of female musicians for four months in the mansion for the rains, he did not come down from that mansion. Then while Yasa, the young man of family, was possessed of and provided with the five kinds of sense-pleasures, and was being ministered to, he fell asleep first and his suite fell asleep after him, and an oil lamp was burning all through the night.

supati

Atha kho yaso kulaputto paṭikacceva pabujjhivā addasa sakamaṃ pariḥassapi supantaṃ – aññissā kacche vīṇaṃ, aññissā kaṇṭhe mudingaṃ, aññissā kacche ālambaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkheḷikaṃ, aññaṃ vipalāpantiyo, hatthappattaṃ susānaṃ mañña. Disvāna’ssa ādīnava pātura-hosi, nibbidāya cittaṃ saṅghāsi. Atha kho yaso kulaputto udānaṃ udānesi – “upaddutaṃ vata bho, upassaṭṭhaṃ vata bho”ti.

Then Yasa, the young man of family, having awoken first saw his own suite sleeping, one with a lute in the hollow of her arm, one with a tabor at her neck, one with a drum in the hollow of her arm, one with dishevelled hair, one with saliva dripping from her mouth, muttering in their sleep, like a cemetery before his very eyes. Seeing this, its peril grew plain, and his mind was set on disregarding it. Then Yasa, the young man of family, uttered a solemn utterance: “What distress indeed, what affliction indeed.”

Atha kho yaso kulaputto suvaṇṇa-pādukāyo ārohitvā yena nivesanadvāraṃ ten’upasaṅkamaṃ. Amanussā dvāraṃ vivariṃsu: “mā yasassa kulaputtassa koci antarāyamaṃ akāsi agārasmā an-agāriyaṃ pabbajjāyā”ti.

Atha kho yaso kulaputto yena nagaradvāraṃ tenupasaṅkamaṃ. Amanussā dvāraṃ vivariṃsu – mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyaṃ pabbajjāyāti. Atha kho yaso kulaputto yena isipatanaṃ migadāyo tenupasaṅkamaṃ.

Then Yasa, the young man of family, having put on his golden sandals, approached the door of the dwelling. Non-human beings opened the door, thinking: “Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family.” Then Yasa, the young man of family, approached the city-door. Non-human beings opened the door, thinking:

“Let there be no obstacle for the going forth from home into homelessness of Yasa, the young man of family.” Then Yasa, the young man of family, approached the deer-park at Isipatana.

26. Tena kho pana samayena bhagavā rattiyā paccūsa-samayam paccuṭṭhāya ajjhokāse caṅkamati. Addasā kho bhagavā yasaṃ kulaputtam dūrato’va āgacchantam. Disvāna caṅkamā orohitvā paññatte āsane nisīdi. Atha kho yaso kulaputto bhagavato avidūre udānam udānesi – “upaddutam vata bho, upassatṭham vata bho”ti. Atha kho bhagavā yasaṃ kulaputtam etadavoca – “Idam kho, yasa, anupaddutam, idam anupassatṭham. Ehi yasa, nisīda, dhammam te desessāmī”ti.

At that time, the Blessed One having risen in the night towards dawn, was pacing up and down in the open air. The Blessed One saw Yasa, the young man of family, coming in the distance: seeing him, having come down from (the place) where he was pacing up and down, he sat down on an appointed seat. Then Yasa, the young man of family, when he was near, uttered this solemn utterance to the Blessed One: “What distress indeed, what affliction indeed.” Then the Blessed One spoke thus to Yasa, the young man of family: “This, Yasa, is not distress, this, Yasa, is not affliction. Come, sit down, Yasa, I will teach you *dhamma*.”

Atha kho yaso kulaputto – “idam kira an-upaddutam, idam anupassatṭhan” ti haṭṭho udaggo suvaṇṇapādukāhi orohitvā yena bhagavā tenupasaṅkami. Upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinnassa kho yasassa kulaputtassa bhagavā anupubbim katham katesi, seyyathīdam – dānakatham sīlakatham saggakatham, kāmānam ādīnavam okāram saṅkilesam, nekkhamme ānisaṃsam pakāsesi.

**Yadā** bhagavā aññāsi yasaṃ kulaputtam kallacittam, muducittam, vinīvaraṇacittam, udaggacittam, pasannacittam, **atha** yā buddhānam sāmukkaṃsikā dhammadesanā / tam pakāsesi – dukkham, samudayam, nirodham, maggam. **Seyyathāpi** nāma suddham vattham apagata-kālakam sammadeva rajanam paṭiggaṇheyya, evameva yasassa kulaputtassa tasmimyeva āsane virajam vītamalam dhammacakkhum udapādi – yam kiñci samudayadhammam, sabbam tam nirodhadhammanti.

Comy: **Okāranti** avakāram lāmakabhāvam. **Sāmukkaṃsikā**ti sāmam ukkaṃsikā, attanāyeva uddharitvā gahitā, sayambhūñāṇena diṭṭhā, asādhāraṇā aññesanti attho. Kā pana sāti? Ariyasaccadesanā. Tenevāha – “dukkham, samudayam, nirodham, magga”nti.

Then Yasa, the young man of family, thinking: “It is said that this is not distress, that this is not affliction”, exultant and uplifted, having taken off his golden sandals, approached the Blessed One; having approached, having greeted the Blessed One, he sat down at a respectful distance. As he was sitting down at a respectful distance, the Blessed One talked a progressive talk to Yasa, the young man of family, that is to say, talk on giving, talk on moral habit, talk on heaven, he explained the peril, the vanity, the depravity of pleasures of the senses, the advantage in renouncing them.

When the Blessed One knew that the mind of Yasa, the young man of family, was ready, malleable, devoid of hindrances, uplifted, pleased, then he explained to him the teaching on *dhamma* which the enlightened ones have themselves discovered: ill, uprising, stopping, the Way.

And just as a clean cloth without black specks will take a dye easily, even so (as he was sitting) on that very seat, *dhamma*-vision, dustless, stainless, arose to Yasa, the young man of family, that whatever is of a nature to uprise, all that is of a nature to stop.”

27. Atha kho yasassa kulaputtassa mātā pāsādaṃ abhiruhitvā yasaṃ kulaputtaṃ apassantī yena setṭhi gahapati ten’upasaṅkami, upasaṅkamtivā setṭhiṃ gahapatiṃ etadavoca – “putto te, gahapati, yaso na dissatī”ti. Atha kho setṭhi gahapati catuddisā assadūte uyyojetvā sāmaṃ yeva yena isipatanam migadāyo ten’upasaṅkami. Addasā kho setṭhi gahapati suvaṇṇapādukānaṃ nikkhepaṃ, disvāna taṃyeva anugamāsi [anugamā (sī. syā.)].

Then the mother of Yasa, the young man of family, having mounted up to the mansion, not seeing Yasa, the young man of family, approached the (great) merchant, the householder; having approached she spoke thus to the (great) merchant, the householder; “Householder, your son, Yasa, is not to be seen.” Then the (great) merchant, the householder, having dispatched messengers on horse-back to the four quarters, himself approached the deer-park at Isipatana. The (great) merchant, the householder, saw the prints of golden sandals, and seeing them he followed them along.

Addasā kho bhagavā setṭhiṃ gahapatiṃ dūrato’va āgacchantam. Disvāna bhagavato etadahosi – “yaṃnūnāhaṃ tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkhareyyaṃ, yathā setṭhi gahapati idha nisinno / idha nisinnaṃ yasaṃ kulaputtaṃ na passeyyā”ti. Atha kho bhagavā tathārūpaṃ iddhābhisaṅkhāraṃ abhisaṅkharesi.

Atha kho setṭhi gahapati yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ etadavoca – “api, bhante, bhagavā yasaṃ kulaputtaṃ passeyyā”ti? Tena hi, gahapati, nisīda, appeva nāma idha nisinno idha nisinnaṃ yasaṃ kulaputtaṃ passeyyāsīti. Atha kho setṭhi gahapati – ‘idh’eva kirāhaṃ nisinno idha nisinnaṃ yasaṃ kulaputtaṃ passissāmī’ti haṭṭho udaggo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.

Ekamantaṃ nisinnassa kho setṭhissa gahapatissa bhagavā anupubbiṃ kathaṃ kathesi ... “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ”ti.

The Blessed One saw the (great) merchant, the householder, coming in the distance; seeing him, it occurred to the Blessed One: “Suppose I were to perform such a psychic wonder that the (great) merchant, the householder, sitting here, should not see Yasa the young man of family, sitting here?” Then the Blessed One performed such a psychic wonder. Then the (great) merchant, the householder, approached the Blessed One; having approached he spoke thus to the Blessed One:

“Blessed One has the Blessed One not seen Yasa, the young man of family?”

“Well, householder, sit down. Perhaps, sitting here, you may see Yasa, the young man of family, sitting here.”

Then the (great) merchant, the householder, thinking: “It is said that I, sitting here, will see Yasa, the young man of family, sitting here”, and exultant, uplifted, having greeted the Blessed One, he sat down at a respectful distance.

As the (great) merchant, the householder was sitting down at a respectful distance, the Blessed One talked a progressive talk ... that whatever is of a nature to uprise, all that is of a nature to stop.

Atha kho seṭṭhi gahapati diṭṭhadhammo pattadhammo vidadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajjappatto a parappaccayo satthusāsane bhagavantam etadavoca – “Abhikkantam, bhante, abhikkantam, bhante. Seyyathāpi, bhante, nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mūḷhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya – ‘cakkhu-manto rūpāni dakkhantī’ti – evameva bhagavatā anekapariyāyena dhammo pakāsito.

Esāham, bhante, bhagavantam saraṇam gacchāmi, dhammañca, bhikkhusaṅghañca. Upāsakam maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇamgatan”ti. So’va loke paṭhamam upāsako ahosi tevāciko.

Then the (great) merchant, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, having put away uncertainty, having attained without another’s help to full confidence in the teacher’s instruction attained without the help of another to full confidence in the teacher’s instruction, spoke thus to the Blessed One: “Excellent, Blessed One! Excellent, Blessed One! Just as one might set upright what has been upset, or might uncover what was concealed, or might show the way to one who is astray, or might bring an oil lamp into the darkness, thinking, ‘Those with eyes may see shapes’, even so is *dhamma* explained in many a figure by the Blessed One. I myself go to the Blessed One as refuge, to *dhamma*, and to the Order of monks. Let the Blessed One accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts.” Thus he came to be the first lay-disciple in the world using the three-word formula. pitar

**28.** Atha kho / yasassa kulaputtassa pituno dhamme desiyamāne / yathādiṭṭham yathāviditaṃ bhūmiṃ paccavekkhantassa an-upādāya āsavehi cittaṃ vimucci.

Atha kho bhagavato etadahosi – “yasassa kho kulaputtassa pituno dhamme desiyamāne yathādiṭṭham yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. Abhabbo kho yaso kulaputto hīnāya āvattitvā kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto; yaṃnūnāham taṃ iddhābhisaṅkhāraṃ paṭippassambheyyan”ti. Atha kho bhagavā taṃ iddhābhisaṅkhāraṃ paṭippassambhesi.

Then while the father of Yasa, the young man of family, was being taught *dhamma*, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from

the cankers without grasping. Then it occurred to the Blessed One: “While the father of Yasa, the young man of family, was being taught *dhamma*, as he was reviewing his stage (of knowledge) as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, cannot become one, having turned back to the low life, to enjoy pleasures of the senses as he did formerly when leading a household life. Suppose I were to annul that psychic wonder?” Then the Blessed One annulled that psychic wonder.

Addasā kho setṭhi gahapati yasaṃ kulaputtam nisinnam, disvāna yasaṃ kulaputtam etadavoca – “mātā te, tāta yasa, paridevasokasamāpannā, dehi mātuyā jīvitam”ti. Atha kho yaso kulaputto bhagavantam ullokesi.

Then the (great) merchant, the householder, saw Yasa, the young man of family sitting down; seeing him, he spoke thus to Yasa, the young man of family: “Dear Yasa, your mother is full of lamentation and grief, give your mother life.” Then Yasa, the young man of family, looked towards the Blessed One.

Atha kho bhagavā setṭhim gahapatim etadavoca – “taṃ kiṃ maññasi, gahapati, yassa sekkhena ñāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā, tassa yathādiṭṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittaṃ vimuttam, bhabbo nu kho so, gahapati, hīnāya āvattivā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto”ti?

“No h’etaṃ, bhante”.

Then the Blessed One spoke thus to the (great) merchant, the householder: “What do you think about this, house-holder:

[Suppose] the *dhamma* was seen and understood by someone with a trainee’s knowledge, with a trainee’s vision, as [it was seen and understood] by you, and while [that person] was reviewing the stage/ground as it was seen, as it was understood, his mind was liberated from the taints because of not-clinging. Would he be able (*bhabbo*), householder, having reverted to the low [= the home life], to enjoy sensual pleasures as [he did] in the past, while he was a home-person?”

that *dhamma* was seen by Yasa with a learner’s knowledge, with a learner’s insight, even as by you? As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now can Yasa, householder, having turned back to the low life, become one to enjoy pleasures of the senses, as he did formerly when leading a household life?” “No, Blessed One.”

“Yasassa kho, gahapati, kulaputtassa sekkhena ñāṇena sekkhena dassanena dhammo diṭṭho vidito seyyathāpi tayā. Tassa yathādiṭṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittaṃ vimuttam. Abhabbo kho, gahapati, yaso kulaputto hīnāya āvattivā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto”ti.



*Dhamma* was seen by Yasa, the young man of family, householder, with a learner’s knowledge, with a learner’s insight, even as by you. As he was reviewing his stage (of knowledge), as it was seen, as it was known, his mind was freed from the cankers without grasping. Now Yasa, the young man of family, householder, cannot become one, having turned back to the low life, to enjoy pleasures of the senses, as he did formerly when leading a household life.”

The dhamma was seen and understood by the young man Yasa with a trainee’s knowledge, with a trainee’s vision, as [it was seen and understood] by you, [and] while he [=Yasa] was reviewing the stage/ground as it was seen, as it was understood, his mind was liberated from the taints because of not-clinging. The young man Yasa, householder, is unable (*abhabbo*), having reverted to the low [= the home life], to enjoy sensual pleasures as [he did] in the past, while he was a home-person.”

“Lābhā, bhante, yasassa kulaputtassa, suladdham, bhante, yasassa kulaputtassa, yathā yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ. Adhivāsetu me, bhante, bhagavā ajjatanāya bhattaṃ yasena kulaputtena pacchāsamaṇeṇā”ti. Adhivāsesi bhagavā tuṅhībhāvena.

“Blessed One, it is a gain for Yasa, the young man of family, Blessed One, it is well gotten for Yasa, the young man of family, inasmuch as the mind of Yasa, the young man of family, is freed from the cankers without grasping. Blessed One, may the Blessed One consent to a meal with me on the morrow with Yasa, the young man of family, as his attendant?” The Blessed One consented by becoming silent.

Atha kho seṭṭhi gahapati bhagavato adhivāsanam veditvā utthāy’āsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi.

Atha kho yaso kulaputto /acirapakkante seṭṭhimhi gahapatimhi /bhagavantaṃ etadavoca – “labheyyāham, bhante, bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan”ti. “Ehi bhikkhū”ti bhagavā avoca – “svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sā’va tassa āyasmato upasampadā ahoṣi. Tena kho pana samayena satta loke arahanto honti.

Yasassa pabbajjā niṭṭhitā.

Then the (great) merchant, the householder, knowing that the Blessed One had consented, rising from his seat, having greeted the Blessed One, departed keeping his right side towards him. Then Yasa, the young man of family, soon after the (great) merchant, the householder, had departed, spoke thus to the Blessed One: “Blessed One, may I receive the going forth in the Blessed One’s presence, may I receive ordination?” “Come, monk,” the Blessed One said, “well preached is *dhamma*. Lead the Brahma-faring for making an utter end of ill.” So this came to be that venerable one’s ordination. At that time there were seven perfected ones in the world.

Told is the Going Forth of Yasa.

29. Atha kho bhagavā pubbaṅhasamayam nivāsetvā patta-cīvaram-ādāya āyasmatā yasena pacchāsamaṇena yena seṭṭhissa gahapatissa nivesanam tenupasaṅkami, upasaṅkamtivā paññatte āsane nisīdi. Atha kho āyasmato yasassa mātā ca purāṇadutiyaikā ca yena bhagavā tenupasaṅkamimṣu, upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdimṣu. Tāsam bhagavā anupubbim katham kathesi ... “yam kiñci samudayadhammam, sabbam taṃ nirodhadhamman”ti.

