

ARIYAPARIYESANASUTTAMĀ

THE DISCOURSE ABOUT THE NOBLE SEARCH

MN 26, EDITED AND TRANSLATED BY
ĀNANDAJOTI BHIKKHU



Ariyapariyesanasuttam (MN 26)

The Discourse about the Noble Search

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Ānandajoti Bhikkhu

(May, 2014 / 2558)

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Texts

BJT: Śrī Lamkan edition, from the Buddha Jayanti Tripitaka Series, Volume X (Colombo, 1964/2508, reprinted with corrections 2005). The most reliable and the clearest edition.

PTS: European edition, Majjhima-nikāya, Vol. I, (London 1888, reprinted Oxford, 1979). This edition is heavily abbreviated, over and above the normal peyyāla passages, and difficult to reconstruct.

RTE: Royal Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996). This edition is the most problematic in its readings, often finding readings unknown elsewhere.¹

ChS: Burmese edition as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date but = 1999). Has all the normal problems associated with the Burmese texts, like spelling differences, and attempts to rectify what it feels is wrong metre.

MLD: Middle Length Discourses of the Buddha, translated by Bhikkhu Ñāṇamoli and Bhikkhu Bodhi (2nd edition, Wisdom Publications, Somerville, 2001). A readable translation, but it is spoilt in places by being little more than an elliptic paraphrase, which glosses over many of the problems in the text.

There are quite a lot of variant readings in this text, most of which are trivial, being variant spellings or forms, etc. but some of which are important for a correct understanding of the text. Some of the more trivial variants, like writing class nasal or niggahīta I have ignored, as these are orthographic, rather than true variations.

With other readings, in line with my more recent practice on this site, I have tried to explain what the difference is between the form chosen and the variant, which is usually an alternative form, spelling or sandhi type. This will at least give some guidance as to what the alternative means.

¹ See the discussion of some of these readings in the Introduction below.

Introduction

The discourse is set in the hermitage of the brāhmaṇa Rammaka, who is otherwise unknown, as there appears to be no further information about him in the commentaries, and although they gather at the hermitage, Rammaka himself doesn't appear in the discourse, and nor do any of his disciples (if he had any).

The monks tell Ven. Ānanda that it is a long time since they heard a discourse from the Buddha face to face, an interesting biographical detail in itself, as it shows that the Buddha was not always teaching, but must have taken time off on occasion, and maybe it indicates that the Buddha was in his later years at this time.

The chief interest in the discourse is in the Buddha's discussion of his motivation when going forth, and his autobiographical recollections of his life as a Bodhisatta and his search for, and eventual attainment of, Awakening,² and his decision to give his liberating teaching.

Although in later times a fairly detailed biography was developed, in the early texts there is a lack of reliable material about the Buddha's life, probably because the life as such was not considered as important as the teaching. Occasionally, though, in his encounters with others, the Buddha did refer to his own practice before his Awakening, and his life shortly thereafter.

There are four places where this occurs in the Middle Length Discourses (Majjhima-nikāya),³ and when they are taken together they build up quite a good picture of the Buddha's reasons for the renunciation, his going-forth, and the various people he met, the practices he undertook and his decision to teach.

In the discourse the Buddha talks about the two searches or quests, the one for what is subject – like he himself is – to birth, old-age, sickness, death, grief and defilements, which is characterised as an ignoble search; and the other a quest for what is not subject to these faults, which is the noble search for Nibbāna.

In this search the Buddha sought out various people, meeting with a great meditation Master, Āḷāra Kālāma, and later with Uddaka Rāmaputta. After studying with Āḷāra and Uddaka to the highest levels they had attained, the Bodhisatta was still dissatisfied, as the practice didn't lead out of saṃsāra, but only to its highest levels. He therefore abandoned them and after travelling to Uruvelā he eventually attained Awakening.

The Buddha, as he then was, after an intercession by the Brahma Sahampati, decided to teach. He first thought of Āḷāra and Uddaka, but then he understood that they had recently deceased, so he sought out his earlier companions, the group-of-five monks and they too soon attained Awakening.

² The discussion here is in very realistic terms, which stands in contrast to the mythologising of other discourses which mention the time he was still a Bodhisatta, like the Discourse on the Wonderful and Marvellous, MN 123.

³ The discourses are the one here, the Noble Search (MN 26), and the discourses to Saccaka (MN 36), Prince Bodhi (MN 85) and Saṅgārava (MN 100).

The discourse closes with a supplementary teaching on the dangers inherent in the five strands of sense pleasure, and how Māra has control over anyone subject to them; and the freedom to be obtained by attaining states where Māra's range doesn't reach.

Although the Buddha relates at some length this period of his life some of the people and events that are found in the developed traditional biography are missing here: there is no mention of the four signs, though the Buddha does discuss what made him go forth; a crucial section dealing with the Bodhisatta's austerities is omitted; the ploughing festival is not mentioned (though there is mention of the Buddha's Father), nor is Sujāta (though the rice and milk is mentioned), nor the struggle with Māra.⁴

Also omitted from this story are Canonical recollections: the meetings with the Grumbling Brahmin, the protection offered by Mucilinda, and the meeting with his first two lay disciples, Tapussa and Bhallika;⁵ and neither the teaching of the Discourse that Set the Dhamma Wheel Rolling, or the Characteristic of Non-Self that led to the group-of-five monks attainment of Arahatsip are included, although the circumstances surrounding these teachings are found.

* * *

A couple of things need to be discussed here, as they show that a close reading of the texts often turns up things that are unexpected. The first is when the Bodhisatta decides to go forth, in part the Buddha recalls:

**So kho ... daharo va samāno ... akāmakānaṃ Mātāpitūnaṃ, assumukhānaṃ
rudantānaṃ ... agārasmā anagāriyaṃ pabbajīṃ.**

Then ... while still a youth ... though my Mother and Father didn't like it, and were crying with tearful faces ... I went forth from the home to the homeless life.

The problem here is that, according to another discourse,⁶ and tradition in general, the Bodhisatta's Mother had already passed away seven days after the birth, so she can hardly be weeping at his renunciation now.

Relationship terms in Pāli, and indeed in all Indian languages, are very precise, and the compound, which is common, cannot be loosely interpreted to mean his foster Mother or Aunt, so it is not easy to reconcile what is found here with the established traditions, and the two recollections, both attributed to the Buddha, are irreconcilable as they stand.

* * *

⁴ This doesn't mean they didn't happen, they might simply have not been considered relevant in these contexts.

⁵ See the Great Chapter, elsewhere on this website for these stories, and the teachings mentioned next.

⁶ Udāna, 5-2: Appāyukasuttaṃ, The Discourse about the One Short-Lived.

A second problem concerns the widely accepted tradition that the Buddha had two teachers, Āḷāra and Uddaka, whom he visited and learned from before beginning his ascetic practices and eventually realising Awakening for himself.