Then the Blessed One, having dressed in the morning, taking his bowl and robe, approached the dwelling of the (great) merchant, the householder, with the venerable Yasa as attendant; having approached, he sat down on an appointed seat. Then the mother and the former wife of the venerable Yasa approached the Blessed One; having approached, having greeted the Blessed One, they sat down at a respectful distance. The Blessed One talked a progressive talk to these...“whatever is of a nature to uprise, all that is of a nature to stop.”

Tā diṭṭhadhammā pattadhammā veditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane bhagavantam etadavocum – “abhikkantaṃ, bhante, abhikkantaṃ, bhante...pe... etā mayam, bhante, bhagavantam saraṇam gacchāma, dhammaṇca, bhikkhusaṅghaṇca. Upāsikāyo no bhagavā dhāretu ajjatagge pāṇupetā saraṇamgatā”ti. Tā ca loke paṭhamaṃ upāsikā ahesum tevācika.

These, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, having put away uncertainty, having attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Blessed One: “Excellent Blessed One! ... we ourselves, Blessed One, go to the Blessed One as refuge, to *dhamma* and to the Order of monks. Let the Blessed One accept us as women lay-disciples, gone for refuge from this day forth for as long as life lasts.” Thus these were the first women lay-disciples in the world using the three-word formula.

Atha kho āyasmato yasassa mātā ca pitā ca purāṇadutiyaikā ca bhagavantaṇca āyasmantaṇca yasam paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā, bhagavantam bhuttāvim onītapattapāṇim, ekamantaṃ nisīdimṣu. Atha kho bhagavā āyasmato yasassa mātaraṇca pitaraṇca purāṇadutiyaikaṇca dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanā pakkāmi.

Then the venerable Yasa’s mother and father and former wife, having with their own hand(s) served the Blessed One and the venerable Yasa and having offered them sumptuous foods, solid and soft, sat down when the Blessed One had finished his meal and had removed his hand from the bowl. Then the Blessed One, having gladdened, roused, rejoiced, delighted the

venerable Yasa’s mother and father and former wife with talk on *dhamma*, rising from his seat departed.

**30.** Assosum kho āyasmato yasassa cattāro gihi-sahāyakā bārāṇasiyaṃ setṭhānusetṭhīnaṃ kulānaṃ puttā – vimalo, subāhu, puṇṇaji, gavampati – ‘yaso kira kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito’ti.

Sutvāna nesam etadahosi – ‘na hi **nūna** so orako dhammavinayo, na sā orakā pabbajjā, yattha yaso kulaputto kesa-massuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito’ti.

Te [te cattāro janā (ka.)] yenāyasmā yaso tenupasaṅkamimṣu, upasaṅkamtivā āyasmantaṃ yasaṃ abhivādetvā ekamantaṃ atṭhaṃsu.

Four householder friends of the venerable Yasa, young men of families of (great) merchants and lesser (great) merchants in Benares, Vimala, Subāhu, Puṇṇaji, Gavampati, heard:

“They say that Yasa, the young man of family, having cut off his hair and beard, having put on yellow robes, has gone forth from home into homelessness.” Having heard this, it occurred to them: “Now this can be no ordinary *dhamma* and discipline, nor can this be an ordinary going forth, in that Yasa, the young man of family, having cut off his hair and beard, having put on the yellow robes, has gone forth from home into homelessness.” These four people approached the venerable Yasa; having approached, having greeted the venerable Yasa, they stood at a respectful distance.

Atha kho āyasmā yaso te cattāro gihisahāyake ādāya yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā yaso bhagavantaṃ etadavoca – ‘ime me, bhante, cattāro gihisahāyakā bārāṇasiyaṃ setṭhānusetṭhīnaṃ kulānaṃ puttā – vimalo, subāhu, puṇṇaji, gavampati. Ime [ime cattāro (ka.)] bhagavā ovadatu anusāsātū’ti.

Tesaṃ bhagavā anupubbim kathaṃ kathesi ... “yaṃ kiñci samudayadhammaṃ, sabbamaṃ taṃ nirodhadhammaṃ”ti.

Then the venerable Yasa, taking these four householder friends, approached the Blessed One; having approached, having greeted the Blessed One, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Yasa spoke thus to the Blessed One: “These four householder friends of mine, Blessed One, young men of families of (great) merchants and lesser (great) merchants in Benares, Vimala, Subāhu, Puṇṇaji, Gavampati, may the Blessed One exhort, may he instruct these four.”

The Blessed One talked a progressive talk to these, ... “whatever is of the nature to arise, all that is of the nature to stop.”

Te ditṭhadhammā pattadhammā vidadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane bhagavantam etadavocum – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjam, labheyyāma upasampadan”ti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyyā”ti. Sāva tesam āyasmantānam upasampadā ahosi. Atha kho bhagavā te bhikkhū dhammiyā kathāya ovadi anusāsi. Tesam bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam anupādāya āsavehi cittāni vimuccimṣu. Tena kho pana samayena ekādasa loke arahanto honti.

Catugihisahāyakapabbajjā niṭṭhitā.

These, having seen *dhamma*, attained *dhamma dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, having put away uncertainty, having attained without another’s help to full confidence in the teacher’s instruction spoke thus to the Blessed One: “Blessed One, may we receive the going forth in the Blessed One’s presence, may we receive ordination?”

“Come, monks,” the Blessed One said, “well preached is *dhamma*, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination. Then the Blessed One exhorted, instructed these monks with *dhamma* talk. While they were being exhorted, instructed by the Blessed One with *dhamma* talk, their minds were freed from the cankers without grasping. At that time there were eleven perfected ones in the world.

Told is the Going Forth of the four Householders.

**31.** Assosum kho āyasmato yasassa paññāsamattā gihisahāyakā jānapadā pubbānupubbakānam kulānam puttā – yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajitoti. Sutvāna nesam etadahosi – “na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agāasmā anagāriyam pabbajito”ti. Te yenāyasmā yaso tenupasaṅkamimṣu, upasaṅkamitvā āyasmantaṃ yasaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. Atha kho āyasmā yaso te paññāsamatte gihisahāyake ādāya yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā yaso bhagavantaṃ etadavoca – “ime me, bhante, paññāsamattā gihisahāyakā jānapadā pubbānupubbakānam kulānam puttā. Ime bhagavā ovadatu anusāsātū”ti.

Tesam bhagavā anupubbim katham kathesi ... “yam kiñci samudayadhammam, sabbam tam nirodhadhamman”ti.

Fifty householder friends of the venerable Yasa, young men of the first families and of those next to the first in the district heard: “They say that Yasa, the young man of family having

cut off his hair and beard, having put on yellow robes, has gone forth from home into homelessness.” Having heard this, it occurred to them: “Now this can be no ordinary *dhamma* and discipline, nor can this be an ordinary going forth, in that Yasa, the young man of family, having cut off his hair and beard, having put on the yellow robes, has gone forth from home into homelessness.” These approached the venerable Yasa; having approached, having greeted the venerable Yasa, they stood at a respectful distance. Then the venerable Yasa, taking these fifty householder friends, approached the Blessed One; having approached, having greeted the Blessed One, he sat down at a respectful distance. As he was sitting down at a respectful distance, the venerable Yasa spoke thus to the Blessed One: “These fifty householder friends of mine, Blessed One, young men of families of (great) merchants and lesser (great) merchants from the district, may the Blessed One exhort, may he instruct these.

The Blessed One talked a progressive talk to these, ...“whatever is of the nature to uprise, all that is of the nature to stop.”

Te diṭṭhadhammā pattadhammā veditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthusāsane bhagavantam etadavocum – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjam, labheyyāma upasampadan”ti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyyāyā”ti. Sāva tesam āyasmantānaṃ upasampadā ahoṣi. Atha kho bhagavā te bhikkhū dhammiyā kathāya ovadī anusāsī. Tesam bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccimṣu. Tena kho pana samayena ekasatṭhi loke arahanto honti.

Paññāsagihisahāyakapabbajjā niṭṭhitā.

Niṭṭhitā ca pabbajjākathā.

These, having seen *dhamma*, attained *dhamma dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, having put away uncertainty, having attained without another’s help to full confidence in the teacher’s instruction spoke thus to the Blessed One: “Blessed One, may we receive the going forth in the Blessed One’s presence, may we receive ordination?”

“Come, monks,” the Blessed One said, “well preached is *dhamma*, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination. Then the Blessed One exhorted, instructed these monks with *dhamma* talk. While they were being exhorted, instructed by the Blessed One with *dhamma* talk, their minds were freed from the cankers without grasping. At that time there were sixty-one perfected ones in the world.

Told is the Going Forth of the fifty Householders.

## 8. Mārakathā

32. Atha kho bhagavā te bhikkhū āmantesi [saṃ. ni. 1.141 mārasaṃyuttepi] – ‘‘muttāhaṃ, bhikkhave, sabbapāsehi, ye dibbā ye ca mānūsā. Tumhepi, bhikkhave, muttā sabbapāsehi, ye dibbā ye ca mānūsā. Caratha, bhikkhave, cārikamaṃ bahujaṇahitāya bahujaṇasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve agamittha. Desetha, bhikkhave, dhammaṃ ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. Santi sattā apparajakkhajātikā, assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. Ahampi, bhikkhave, yena uruvelā senānigamo tenupasaṅkamissāmi dhammadesanāyā’’ti.

### With Māra

Then the Blessed One addressed the monks, saying: ‘‘I, monks, am freed from all snares, both those of *devas* and those of men. And you, monks, are freed from all snares, both those of *devas* and those of men. Walk, monks, on tour for the blessing of the manyfolk, for the happiness of the manyfolk out of compassion for the world, for the welfare, the blessing, the happiness of *devas* and men. Let not two (of you) go by one (way.) Monks, teach *dhamma* which is lovely at the beginning, lovely in the middle, lovely at the ending. Explain with the spirit and the letter the Brahma-faring completely fulfilled, wholly pure. There are beings with little dust in their eyes, who, not hearing *dhamma*, are decaying, (but) if they are learners of *dhamma*, they will grow. And I, monks, will go along to Uruvelā, to the Camp township, in order to teach *dhamma*.’’

33. Atha kho māro pāpimā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantamaṃ gāthāya ajjhabhāsi –

‘‘Baddhosi sabbapāsehi, ye dibbā ye ca mānūsā;

Mahābandhanabaddhosi, na me samaṇa mokkhasī’’ti.

‘‘Muttāhaṃ [muttohaṃ (sī. syā.)] sabbapāsehi, ye dibbā ye ca mānūsā;

Mahābandhanamuttomhi, nihato tvamasi antakāti.

‘‘Antalikkhacaro pāso, yvāyaṃ carati mānaso;

Tena taṃ bādhayissāmi, na me samaṇa mokkhasīti.

[saṃ. ni. 1.1151 mārasaṃyuttepi]

‘‘Rūpā saddā rasā gandhā, phoṭṭhabbā ca manoramā;

Ettha me vigato chando, nihato tvamasi antakā’’ti.

Atha kho māro pāpimā – jānāti maṃ bhagavā, jānāti maṃ sugatoti dukkhī dummano tatthevantaradhāyīti.

Mārakathā niṭṭhitā.

Then Māra, the Evil One, approached the Blessed One; having approached, he addressed the Blessed One with verses:

“Bound art thou by all the snares,  
Both those of *devas* and of men,  
In great bondage art thou bound,  
Recluse, thou’lt not be freed from me.”

“Freed am I from all the snares,  
Both those of *devas* and of men,  
From great bondage am I freed,  
Humbled art thou, O End-maker.”

“The tale of mind-impressions is a snare  
That weaves its tallies to and fro in air.  
With these will I have wherewith to fetter thee,  
Recluse, thou wilt not be freed from me.”

“Sights, sounds, scents, tastes, and things to touch,  
Bringing delights to mind of man-for such  
All wish, all will, for me is past and gone,  
Humbled art thou, O End-maker.”

Then Māra, the Evil One, thinking, “The Blessed One knows me, the well-farer knows me,”  
pained, afflicted, vanished then and there.

Told is the Talk on Māra.

## 9. Pabbajjūpasampadākathā

34. Tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti – “bhagavā ne/te pabbājessati upasampādessatī”ti. Tattha bhikkhū c’eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca [kilamanti]. Atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi – “etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti – bhagavā ne pabbājessati upasampādessatīti. Tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. Yaṃnūnāhaṃ bhikkhūnaṃ anujāneyyaṃ – “tumhe’va dāni, bhikkhave, tāsū tāsū disāsū tesu tesu janapadesu [pabbajjāpekkhe ca upasampadāpekkhe] pabbājetha upasampādethā”ti.

### On going forth and ordination

At that time monks brought (to the Blessed One) from various quarters, from various districts those wishing for the going forth, those wishing for ordination, thinking: “The Blessed

One will let these go forth, he will ordain them.” Thereby both the monks as well as those wishing for the going forth and those wishing for ordination were tired. Then a reasoning arose in the Blessed One’s mind as he was meditating in seclusion, thus: “At present monks are bringing (to me) from various quarters ... and those wishing for ordination are tired. Suppose I were to allow it to monks, saying: ‘You, monks, may now yourselves let go forth, may ordain in any quarter, in any district?’”

Atha kho bhagavā sāyanha-samayam paṭisallānā vuṭṭhito **etasmim̐ nidāne etasmim̐ pakaraṇe** dhammim̐ katham̐ katvā bhikkhū āmantesi – “idha mayham̐, bhikkhave, rahogatassa paṭisallīnassa evam̐ cetaso parivitakko udapādi – ‘etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatī, tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca, yamnūnāham̐ bhikkhūnaṃ anujāneyyam̐ tumhe’va dāni, bhikkhave, tāsu tāsu disāsu tesu tesu janapadesu pabbājetha upasampādethā’’ti.

Then the Blessed One, emerging from seclusion towards evening, on this occasion, in this connection, having given reasoned talk, addressed the monks, saying: “While I was meditating in seclusion, monks, a reasoning arose in my mind, thus: ‘At present monks are bringing ... in any quarter, in any district?’

“Anujānāmi, bhikkhave, tumhe’va dāni tāsu tāsu disāsu tesu tesu janapadesu pabbājetha upasampādetha. Evañca pana, bhikkhave, pabbājetabbo upasampādetabbo. Paṭhamam̐ kesa-massum̐ **ohārāpetvā**, kāsāyāni vatthāni **acchādāpetvā**, ekamsam̐ uttarāsaṅgam̐ kārāpetvā, bhikkhūnaṃ pāde **vandāpetvā**, ukkuṭikam̐ **nisīdāpetvā**, añjalim̐ paggaṇhāpetvā, ‘evam̐ vadehī’ti vattabbo –

buddham̐ saraṇam̐ gacchāmi, dhammam̐ saraṇam̐ gacchāmi, saṅgham̐ saraṇam̐ gacchāmi; dutiyampi buddham̐ saraṇam̐ gacchāmi, dutiyampi dhammam̐ saraṇam̐ gacchāmi, dutiyampi saṅgham̐ saraṇam̐ gacchāmi; tatiyampi buddham̐ saraṇam̐ gacchāmi, tatiyampi dhammam̐ saraṇam̐ gacchāmi, tatiyampi saṅgham̐ saraṇam̐ gacchāmi’’ti.

“Anujānāmi, bhikkhave, imehi tīhi saraṇagamanehi pabbajjam̐ upasampadan’’ti.

Tīhi saraṇagamanehi upasampadākathā niṭṭhitā.

“I allow, monks, that you yourselves may now let go forth may ordain in any quarter, in any district. And thus, monks, should one let go forth, should one ordain: First, having made him have his hair and beard cut off, having made him put on yellow robes, having made him arrange an upper robe over one shoulder, having made him honour the monks’ feet, having made him sit down on his haunches, having made him salute with joined palms, he should be told: ‘Speak thus: “I go to the enlightened one for refuge, I go to *dhamma* for refuge, I go to the Order for refuge. And a second time I go ... And a third time I go to ... the Order for refuge.”’ I allow, monks, the going forth and the ordination by these three goings for refuge.”



Told is the Talk on Ordination by the three Goings for Refuge.

### 10. Dutiyamāarakathā

35. Atha kho bhagavā vassaṃvuṭṭho bhikkhū āmantesi– “mayhaṃ kho, bhikkhave, yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā, anuttarā vimutti sacchikatā. Tumhepi, bhikkhave, yoniso manasikārā yoniso sammappadhānā anuttaraṃ vimuttiṃ anupāpuṇātha, anuttaraṃ vimuttiṃ sacchikarothā”’ti.

Atha kho māro pāpimā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ gāthāya ajjhabhāsi –

“Baddho’asi mārapāsehi, ye dībbā ye ca mānūsā;  
Mahābandhanabaddho’si, na me samaṇa mokkhasī”’ti. muccati

“Mutto’haṃ mārapāsehi, ye dībbā ye ca mānūsā;  
Mahābandhanamutto’mhi, nihato tvam asi antakā”’ti.

Atha kho māro pāpimā – jānāti maṃ bhagavā, jānāti maṃ sugatoti dukkhī dummano tath’ev’antaradhāyi.

Dutiyamāarakathā niṭṭhitā.

#### With Māra, the second

Then the Blessed One, having kept the rains, addressed the monks, saying: “Monks, by proper attention, by proper right effort was supreme freedom attained by me, supreme freedom realised. You, too, monks, by proper attention, by proper right effort may attain supreme freedom, may realise supreme freedom.” Then Māra, the Evil One, approached the Blessed One; having approached, he addressed the Blessed One with verses:

“Bound art thou by Māra’s snares,  
Both those of *devas* and of men,  
In great bondage art thou bound.  
Recluse, thou wilt not be freed from me.”

“Freed am I from Māra’s snares,  
Both those of *devas* and of men,  
From great bondage am I freed,  
Humbled art thou, O End-maker.”

Then Māra, the Evil One, thinking, “The Blessed One knows me, the well-farer knows me,” pained, afflicted, vanished then and there.

## 11. Bhaddavaggiya-vatthu

36. Atha kho bhagavā bārāṇasiyaṃ yathābhirantaṃ viharitvā yena uruvelā tena cārikaṃ pakkāmi. Atha kho bhagavā maggā okkamma yena aññataro vanasaṅḍo ten'upasaṅkami, upasaṅkamtivā taṃ vanasaṅḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṃle nisīdi.

Tena kho pana samayena tiṃsamattā bhaddavaggiyā sahāyakā sa-pajāpatikā tasmim vanasaṅḍe paricārenti. Ekassa pajāpati nāhosi; tassa atthāya vesī ānītā ahosi. Atha kho sā vesī tesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha.

### The story of the excellent group

Then the Blessed One, having stayed at Benares for as long as he found suiting, set out on tour for Uruvelā. Then the Blessed One, turning off from the road, approached a certain woodland grove; having approached, having plunged into that woodland grove, he sat down at the root of a certain tree. At that time a group of as many as thirty friends of high standing, with their wives, were amusing themselves in that same woodland grove. One had no wife, (so) a woman of low standing was brought along for him. Then while they were heedlessly amusing themselves that woman of low standing, taking (their) belongings, ran away.

Atha kho te sahāyakā sahāyakassa veyyāvaccam karontā, taṃ itthim gavesantā, taṃ vanasaṅḍaṃ āhiṇḍantā addasaṃsu bhagavantaṃ aññatarasmiṃ rukkhamaṃle nisinnaṃ. Disvāna yena bhagavā tenupasaṅkamimsu, upasaṅkamtivā bhagavantaṃ etadavocum – ‘‘api, bhante, bhagavā ekaṃ itthim passeyyā’’ti? ‘‘Kiṃ pana vo, kumārā, itthiyā’’ti? ‘‘Idha mayaṃ, bhante, tiṃsamattā bhaddavaggiyā sahāyakā sapajāpatikā imasmim vanasaṅḍe paricārimhā. Ekassa pajāpati nāhosi; tassa atthāya vesī ānītā ahosi.

Then these friends, doing their friend a service and seeking for that woman, roaming about that woodland grove, saw the Blessed One sitting at the root of a certain tree; seeing him, they approached the Blessed One, having approached, they spoke thus to the Blessed One: ‘‘Blessed One, has the Blessed One not seen a woman?’’ ‘‘But what have you, young men, to do with a woman?’’ ‘‘We, Blessed One, a group of as many as thirty friends of high standing, with our wives, were amusing ourselves in this woodland grove; one had no wife, (so) a woman of low standing was brought along for him.

Atha kho sā, bhante, vesī / amhesu pamattesu paricārentesu / bhaṇḍaṃ ādāya palāyittha. Te mayaṃ, bhante, sahāyakā sahāyakassa veyyāvaccam karontā, taṃ itthim gavesantā, imaṃ vanasaṅḍaṃ āhiṇḍamā’’ti.

‘‘Taṃ kiṃ maññatha vo, kumārā, katamaṃ nu kho tumhākaṃ varam – yaṃ vā tumhe itthim gaveseyyātha, yaṃ vā attānaṃ gaveseyyāthā’’ti?

‘‘Etadeva, bhante, amhākaṃ varam yaṃ mayaṃ attānaṃ gaveseyyāmā’’ti.

“Tena hi vo, kumārā, nisīdatha, dhammaṃ vo desessāmī”ti. “Evaṃ, bhante”ti kho te bhaddavaggiyā sahāyakā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu.

Then, Blessed One, as we were heedlessly amusing ourselves, that woman of low standing, taking our belongings, ran away. Consequently, Blessed One, we friends, doing our friend a service and seeking for that woman, are roaming about this woodland grove.” “What do you think of this, young men? Which is better for you, that you should seek for a woman or that you should seek for the self?” “Truly this were better for us, Blessed One, that we should seek for the self.”

“Well then, young men, you sit down, I will teach you *dhamma*.” Saying, “Yes, Blessed One,” this group of friends of high standing, having greeted the Blessed One, sat down at a respectful distance.

Tesaṃ bhagavā anupubbiṃ kathaṃ kathesi ... “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ”ti. Te diṭṭhadhammā pattadhammā veditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesārajappattā aparappaccayā satthusāsane bhagavantaṃ etadavocum – ‘labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampadan’ti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ”ti. Sāva tesaṃ āyasmantānaṃ upasampadā ahoṣi.

Bhaddavaggiyasahāyakānaṃ vatthu niṭṭhitaṃ.

Dutiyabhāṇavāro.

The Blessed One talked a progressive talk to these, ... “whatever is of the nature to uprise, all that is of the nature to stop.” These, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, ... spoke thus to the Blessed One: “May we, Blessed One, receive the going forth in the Blessed One’s presence, may we receive ordination?” “Come, monks,” the Blessed One said, “well taught is *dhamma*, fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination.

Told is the Case of the Group of Friends of High Standing.

The Second Portion for Repeating.

## 12. Uruvelapāṭihāriyakathā

37. Atha kho bhagavā anupubbena cārikaṃ caramāno yena uruvelā tadavasari. Tena kho pana samayena uruvelāyaṃ tayo jaṭilā paṭivasanti – uruvelakassapo, nadīkassapo, gayākassapoti. Tesu uruvelakassapo jaṭilo pañcannaṃ jaṭilasatānaṃ nāyako hoti, vināyako aggo pamukho pāmokkho. Nadīkassapo jaṭilo tiṇṇaṃ jaṭilasatānaṃ nāyako hoti, vināyako aggo pamukho

pāmokkho. Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti, vināyako aggo pamukho pāmokkho.

### On the miracles at Uruvelā

Then the Blessed One, walking on tour, in due course arrived at Uruvelā. Now at that time three matted hair ascetics, Kassapa of Uruvelā, Kassapa of the River, Kassapa of Gayā, were living at Uruvelā. Of these, the matted hair ascetic Kassapa of Uruvelā was leader, guide, highest, chief, head of five hundred matted hair ascetics; the matted hair ascetic Kassapa of the River was leader ... head of three hundred matted hair ascetics; the matted hair ascetic Kassapa of Gayā was leader ... head of two hundred matted hair ascetics.

Atha kho bhagavā yena uruvelakassapassa jaṭilassa assamo tenupasaṅkami, upasaṅkamtivā uruvelakassapaṃ jaṭilaṃ etadavoca – “sace te, kassapa, agaru, vaseyyāma ekarattaṃ agyāgāre”’ti?

“Na kho me, mahāsamaṇa, garu, caṇḍā ’ettha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhesī”’ti.

Dutiyampi kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – “sace te, kassapa, agaru, vaseyyāma ekarattaṃ agyāgāre”’ti? “Na kho me, mahāsamaṇa, garu, caṇḍettha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhesī”’ti. Tatiyampi kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – “sace te, kassapa, agaru, vaseyyāma ekarattaṃ agyāgāre”’ti? “Na kho me, mahāsamaṇa, garu, caṇḍettha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhesī”’ti.

“App’eva maṃ na viheṭheyya, iṅgha tvam, kassapa, anujānāhi agyāgāran”’ti.

“Vihara, mahāsamaṇa, yathāsukhan”’ti.

Atha kho bhagavā agyāgāraṃ pavisitvā tiṇasanthāraṃ paññāpetvā nisīdi pallaṅkaṃ abhujitvā ujum kāyaṃ pañidhāya parimukhaṃ satim upaṭṭhapetvā.

Then the Blessed One approached the hermitage of the matted hair ascetic Kassapa of Uruvelā; having approached, he spoke thus to the matted hair ascetic Kassapa of Uruvelā: “If it is not inconvenient to you, Kassapa, let me stay for one night in the fire-room.” It is not inconvenient to me, great recluse, (but) there is a fierce serpent king of psychic power there; he is a terribly venomous snake. Do not let him harm you.” And a second time the Blessed One spoke thus to the matted hair ascetic Kassapa of Uruvelā: “If it is not inconvenient to you ...” And a third time the Blessed One spoke thus to the matted hair ascetic Kassapa of Uruvelā: “If it is not inconvenient to you, Kassapa, let me stay for one night in the fire-room.” “It is not inconvenient to me, great recluse, (but) there is a fierce serpent king of psychic power there; he is a terribly venomous snake. Do not let him harm you.” “It is not likely that he can harm me. Please do you, Kassapa, allow (me the use of) the fire-room,”

“Stay, great recluse, as you wish it.” Then the Blessed One, having entered the fire-room, having laid down a grass mat, sat down cross-legged, keeping his back erect, having caused mindfulness to be present in front of him.

**38.** Addasā kho so nāgo bhagavantam pavitṭham, disvāna dukkhī dummano padhūpāyi. Atha kho bhagavato etadahosi – “yaṃnūnāham imassa nāgassa anupahacca chaviṅca cammaṅca maṃsaṅca nhāruṅca aṭṭhiṅca aṭṭhimiṅjaṅca tejasā tejam pariyādiyeyyan”ti.

Atha kho bhagavā tathārūpaṃ iddhābhisankhāraṃ abhisankharitvā padhūpāyi. Atha kho so nāgo makkham asahamāno pajjali. Bhagavāpi tejodhātuṃ samāpajjitvā pajjali. Ubhinnaṃ sajotibhūtānaṃ agyāgāraṃ ādittaṃ viya hoti sampajjalitaṃ sajotibhūtaṃ.

Atha kho te jaṭilā agyāgāraṃ parivāretvā evamāhaṃsu – “abhirūpo vata bho mahāsamaṇo nāgena vihethiyati”ti.

Then that serpent saw that the Blessed One had entered, and seeing this, pained, afflicted, he blew forth smoke. Then it occurred to the Blessed One: “What now if I, without destroying this serpent’s skin and hide and flesh and ligaments and bones and the marrow of the bones, were to master (his) heat by heat?”

Then the Blessed One, having worked a feat of psychic power, blew forth smoke. Then that serpent, not conquering anger, blazed up. The Blessed One, having attained the condition of heat, also blazed up. When both were in flames, the fire-room became as though burning, ablaze, in flames. Then the matted hair ascetics, having surrounded the fire-room, spoke thus: “Beautiful indeed is the great recluse, (but) he will be harmed by the serpent.”

Atha kho bhagavā tassā rattiyaṃ accayena tassa nāgassa anupahacca chaviṅca cammaṅca maṃsaṅca nhāruṅca aṭṭhiṅca aṭṭhimiṅjaṅca tejasā tejam pariyādiyitvā patte pakkhipitvā uruvelakassapassa jaṭilassa dassesi – “ayaṃ te, kassapa, nāgo pariyādinno assa tejasā tejo”ti.

Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma caṇḍassa nāgarājassa iddhimato āsivisassa ghoravisassa tejasā tejam pariyādiyissati, na tveva ca kho arahā yathā ahan”ti.

Then the Blessed One at the end of that night, without having destroyed that serpent’s skin and hide and flesh and ligaments and bones and the marrow of the bones, having mastered (his) heat by heat, having placed him in his bowl, showed him to the matted hair ascetic, Uruvelākassapa, saying: “This, Kassapa, is your serpent, his heat was mastered by heat.” Then it occurred to the matted hair ascetic Uruvelākassapa: “Truly the great recluse is of great psychic power, of great majesty, in that he can master by heat the heat of the fierce serpent king who has psychic power and is a terribly venomous snake; but yet he is not a perfected one as I am.”

**39.**

Nerañjarāyaṃ bhagavā, uruvelakassapaṃ jaṭilaṃ avoca;  
“Sace te kassapa agaru, viharemu aijaṇho aggisālamhī”ti [aggisaraṇamhīti (sī. syā.)].

“Na kho me mahāsamaṇa garu;  
Phāsukāmoṃva taṃ nivāremi;  
Caṇḍettha nāgarājā;  
Iddhimā āsiviso ghoraviso;  
So taṃ mā viheṭhesī”ti.

“Appeva maṃ na viheṭheyya;  
Iṅgha tvaṃ kassapa anujānāhi agyāgāran”ti;  
Dinnanti naṃ viditvā;  
Abhīto [asambhīto (sī.)] pāvīsi bhayamatīto.

Disvā isiṃ pavitṭhaṃ, ahināgo dummano padhūpāyi;  
Sumanamaso adhimano manussanāgopi tattha padhūpāyi.

Makkhañca asahamāno, ahināgo pāvakova pajjali;  
Tejodhātusu kusalo, manussanāgopi tattha pajjali.

Ubhinnaṃ sajotibhūtānaṃ;  
Agyāgāraṃ ādittaṃ hoti sampajjalitaṃ sajotibhūtaṃ;  
**Udicchare** jaṭilā; <MV 3<sup>rd</sup> pr. pl. of udikkhati, Skt udikṣate)  
“Abhirūpo vata bho mahāsamaṇo;  
Nāgena viheṭhiyatī”ti bhaṇanti.

Atha tassā rattiya [atha rattiya (sī. syā.)] accayena;  
Hatā nāgassa acciyo honti [ahināgassa acciyo na honti (sī. syā.)];  
Iddhimato pana ṭhitā [iddhimato panuṭṭhitā (sī.)];  
Anekavaṇṇā acciyo honti.

Nīlā atha lohikā;  
Mañjiṭṭhā pītakā phalikavaṇṇāyo;  
Aṅgīrasassa kāye;  
Anekavaṇṇā acciyo honti.

Pattamhi odahitvā;  
Ahināgaṃ brāhmaṇassa dassesi;  
“Ayaṃ te kassapa nāgo;  
Pariyādinno assa tejasā tejo”ti.

Atha kho uruvelakassapo jaṭilo bhagavato iminā iddhipāṭihāriyena abhippasanno bhagavantam etadavoca – “idheva, mahāsamaṇa, vihara, ahaṃ te [te upaṭṭhāmi (itipi)] dhuvabhattenā”ti.

Paṭhamam pāṭihāriyam.

Near the Nerañjarā, the Blessed One  
spoke thus to the matted hair ascetic Uruvelākassapa:  
“If it is not inconvenient to you, Kassapa,  
let me stay this day (only) in the fire-hall.”

“It is not inconvenient to me, great recluse,  
(but) as I am anxious for your comfort I warn you  
that there is a fierce serpent king there,  
of psychic power, a terribly venomous snake.  
Do not let him harm you.”

“It is not likely that he can harm me.  
Please do you, Kassapa, allow (me the use of) the fire-room.”  
“It is given”; having understood this,  
the fearless one entered, fear overpassed.

Having seen that the holy man had entered,  
the chief of snakes, afflicted, blew forth smoke.  
The chief of men, joyful, unperturbed,  
blew forth smoke there too.

But the chief of snakes, not conquering anger,  
blazed up like a fire.  
The chief of men, highly proficient in the condition of heat,  
blazed up there too.  
When both were in flames,  
the matted hair ascetics, as they were looking at the fire-room, said:  
“Beautiful indeed is the great recluse,  
(but) he will be harmed by the serpent.”

Then at the end of that night  
the serpent’s flames became extinguished,  
but the multicoloured flames of him of psychic power remained,  
and multicoloured flames, dark green,

then red, crimson, yellow and crystal-coloured  
were on Angirasa's body.

Having put the chief of snakes into his bowl,  
he showed him to the brahmin, saying:  
“This, Kassapa, is your serpent,  
his heat was mastered by heat.”

Then the matted hair ascetic Uruvelakassapa, thoroughly believing in this wonder of  
psychic power of the Blessed One, spoke thus to the Blessed One: “Stay just here, great recluse, I  
(can offer you) a constant supply of food.”

#### The First Wonder.

tiṭṭhati → aṭṭhaṃsu

40. Atha kho bhagavā uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmim  
vanasaṇḍe vihāsi. Atha kho cattāro mahārājāno / abhikkantāya rattiya / abhikkanta-vaṇṇā  
kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten'upasaṅkamimṃsu. Upasaṅkamitvā  
bhagavantaṃ abhivādetvā catuddisā aṭṭhaṃsu seyyathāpi mahantā aggikkhandhā.