The main source for this tradition is this very discourse and its parallels, and the Buddha's recollections as contained herein. However, the Buddha makes a very clear distinction between these two, and he only refers to Āḷāra as his teacher, saying:

Iti kho, bhikkhave, Āḷāro Kālāmo ācariyo me samāno, antevāsīm maṃ samānaṃ attano samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

Thus my teacher Āḷāra Kālāma, monks, placed me, the pupil, as equal, and on the very same position as himself, and worshipped me with the highest worship.

Here he specifically refers to Āḷāra as his teacher, *ācariya*, and also states that he was the pupil, *antevāsī*.

In the parallel passage with Uddaka, however, he says something very different:

Iti kho, bhikkhave, Uddako Rāmaputto sabrahmacārī, me samāno, ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

Thus my friend in the spiritual life, Uddaka Rāmaputta, monks, placed me in the teacher's position, and worshipped me with the highest worship.

He doesn't refer to Uddaka as his teacher, but as a friend in the spiritual life (*sabrahmacārī*) and Uddaka doesn't place him on the same footing, but as the teacher above himself.

The reason for this is that Uddaka was not the teacher of the group: that had been someone named Rāma,⁷ who is always referred to in the past tense and as absent, presumably because he was no longer living.

Compare the following passages in the Pāḷi. The first concerning Āḷāra, where the Bodhisatta is asking about Āḷāra's personal attainment:⁸

Kittāvātā no, āvuso Kālāma: imaṃ Dhammaṃ sayam abhiññā, sacchikatvā upasampajja pavedesī? ti.

In what way, friend Kālāma, do you declare: I have deep knowledge of this Dhamma myself, having directly experienced and attained it?

The parallel passage with Uddaka, however, has him asking not about his own, but about Rāma's attainment:

⁷ As he is called Rāmaputta, this was perhaps his Father, in the spiritual sense at least. The difference between the two has been discussed in MLD, n. 303; Analayo, A Comparative Study of the Majjhima-nikāya, p. 177; and especially in Wynne, How old is the Suttapiṭaka? p. 22ff. None of these authors, however, draw the necessary conclusion that the Buddha had only one, not two, teachers.

⁸ The text is very complex grammatically in these sections, and MLD is more of a paraphrase than a translation.

Kittāvātā no, āvuso: Rāmo imam Dhammaṃ sayam abhiññā, sacchikatvā upasampajja pavedesī? ti.

In what way, friend, did Rāma declare: I have deep knowledge of this Dhamma myself, having directly experienced and attained it?

At a later point Āḷāra says:

Iti yāhaṃ Dhammaṃ sayam abhiññā, sacchikatvā upasampajja pavedemi.

Thus I declare I have deep knowledge of this Dhamma myself, having directly experienced and attained it.

as opposed to:

Iti yaṃ Dhammaṃ Rāmo sayam abhiññā, sacchikatvā upasampajja pavedesi.

Thus Rāma declared he had deep knowledge of this Dhamma himself, having directly experienced and attained it.

From this we conclude that according to the early tradition at least the Buddha only accepted Āḷāra as his teacher, and Rāma, though he had higher attainments than Āḷāra, had already passed away when the Bodhisatta came into contact with his group, and he never met him or took him, or his son, as his teacher.

* * *

As noted above the Royal Thai Edition makes a concerted attempt in the Thai edition of this text to identify Rāma with Uddaka, and for the readings to make it appear that Rāma is then alive and holding discussions with the Bodhisatta. This required finding many readings unknown to the other traditions, and appears to be based on a misunderstanding on the part of the editor.⁹

Below is a summary of these differences: the first line representing the text as established here, the second the RTE reading, together with a translation, with the difference italicised:¹⁰

Insertion of Vocative (identifying Rāma with Rāmaputta):

“Icchāmaḥaṃ, āvuso, imasmiṃ Dhammavinaye brahmacariyaṃ caritun.”-ti

“I desire, friend, to lead the spiritual life in this Dhamma and Discipline.”

“Icchāmaḥaṃ, āvuso *Rāma*, imasmiṃ Dhammavinaye brahmacariyaṃ caritun.”-ti

“I desire, friend Rāma, to lead the spiritual life in this Dhamma and Discipline.”

⁹ I have since found that the second volume of BJT Majjhimanikāya, which includes a repetition of this passage in two places, also takes these readings there. In volume one, they are absent both times they occur. As they also include other readings that only occur in the RTE edition, I think it can be shown the editors were following a Thai edition of the text.

¹⁰ Interestingly this perfectly illustrates Wynne’s remark in his essay, How old is the Suttapiṭaka? p. 27: The tendency for reciters [and we might add, editors] of this autobiographical episode would have been to make the two accounts identical bar the substitution of Uddaka’s name for Āḷāra’s.

Nominative >> Vocative

“Kittāvatā no, āvuso, Rāmo: Imam Dhammam sayam abhiññā...

“In what way, friend, did Rāma declare: I have deep knowledge of this Dhamma myself...

“Kittāvatā no, āvuso Rāma: Imam Dhammam sayam abhiññā...

“In what way, friend Rāma, do you declare: I have deep knowledge of this Dhamma myself...

Past >> Present tense

Yam nūnāham yam Dhammam Rāmo: Sayam abhiññā, sacchikatvā upasampajja viharāmī, ti pavesesī...

What if, in regard to the Dhamma that Rāma declared: I have deep knowledge of it myself, I live, having directly experienced and attained it...

Yam nūnāham yam Dhammam Rāmo: Sayam abhiññā, sacchikatvā upasampajja viharāmī, ti paveseti...

What if, in regard to the Dhamma that Rāma declares: I have deep knowledge of it myself, I live, having directly experienced and attained it...

Nominative >> Vocative

“Ettāvatā no, āvuso: Rāmo imam Dhammam sayam abhiññā, sacchikatvā upasampajja pavesesī?” ti

“Is it in this way, friend, that Rāma declared: I have deep knowledge of this Dhamma myself, having directly experienced and attained it?”

“Ettāvatā no, āvuso Rāma, imam Dhammam sayam abhiññā, sacchikatvā upasampajja pavesesī?” ti

“Is it in this way, friend Rāma, that you declare to us: I have deep knowledge of this Dhamma myself, having directly experienced and attained it?”

Insertion of pronoun; and Past >> Present tense

“Ettāvatā kho, āvuso: Rāmo imam Dhammam sayam abhiññā, sacchikatvā upasampajja pavesesī.” ti

“In this way, friend, Rāma did declare he had deep knowledge of this Dhamma himself, having directly experienced and attained it.”

“Ettāvatā kho, aham āvuso: imam Dhammam sayam abhiññā, sacchikatvā upasampajja pavesemī.” ti

“In this way, friend, I do declare I have deep knowledge of this Dhamma myself, having directly experienced and attained it.”