Accaya ← accaya (i)

Atha kho uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā tenupasaṅkami,  
upasaṅkamitvā bhagavantaṃ etadavoca – “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ. Ke nu kho te,  
mahāsamaṇa, abhikkantāya rattiya abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena  
tvam tenupasaṅkamimṃsu, upasaṅkamitvā taṃ abhivādetvā catuddisā aṭṭhaṃsu “seyyathāpi  
mahantā aggikkhandhā”’ti. “Ete kho, kassapa, cattāro mahārājāno yenāhaṃ ten'upasaṅkamimṃsu  
dhammassavanāyā”’ti.

Then the Blessed One stayed in a certain woodland grove near the hermitage of the  
matted hair ascetic Uruvelakassapa. Then the four Great Kings, having illumined the entire  
woodland grove on a glorious night with glorious colour, approached the Blessed One; having  
approached, having greeted the Blessed One, they stood at the four quarters like huge fires.

Then the matted hair ascetic Uruvelakassapa approached the Blessed One at the end of  
that night, and having approached he spoke thus to the Blessed One: “It is time, great recluse, the  
meal is ready. But now, who were these, great recluse, who, having illumined the entire  
woodland grove during the glorious night with glorious colour, approached you and having  
approached, having greeted you, stood at the four quarters like huge fires?”

“Kassapa, these were the four Great Kings who approached me in order to hear  
*dhamma.*”



Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cattāropi mahārājāno upasaṅkamissanti dhammassavanāya, na tveva ca kho arahā yathā ahan”ti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmimyeva vanasaṇḍe vihāsi.

Dutiyam pāṭihāriyam.

Then it occurred to the matted hair ascetic Uruvelākassapa: “Truly the great recluse is of great psychic power, of great might, in that the four Great Kings also approach him in order to hear *dhamma*; but yet he is not a perfected one as I am.”

Then the Blessed One, having eaten the meal (offered by) the matted hair ascetic Uruvelākassapa, stayed in that same woodland grove.

### The Second Wonder

**41.** Atha kho sakko devānam-into abhikkantāya rattiyā abhikkantavaṇṇo kevalakappam vanasaṇḍam obhāsetvā yena bhagavā ten’upasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi seyyathāpi mahāaggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantam etadavoca – “kālo, mahāsamaṇa, niṭṭhitam bhattam. Ko nu kho so, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇo kevalakappam vanasaṇḍam obhāsetvā yena tvaṃ tenupasaṅkami, upasaṅkamitvā tam abhivādetvā ekamantam aṭṭhāsi seyyathāpi mahāaggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro cā”ti?

Then Sakka, Blessed One of the *devas*, having illumined the entire woodland grove on a glorious night with glorious colour, approached the Blessed One; having approached, having greeted the Blessed One, he stood at a respectful distance, like a huge fire, more glorious and more superb than the former splendours of colour.

Then the matted hair ascetic Uruvelakassapa approached the Blessed One at the end of that night, and having approached he spoke thus to the Blessed One: “It is time, great recluse, the meal is ready. But now, who were these, great recluse, who, having illumined the entire woodland grove during the glorious night with glorious colour, approached you and having approached, having greeted you, stood at the four quarters like huge fires?”

“Eso kho, kassapa, sakko devānamindo yenāham tenupasaṅkami dhammassavanāyā”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma sakkopi devānamindo upasaṅkamissati dhammassavanāya, na tveva ca kho arahā yathā ahan”ti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmimyeva vanasaṇḍe vihāsi.

Tatīyam pāṭihāriyam.

“Kassapa, this was Sakka, Blessed One of the *devas* who approached me in order to hear *dhamma*.” Then it occurred to the matted hair ascetic Uruvelākassapa: “Truly the great recluse is of great psychic power, of great might, in that Sakka, Blessed One of the *devas* also approaches him in order to hear *dhamma*; but yet he is not a perfected one as I am.”

Then the Blessed One, having eaten the meal (offered by) the matted hair ascetic Uruvelākassapa, stayed in that same woodland grove.

### The Third Wonder.

42. Atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā tenupasaṅkami, upasaṅkamtīvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamtīvā bhagavantaṃ etadavoca – “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ. Ko nu kho so, mahāsamaṇa, abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ tenupasaṅkami, upasaṅkamtīvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahāaggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro cā’”ti?

Then Brahmā Sahampati, having illumined the entire woodland grove on a glorious night with glorious colour, approached the Blessed One; having approached, having greeted the Blessed One, he stood at a respectful distance, like a huge fire, more glorious and more superb than the former splendours of colour.

Then the matted hair ascetic Uruvelakassapa approached the Blessed One at the end of that night, and having approached he spoke thus to the Blessed One: “It is time, great recluse, the meal is ready. But now, who was that, great recluse, who, having illumined the entire woodland grove during the glorious night with glorious colour, approached you and having approached, having greeted you, stood at the four quarters like huge fires?”

“Eso kho, kassapa, brahmā sahampati yenāhaṃ tenupasaṅkami dhammassavanāyā”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma brahmāpi sahampati upasaṅkamissati dhammassavanāya, na tveva ca kho arahā yathā ahan”ti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjivā tasmimyeva vanasaṇḍe vihāsi.

### Catutthaṃ pāṭihāriyaṃ.

“Kassapa, this was Brahmā Sahampati, Blessed One of the *devas* who approached me in order to hear *dhamma*.” Then it occurred to the matted hair ascetic Uruvelākassapa: “Truly the great recluse is of great psychic power, of great might, in that Brahmā Sahampati also approaches him in order to hear *dhamma*; but yet he is not a perfected one as I am.”

Then the Blessed One, having eaten the meal (offered by) the matted hair ascetic Uruvelākassapa, stayed in that same woodland grove.

## The Fourth Wonder

43. Tena kho pana samayena uruvelakassapassa jaṭilassa mahāyañño paccupaṭṭhito hoti, kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya abhikkamitukāmā honti.

Atha kho uruvelakassapassa jaṭilassa etadahosi – “etarahi kho me mahāyañño paccupaṭṭhito, kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya abhikkamissanti. Sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. Aho nūna mahāsamaṇo svātanāya na āgaccheyyā”ti.

Atha kho bhagavā uruvelakassapassa jaṭilassa cetasā cetoparivitakkam aññāya uttarakuruṃ gantvā tato piṇḍapātaṃ āharitvā anotatta+dahe paribhuñjitvā tatth’eva divāvihāraṃ akāsi.

Now at that time a great sacrifice (made by) the matted hair ascetic Uruvelakassapa was going forward, and the entire (population of) Aṅga and Magadha, taking abundant solid food and soft food, wanted to go (to it)). Then it occurred to the matted hair ascetic Uruvelakassapa: “At present my great sacrifice is going forward, and the entire (population of) Aṅga and Magadha, taking abundant solid food and soft food, will come. If the great recluse does a wonder of psychic power before the populace, the great recluse’s gains and honour will much increase, my gains and honour will decline. Now the great recluse shall certainly not come to-morrow.” Then the Blessed One, knowing by mind the reasoning in the mind of the matted hair ascetic Uruvelakassapa, having gone to Uttarakuru, having fetched almsfood from there, having eaten it by the Anotatta lake, took his midday rest there.

Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten’upasaṅkami, upasaṅkamitvā bhagavantaṃ etadavoca – “kālo, mahāsamaṇa, niṭṭhitaṃ bhattaṃ. Kiṃ nu kho, mahāsamaṇa, hiyyo nāgamāsi? Api ca mayaṃ taṃ sarāma – kiṃ nu kho mahāsamaṇo nāgacchatīti? Khādanīyassa ca bhojanīyassa ca te **paṭivimso** ṭhapito”ti.

Nanu te, kassapa, etadahosi – “etarahi kho me mahāyañño paccupaṭṭhito, kevalakappā ca aṅgamagadhā pahūtaṃ khādanīyaṃ bhojanīyaṃ ādāya abhikkamissanti, sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati, aho nūna mahāsamaṇo svātanāya nāgaccheyyā”ti. So kho ahaṃ, kassapa, tava cetasā cetoparivitakkaṃ aññāya uttarakuruṃ gantvā tato piṇḍapātaṃ āharitvā anotattadahe paribhuñjitvā tattheva divāvihāraṃ akāsin”ti.

Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittaṃ pajānissati, na tveva ca kho arahā yathā ahan”ti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmimyeva vanasaṇḍe vihāsi.

Pañcamaṃ pāṭihāriyaṃ.

Then at the end of that night the matted hair ascetic Uruvelakassapa approached the Blessed One; having approached, he spoke thus to the Blessed One: “It is time, great recluse, the meal is ready. But why did you not come yesterday, great recluse? We thought of you however, saying ‘How is it that the great recluse does not come?’ A portion of solid food and soft food was put aside for you.”

“Now did it not occur to you, Kassapa, ‘At present my great sacrifice is going forward ... Now the great recluse shall certainly not come to-morrow’? “So I, Kassapa, knowing by mind the reasoning in your mind, having gone to Uttarakuru, having fetched almsfood from there, having eaten it by the Anotatta lake, took my mid-day rest there.”

Then it occurred to the matted hair ascetic Uruvelakassapa, “Truly the great recluse is of great psychic power, of great might, in that he also knows mind by mind; but yet he is not a perfected one as I am.” Then the Blessed One, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove.

#### The Fifth Wonder.

#### Śakra ājanāti khaṇati

44. Tena kho pana samayena bhagavato paṃsukūlaṃ uppannaṃ hoti. Atha kho bhagavato etadahosi – “kattha nu kho ahaṃ paṃsukūlaṃ dhoveyyan”ti? Atha kho sakko devānam-indo bhagavato cetasā cetoparivitakkam aññāya pāṇinā pokkharāṇiṃ khaṇitvā bhagavantam etadavoca – “idha, bhante, bhagavā paṃsukūlaṃ dhovatū”ti.

Atha kho bhagavato etadahosi – “kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyyan”ti?

Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – idha, bhante, bhagavā paṃsukūlaṃ parimaddatūti.

Ut+tarata ālambati

Atha kho bhagavato etadahosi – “kimhi nu kho ahaṃ [ahaṃ paṃsukūlaṃ (ka.)] ālambitvā uttareyyan”ti? Atha kho kakudhe adhiatthā devatā bhagavato cetasā cetoparivitakkam aññāya sākhaṃ onāmesi – idha, bhante, bhagavā ālambitvā uttaratūti.

Atha kho bhagavato etadahosi – “kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan”ti? Atha kho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatiṃ silaṃ upanikkhipi – idha, bhante, bhagavā paṃsukūlaṃ vissajjetūti.

Now at that time a rag-robe accrued to the Blessed One. Then it occurred to the Blessed One: “Now where can I wash the rag-robe?” Then Sakka, Blessed One of the *devas*, knowing by mind the reasoning in the Blessed One’s mind, having dug a tank with his hand, spoke thus to the Blessed One: “Blessed One, the Blessed One may wash the rag-robe here.” Then it occurred to the Blessed One: “Now on what can I knead the rag-robe?” Then Sakka, Blessed One of the *devas*, knowing by mind the reasoning in the Blessed One’s mind, having put down a large stone near him, said: “Blessed One, the Blessed One may knead the rag-robe here.” Then it occurred to

the Blessed One: “Now holding on to what can I come up from (the water)?” Then a *devatā* inhabiting a *kakudha* (tree), knowing by mind the reasoning in the Blessed One’s mind, bent down a bough, saying: “Blessed One, the Blessed One may come up from (the water) holding on here.” Then it occurred to the Blessed One: “Now on what can I stretch out the rag-robe?” Then Sakka, Blessed One of the *devas*, knowing by mind the reasoning in the Blessed One’s mind, having put down a large stone near him said: “Blessed One, the Blessed One may stretch out the rag-robe here”

Atha kho uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā tenupasaṅkhami, upasaṅkhamitvā bhagavantam etadavoca – ‘kālo, mahāsamaṇa, niṭṭhitam bhattam. Kiṃ nu kho, mahāsamaṇa, na ayaṃ pubbe idha pokkharāṇī, sā ayaṃ idha pokkharāṇī. Nayimā silā pubbe upanikkhittā. Kenimā silā upanikkhittā? Nayimassa kakudhassa pubbe sākha onatā, sāyaṃ sākha onatā’ ti.

Then the matted hair ascetic Uruvelakassapa approached the Blessed One at the end of that night; having approached, he spoke thus to the Blessed One: “It is time, great recluse, the meal is ready. But how is it, great recluse, that this tank was not here before, and now this tank is here? Nor was this stone put down before. By whom was this stone put down? Nor was a bough of this *kakudha* (tree) bent down before, and now this bough is bent down.” “Kassapa, a rag-robe accrued to me here, and this occurred to me, Kassapa, ‘Now where can I wash the rag-robe?’

“Idha me, kassapa, paṃsukūlam uppannam ahoṣi. Tassa mayham, kassapa, etadahosi – ‘kattha nu kho aham paṃsukūlam dhoveyyan’ ti?”

Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya pāṇinā pokkharāṇim khaṇitvā maṃ etadavoca – ‘idha, bhante, bhagavā paṃsukūlam dhovatū’ ti. Sāyaṃ kassapa a-manussena pāṇinā khaṇitā pokkharāṇī. Tassa mayham, kassapa, etadahosi – ‘kimhi nu kho aham paṃsukūlam parimaddeyyan’ ti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatim silam upanikkhipi – ‘idha, bhante, bhagavā paṃsukūlam parimaddatū’ ti. Sāyaṃ kassapa amanussena upanikkhittā silā. Tassa mayham, kassapa, etadahosi – ‘kimhi nu kho aham ālambitvā uttareyya’ nti? Atha kho, kassapa, kakudhe adhivatthā devatā ja mama cetasā cetoparivitakkamaññāya sākham onāmesi – ‘idha, bhante, bhagavā ālambitvā uttarajtū’ ti. Svāyaṃ āharahattho kakudho. Tassa mayham, kassapa, etadahosi – ‘kimhi nu kho aham paṃsukūlam vissajjeyyan’ ti? Atha kho, kassapa, sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatim silam upanikkhipi – ‘idha, bhante, bhagavā paṃsukūlam vissajjetū’ ti. Sāyaṃ kassapa amanussena upanikkhittā silāti.

Then, Kassapa, Sakka, Blessed One of the *devas*, knowing by mind the reasoning in my mind, having dug a tank with his hand, spoke thus to me: ‘Blessed One, the Blessed One may wash the rag-robe here.’ So this tank was dug by the hand of a non-human being. Then this occurred to me, Kassapa, ‘Now on what can I knead the rag-robe? “... So this stone was put by a non-human being. Then this occurred to me, Kassapa, ‘Now holding on to what can I come up out of (the water)?’ Then, Kassapa, a *devatā* ... said: ‘Blessed One, the Blessed One may come

up from (the water) holding on here.’ So this *kakudha* (tree) was a hold for my hand. Then this occurred to me, Kassapa, ‘Now on what can I stretch out the rag-robe?’ Then Sakka, Blessed One of the *devas* ... So this stone was put by a non-human being.”

Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma sakkopi devānam indo veyyāvaccam karissati, na tveva ca kho arahā yathā ahan”ti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmimyeva vanasaṇḍe vihāsi.

Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that Sakka, Blessed One of the *devas*, does him a service; but yet he is not a perfected one as I am.” Then the Blessed One, having eaten the meal (offered by) the matted hair ascetic Uruvelākassapa, stayed in that same woodland grove.

Atha kho uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavato kālam ārocesi – “kālo, mahāsamaṇa, niṭṭhitam bhattan”ti.

“Gaccha tvam, kassapa, āyām’ahan”ti uruvelakassapam jaṭilam uyyojetvā | yāya jambuyā ‘jambudīpo’ paññāyati, tato phalam gahetvā paṭhamataram āgantvā agyāgāre nisīdi. Addasā kho uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam, disvāna bhagavantam etadavoca – “katamena tvam, mahāsamaṇa, maggena āgato? Aham tayā paṭhamataram pakkanto, so tvam paṭhamataram āgantvā agyāgāre nisinno”ti.

“Idhāham, kassapa, tam uyyojetvā yāya jambuyā ‘jambudīpo’ paññāyati, tato phalam gahetvā paṭhamataram āgantvā agyāgāre nisinno. Idam kho, kassapa, jambuphalam vaṇṇasampannam gandhasampannam rasasampannam. Sace ākaṅkhasi paribhuñjā”ti.

“Alam, mahāsamaṇa, tvamyeva tam arahasi, tvamyeva tam paribhuñjāhī”ti.