Past >> Present tense

Iti yaṃ Dhammaṃ Rāmo sayāṃ abhiññā, sacchikatvā upasampajja pavedesi...

Thus Rāma declared he had deep knowledge of this Dhamma himself, having directly experienced and attained it...

Iti yaṃ Dhammaṃ Rāmo sayāṃ abhiññā, sacchikatvā upasampajja pavedeti...

Thus Rāma declares he had deep knowledge of this Dhamma himself, having directly experienced and attained it...

This also illustrates the point that an editor's role can be quite crucial in the presentation of the teaching, and if he has misunderstood something, he can pass that on to those not conversant with the original languages.

In this case for more than 100 years the most authoritative text in Thailand has misrepresented what the texts actually say, and all translations into Thai will also have been based on that text. If it can happen in a simple case like a narrative, how much more so in a complex case like complex doctrinal teachings.

Ānandajoti Bhikkhu

May 2014

MN 26. Ariyapariyesanasuttam¹¹ The Discourse about the Noble Search

[1. Gathering at Rammaka's Hermitage]

Evam me sutam:

Thus I have heard:

ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati

at one time the Fortunate One was dwelling near Sāvattthī

Jetavane Anāthapiṇḍikassa ārāme.

at Anāthapiṇḍika's grounds in Jeta's Wood.

Atha kho Bhagavā, pubbaṇhasamayaṃ¹² nivāsetvā,

Then the Fortunate One, having dressed in the morning time,

pattacīvaram-ādāya, Sāvattthiṃ piṇḍāya pāvisi.

after picking up his bowl and robe, was entering Sāvattthī for alms.

Atha kho sambahulā bhikkhū yenāyasmā Ānando tenupasaṅkamimsu,

Then many monks approached venerable Ānanda,

upasaṅkamitvā, āyasmantaṃ Ānandaṃ etad-avocum:

and after approaching, they said this to venerable Ānanda:

“Cirassutā no, āvuso Ānanda, Bhagavato¹³ sammukhā Dhammī kathā.

“It has been a long time, friend Ānanda, since we heard talk about the Dhamma face to face with the Fortunate One.

Sādhu mayaṃ, āvuso Ānanda,

It would be good, friend Ānanda,

labheyāma Bhagavato sammukhā dhammiṃ¹⁴ kathaṃ savaṇāyā.”¹⁵ ti

if we were to get to listen to talk about the Dhamma face to face with the Fortunate One.”

¹¹ PTS: *Ariyapariyesanasuttam* in the end-title; BJT: *Ariyapariyesasuttantaṃ*, omitting the *-na* element, and calling it a *-suttanta*; the end-title, though, has *Ariyapariyesanasuttam*. Thai, ChS and Aṭṭhakathā all have the title as *Pāsarāsisuttam*, *the Discourse about the Mass of Snares*, and all the other discourses in this Section are indeed named after the simile they contain.

¹² BJT, PTS: *pubbanha-*, throughout, showing the *n/ṇ* alternation found in the texts.

¹³ PTS: *Bhagavatā*; alternative form with same meaning.

¹⁴ PTS: *dhammikam*, also below in same position.

¹⁵ BJT: *savaṇāyā*, showing the *n/ṇ* alternation found in the texts.

“Tena hāyasmanto yena Rammakassa brāhmaṇassa assamo tenupasaṅkamatha,
“Then, venerables, please approach the brāhmaṇa Rammaka’s hermitage,

appeva nāma labheyyātha Bhagavato sammukhā dhammiṃ katham̐ savanāyā.” ti
it would be well if you get to listen to talk about the Dhamma face to face with the
Fortunate One.”

“Evam-āvuso,” ti kho te bhikkhū āyasmato Ānandassa paccassosum̐.
“Yes, venerable,” those monks replied to venerable Ānanda.

Atha kho Bhagavā, Sāvatthiyam̐ piṇḍāya caritvā,
Then the Fortunate One, after walking for alms in Sāvattihī,

pacchābhattam̐ piṇḍapātaṭikkanto,
and returning from the alms-round after the meal,

āyasmantam̐ Ānandam̐ āmantesi: “Āyāmānanda,
addressed venerable Ānanda, saying: “Come Ānanda,

yena Pubbārāmo Migāramātu pāsādo tenupasaṅkamissāma divāvihārāyā” ti.
let us approach the Eastern Monastery and Migāra’s mother’s mansion to spend the day.”

“Evam̐, Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir,” venerable Ānanda replied to the Fortunate One.

Atha kho Bhagavā āyasmatā Ānandena saddhim̐,
Then the Fortunate One, together with venerable Ānanda,

yena Pubbārāmo Migāramātu pāsādo tenupasaṅkami divāvihārāya.
approached the Eastern Monastery and Migāra’s mother’s mansion to spend the day.

Atha kho Bhagavā sāyanhasamayam̐ paṭisallānā¹⁶ vuṭṭhito,
Then the Fortunate One, having risen from seclusion in the evening time,

āyasmantam̐ Ānandam̐ āmantesi: “Āyāmānanda,
addressed venerable Ānanda, saying: “Come, Ānanda,

yena Pubbakoṭṭhako tenupasaṅkamissāma gattāni parisiñcitun̐.”-ti
let us approach the Eastern tank to bathe our limbs.”

“Evam̐, Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Very well, reverend Sir,” venerable Ānanda replied to the Fortunate One.

¹⁶ BJT, PTS: *paṭisallānā*, showing the *n/ṇ* alternation found in the texts.

Atha kho Bhagavā, āyasmatā Ānandena saddhim,
Then the Fortunate One, together with venerable Ānanda,

yena Pubbakoṭṭhako tenupasaṅkami gattāni parisiñcitum.
approached the Eastern tank to bathe his limbs.

Pubbakoṭṭhake gattāni parisiñcitvā paccuttarivā,
After bathing and withdrawing his limbs from the Eastern tank,

ekacīvaro aṭṭhāsi gattāni pubbāpayamāno.
he stood in one robe drying his limbs.

Atha kho āyasmā Ānando Bhagavantam etad-avoca:
Then venerable Ānanda said this to the Fortunate One:

“Ayaṃ, Bhante, Rammakassa brāhmaṇassa assamo avidūre.
“This brāhmaṇa Rammaka’s hermitage is not far, reverend Sir.

Ramaṇīyo, Bhante, Rammakassa brāhmaṇassa assamo,
The brāhmaṇa Rammaka’s hermitage is delightful, reverend Sir,

pāsādiko, Bhante, Rammakassa brāhmaṇassa assamo,
the brāhmaṇa Rammaka’s hermitage is pleasing, reverend Sir,

sādhū, Bhante, Bhagavā yena Rammakassa brāhmaṇassa assamo tenupasaṅkamatū,
it would be good, reverend Sir, if the Fortunate One would approach the brāhmaṇa
Rammaka’s hermitage,

anukampaṃ upādāyā.” ti
taking compassion (on us).”

Adhivāsesi Bhagavā tuṅhībhāvena.
The Fortunate One consented by maintaining silence.

Atha kho Bhagavā yena Rammakassa brāhmaṇassa assamo tenupasaṅkami.
Then the Fortunate One approached the brāhmaṇa Rammaka’s hermitage.

Tena kho pana समयena sambahulā bhikkhū
Then at that time a great many monks

Rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinnā honti.
were assembled in the brāhmaṇa Rammaka’s hermitage to hear talk on the Dhamma.

Atha kho Bhagavā bahidvāraḷḷhake aṭṭhāsi
Then the Fortunate One stood outside the doorway

kathāpariyosānaṃ āgamayamāno.

waiting for the end of the conversation.

Atha kho Bhagavā kathāpariyosānaṃ viditvā,

Then, understanding that the conversation had finished,

ukkāsivā, aggaḷaṃ ākoṭesi.

after coughing, he knocked the latch.

Vivarimsu kho te bhikkhū Bhagavato dvāraṃ.

Those monks opened the door for the Fortunate One.

Atha kho Bhagavā Rammakassa brāhmaṇassa assamaṃ pavisitvā,

Then the Fortunate One, having entered the brāhmaṇa Rammaka's hermitage,

paññatte āsane nisīdi.

sat down on the prepared seat.

Nisajja kho Bhagavā bhikkhū āmantesi:

While sitting, the Fortunate One addressed the monks,

“Kāyanuttha, bhikkhave, etarahi kathāya sannisinnā?

saying: “What is the talk about, monks, amongst those who have assembled together at present?”

Kā ca pana vo antarākathā vippakatā?” ti

And what is the talk amongst you that was left unfinished?”

“Bhagavantam-eva kho no, Bhante, ārabba Dhammī kathā vippakatā,

“The talk about Dhamma, reverend Sir, was in reference to the Fortunate One,

atha Bhagavā anuppatto.” ti

and then the Fortunate One arrived.”

“Sādhu, bhikkhave, etaṃ kho, bhikkhave, tumhākaṃ patirūpaṃ

“It is good, monks, this is certainly suitable, monks, for you

kulaputtānaṃ, saddhā agārasmā anagāriyaṃ pabbajitānaṃ,

sons of good family, who through faith have gone forth from the home to homelessness,

yaṃ tumhe dhammiyā kathāya sannisīdeyyātha.

you should assemble to talk about Dhamma.

Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ:

When you have assembled together, monks, there are two things that you ought to do:

Dhammī vā kathā, ariyo vā tuṇhībhāvo.

talk about the Dhamma, or maintain noble silence.

[2. The Two Searches]

Dvemā, bhikkhave, pariyesanā:

There are these two searches, monks:

ariyā ca pariyesanā, anariyā ca pariyesanā.¹⁷

a noble search, and an ignoble search.

Katamā ca, bhikkhave, anariyā pariyesanā?

And what, monks, is an ignoble search?

Idha, bhikkhave, ekacco,

Here, monks, someone,

attanā jātidhammo samāno, jātidhammañ-ñeva¹⁸ pariyesati,

being himself subject to birth, seeks out what is subject to birth,

attanā jarādhhammo samāno, jarādhhammañ-ñeva pariyesati,

being himself subject to old-age, seeks out what is subject to old-age,

attanā byādhidhammo samāno, byādhidhammañ-ñeva pariyesati,

being himself subject to sickness, seeks out what is subject to sickness,

attanā maraṇadhammo samāno, maraṇadhammañ-ñeva pariyesati,

being himself subject to death, seeks out what is subject to death,

attanā sokadhammo samāno, sokadhammañ-ñeva pariyesati,

being himself subject to grief, seeks out what is subject to grief,

attanā saṅkilesadhammo samāno, saṅkilesadhammañ-ñeva pariyesati.

being himself subject to defilements, seeks out what is subject to defilements.

Kiñca, bhikkhave, jātidhammaṃ vadetha?

And what do you say, monks, is subject to birth?

Puttabhāriyaṃ, bhikkhave, jātidhammaṃ,

Wife and children, monks, are subject to birth,

dāsīdāsaṃ jātidhammaṃ,

female and male servants are subject to birth,

ajeḷakāṃ jātidhammaṃ,

goats and sheep are subject to birth,

¹⁷ RTE: *anariyā ca pariyesanā ariyā ca pariyesanā*, reversing the order to the order in which they are taken up in the text.

¹⁸ ChS: *jātidhammaṃ yeva*, and similar throughout.

kukkuṭasūkaraṃ jātidhammaṃ,
chickens and pigs are subject to birth,

hatthigavāssavaḷavaṃ jātidhammaṃ,
elephants, cows, horses and mares are subject to birth,

jātarūparajataṃ jātidhammaṃ,
gold and silver are subject to birth,¹⁹

jātidhammā hete, bhikkhave, upadhayo.
these, monks, are the bases of what is subject to birth.

Etthāyaṃ gathito²⁰ mucchito ajjhāpanno,²¹
Herein, tied, infatuated, and indulging in this,

attanā jātidhammo samāno, jātidhammañ-ñeva pariyesati.
being himself subject to birth, he seeks out what is subject to birth,

Kiñca, bhikkhave, jarādhammaṃ vadetha?
And what do you say, monks, is subject to old-age?

Puttabhariyaṃ, bhikkhave, jarādhammaṃ,
Wife and children, monks, are subject to old-age,

dāsidāsaṃ jarādhammaṃ,
female and male servants are subject to old-age,

ajeḷakaṃ jarādhammaṃ,
goats and sheep are subject to old-age,

kukkuṭasūkaraṃ jarādhammaṃ,
chickens and pigs are subject to old-age,

hatthigavāssavaḷavaṃ jarādhammaṃ,
elephants, cows, horses and mares are subject to old-age,

jātarūparajataṃ jarādhammaṃ,
gold and silver are subject to old-age,²²

jarādhammā hete, bhikkhave, upadhayo.
these, monks, are the bases of what is subject to old-age.

¹⁹ *Jāti* here has the meaning of *origination*. In Pāli it carries both meanings.

²⁰ RTE: *gadhito*, alternative spelling.

²¹ PTS: *ajjhapanno*, throughout, alternative form.

²² *Jarā* here has the meaning of *decay*. In Pāli it carries both meanings.

Etthāyaṃ gathito mucchito ajjhāpanno,
Herein, tied, infatuated, and indulging in this,

attanā jarādhammo samāno, jarādhammañ-ñeva pariyesati.
being himself subject to old-age, he seeks out what is subject to old-age,

Kiñca, bhikkhave, byādhidhammaṃ vadetha?
And what do you say, monks, is subject to sickness?