Then the matted hair ascetic Uruvelakassapa approached the Blessed One at the end of that night; having approached, he announced the time to the Blessed One, saying: “It is time, great recluse, the meal is ready.” “You go on, Kassapa, I am coming along,” and having dismissed the matted hair ascetic Uruvelakassapa, having plucked a fruit from a rose-apple tree, after which this Land of the Rose-apples is named, he sat down in the fire-room, having arrived first.

The matted hair ascetic Uruvelakassapa saw the Blessed One sitting in the fire-room; seeing him he spoke thus to the Blessed One: “By what way have you come, great recluse? I set out before you, but you are sitting in the fire-room, having arrived first.” “Now I, Kassapa, having dismissed you, having plucked a fruit from a rose-apple tree, after which this Land of the Rose-apples is named, am sitting in the fire-room, having arrived first. Truly, Kassapa, this rose-apple fruit is full of colour, full of scent, full of flavor; if you like, do eat it.” “No, great recluse, you alone are worthy of it, you alone eat it.”

Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā yāya jambuyā ‘jambudīpo’ paññāyati, tato phalaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdissati, na tveva ca kho arahā yathā ahan”ti. Atha kho bhagavā uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmimyeva vanasaṇḍe vihāsi.

Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that having dismissed me first ... he sat down in the fire-room, having arrived first; but yet he is not a perfected one as I am.” Then the Blessed One, having eaten the meal (offered by) the matted hair ascetic Uruvelakassapa, stayed in that same woodland grove.

**45.** Atha kho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavato kālaṃ ārocesi – “kālo, mahāsamaṇa, niṭṭhitāṃ bhattaṃ”ti. Gaccha tvāṃ, kassapa, āyāmahanti uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyā ‘jambudīpo’ paññāyati, tassā avidūre ambo...pe... tassā avidūre āmalakī...pe... tassā avidūre harītakī...pe... tāvatimsaṃ gantvā pārīcchattakapupphaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdi.

Then the matted hair ascetic Uruvelakassapa approached the Blessed One at the end of that night; having approached he announced the time to the Blessed One, saying: “It is time, great recluse, the meal is ready.” “You go on, Kassapa, I am coming along,” and having dismissed the matted hair ascetic Uruvelakassapa, and having plucked a mango fruit not far from the rose-apple tree, after which this Land of the Rose-apples is named ... having plucked a fruit of emblic myrobalan not far from the mango tree ... having plucked a fruit of yellow myrobalan not far from the emblic myrobalan, having gone to the Thirty, having plucked a flower from the Coral Tree, he sat down in the fire-room, having arrived first.

Addasā kho uruvelakassapo jaṭilo bhagavantāṃ agyāgāre nisinnaṃ, disvāna bhagavantāṃ etadavoca – “katamena tvāṃ, mahāsamaṇa, maggena āgato? Ahaṃ tayā paṭhamataraṃ pakkanto, so tvāṃ paṭhamataraṃ āgantvā agyāgāre nisinno”ti. “Idhāhaṃ, kassapa, taṃ uyyojetvā tāvatimsaṃ gantvā pārīcchattakapupphaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisinno. Idaṃ kho, kassapa, pārīcchattakapupphaṃ vaṇṇasampannaṃ gandhasampannaṃ [sugandhikaṃ (ka.)]. (Sace ākaṅkhasi gaṇhā”ti. “Alaṃ, mahāsamaṇa, tvāmyeva taṃ arahasi, tvāmyeva taṃ gaṇhā”ti) [( ) sī. syā. potthakesu natthi].

The matted hair ascetic Uruvelakassapa saw the Blessed One sitting in the fire-room, and seeing him he spoke thus to the Blessed One: “By what way have you come, great recluse? I set out before you, but you are sitting in the fire-room, having arrived first.” “Now I, Kassapa, having dismissed you, having gone to the Thirty, having plucked a flower from the Coral Tree, am sitting in the fire-room, having arrived first. Truly, Kassapa, this flower of the Coral Tree is full of colour, full of scent; if you like, do take it.” “No, great recluse, you alone are worthy of it, you alone take it.”

Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā tāvatimsaṃ gantvā pāricchattakapupphaṃ gahetvā paṭhamataraṃ āgantvā agyāgāre nisīdissati, na tveva ca kho arahā yathā ahan”ti.

Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that having dismissed me first, having gone to the Thirty, having plucked a flower from the Coral Tree, he is sitting in the fire-room, having arrived first; but yet he is not a perfected one as I am.”

**46.** Tena kho pana samayena te jaṭilā aggim paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. Atha kho tesam jaṭilānaṃ etadahosi – “nissamsayaṃ kho mahāsamaṇassa iddhi&ānubhāvo, yathā mayaṃ na sakkoma kaṭṭhāni phāletun”ti.

Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – “phāliyantū, kassapa, kaṭṭhāni”ti. “Phāliyantū, mahāsamaṇā”ti. Sakid-eva pañca kaṭṭhasatāni phāliyaṃsu.

Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhānipi phāliyaṃsanti, na tveva ca kho arahā yathā ahan”ti.

Now at that time these matted hair ascetics, wanting to tend the (sacred) fires, were unable to chop sticks. Then it occurred to these matted hair ascetics: “Doubtless it is (owing to) the psychic might of the great recluse that we are unable to chop sticks.” Then the Blessed One spoke thus to the matted hair ascetic Uruvelakassapa: “Kassapa, let sticks be chopped.” “Let them be chopped, great recluse.” Five hundred sticks were chopped simultaneously. Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that also sticks are chopped; but yet he is not a perfected one as I am.”

**47.** Tena kho pana samayena te jaṭilā aggim paricaritukāmā na sakkonti aggim **ujjaletuṃ** [jāletuṃ (sī.), ujjalituṃ (ka.)]. Atha kho tesam jaṭilānaṃ etadahosi – “nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayaṃ na sakkoma aggim ujjaletun”ti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – “ujjaliyantū, kassapa, aggī”ti. “Ujjaliyantū, mahāsamaṇā”ti. Sakideva pañca aggisatāni ujjaliyaṃsu. Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggipi ujjaliyaṃsanti, na tveva ca kho arahā yathā ahan”ti.

Now at that time these matted hair ascetics, wanting to tend the (sacred) fires, were unable to kindle the fires. Then it occurred to these matted hair ascetics: “Doubtless ... unable to kindle the fires.” Then the Blessed One spoke thus to the matted hair ascetic Uruvelakassapa: “Kassapa, let the fires be kindled.” “Let them be kindled, great recluse.” Five hundred fires were



kindled simultaneously ... “... in that also the fires are kindled; but yet he is not a perfected one as I am.”

**48.** Tena kho pana samayena te jaṭilā aggim̐ paricaritvā na sakkonti aggim̐ vijjhāpetuṃ. Atha kho tesam̐ jaṭilānaṃ etadahosi – “nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam̐ na sakkoma aggim̐ vijjhāpetuṃ”ti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – “vijjhāyantu, kassapa, aggī”ti. “Vijjhāyantu, mahāsamaṇā”ti. Sakideva pañca aggisatāni vijjhāyimsu. Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggīpi vijjhāyissanti, na tveva ca kho arahā yathā ahan”ti.

Now at that time these matted hair ascetics, having tended the fires, were unable to extinguish the fires. ... The five hundred fires were extinguished simultaneously ... “... in that also the fires are extinguished; but yet he is not a perfected one as I am.”

Hemantika himanta najjā

**49.** Tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattīsu antarā aṭṭhakāsu himapātasamaye najjā nerañjarāya ummujjantipi, nimujjantipi, ummujjana-nimujjanampi karonti. Atha kho bhagavā pañcamattāni mandāmukhi-satāni abhinimmini, yattha te jaṭilā uttaritvā visibbesuṃ.

Atha kho tesam̐ jaṭilānaṃ etadahosi – “nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathayimā mandāmukhiyo nimmitā”ti. Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma tāva bahū mandāmukhiyopi abhinimminissati, na tveva ca kho arahā yathā ahan”ti.

Now at that time on the cold winter nights between the eights in a time of snowfall these matted hair ascetics were plunging into the river Nerañjarā, then emerging and repeatedly plunging in and out. Then the Blessed One created as many as five hundred fire-vessels just where these matted hair ascetics, having come up from (the river), warmed themselves.

Then it occurred to these matted hair ascetics: “Doubtless it is (owing to) the psychic might of the great recluse that these fire-vessels are created.” Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that he can create these fire-vessels; but yet he is not a perfected one as I am.”

**50.** Tena kho pana samayena mahā akālamegho pāvassi, mahā udakavāhako sañjāyi. Yasmiṃ padese bhagavā viharati, so padeso udakena otthaṭo hoti. Atha kho bhagavato etadahosi – “yaṃnūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyyan”ti. Atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami.

Now at that time a great rain fell out of the proper season, and a great flood resulted. The Blessed One was staying in a place which became inundated by water. Then it occurred to the Blessed One: “Now suppose that I, having made the water recede all round, should pace up and down in the middle on dust-covered ground?” Then the Blessed One, having made the water recede all round, paced up and down in the middle on dust-covered ground.

Atha kho uruvelakassapo jaṭilo – “mā h’eva kho mahāsamaṇo udakena vūlho ahoṣī”ti nāvāya sambahulehi jaṭilehi saddhiṃ yasmim padese bhagavā viharati taṃ padesaṃ agamāsi. Addasā kho uruvelakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantam etadavoca – “idaṃ nu tvam, mahāsamaṇā”ti? “Ayaṃ aham asmi, kassapā”ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccuṭṭhāsi. Atha kho uruvelakassapassa jaṭilassa etadahosi – “mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakampi na pavāhissati [nappasahissati (sī.)], na tveva ca kho arahā yathā ahan”ti.

Then the matted hair ascetic Uruvelakassapa, thinking: “I hope that the great recluse has not been carried away by the water,” went together with a boat and many matted hair ascetics to that place where the Blessed One was staying. The matted hair ascetic Uruvelakassapa saw the Blessed One who, having made the water recede all round, was pacing up and down in the middle on dust-covered ground, and seeing him he spoke thus to the Blessed One: “Is it indeed you who are here, great recluse?” “It is I, Kassapa,” and the Blessed One having risen above the ground, placed himself in the boat. Then it occurred to the matted hair ascetic Uruvelakassapa: “Truly the great recluse is of great psychic power, of great might, in that also the water does not carry him away; but yet he is not a perfected one as I am.”

**51.** Atha kho bhagavato etadahosi – “cirampi kho imassa moghapurisassa evaṃ bhavissati – ‘mahiddhiko kho mahāsamaṇo mahānubhāvo, na tveva ca kho arahā yathā ahan’ti; yaṃnūnāhaṃ imaṃ jaṭilaṃ saṃvejeyyan”ti. Atha kho bhagavā uruvelakassapaṃ jaṭilaṃ etadavoca – “n’eva ca kho tvam, kassapa, arahā, nāpi arahatta-magga-samāpanno. Sāpi te paṭipadā natthi, yāya [paṭipadāya] tvam arahā vā assasi, arahattamaggaṃ vā samāpanno”ti.

Then it occurred to the Blessed One: “Now, for a long time it will occur to this foolish man, ‘Truly the great recluse is of great psychic power, of great might; but yet he is not a perfected one as I am.’ Now, suppose I should deeply stir this matted hair ascetic?” Then the Blessed One spoke thus to the matted hair ascetic Kassapa of Uruvelā: “Neither are you, Kassapa, a perfected one nor have you entered on the way to perfection, and that course is not for you by which you either could be a perfected one or could have entered on the way to perfection.”

Atha kho uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantam etadavoca – “labheyyāhaṃ, bhante, bhagavato santike pabbajjam, labheyyam upasampadan”ti.

Tvam kho’si, kassapa, pañcannaṃ jaṭila-satānaṃ nāyako vināyako aggo pamukho pāmokkho. Tepi tāva apalokehi, yathā te maññissanti tathā te karissantīti. Atha kho

uruvelakassapo jaṭilo yena te jaṭilā tenupasaṅkami, upasaṅkamtivā te jaṭile etadavoca – “icchāmi’ ahaṃ, bho, mahāsamaṇe brahmacariyaṃ caritūṃ, yathā bhavanto maññanti tathā karontū”’ti.

“Cirapaṭikā mayaṃ, bho, mahāsamaṇe abhippasannā. Sace bhavaṃ mahāsamaṇe brahmacariyaṃ carissati, sabb’eva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā”’ti.

Then the matted hair ascetic Kassapa of Uruvelā, having inclined his head to the Blessed One’s feet, spoke thus to the Blessed One: “Blessed One, may I receive the going forth in the Blessed One’s presence, may I receive ordination?” “It is you, Kassapa, who are leader, guide, highest, chief, head of five hundred matted hair ascetics; do consult these so that they can do what they think (right).” Then the matted hair ascetic Kassapa of Uruvelā approached these matted hair ascetics; having approached, he spoke thus to these matted hair ascetics: “I want, good sirs, to fare the Brahma-faring under the great recluse; let the revered sirs do what they think (right).”

“For a long time we, good sir, have been much pleased by the great recluse; if, revered sir, you will fare the Brahma-faring under the great recluse, all of us will fare the Brahma-faring under the great recluse.”

Atha kho te jaṭilā kesa-missaṃ jaṭāmissaṃ khārikāja-missaṃ aggihuta-missaṃ udake pavāhetvā yena bhagavā ten’upasaṅkamimsu, upasaṅkamtivā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocūṃ – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampadan”’ti. “Etha bhikkhavo”’ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ”’ti. Sā’va tesāṃ āyasmantānaṃ upasampadā ahoṣi.

Then these matted hair ascetics, having let their hair, their braids, their bundles on the carrying-poles, their implements for fire-worship be carried away all mixed up in the water, approached the Blessed One; having approached, having inclined their heads to the Blessed One’s feet, they spoke thus to the Blessed One: “Blessed One, may we receive the going forth in the Blessed One’s presence, may we receive ordination?” “Come, monks,” the Blessed One said, “well taught is *dhamma* fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination.

**52.** Addasā kho nadīkassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udake vuyhamāne, disvāna’ssa etadahosi – “mā h’eva me bhātuno upasaggo ahoṣī”’ti. Jaṭile pāhesi – gacchatha me bhātaraṃ jānāthāti. Sāmañca tīhi jaṭilasatehi saddhiṃ yenāyasmā uruvelakassapo ten’upasaṅkami, upasaṅkamtivā āyasmantaṃ uruvelakassapaṃ etadavoca – “idaṃ nu kho, kassapa, seyyo”’ti? “Ām’āvuso, idaṃ seyyo”’ti.

The matted hair ascetic Kassapa of the River saw the hair the braids, the bundles on the carrying-poles, the implements for fire-worship being carried away all mixed up in the water;

seeing this, it occurred to him: “I hope my brother is not in danger,” and he dispatched matted hair ascetics saying: “Go and find out about my brother,” and he himself with his three hundred matted hair ascetics approached the venerable Kassapa of Uruvela; having approached he spoke thus to the venerable Kassapa of Uruvela: “Is this better, Kassapa?”  
“Yes, friend, this is better.”

Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udake pavāhetvā yena bhagavā tenupasaṅkamimṣu, upasaṅkamtivā bhagavato pādesu sirasā nipatitvā bhagavantam etadavocum – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjam, labheyyāma upasampadan”ti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyyāyā”ti. Sāva tesam āyasmantānam upasampadā ahoṣi.

Then these matted hair ascetics having let their hair, their braids, their bundles on the carrying-poles, their implements for fire-worship be carried away all mixed up in the water, approached the Blessed One; having approached, having inclined their heads to the Blessed One’s feet, they spoke thus to the Blessed One: “Blessed One, may we receive the going forth in the Blessed One’s presence, may we receive ordination?” “Come, monks,” the Blessed One said, “well taught is *dhamma* fare the Brahma-faring for making an utter end of ill.” So this came to be these venerable ones’ ordination.

**53.** Addasā kho gayākassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udake vuyhamāne, disvānassa etadahosi – “māheva me bhātūnam upasaggo ahoṣi”ti. Jaṭile pāhesi – gacchatha me bhātaro jānāthāti. Sāmañca dvīhi jaṭilasatehi saddhim yenāyasmā uruvelakassapo tenupasaṅkami, upasaṅkamtivā āyasmantaṃ uruvelakassapaṃ etadavoca – “idaṃ nu kho, kassapa, seyyo”ti? “Āmāvuso, idaṃ seyyo”ti.

The matted hair ascetic Kassapa of Gayā saw the hair, the braids, the bundles on the carrying-poles, the implements for fire-worship being carried away all mixed up in the water; seeing this, it occurred to him: “I hope my brothers are not in danger,” and he dispatched matted hair ascetics, saying: “Go and find out about my brothers,” and he himself with his two hundred matted hair ascetics approached the venerable Kassapa of Uruvela; having approached, he spoke thus to the venerable Kassapa of Uruvelā: “Is this better, Kassapa?”  
“Yes, friend, this is better.”

Atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihutamissaṃ udake pavāhetvā yena bhagavā tenupasaṅkamimṣu, upasaṅkamtivā bhagavato pādesu sirasā nipatitvā bhagavantam etadavocum – “labheyyāma mayaṃ, bhante, bhagavato santike pabbajjam, labheyyāma upasampadan”ti. “Etha bhikkhavo”ti bhagavā avoca – “svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyyāyā”ti. Sāva tesam āyasmantānam upasampadā ahoṣi.

Then these matted hair ascetics, having let their hair, their braids, their bundles on the carrying-poles, their implements for fire-worship be carried away all mixed up in the water, approached the Blessed One; having approached, having inclined their heads to the Blessed One's feet, they spoke thus to the Blessed One: "Blessed One, may we receive the going forth in the Blessed One's presence, may we receive ordination?" "Come, monks," the Blessed One said, "well taught is *dhamma*, fare the Brahma-faring for making an utter end of ill." So this came to be these venerable ones' ordination.

Bhagavato adhiṭṭhānena pañca kaṭṭhasatāni na phāliyiṃsu, phāliyiṃsu; aggī na ujjaliyiṃsu, ujjaliyiṃsu; na vijjhāyiṃsu, vijjhāyiṃsu; pañcamandāmukhisatāni abhinimmini. Etena nayena aḍḍhuḍḍhapāṭihāriyasahassāni honti.

Through the Blessed One's psychic resolution, five hundred fire-sticks could not be chopped, (and) were chopped; fires could not be kindled (and) were kindled; could not be extinguished (and) were extinguished; five hundred fire-vessels were created. In this way there came to be three thousand five hundred marvels.

**54.** Atha kho bhagavā uruvelāyaṃ yathābhirantaṃ viharitvā yena gayāsisaṃ tena pakkāmi mahatā bhikkhusaṅghena saddhiṃ bhikkhusahassena sabbeheva purāṇajaṭilehi. Tatra sudaṃ bhagavā gayāyaṃ viharati gayāsise saddhiṃ bhikkhusahassena.

Tatra kho bhagavā bhikkhū āmantesi –

Then the Blessed One, having stayed at Uruvelā for as long as he found suiting, set out on tour for Gayā Head together with a large Order of monks, with all those same thousand monks who had formerly been matted hair ascetics. Then the Blessed One stayed near Gayā at Gayā Head together with the thousand monks.

And there the Blessed One addressed the monks, saying:

“Sabbam, bhikkhave, ādittam. Kiñca, bhikkhave, sabbam ādittam? Cakkhu ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso āditto, yamidaṃ cakkhusamphassapaccayā uppajjati **vedayitam** sukham vā dukkham vā adukkhamasukham vā tampi ādittam. Kena ādittam? Rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

“Monks, everything is burning. And what, monks, is everything that is burning? The eye, monks, is burning, material shapes are burning, consciousness through the eye is burning, impingement on the eye is burning, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion, with the fire of hatred, with the fire of stupidity; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair.

Sotaṃ ādittaṃ, saddā ādittā, sotaviññāṇaṃ ādittaṃ, sotasaṃphassa āditto, yamidaṃ sotasaṃphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Ghānaṃ ādittaṃ, gandhā ādittā, ghānaviññāṇaṃ ādittaṃ, ghānasamphasso āditto, yamidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Jivhā ādittā, rasā ādittā, jivhāviññāṇaṃ ādittaṃ jivhāsamphasso āditto, yamidaṃ 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 ādittanti vadāmi.

Kāyo āditto, phoṭṭhabbā ādittā, kāyaviññāṇaṃ ādittaṃ kāyasamphasso āditto, yamidaṃ kāyasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā tampi ādittaṃ. Kena ādittaṃ? Rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

Mano āditto, dhammā ādittā, manoviññāṇaṃ ādittaṃ manosamphasso āditto, yamidaṃ 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 ādittanti vadāmi.

“The ear is burning, sounds are burning ... the nose is burning, odours are burning ... the tongue is burning, tastes are burning ... the body is burning, tangible objects are burning ... the mind is burning, mental states are burning, consciousness through the mind is burning, impingement on the mind is burning, in other words the feeling which raises through impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too is burning. With what is it burning? I say it is burning with the fire of passion, with the fire of hatred, with the fire of stupidity; it is burning because of birth, ageing, dying, because of grief, sorrow, suffering, lamentation and despair.

“Evaṃ passaṃ, bhikkhave, sutavā ariyasāvako cakkhusmimpi nibbindati, rūpesupi nibbindati, cakkhuviññāṇepi nibbindati, cakkhusamphassepi nibbindati, yamidaṃ cakkhusamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi nibbindati. Sotasmimpi nibbindati, saddesupi nibbindati...pe... ghānasamphasso āditto, yamidaṃ ghānasamphassapaccayā uppajjati vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ vā, tasmimpi nibbindati. Rāgagginā dosagginā mohagginā ādittaṃ, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.

tasmimpi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyāti pajānāti”ti.

Imasmiṃca pana veyyākaraṇasmiṃ bhañṇamāne / tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimṃsu.

Ādittapariyāyasuttaṃ niṭṭhitaṃ.

Uruvelapāṭihāriyaṃ tatiyabhāṇavāro niṭṭhito.

“Seeing this, monks, the instructed disciple of the ariyans disregards the eye and he disregards material shapes and he disregards consciousness through the eye and he disregards impingement on the eye, in other words the feeling which arises from impingement on the eye, be it pleasant or painful or neither painful nor pleasant, that too he disregards. And he disregards the ear and he disregards sounds, and he disregards the nose and he disregards odours, and he disregards the tongue and he disregards tastes, and he disregards the body and he disregards tangible objects, and he disregards the mind and he disregards mental states and he disregards consciousness through the mind and he disregards impingement on the mind, in other words the feeling that arises from impingement on the mind, be it pleasant or painful or neither painful nor pleasant, that too he disregards; disregarding, he is dispassionate; through dispassion he is freed; in freedom the knowledge comes to be, ‘I am freed’, and he comprehends: Destroyed is birth, lived is the Brahma-faring, done is what was to be done, there is no more of being such or such.”

And while this discourse was being uttered, the minds of these thousand monks were freed from the cankers without grasping.

Told is the Disquisition on Burning.

Told is the Third Portion for Repeating: the Wonder(s) at Uruvelā.

### 13. Bimbisārasamāgamakathā

55. Atha kho bhagavā gayāsīse yathābhirantaṃ viharitvā yena rājagahaṃ tena cārikaṃ pakkāmi, mahatā bhikkhusaṅghena saddhiṃ bhikkhusahassena sabbeḥ’eva purāṇajaṭilehi. Atha kho bhagavā anupubbena cārikaṃ caramāno yena rājagahaṃ tadavasari. Tatra sudam bhagavā rājagahe viharati laṭṭhivane [laṭṭhivanuyyāne (syā.)] suppatiṭṭhe cetiye. Assosi kho rājā māgadho seniyo bimbisāro – ‘samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito rājagahaṃ anupatto rājagahe viharati laṭṭhivane suppatiṭṭhe cetiye.’

#### On Bimbisāra’s gathering

Then the Blessed One, having stayed at Gayā Head for as long as he found suiting, set out on tour for Rājagaha together with the large Order of monks, with all those same thousand monks who had formerly been matted hair ascetics. Then the Blessed One, walking on tour, in

due course arrived at Rājagaha. The Blessed One stayed there at Rājagaha in the Palm Grove pleasure ground in the Supatiṭṭha shrine. Then King Seniya Bimbisāra of Magadha heard: “Verily, the recluse Gotama, the son of the Sakyans, who has gone forth from the Sakyian clan, has reached Rājagaha and is staying at Rājagaha in the Palm Grove pleasure ground in the Supatiṭṭha shrine. abbhuggata

Taṃ kho pana bhagavantam gotamam evam kalyāṇo kittisaddo abbhuggato – itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānam buddho bhagavā. So imam lokam sadevakam samārakam sabrahmakam /sa+ssamaṇabrāhmaṇim pajam sadevamanussam/ sayam abhiññāya sacchikatvā pavedeti. So dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sa +attham sa+byañjanam / kevalaparipuṇṇam parisuddham brahmacariyam pakāseti. Sādhu kho pana tathārūpānam arahatam dassanam hotīti.

A lovely reputation has gone forth concerning the Blessed One Gotama, thus: He is indeed Blessed One, perfected one, fully enlightened one, endowed with knowledge and conduct, well-farer, knower of the worlds, unrivalled charioteer of men to be tamed, teacher of *devas* and mankind, enlightened one, Blessed One. Having realised them by his own super-knowledge, he makes known this world with its *devas*, with its Māras, with its Brahmās, creatures with *devas* and men, with recluses and brahmins. He teaches *dhamma*, lovely at the beginning, lovely in the middle, lovely at the ending. He explains with the spirit and the letter the Brahma-faring completely fulfilled and wholly pure. Good indeed it were to see perfected ones like this.”

Atha kho rājā māgadho seniyo bimbisāro dvādasa-nahutehi [dvādasaniyutehi (yojanā)] māgadhikehi brāhmaṇa gahapatikehi parivuto yena bhagavā ten’upasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. parivarati

Tepi kho dvādasanahutā māgadhikā brāhmaṇagahapatikā appekacce bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu, appekacce bhagavatā saddhim sammodiṃsu, sammodanīyam katham sāraṇīyam vītisāretvā ekamantaṃ nisīdiṃsu, appekacce yena bhagavā tenañjalim paṇāmetvā ekamantaṃ nisīdiṃsu, appekacce bhagavato santike nāmagottaṃ sāvetvā ekamantaṃ nisīdiṃsu, appekacce tuṅhībhūtā ekamantaṃ nisīdiṃsu.

Then King Seniya Bimbisāra of Magadha, surrounded by twelve myriad brahmins and householders of Magadha, approached the Blessed One; having approached, having greeted the Blessed One, he sat down at a respectful distance. Then some of these twelve myriad brahmins and householders of Magadha having greeted the Blessed One, sat down at a respectful distance; some exchanged greetings with the Blessed One, and having exchanged greetings of friendliness and courtesy, they sat down at a respectful distance; some having saluted the Blessed One with joined palms, sat down at a respectful distance; some having shouted out their name and clan before the Blessed One, sat down at a respectful distance; some having become silent, sat down at a respectful distance.



Atha kho tesam dvādasanahutānaṃ māgadhikānaṃ brāhmaṇagahapatikānaṃ etadahosi –  
“kiṃ nu kho mahāsamaṇo uruvelakassape brahmacariyaṃ carati, udāhu uruvelakassapo  
mahāsamaṇe brahmacariyaṃ caratī”ti? Atha kho bhagavā tesam dvādasanahutānaṃ  
māgadhikānaṃ brāhmaṇagahapatikānaṃ cetasā cetoparivitakkam aññāya āyasmantaṃ  
uruvelakassapaṃ gāthāya ajjhabhāsi –

Then it occurred to those twelve myriad brahmins and householders of Magadha: “Now,  
does the great recluse fare the Brahma-faring under Kassapa of Uruvelā, or does Kassapa of  
Uruvelā fare the Brahma-faring under the great recluse?” Then the Blessed One, knowing with  
his mind the reasoning in the minds of those twelve myriad brahmins and householders of  
Magadha, addressed Venerable Kassapa of Uruvelā with the verses:

“Kimeva disvā uruvelavāsi, pahāsi aggim̐ kisakovadāna;  
Pucchāmi taṃ kassapa etamatthaṃ, kathaṃ pahīnaṃ tava aggihuttanti.

“Rūpe ca sadde ca atho rase ca;  
Kāmaithiyo cābhivadanti yaññā;  
Etaṃ malanti upadhīsu ñatvā;  
Tasmā na yiṭṭhe na hute arañjin ti.

“Etth’eva te mano na ramittha (kassapāti bhagavā);  
Rūpesu saddesu atho rasesu;  
Atha ko carahi devamanussaloke; kvacarahi  
Rato mano kassapa, brūhi m’etanti.

“Disvā padaṃ santam anūpadhīkaṃ; upadhi  
Akiñcanaṃ kāmabhava asattaṃ;  
An-aññathābhāvim an-añña-neyyaṃ;  
Tasmā na yiṭṭhe na hute arañjin”ti.

“What hast thou seen, O dweller in Uruvelā,  
That thou, known as emaciate, hast abandoned the (sacred) fire?  
I ask thee about this matter, Kassapa:  
Hast thou abandoned thy fire-implements?”

“The sacrifices speak of forms and sounds,  
Also of tastes, pleasures and women.

Knowing that ‘This is dross’ among affections—  
Therefore I delighted not in sacrifice, in offering.”

“But if your mind delights not there, Kassapa,” the Blessed One said,  
“Among forms, sounds and also tastes,  
Then in the world of *devas* and men what does your mind delight in?  
Kassapa, tell me that.”

“When I had seen the path, peaceful, without substrate,  
Stainless, not attached to sensations’ becoming,  
Not becoming otherwise, where one cannot be led by others—  
In consequence, I delighted not in sacrifice, in offering.”

### **Tasmā na yitṭhe na hute arañjī-ti.**

In reading the *Mahāvagga* yesterday, we came across the line "*Tasmā na yitṭhe na hute arañjī-ti.*" I remembered my Sanskrit teacher in India distinguishing between *yajati* (√yaj, past participle = *iṣṭa* = Pāli *yitṭha*) and *juhoti* (√hu, past participle = *huta*), so I asked him on Skype last night. This is a summary of what he said:

*yajati* = one performs sacrifice. This is a very broad term that includes all types of actions performed in a sacrifice, such as bringing fuel for the fire from the forest or running a race, and any type of offering (like a sacrificial cake), including but not limited to throwing something in the fire.

*juhoti* = one performs an offering. This refers to the offering of a liquid thing, limited to throwing something in a liquid form (ghee, milk, soma) into the fire. The beginning of the *Kātyāyana Śrauta Sūtra* explains the difference between √yaj and √hu.

I see *yitṭha* and *huta* (in the sense of what has been offered) as related to *upadhi* in that verse.

**56.** Atha kho āyasmā uruvelakassapo utṭhāya ’āsanā ekamaṣaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu siraṣā nipatitvā bhagavantamaṃ etadavoca – “sathā me, bhante, bhagavā, sāvako’ham asmi; sathā me, bhante, bhagavā, sāvako’hamasmī”ti. Atha kho tesamaṃ dvādasa-nahutānaṃ māgadhi-kānaṃ brāhmaṇagahapatikānaṃ etadahosi – “uruvelakassapo mahāsamaṇe brahmacariyaṃ caratī”ti. Atha kho bhagavā tesamaṃ dvādasa-nahutānaṃ māgadhi-kānaṃ brāhmaṇagahapatikānaṃ cetasaṃ cetoparivitakkamaṃ aññāya anupubbimaṃ kathaṃ kathesi ... “yamaṃ kiñci samudayadhammaṃ, sabbamaṃ taṃ nirodhadhammaṃ”ti. Ekanahutaṃ upāsakattaṃ paṭivedesi.

Then the venerable Kassapa of Uruvelā, rising from his seat, having arranged his upper robe over one shoulder, having inclined his head towards the Blessed One’s feet, spoke thus to

the Blessed One: “Blessed One, the Blessed One is my teacher, I am a disciple; Blessed One, the Blessed One is my teacher, I am a disciple.” Then it occurred to those twelve myriad Brahmins and householders of Magadha: “Kassapa of Uruvelā fares the Brahma-faring under the great recluse.”

Then the Blessed One, knowing by mind the reasoning in the minds of these twelve myriad Brahmins and householders of Magadha, talked a progressive talk ... “Whatever is of the nature to uprise, all that is of the nature to stop,” and one myriad declared themselves to be lay-followers.

57. Atha kho rājā māgadho seniyo bimbisāro /ditṭhadhammo pattadhammo veditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajjappatto aparappaccayo satthusāsane / bhagavantaṃ etadavoca – ‘pubbe me, bhante, kumārassa sato pañca assāsakā ahesuṃ, te me etarahi samiddhā.

Pubbe me, bhante, kumārassa sato etadahosi – ‘aho vata maṃ rajje abhisiñceyyun’ti, ayaṃ kho me, bhante, paṭhamo assāsako ahoṣi, so me etarahi samiddho.

‘Tassa ca me vijitaṃ arahaṃ sammāsambuddho okkameyyā’ti, ayaṃ kho me, bhante, dutiyo assāsako ahoṣi, so me etarahi samiddho.

‘Tañcāhaṃ bhagavantaṃ payirupāseyyan’ti, ayaṃ kho me, bhante, tatiyo assāsako ahoṣi, so me etarahi samiddho.