Puttabhariyaṃ, bhikkhave, byādhidhammaṃ,
Wife and children, monks, are subject to sickness,

dāsīdāsāṃ byādhidhammaṃ,
female and male servants are subject to sickness,

ajeḷakāṃ byādhidhammaṃ,
goats and sheep are subject to sickness,

kukkuṭasūkaraṃ byādhidhammaṃ,
chickens and pigs are subject to sickness,

hatthigavāssavaḷavaṃ byādhidhammaṃ,²³
elephants, cows, horses and mares are subject to sickness,

byādhidhammā hete, bhikkhave, upadhayo.
these, monks, are the bases of what is subject to sickness.

Etthāyaṃ gathito mucchito ajjhāpanno,
Herein, tied, infatuated, and indulging in this,

attanā byādhidhammo samāno, byādhidhammañ-ñeva pariyesati.
being himself subject to sickness, he seeks out what is subject to sickness,

Kiñca, bhikkhave, maraṇadhammaṃ vadetha?
And what do you say, monks, is subject to death?

Puttabhariyaṃ, bhikkhave, maraṇadhammaṃ,
Wife and children, monks, are subject to death,

dāsīdāsāṃ maraṇadhammaṃ,
female and male servants are subject to death,

ajeḷakāṃ maraṇadhammaṃ,
goats and sheep are subject to death,

²³ RTE adds the line: *jātarūparajataṃ byādhidhammaṃ*; though it is hard to see how money gets sick exactly.

kukkuṭasūkaraṃ maraṇadhammaṃ,
chickens and pigs are subject to death,

hatthigavāssavaḷavaṃ maraṇadhammaṃ,²⁴
elephants, cows, horses and mares are subject to death,

marañadhammā hete, bhikkhave, upadhayo.
these, monks, are the bases of what is subject to death.

Etthāyaṃ gathito mucchito ajjhāpanno,
Herein, tied, infatuated, and indulging in this,

attanā marañadhammo samāno, marañadhammañ-ñeva pariyesati.
being himself subject to death, he seeks out what is subject to death,

Kiñca, bhikkhave, sokadhammaṃ vadetha?
And what do you say, monks, is subject to grief?

Puttabhariyaṃ, bhikkhave, sokadhammaṃ,
Wife and children, monks, are subject to grief,

dāsidāsaṃ sokadhammaṃ,
female and male servants are subject to grief,

ajeḷakaṃ sokadhammaṃ,
goats and sheep are subject to grief,

kukkuṭasūkaraṃ sokadhammaṃ,
chickens and pigs are subject to grief,

hatthigavāssavaḷavaṃ sokadhammaṃ,²⁵
elephants, cows, horses and mares are subject to grief,

sokadhammā hete, bhikkhave, upadhayo.
these, monks, are the bases of what is subject to grief.

Etthāyaṃ gathito mucchito ajjhāpanno,
Herein, tied, infatuated, and indulging in this,

attanā sokadhammo samāno, sokadhammañ-ñeva pariyesati.
being himself subject to grief, he seeks out what is subject to grief,

²⁴ RTE adds the line: *jātarūparajataṃ marañadhammaṃ.*

²⁵ RTE adds the line: *jātarūparajataṃ sokadhammaṃ.*

Kiñca, bhikkhave, saṅkilesadhammaṃ vadetha?

And what do you say, monks, is subject to defilements?

Puttabhāriyaṃ, bhikkhave, saṅkilesadhammaṃ,

Wife and children, monks, are subject to defilements,

dāsidāsaṃ saṅkilesadhammaṃ,

female and male servants are subject to defilements,

ajeḷakaṃ saṅkilesadhammaṃ,

goats and sheep are subject to defilements,

kukkuṭasūkaraṃ saṅkilesadhammaṃ,

chickens and pigs are subject to defilements,

hatthigavāssaṃvaḷavaṃ saṅkilesadhammaṃ,

elephants, cows, horses and mares are subject to defilements,

jātarūparajataṃ saṅkilesadhammaṃ,

gold and silver are subject to defilements,

saṅkilesadhammā hete, bhikkhave, upadhayo.

these, monks, are the bases of what is subject to defilements.

Etthāyaṃ gathito mucchito ajjhāpanno,

Herein, tied, infatuated, and indulging in this,

attanā saṅkilesadhammo samāno, saṅkilesadhammañ-ñeva pariyesati.

being himself subject to defilements, he seeks out what is subject to defilements.

Ayaṃ, bhikkhave, anariyā pariyesanā.

This, monks, is an ignoble search.

Katamā ca, bhikkhave, ariyā pariyesanā?

And what, monks, is a noble search?

Idha, bhikkhave, ekacco,

Here, monks, someone,

attanā jātidhammo samāno, jātidhamme ādīnavaṃ viditvā,

being himself subject to birth, after understanding the danger in being subject to birth,

ajātaṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ pariyesati,

seeks out the birthless, supreme, secure Nibbāna,

attanā jarādhammo samāno, jarādhamme ādīnavaṃ viditvā,

being himself subject to old-age, after understanding the danger in being subject to old-age,

ajaraṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ pariyesati,
seeks out the ageless, supreme, secure Nibbāna,

attanā byādhidhammo samāno, byādhidhamme ādīnavaṃ viditvā,
being himself subject to disease, after understanding the danger in being subject to disease,

abyādhiṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ pariyesati,
seeks out the sickless, supreme, secure Nibbāna,

attanā maraṇadhammo samāno, maraṇadhamme ādīnavaṃ viditvā,
being himself subject to death, after understanding the danger in being subject to death,

amataṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ pariyesati,
seeks out the deathless, supreme, secure Nibbāna,

attanā sokadhammo samāno, sokadhamme ādīnavaṃ viditvā,
being himself subject to grief, after understanding the danger in being subject to grief,

asokaṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ pariyesati,
seeks out the griefless, supreme, secure Nibbāna,

attanā saṅkilesadhammo samāno, saṅkilesadhamme ādīnavaṃ viditvā,
being himself subject to defilements, after understanding the danger in being subject to defilements,

asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ pariyesati.
seeks out the undefiled, supreme, secure Nibbāna.

Ayaṃ,²⁶ bhikkhave, ariyā pariyesanā.
This, monks, is a noble search.

²⁶ RTE: *Ayam-pi*.

[3. The Decision to Search for Awakening]

Aham-pi sudaṃ, bhikkhave, pubbe va sambodhā,
I also, monks, before the Awakening,

anabhisambuddho Bodhisatto va samāno,
while still an unawakened Bodhisatta,

attanā jātidhammo samāno, jātidhammañ-ñeva pariyesāmi,
being myself subject to birth, sought out what was subject to birth,

attanā jarādhhammo samāno, jarādhhammañ-ñeva pariyesāmi,
being myself subject to old-age, sought out what was subject to old-age,

attanā byādhidhammo samāno, byādhidhammañ-ñeva pariyesāmi,
being myself subject to sickness, sought out what was subject to sickness,

attanā maraṇadhammo samāno, maraṇadhammañ-ñeva pariyesāmi,
being myself subject to death, sought out what was subject to death,

attanā sokadhammo samāno, sokadhammañ-ñeva pariyesāmi,
being myself subject to grief, sought out what was subject to grief,

attanā saṅkilesadhammo samāno, saṅkilesadhammañ-ñeva pariyesāmi.
being myself subject to defilements, sought out what was subject to defilements.

Tassa mayhaṃ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Kim nu²⁷ kho ahaṃ attanā jātidhammo samāno, jātidhammañ-ñeva pariyesāmi,
‘Why, being myself subject to birth, do I seek out what is subject to birth,

attanā jarādhhammo samāno, jarādhhammañ-ñeva pariyesāmi,
being myself subject to old-age, do I seek out what is subject to old-age,

attanā byādhidhammo samāno, byādhidhammañ-ñeva pariyesāmi,
being myself subject to disease, do I seek out what is subject to disease,

attanā maraṇadhammo samāno, maraṇadhammañ-ñeva pariyesāmi,
being myself subject to death, do I seek out what is subject to death,

attanā sokadhammo samāno, sokadhammañ-ñeva pariyesāmi,
being myself subject to grief, do I seek out what is subject to grief,

attanā saṅkilesadhammo samāno, saṅkilesadhammañ-ñeva pariyesāmi?
being myself subject to defilements, do I seek out what is subject to defilements?

²⁷ BJT, RTE, PTS: *Kin-nu*, alternative sandhi.

Yaṃ nūnāhaṃ²⁸ attanā jātidhammo samāno, jātidhamme ādīnavam̐ veditvā,

What if I, being myself subject to birth, after understanding the danger in being subject to birth,

ajātaṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyeseyyaṃ,

were to seek out the birthless, supreme, secure Nibbāna,

attanā jarādhammo samāno, jarādhamme ādīnavam̐ veditvā,

being myself subject to old-age, after understanding the danger in being subject to old-age,

ajaram̐ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyeseyyaṃ,

were to seek out the ageless, supreme, secure Nibbāna,

attanā byādhidhammo samāno, byādhidhamme ādīnavam̐ veditvā,

being myself subject to disease, after understanding the danger in being subject to disease,

abyādhiṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyeseyyaṃ,

were to seek out the sickless, supreme, secure Nibbāna,

attanā maraṇadhammo samāno, maraṇadhamme ādīnavam̐ veditvā,

being myself subject to death, after understanding the danger in being subject to death,

amataṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyeseyyaṃ,

were to seek out the deathless, supreme, secure Nibbāna,

attanā sokadhammo samāno, sokadhamme ādīnavam̐ veditvā,

being myself subject to grief, after understanding the danger in being subject to grief,

asokaṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyeseyyaṃ,

were to seek out the griefless, supreme, secure Nibbāna,

attanā saṅkilesadhammo samāno, saṅkilesadhamme ādīnavam̐ veditvā,

being myself subject to defilements, after understanding the danger in being subject to defilements,

asaṅkiliṭṭhaṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyeseyyan-ti?’

were to seek out the undefiled, supreme, secure Nibbāna?’

²⁸ PTS: *Yan-nūnāhaṃ*, alternative sandhi.

[4. The Meeting with Āḷāra Kālāma]

So kho ahaṃ, bhikkhave, aparena samayena

Then at another time, monks,

daharo va samāno, susukāḷakeso,

while still a youth, having beautiful black hair,

bhadrena yobbanena samannāgato, paṭhamena vayasā,

endowed with auspicious youthfulness, in the prime of life,

akāmakānaṃ Mātāpitūnaṃ,²⁹ assumukhānaṃ rudantānaṃ,³⁰

though my Mother³¹ and Father didn't like it, and were crying with tearful faces,

kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā,

after shaving off my hair and beard, and donning brown garments,

agārasmā anagāriyaṃ pabbajīṃ.

I went forth from the home to the homeless life.

So evaṃ pabbajito samāno,

When I had gone forth thus,

kiṃkusalagavesī, anuttaraṃ santivarapadaṃ pariyesaṃāno,

searching for what was wholesome, the unsurpassed, noble and peaceful state,

yena Āḷāro Kālāmo tenupasaṅkamīṃ,

I approached Āḷāra Kālāma,

upasaṅkamitvā, Āḷāraṃ Kālāmaṃ etad-avocaṃ:

and after approaching, I said this to Āḷāra Kālāma:

“Icchāmahaṃ, āvuso Kālāma,

“I desire, friend Kālāma,

imasmiṃ Dhammavinaye brahmacariyaṃ caritun.”-ti

to lead the spiritual life in this Dhamma and Discipline.”³²

²⁹ BJT, PTS: *Mātāpitunnaṃ*, alternative form.

³⁰ RTE: *rodantānaṃ*, alternative spelling.

³¹ This remark is discussed in the Introduction.

³² It is worth noting the *Dhammavinaya* may have been a general term for any ascetic's teachings regarding conduct and theory, before being adopted by the Buddha himself for his own teaching on these subjects.

Evam vutte, bhikkhave, Āḷāro Kālāmo maṃ etad-avoca:
When this was said, monks, Āḷāra Kālāma said this to me:

“Viharatāyasmā, tādiso ayam Dhammo yattha viññū puriso
“Live here, venerable, this Dhamma is such that a wise man

na cirasseva sakam ācariyakaṃ sayam abhiññā,
in no long time, having deep knowledge himself of what comes from his own teacher,

sacchikatvā upasampajja vihareyyā.” ti
can live, having directly experienced and attained it.”

So kho ahaṃ, bhikkhave, na cirasseva khippam-eva taṃ Dhammaṃ pariyāpuṇim.
Then, monks, in no long time I had soon mastered that Dhamma.

So kho ahaṃ, bhikkhave, tāvatakeneva,
Then, monks, after a little time,

oṭṭhapahatamattena, lapitalāpanamattena,
merely through beating my lips, merely through repeating the prattling,

ñāṇavādaṅ-ca vadāmi theravādaṅ-ca,
I spoke knowingly about that teaching and confidently about that teaching,

‘Jānāmi passāmī’ ti ca paṭijānāmi.
claiming: ‘I know, I see.’

Ahañ-ceva aññe ca.
Both I and others also.

Tassa mayhaṃ, bhikkhave, etad-ahosi:
Then this occurred to me, monks:

‘Na kho Āḷāro Kālāmo: “Imaṃ Dhammaṃ kevalaṃ saddhāmattakena,
° ‘Āḷāra Kālāma did not declare: “Through mere faith in this Dhamma alone,

sayam abhiññā, sacchikatvā upasampajja viharāmī,” ti pavedeti,
I have deep knowledge of it myself, I live, having directly experienced and attained it,”

addhā Āḷāro Kālāmo imaṃ Dhammaṃ jānaṃ passaṃ viharatī.’ ti
for sure Āḷāra Kālāma lives knowing and seeing this Dhamma.’