‘So ca me bhagavā dhammaṃ deseyyā’ti, ayaṃ kho me, bhante, catuttho assāsako ahoṣi, so me etarahi samiddho.

‘Tassa cāhaṃ bhagavato dhammaṃ ājāneyyan’ti, ayaṃ kho me, bhante, pañcamaṃ assāsako ahoṣi, so me etarahi samiddho.

Pubbe me, bhante, kumārassa sato ime pañca assāsakā ahesuṃ, te me etarahi samiddhā.

*assāsakā* DOP = wish, aspiration, from Skt *āśāste*. Not related to *assāsa* = comfort, consolation.

Then King Bimbisāra of Magadha, having seen *dhamma*, attained *dhamma*, known *dhamma*, plunged into *dhamma*, having crossed over doubt, put away uncertainty, having attained without another’s help to full confidence in the teacher’s instruction, spoke thus to the Blessed One: “Formerly, Blessed One, when I was a young man I had five ambitions. These are now realised by me.

1. “Formerly, Blessed One, when I was a young man it occurred to me: ‘Might I be anointed into kingship.’ This was my first ambition, Blessed One. It has now been realised by me.
2. And ‘Might the perfected one, the fully enlightened one come into my realm.’ This, Blessed One, was my second ambition. It has now been realised by me.

3. “And ‘That I might pay homage to this Blessed One.’ This, Blessed One, was my third ambition. It has now been realised by me.

4. “And ‘May that Blessed One teach me *dhamma*.’ This, Blessed One, was my fourth ambition. It has now been realised by me.

5. “And ‘Might I understand that Blessed One’s *dhamma*.’ This, Blessed One, was my fifth ambition. It has now been realised by me.

“Formerly, Blessed One, when I was a young man I had these five ambitions. They are now realised by me.

“Abhikkantaṃ, bhante, abhikkantaṃ, bhante, seyyathāpi, bhante, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhantīti – evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. Esāhaṃ, bhante, bhagavantaṃ saraṇaṃ gacchāmi, dhammañca, bhikkhusaṅghaṇca. Upāsakaṃ maṃ [maṃ bhante (ka.)], bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gataṃ, adhvāsetu ca me, bhante, bhagavā, svātanāya bhattaṃ saddhiṃ bhikkhusaṅghena”ti. Adhvāsesi bhagavā tuṅhībhāvena. Atha kho rājā māgadho seniyo bimbisāro bhagavato adhvāsaṇaṃ viditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. Atha kho rājā māgadho seniyo bimbisāro tassā rattiyā accayena paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi – “kālo, bhante, niṭṭhitaṃ bhattaṃ”ti.

“Excellent, Blessed One! Excellent, Blessed One! Even, Blessed One, as one might set upright what has been upset ... even so is *dhamma* explained in many a figure by the Blessed One. So I, Blessed One, go to the Blessed One as refuge and to *dhamma* and to the Order of monks. Blessed One, may the Blessed One accept me as a lay-disciple gone for refuge from this day forth for as long as life lasts. And, Blessed One, may the Blessed One consent to a meal with me to-morrow together with the Order of monks.” The Blessed One consented by becoming silent. Then King Seniya Bimbisāra of Magadha, having understood the Blessed One’s consent, rising from his seat, having greeted the Blessed One, departed keeping his right side towards him. Then King Seniya Bimbisāra of Magadha, having had sumptuous food, solid and soft, prepared, at the end of that night had the time announced to the Blessed One, saying: “Blessed One, it is time, the meal is ready.”

**58.** Atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya rājagahaṃ pāvisi mahatā bhikkhusaṅghena saddhiṃ bhikkhusahassena sabbehi’eva purāṇajaṭilehi.

Tena kho pana samayena sakko devānamindo māṇavakavaṇṇaṃ abhinimminivā

buddhappamukhassa bhikkhusaṅghassa purato purato gacchati imā gāthāyo gāyamāno –

“Danto dantehi saha purāṇajaṭilehi, vip̐pamutto vip̐pamuttehi;

Siṅgīnikkhasavaṇṇo, rājagahaṃ pāvisi bhagavā.

“Mutto muttehi saha purāṇajaṭilehi, vippamutto vippamuttehi;  
Siṅgīnikkhasavaṇṇo, rājagahaṃ pāvīsi bhagavā.

“Tiṇṇo tiṇṇehi saha purāṇajaṭilehi;  
Vippamutto vippamuttehi;  
Siṅgīnikkhasavaṇṇo;  
Rājagahaṃ pāvīsi bhagavā.

“Santo santehi saha purāṇajaṭilehi;  
Vippamutto vippamuttehi;  
Siṅgīnikkhasavaṇṇo;  
Rājagahaṃ pāvīsi bhagavā.

“Dasavāso dasabalo, dasadhammaḍḍū dasabhi c’upeto;  
So dasasataparivāro rājagahaṃ pāvīsi bhagavā’”ti.

Then the Blessed One, having dressed in the morning, taking his bowl and robe, entered Rājagaha together with the large Order of monks, with all those same thousand monks who had formerly been matted-hair ascetics.

Now at that time Sakka, ruler of the *devas*, having assumed the form of a Brahmin youth, walked in front of the Order of monks with the Blessed One at its head, singing these verses:

“The tamed with the tamed,  
with the former matted-hair ascetics,  
the well freed with the well freed,  
The Blessed One, beautifully coloured like a golden ornament,  
entered Rājagaha.

“The freed with the freed,  
with the former matted-hair ascetics,  
the well freed with the well freed,  
The Blessed One, beautifully coloured like a golden ornament,  
entered Rājagaha.

“The crossed over with the crossed over,  
with the former matted-hair ascetics,  
the well freed with the well freed,  
The Blessed One, beautifully coloured like a golden ornament,  
entered Rājagaha.

“He of the ten states,  
of the ten powers,

versed in the ten things,  
and furnished with the ten,  
He, the Blessed One, surrounded by ten hundred,  
entered Rājagaha.”

Manussā sakkam devānamindaṃ passivā evamāhaṃsu – “abhirūpo vatāyaṃ māṇavako, dassanīyo vatāyaṃ māṇavako, pāsādiko vatāyaṃ māṇavako. Kassa nu kho ayaṃ māṇavako”’ti? Evaṃ vutte sakko devānamindo te manusse gāthāya ajjhabhāsi –

“Yo dhīro sabbadhi danto, suddho appaṭipuggalo;  
Arahaṃ sugato loke, tassāhaṃ paricārako”’ti.

People having seen Sakka, ruler of the *devas*, spoke thus: “Indeed this brahmin youth is lovely, indeed this brahmin youth is good to look upon, indeed this brahmin youth is charming. Whose, now, is this brahmin youth?” When they had spoken thus, Sakka, Blessed One of the *devas*, addressed these people with a verse:

“He who is steadfast, tamed in every way,  
enlightened, peerless among men,  
Perfected, well-farer,  
I am his attendant in the world.”

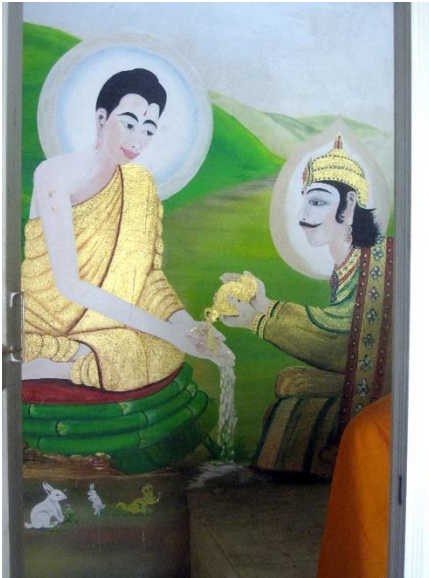
**59.** Atha kho bhagavā yena rañño māgadhasa seniyassa bimbisārassa nivesanaṃ ten’upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṅghena. Atha kho rājā māgadho seniyo bimbisāro buddhappamukhaṃ bhikkhusaṅghaṃ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā **bhagavantam bhuttāvim onītapattapāṇim** ekamantaṃ nisīdi. Ekamantaṃ nisinnassa kho rañño māgadhasa seniyassa bimbisārassa etadahosi [cūlava. 307] – “kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n’eva avidūre na accāsanne, gamanāgamana-sampannaṃ, atthikānaṃ atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ appanigghosaṃ vi-jana-vātaṃ, manussa-rāhas-seyyakaṃ, paṭisallāna-sārappaṇ” ti?

Then the Blessed One approached the dwelling of King Seniya Bimbisāra of Magadha; having approached he sat down on the appointed seat together with the Order of monks. Then King Seniya Bimbisāra of Magadha, with his own hand having offered, having satisfied the Order of monks with the enlightened one at its head with sumptuous food, solid and soft, when the Blessed One had eaten and had withdrawn his hand from the bowl, sat down at a respectful distance. As he was sitting down at a respectful distance it occurred to King Seniya Bimbisāra of Magadha: “Now, where could the Blessed One stay that would be neither too far from a village nor too near, suitable for coming and going, accessible for people whenever they want, not

crowded by day, having little noise at night, little sound, without folk’s breath, haunts of privacy, suitable for seclusion?”

Atha kho rañño māgadhasa seniyassa bimbisārassa etadahosi – “idaṃ kho amhākaṃ veḷuvanaṃ uyyānaṃ / gāmato neva avidūre na accāsanne gamaṇāgamaṇasampannaṃ atthikānaṃ atthikānaṃ manussānaṃ abhikkamaṇīyaṃ divā appākiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ vijanavātaṃ manussarāhasseyyakaṃ paṭisallānasārappaṃ. Yaṃnūnāhaṃ veḷuvanaṃ uyyānaṃ buddhappamukhasa bhikkhusaṅghassa dadeyyan”ti.

Atha kho rājā māgadho seniyo bimbisāro sovaṇṇamayaṃ bhīṅkāraṃ gahetvā bhagavato oṇjesi – “etāhaṃ, bhante, veḷuvanaṃ uyyānaṃ buddhappamukhasa bhikkhusaṅghassa dammī”ti. Paṭiggahesi bhagavā ārāmaṃ.



Then it occurred to King Seniya Bimbisāra of Magadha: “Now, this Bamboo Grove of ours, a pleasure park, is neither too far from a village ... suitable for seclusion. Suppose I were to give the Bamboo Grove, a pleasure park, to the Order of the monks with the enlightened one at its head?” Then King Seniya Bimbisāra of Magadha, having taken a ceremonial vessel made of gold, dedicated it to the Blessed One, saying: “May I, Blessed One, give this Bamboo Grove, a pleasure park, to the Order of monks with the enlightened one at its head?” The Blessed One accepted the park.

Atha kho bhagavā rājānaṃ māgadhaṃ seniyaṃ bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utṭhāy’āsanā pakkāmi.

Atha kho bhagavā **etasmim̐ nidāne etasmim̐ pakaraṇe** dhammiṃ kathaṃ katvā bhikkhū āmantesi – “anujānāmi, bhikkhave, ārāmaṃ”ti.

Bimbisārasamāgamakathā niṭṭhitā.

Then the Blessed One, having gladdened, rejoiced, roused, delighted King Seniya Bimbisāra of Magadha with talk on *dhamma*, having risen from his seat, departed. Then the Blessed One, on this occasion having given reasoned talk, addressed the monks, saying: “Monks, I allow a park.”

Told is the talk on Bimbisāra’s gathering

#### 14. Sāriputtamoggallānapabbajjākathā

60. Tena kho pana samayena sañjayo paribbājako rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṃ aḍḍha-teyyehi paribbājaka-satehi. Tena kho pana samayena sāriputtamoggallānā sañjaye paribbājake brahmacariyaṃ caranti. Tehi katikā katā hoti – “Yo paṭhamaṃ amataṃ adhigacchati, so itarassa ārocetū”ti.

#### On the going forth of Sāriputta and Moggallāna

At that time the wanderer Sañjaya was residing in Rājagaha together with a great company of wanderers, with 250 wanderers. Now at that time Sāriputta and Moggallāna fared the Brahma-faring under the wanderer Sañjaya, and an agreement came to be formed by these: “Whoever attains the deathless first, let him announce it [to the other].” Pāsāda

itthambhūtalakkhaṇe karaṇavacanāṃ veditabbaṃ modal, manner

Atha kho āyasmā assaji pubbaṇhasamayāṃ nivāsetvā pattacīvaram ādāya rājagahaṃ piṇḍāya pāvīsī pāsādikena abhikkantena paṭikkantena ālokitena vilokitena samiñjītena pasāritena, okkhittacakkhu iriyāpatha-sampanno. Addasā kho sāriputto paribbājako āyasmantaṃ assajīṃ rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena samiñjītena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ.

Disvāṇ’assa etadahosī – “ye vata loke arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesāṃ bhikkhu aññataro. Yaṃnūnāhaṃ imaṃ bhikkhuṃ upasaṅkamtivā puccheyyaṃ – ‘kaṃ’asi tvam, āvuso, uddissa pabbajito, ko vā te sathā, kassa vā tvam dhammaṃ rocesī”’ti? Atha kho sāriputtassa paribbājakassa etadahosī – “akālo kho imaṃ bhikkhuṃ pucchitūṃ, antaragharaṃ pavittho piṇḍāya carati. Yaṃnūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ, atthikehi upaññātaṃ maggan”ti.

Then the venerable Assaji, having dressed in the morning, taking his bowl and robe, entered Rājagaha for almsfood. He was pleasing whether he was approaching or departing, whether he was looking in front or looking behind, whether he was drawing in or stretching out (his arm), his eyes were cast down, he was possessed of pleasant behaviour. The wanderer Sāriputta saw the venerable Assaji walking for almsfood in Rājagaha—pleasing whether he was approaching ... possessed of pleasant behaviour—and seeing him, it occurred to him: “This is one of those monks who are indeed perfected ones in the world or who have entered on the way to perfection. What now if I, having approached this monk, should ask him: ‘On account of



whom are you, your reverence, gone forth, or who is your teacher, or whose *dhamma* do you profess’?”

Then it occurred to the wanderer Sāriputta: “But it is not the right time to question this monk, he has gone in among the houses, he is walking for almsfood. What now if I should follow close after this monk who has learnt a way for those who need it?”

**Atthikehi upaññātaṃ magganti** etaṃ anubandhanassa kāraṇavacaṇaṃ; idaṅhi vuttaṃ hoti – “yaṃnūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyaṃ, kasmā? Yasmā idaṃ piṭṭhito piṭṭhito anubandhanaṃ nāma atthikehi upaññātaṃ maggaṃ ñāto ceva upagato ca maggo”ti attho.

Atha kho āyasmā assaji rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. Atha kho sāriputtopi paribbājako yenāyasmā assaji tenupasaṅkami, upasaṅkamitvā āyasmatā assajinā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho sāriputto paribbājako āyasmantaṃ assajiṃ etadavoca – “vipassannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodāto. Kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī”ti?

Then the venerable Assaji, having walked for almsfood in Rājagaha, taking his almsbowl, returned. Then the wanderer Sāriputta approached the venerable Assaji; having approached, he exchanged greetings with the venerable Assaji; having exchanged courteous and friendly greetings, he stood at a respectful distance. As he was standing at a respectful distance, the wanderer Sāriputta spoke thus to the venerable Assaji: “Your reverence, your faculties are quite pure, your complexion very bright, very clear. On account of whom, your reverence, have you gone forth, or who is your teacher, or whose *dhamma* do you profess?”

“Atthi’āvuso, mahāsamaṇo sakyaputto sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ rocemī”ti.

“Kiṃvādī pana āyasmato satthā, kim akkhāyī”ti?

“Ahaṃ kho, āvuso, navo acira-pabbajito, adhunā āgato imaṃ dhammavinayaṃ. Na te ahaṃ sakkomi vitthārena dhammaṃ desetum, api ca te saṃkhittena atthaṃ vakkhāmi”ti. Atha kho sāriputto paribbājako āyasmantaṃ assajiṃ etadavoca – “hotu, āvuso –

“Appaṃ vā bahuṃ vā bhāsassu, atthaṃyeva me brūhi;  
Atthen’eva me attho, kiṃ kāhasi byañjanaṃ bahun”ti.

“There is, friend, a great recluse, a son of the Sakyans, gone forth from a Sakyan family. I have gone forth on account of this Blessed One and this Blessed One is my teacher and I profess this Blessed One’s *dhamma*.”

“But what is the doctrine of your reverence’s teacher, what does he point out?”

“Now, I, friend, am new, not long gone forth, fresh to this *dhamma* and discipline. I am not able to teach you *dhamma* in full, but I can tell you its purport briefly.”

Then the wanderer Sāriputta spoke thus to the venerable Assaji: “So be it, your reverence, tell me little or tell me much, (but) in any case explain to me its purport; I want just its purport. Why should you make a great elaboration?”