Atha khvāhaṃ, bhikkhave, yena Āḷāro Kālāmo tenupasaṅkamim,
Then, monks, I approached Āḷāra Kālāma,

upasaṅkamitvā, Āḷāraṃ Kālāmaṃ etad-avocaṃ:
and after approaching, I said this to Āḷāra Kālāma:

“Kittāvatā no, āvuso Kālāma:

“In what way, friend Kālāma,

imaṃ Dhammaṃ sayāṃ abhiññā,

° do you declare: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja³³ pavedesī?” ti

having directly experienced and attained it?”

Evaṃ vutte, bhikkhave, Āḷāro Kālāmo Ākiñcaññāyatanam pavedesi.

When this was said, monks, Āḷāra Kālāma declared the Sphere of Nothingness.³⁴

Tassa mayhaṃ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Na kho Āḷārasseva Kālāmassa atthi saddhā, mayhaṃ patthi saddhā,

‘There is not faith for Āḷāra Kālāma (alone), for me also there is faith,

na kho Āḷārasseva Kālāmassa atthi viriyaṃ, mayhaṃ patthi viriyaṃ,

there is not energy for Āḷāra Kālāma (alone), for me also there is energy,

na kho Āḷārasseva Kālāmassa atthi sati, mayhaṃ patthi sati,

there is not mindfulness for Āḷāra Kālāma (alone), for me also there is mindfulness,

na kho Āḷārasseva Kālāmassa atthi samādhi, mayhaṃ patthi samādhi,

there is not concentration for Āḷāra Kālāma (alone), for me also there is concentration,

na kho Āḷārasseva Kālāmassa atthi paññā, mayhaṃ patthi paññā.

there is not wisdom for Āḷāra Kālāma (alone), for me also there is wisdom.

Yaṃ nūnāhaṃ yaṃ Dhammaṃ Āḷāro Kālāmo:

What if, in regard to the Dhamma that Āḷāra Kālāma

“Sayāṃ abhiññā, sacchikatvā upasampajja viharāmi” ti pavedeti,

declares: “I have deep knowledge of it myself, I live, having directly experienced and attained it,”

tassa Dhammassa sacchikiriyāya padaheyyan.’-ti

I were to strive to realise that Dhamma?”

So kho ahaṃ, bhikkhave, na cirasseva, khippam-eva taṃ Dhammaṃ sayāṃ abhiññā,

Then, monks, in no long time, soon having deep knowledge of that Dhamma myself,

sacchikatvā upasampajja vihasiṃ.

I lived, having directly experienced and attained it.

³³ ChS reads: *viharāmi ti pavedesī ti* here.

³⁴ The penultimate level in the thirty-one Realms of Existence.

Atha khvāhaṃ, bhikkhave, yena Āḷāro Kālāmo tenupasaṅkamim,
Then, monks, I approached Āḷāra Kālāma,

upasaṅkamitvā, Āḷāraṃ Kālāmaṃ etad-avocaṃ:
and after approaching, I said this to Āḷāra Kālāma:

“Ettāvatā no,³⁵ āvuso Kālāma,
“Is it in this way, friend Kālāma,

imaṃ Dhammaṃ sayāṃ abhiññā,
° that you declare: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja pavedesī?” ti
having directly experienced and attained it?”

“Ettāvatā kho ahaṃ, āvuso,
“In this way, friend,

imaṃ Dhammaṃ sayāṃ abhiññā,
° I do declare: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja pavedemī.” ti
having directly experienced and attained it.”

“Aham-pi kho, āvuso,³⁶ ettāvatā:
“In this way I also, friend,

Imaṃ Dhammaṃ sayāṃ abhiññā,
say: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja viharāmī.” ti
I live, having directly experienced and attained it.”

“Lābhā no, āvuso, suladdhaṃ no, āvuso,
“It is a gain for us, friend, it is a great gain for us, friend,

ye mayāṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
that we see such a venerable with us in the spiritual life.

Iti yāhaṃ Dhammaṃ sayāṃ abhiññā,
Thus I declare I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja pavedemi,
having directly experienced and attained it,

³⁵ RTE: *kho*.

³⁶ RTE: *āvuso Kālāma*.

taṃ tvaṃ Dhammaṃ sayāṃ abhiññā,
and you have deep knowledge of this Dhamma yourself,

sacchikatvā upasampajja viharasi.
and live, having directly experienced and attained it.³⁷

Yaṃ tvaṃ Dhammaṃ sayāṃ abhiññā,
You have deep knowledge of this Dhamma yourself,

sacchikatvā upasampajja viharasi,
and live, having directly experienced and attained it,

tam-ahaṃ Dhammaṃ sayāṃ abhiññā,
and I declare I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja pavedemi.
having directly experienced and attained it.

Iti yāhaṃ Dhammaṃ jānāmi taṃ tvaṃ Dhammaṃ jānāsi,
Thus the Dhamma I know is the Dhamma you know,

yaṃ tvaṃ Dhammaṃ jānāsi tam-ahaṃ Dhammaṃ jānāmi.
the Dhamma you know is the Dhamma I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.
Thus as I am, so are you, as you are, so am I.

Ehi dāni, āvuso, ubho va santā imaṃ gaṇaṃ pariharāmā.” ti
Come now, friend, the two of us will look after this group.”

“Iti kho, bhikkhave, Āḷāro Kālāmo ācariyo
“Thus my teacher Āḷāra Kālāma, monks,

me samāno, antevāsiṃ maṃ samānaṃ attano³⁸ samasamaṃ ṭhapesi,³⁹
placed me, the pupil, as equal, and in the very same position as himself,

uḷārāya ca maṃ pūjāya pūjesi.
and worshipped me with the highest worship.

Tassa mayhaṃ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

³⁷ Notice a contrast is set up here, between Āḷāra's declaring (*pavedemi*) he has the attainment, as though it was unverified, and the Bodhisatta living (*viharasi*) with the attainment.

³⁸ RTE, ChS: *attanā*, instrumental?

³⁹ RTE: *ṭhabeti*; present indicative.

‘Nāyaṃ Dhammo nibbidāya na virāgāya na nirodhāya,

° ‘This Dhamma does not lead to disenchantment, to dispassion, to cessation,

na upasamāya na abhiññāya na Sambodhāya na Nibbānāya saṃvattati,

to peace, to deep knowledge, to Complete Awakening, to Nibbāna,

yāvad-eva Ākiñcaññāyatanūpapattiyā.’ ti

but only as far as rebirth in the Sphere of Nothingness.’

So kho ahaṃ, bhikkhave, taṃ Dhammaṃ analaṅkaritvā,

Then, monks, having not found satisfaction in that Dhamma,

tasmā⁴⁰ Dhammā nibbijja apakkamim.⁴¹

I was therefore disgusted with that Dhamma and went away.

⁴⁰ RTE: *tamhā*, same meaning, but in parallel statement below, *tasmā*.