Atha kho āyasmā assaji sārīputtassa paribbājakassa imaṃ dhammapariyāyaṃ abhāsi –

Ye dhammā hetuppabhavā, tesam hetuṃ tathāgato āha;  
Tesañca yo nirodho, evaṃvādī mahāsamaṇo’ ti.

Then the venerable Assaji uttered this terse expression of *dhamma* to the wanderer Sāriputta:

“Those things which proceed from a cause,  
of these the Truth-finder has told the cause,  
And that which is their stopping—  
the great recluse has such a doctrine.”

Atha kho sārīputtassa paribbājakassa imaṃ dhammapariyāyaṃ sutvā virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhammaṃ” ti.

Es’eva dhammo yadi tāvadeva, paccabyattha padam-asokaṃ;  
Adiṭṭhaṃ abbhatītaṃ, bahukehi kappa-nahutehīti.

**Eveva dhammo yadi tāvadevāti** sacepi ito uttari natthi, ettakameva idaṃ sotāpattiphalamattameva pattaḃbaṃ, tathāpi eso eva dhammoti attho. **Paccavyattha padamasokanti** yaṃ mayāṃ pariyesamānā vicarāma, taṃ padamasokaṃ paṭividdhāttha tumhe; pattaṃ taṃ tumhehīti attho.

When the wanderer Sāriputta had heard this terse expression of *dhamma*, there arose *dhamma*-vision, dustless, stainless, that “Whatever is of the nature to uprise all that is of the nature to stop.”

He said: “If this is indeed *dhamma*, you have penetrated as far as the sorrowless path, unseen, neglected for many myriads of aeons.”

**61.** Atha kho sārīputto paribbājako yena moggallāno paribbājako ten’ upasaṅkhami. Addasā kho moggallāno paribbājako sārīputtaṃ paribbājakaṃ dūrato’ va āgacchantam, disvāna sārīputtaṃ paribbājakaṃ etadavoca – “vip̄pasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyoḁāto. Kacci nu tvam, āvuso, amataṃ adhigato’ ti? “Ām’ āvuso, amataṃ adhigato’ ti. “Yathākathaṃ pana tvam, āvuso, amataṃ adhigato’ ti?”

Then the wanderer Sāriputta approached the wanderer Moggallāna. Then the wanderer Moggallāna saw the wanderer Sāriputta coming in the distance, and seeing the wanderer Sāriputta, he spoke thus: “Friend, your faculties are quite pure, your complexion very bright, very clear. Can it be that you, friend, have attained the deathless? “Yes, friend, I have attained the deathless.” “But how did you, friend, attain the deathless?”

“Idhāhaṃ, āvuso, addasaṃ assajīṃ bhikkhuṃ rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena samīñjitena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ.... Atha kho, āvuso, assaji bhikkhu imaṃ dhammapariyāyaṃ abhāsi –

“Ye dhammā hetuppabhavā, tesaṃ hetuṃ tathāgato āha;  
Tesañca yo nirodho, evaṃvādī mahāsamaṇo”’ti.

“Now, I, friend, saw the venerable Assaji walking for almsfood in Rājagaha—pleasing whether he was approaching or departing ...

“Then, friend, the venerable Assaji uttered this terse expression of *dhamma*:

‘Those things which proceed from a cause,  
of these the Truthfinder has told the cause,  
And that which is their stopping—  
the great recluse has such a doctrine.’”

Atha kho moggallānassa paribbājakassa imaṃ dhammapariyāyaṃ sutvā virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi – yaṃ kiñci samudayadhammaṃ, sabbamaṃ taṃ nirodhadhammanti.

Eseva dhammo yadi tāvadeva, paccabyattha padamasokaṃ;  
Adiṭṭhaṃ abbatītaṃ, bahukehi kappanahutehīti.

When the wanderer Moggallāna had heard this terse expression of *dhamma* there arose *dhamma*-vision, dustless, stainless, that “Whatever is of the nature to uprise all that is of the nature to stop.”

He said: “If this is indeed *dhamma*, you have penetrated as far as the sorrowless path, unseen, neglected for many myriads of aeons.”

**62.** Atha kho moggallāno paribbājako sārīputtaṃ paribbājakaṃ etadavoca “gacchāma mayaṃ, āvuso, bhagavato santike, so no bhagavā satthā”’ti.

“Imāni kho, āvuso, aḍḍha-teyyāni **paribbājaka**satāni amhe nissāya amhe sampassantā idha viharanti, tepi tāva apalokema. Yathā te maññissanti, tathā te karissanti”’ti.

Atha kho sārīputtamoggallānā yena te paribbājakā tenupasaṅkamimṣu, upasaṅkamitvā te paribbājake etadavocuṃ – “gacchāma mayaṃ, āvuso, bhagavato santike, so no bhagavā satthā”’ti. “Mayaṃ āyasmante nissāya āyasmante sampassantā idha viharāma, sace āyasmantā mahāsamaṇe brahmacariyaṃ carissanti, sabb’eva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā”’ti.

Then the wanderer Moggallāna spoke thus to the wanderer Sāriputta: “Let us go, friend, to the Blessed One, (for) this Blessed One is the teacher for us.” “Friend, these two hundred and fifty wanderers are staying here because of us, looking to us; do let us consult them so that they may do what they think (right).” Then Sāriputta and Moggallāna approached these wanderers; having approached, they spoke thus to these wanderers:

“We are going, friends, to the Blessed One, (for) this Blessed One is the teacher for us.”

“We, venerable ones, are staying here because of you, looking to you. If the venerable ones will fare the Brahma-faring under the great recluse all of us will fare the Brahma-faring under the great recluse.”

Atha kho sāriputtamoggallānā yena sañjāyo paribbājako tenupasaṅkamimṣu, upasaṅkamitvā sañjāyaṃ paribbājakaṃ etadavocaṃ – “gacchāma mayaṃ, āvuso, bhagavato santike, so no bhagavā satthā”ti.

“Alaṃ, āvuso, mā agamittha, sabb’eva tayo imaṃ gaṇaṃ pariharissāmā”ti. Dutiyampi kho...pe... tatiyampi kho sāriputtamoggallānā sañjāyaṃ paribbājakaṃ etadavocaṃ – “gacchāma mayaṃ, āvuso, bhagavato santike, so no bhagavā satthā”ti. “Alaṃ, āvuso, mā agamittha, sabbeva tayo imaṃ gaṇaṃ pariharissāmā”ti. Atha kho sāriputtamoggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena veḷuvanaṃ tenupasaṅkamimṣu. Sañjāyassa pana paribbājakassa tatth’eva uṇhaṃ lohitaṃ mukhato uggañchi.

Then Sāriputta and Moggallāna approached the wanderer Sañjāya; having approached they spoke thus to the wanderer Sañjāya: “Sir, we are going to the Blessed One, (for) this Blessed One is the teacher for us.”

“No, friends, do not go; we three will one and all look after this group.”

And a second time ... And a third time ... “... will look after this group.”

Then Sāriputta and Moggallāna, taking those two hundred and fifty wanderers, approached the Bamboo Grove; but on that self-same spot hot blood issued from the mouth of Sañjāya the wanderer.

Addasā kho bhagavā sāriputtamoggallāne dūrato’va āgacchante, disvāna bhikkhū āmantesi – “ete, bhikkhave, dve saḥāyakā āgacchanti, kolito upatisso ca. Etaṃ me sāvakayugaṃ bhavissati aggamaṃ bhaddayuganti”ti.

Gambhīre ñāṇavisaye, anuttare upadhisaṅkhaye;  
Vimutte appatte veḷuvanaṃ, atha ne satthā byākāsi.  
Ete dve saḥāyakā, āgacchanti kolito upatisso ca;  
Etaṃ me sāvakayugaṃ, bhavissati aggamaṃ bhaddayuganti.

The Blessed One saw Sāriputta and Moggallāna coming in the distance; seeing them, he addressed the monks saying:

“Monks, these two friends, Kolita and Upatissa, are coming. This pair of disciples will be my chief, my eminent pair.”

When, in the deep sphere of knowledge,  
they had attained the matchless freedom  
in which there is destruction of attachments,  
then the teacher explained about them  
**even before they reached** the Bamboo Grove:

“These two friends,  
Kolita and Upatissa, are coming.  
This pair of disciples will be my chief,  
my eminent pair.”

Atha kho sāriputtamoggallānā yena bhagavā tenupasaṅkamimṣu, upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā bhagavantaṃ etadavocuṃ – ‘labheyyāma mayaṃ, bhante, bhagavato santike pabbajjaṃ, labheyyāma upasampadan’ti. ‘Etha bhikkhavo’ti bhagavā avoca – ‘svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ’ti. Sāva tesam āyasmantānaṃ upasampadā ahoṣi.

Then Sāriputta and Moggallāna approached the Blessed One; having approached, having inclined their heads to the Blessed One’s feet, they spoke thus to the Blessed One: “Blessed One, may we receive the going forth in the Blessed One’s presence, may we receive ordination?”

“Come, monks,” the Blessed One said, “well taught is *dhamma* fare the Brahma-faring for making an utter end of ill.” So this was these venerable ones’ ordination.

### **Abhiññātānaṃ pabbajjā**

**63.** Tena kho pana samayena abhiññātā abhiññātā māgadhikā kulaputtā bhagavati brahmacariyaṃ caranti. Manussā ujjhāyanti khiyyanti vipācenti – aputtakatāya paṭipanno samaṇo gotamo, vedhabyāya paṭipanno samaṇo gotamo, kulupacchedāya paṭipanno samaṇo gotamo, idāni anena jaṭīlasahassaṃ pabbājitaṃ, imāni ca aḍḍhateyyāni paribbājakasatāni saṅcayāni [sañjeyyāni (sī.), sañjayāni (syā.)] pabbājitaṃ. Ime ca abhiññātā abhiññātā māgadhikā kulaputtā samaṇe gotame brahmacariyaṃ carantīti. Apissu bhikkhū disvā imāya gāthāya codenti –

“Āgato kho mahāsamaṇo, māgadhānaṃ giribbajjaṃ;  
Sabbe saṅcaye netvāna [sañjeyyake netvā (sī.)], kaṃsu dāni nayissatī”ti.

Now at that time very distinguished young men belonging to respectable families of Magadha were faring the Brahma-faring under the Blessed One. People looked down upon, criticised, spread it about, saying: “The recluse Gotama gets along by making (us) childless, the recluse Gotama gets along by making (us) widows, the recluse Gotama gets along by breaking

up families. A thousand matted hair ascetics have now been allowed to go forth by him, and these two hundred and fifty wanderers of Sañjaya have been allowed to go forth, and these very distinguished young men belonging to respectable families of Magadha are faring the Brahma-faring under the recluse Gotama.” Moreover, having seen the monks, they reproved them in this verse:

“The great recluse has come  
to Giribbaja of the Magadhese  
Leading all Sañjaya’s (followers).  
Who will now be led by him?”

Assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khiyyantānaṃ vipācentānaṃ.  
Atha kho te bhikkhū bhagavato etamatthaṃ ārocesum...pe... na, bhikkhave, so saddo ciraṃ  
bhavissati, sattāhameva bhavissati, sattāhassa accayena antaradhāyissati. Tena hi, bhikkhave, ye  
tumhe imāya gāthāya codenti –

“Āgato kho mahāsamaṇo, māgadhānaṃ giribbajam;  
Sabbe sañcaye netvāna, kaṃsu dāni nayissatī”ti.

Monks heard these who ... spread it about. Then these monks told this matter to the Blessed One. He said: “Monks, this noise will not last for long, it will last only for seven days, after seven days it will cease. Therefore, monks, if they reprove you in this verse:

‘The great recluse has come  
to Giribbaja of the Magadhese  
Leading all Sañjaya’s (followers).  
Who will now be led by him?’

Te tumhe imāya gāthāya paṭicodetha –

“Nayanti ve mahāvīrā, saddhammena tathāgatā;  
Dhammena nayamānānaṃ [nīyamānānaṃ (ka.)], kā usūyā [ussuyā (ka.)] vijānatan”ti.

You should reprove them in reply in this verse:

‘Verily great heroes, Truthfinders,  
lead by what is true *dhamma*.  
Who would be jealous of the wise,  
leading by *dhamma*?’”

Tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti –

“Āgato kho mahāsamaṇo, māgadhānaṃ giribbajam;  
Sabbe sañcaye netvāna, kaṃsu dāni nayissatī”ti.

Now at that time the people, having seen the monks, reproved them in this verse:

“The great recluse has come  
to Giribbaja of the Magadhese  
Leading all Sañjaya’s (followers).  
Who will now be led by him?”

Bhikkhū te manusse imāya gāthāya paṭicodenti –

“Nayanti ve mahāvīrā, saddhammena tathāgatā;  
Dhammena nayamānānaṃ, kā usūyā vijānatan”ti.

Manussā dhammena kira samaṇā sakyaputtiyā nenti no adhammenāti sattāhameva so  
saddo ahosi, sattāhassa accayena antaradhāyi.

Sāriputtamoggallānapabbajjākathā niṭṭhitā.

The monks reproved these people in reply in this verse:

“Verily great heroes, Truthfinders,  
lead by what is true *dhamma*.  
Who would be jealous of the wise,  
leading by *dhamma*?”

With the people saying: “It is said that the recluses, sons of the Sakyans, lead by  
*dhamma*, not by what is not-*dhamma*,” that noise lasted exactly seven days, after seven days it  
ceased.

Told is the Going Forth of Sāriputta and Moggallāna.

## 41. Rāhulavatthu

105. Atha kho bhagavā rājagahe yathābhirantaṃ viharitvā yena kapilavatthu tena cārikam pakkāmi. Anupubbena cārikam caramāno yena kapilavatthu tadavasari. Tatra sudam bhagavā sakkesu viharati kapilavattusmiṃ nigrodhārāme. Atha kho bhagavā pubbaṅhasamayam nivāsetvā pattacīvaramādāya yena suddhodanassa sakkassa nivesanam tenupasaṅkami, upasaṅkamtivā paññatte āsane nisīdi. Atha kho rāhulamātā devī rāhulam kumāram etadavoca – “eso te, rāhula, pitā. Gacchassu [gacchassa (syā.)], dāyajjam yācāhi”ti. Atha kho rāhulo kumāro yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavato purato, aṭṭhāsi – “sukhā te, samaṇa, chāyā”ti. Atha kho bhagavā uṭṭhāyāsanā pakkāmi. Atha kho rāhulo kumāro bhagavantam piṭṭhito piṭṭhito anubandhi – “dāyajjam me, samaṇa, dehi; dāyajjam me, samaṇa, dehi”ti. Atha kho bhagavā āyasmantaṃ sārīputtam āmantesi – “tena hi tvam, sārīputta, rāhulam kumāram pabbājehī”ti. “Kathāham, bhante, rāhulam kumāram pabbājemī”ti? Atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammiṃ katham katvā bhikkhū āmantesi – “anujānāmi, bhikkhave, tīhi saraṇagamanehi sāmaṇerapabbajjam. Evañca pana, bhikkhave, pabbājetabbo – paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo – buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṅgham saraṇam gacchāmi; dutiyampi buddham saraṇam gacchāmi, dutiyampi dhammam saraṇam gacchāmi, dutiyampi saṅgham saraṇam gacchāmi; tatiyampi buddham saraṇam gacchāmi, tatiyampi dhammam saraṇam gacchāmi, tatiyampi saṅgham saraṇam gacchāmi. Anujānāmi, bhikkhave, imehi tīhi saraṇagamanehi sāmaṇerapabbajja”nti. Atha kho āyasmā sārīputto rāhulam kumāram pabbājesi.

Atha kho suddhodano sakko yena bhagavā tenupasaṅkami, upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho suddhodano sakko bhagavantam etadavoca – “ekāham, bhante, bhagavantam varam yācāmi”ti. “Atikkantavarā kho, gotama, tathāgatā”ti. “Yañca, bhante, kappati, yañca anavajja”nti. “Vadehi, gotamā”ti. “Bhagavati me, bhante, pabbajite anappakam dukkham ahosi, tathā nande, adhimattam rāhule. Puttapemam, bhante, chaviṃ chindati, chaviṃ chetvā cammam chindati, cammam chetvā maṃsam chindati, maṃsam chetvā nhāruṃ chindati, nhāruṃ chetvā aṭṭhim chindati, aṭṭhim chetvā aṭṭhimiṅjam āhacca tiṭṭhati. Sādhu, bhante, ayyā ananuññātam mātāpitūhi puttam na pabbājeyyu”nti. Atha kho bhagavā suddhodanam sakkam dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. Atha kho suddhodano sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. Atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammiṃ katham katvā bhikkhū āmantesi – “na, bhikkhave, ananuññāto mātāpitūhi putto pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭṭassā”ti.