⁴¹ PTS: *nibbijjāpakkamim*, sandhi form.

[5. The Meeting with Uddaka Rāmaputta]

So kho ahaṃ, bhikkhave,
Then, monks,

kiṃkusalagavesī, anuttaraṃ santivarapadaṃ pariyesaṃāno,
still searching for what was wholesome, the unsurpassed, noble and peaceful state,

yena Uddako⁴² Rāmaputto tenupasaṅkamim,
I approached Uddaka Rāmaputta,

upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad-avocaṃ:
and after approaching, I said this to Uddaka Rāmaputta:

“Icchāmaṃ, āvuso,⁴³ imasmiṃ Dhammavinaye brahmacariyaṃ caritun.”-ti
“I desire, friend, to lead the spiritual life in this Dhamma and Discipline.”

Evaṃ vutte, bhikkhave, Uddako Rāmaputto maṃ etad-avoca:
When this was said, monks, Uddaka Rāmaputta said this to me:

“Viharatāyasmā, tādiso ayaṃ Dhammo yattha viññū puriso
“Live here, venerable, this Dhamma is such that a wise man

na cirasseva, sakaṃ ācariyakaṃ sayāṃ abhiññā,
in no long time, having deep knowledge himself of what comes from his own teacher,

sacchikatvā upasampajja vihareyyā.” ti
can live, having directly experienced and attained it.”

So kho ahaṃ, bhikkhave, na cirasseva, khippam-eva taṃ Dhammaṃ pariyāpuṇim.
Then in no long time, monks, soon I had mastered that Dhamma.

So kho ahaṃ, bhikkhave, tāvatakeneva,
Then, monks, after a little time I indeed,

oṭṭhapahatamattena,⁴⁴ lapitalāpanamattena,
merely through beating my lips, merely through repeating the prattling,

ñāṇavādaṅ-ca vadāmi theravādaṅ-ca,
spoke knowingly about that teaching and confidently about that teaching,

‘Jānāmi⁴⁵ passāmi’ ti ca paṭijānāmi.
claiming: ‘I know, I see.’

⁴² ChS: *Udak-*, throughout.

⁴³ RTE adds *Rāma*, thereby identifying Uddaka and Rāma.

⁴⁴ RTE: *-mattakena* here, but *-mattena* above, alternative form, similarly in the next compound.

⁴⁵ RTE: *paṭijānāmi* here but *jānāmi* above, inconsistency

Ahañ-ceva aññe ca.

Both I and others also.

Tassa mayhaṃ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Na kho Rāmo: “Imaṃ Dhammaṃ kevalaṃ saddhā mattakena,

° ‘Rāma did not declare: “Through mere faith in this Dhamma alone,

sayam abhiññā sacchikatvā upasampajja viharāmi,” ti pavedesi,

having knowledge of it myself, I live, having directly experienced and attained it,”

addhā Rāmo imaṃ Dhammaṃ jānaṃ passaṃ vihāsi.’ ti

for sure Rāma lived knowing and seeing this Dhamma.’

Atha khvāhaṃ, bhikkhave, yena Uddako Rāmaputto tenupasaṅkamim,

Then, monks, I approached Uddaka Rāmaputta,

upasaṅkamitvā, Uddakaṃ Rāmaputtaṃ etad-avocaṃ:

and after approaching, I said this to Uddaka Rāmaputta:

“Kittāvatā no, āvuso,⁴⁶ Rāmo: Imaṃ Dhammaṃ sayam abhiññā,

° “In what way, friend, did Rāma declare: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja⁴⁷ pavedesī?” ti

having directly experienced and attained it?”

Evaṃ vutte, bhikkhave, Uddako Rāmaputto Nevasaññānāsaññāyatanaṃ pavedesi.

When this was said, monks, Uddaka Rāmaputta, declared the Sphere of Neither-Perception-nor-Non-Perception.⁴⁸

Tassa mayhaṃ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Na kho Rāmasseva ahosi saddhā, mayhaṃ patthi saddhā,

‘There was not faith for Rāma (alone), for me also there is faith,

na kho Rāmasseva ahosi viriyam, mayhaṃ patthi viriyam,

there was not energy for Rāma (alone), for me also there is energy,

na kho Rāmasseva ahosi sati, mayhaṃ patthi sati,

there was not mindfulness for Rāma (alone), for me also there is mindfulness,

⁴⁶ RTE: *Rāma*, a vocative, again as though Rāma were Uddaka.

⁴⁷ ChS reads: *viharāmi ti pavedesī ti*.

⁴⁸ The very highest level in the thirty-one Realms of Existence. The way this is stated is odd in that we might have expected Uddaka to have claimed this for Rāma, but the way it is written it appears he claims it for himself.

na kho Rāmasseva ahosi samādhī, mayhaṃ patthi samādhī,
there was not concentration for Rāma (alone), for me also there is concentration,

na kho Rāmasseva ahosi paññā, mayhaṃ patthi paññā.
there was not wisdom for Rāma (alone), for me also there is wisdom.

Yaṃ nūnāhaṃ yaṃ Dhammaṃ Rāmo:
What if, in regard to the Dhamma that Rāma

Sayaṃ abhiññā, sacchikatvā upasampajja viharāmi, ti pavedesi,⁴⁹
declared: I have deep knowledge of it myself, I live, having directly experienced and attained it,

tassa Dhammassa sacchikiriyāya padaheyyan.’-ti
I were to strive to realise that Dhamma?”

So kho ahaṃ, bhikkhave, na cirasseva khippam-eva taṃ Dhammaṃ, sayaṃ abhiññā,
Then, monks, in no long time, soon having deep knowledge of that Dhamma myself,

sacchikatvā upasampajja vihāsim.
I lived, having directly experienced and attained it.

Atha khvāhaṃ, bhikkhave, yena Uddako Rāmaputto tenupasaṅkamim,
Then, monks, I approached Uddaka Rāmaputta,

upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad-avocaṃ:
and after approaching, I said this to Uddaka Rāmaputta:

“Ettāvatā no, āvuso:⁵⁰ Rāmo imaṃ Dhammaṃ sayaṃ abhiññā,
° “Is it in this way, friend, that Rāma declared: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja pavedesī?” ti
having directly experienced and attained it?”

“Ettāvatā kho, āvuso:⁵¹ Rāmo imaṃ Dhammaṃ sayaṃ abhiññā,
° “In this way, friend, Rāma did declare he had deep knowledge of this Dhamma himself,

⁴⁹ Thai: *pavedeti*, present tense.

⁵⁰ RTE: *Rāma*, thereby identifying Uddaka and Rāma.

⁵¹ RTE: *ettāvatā kho ahaṃ āvuso*; BJT: *Ettāvatā kho Rāmo, āvuso*.

sacchikatvā upasampajja pavedesī.” ti⁵²
having directly experienced and attained it.”

“Aham-pi kho, āvuso, ettāvataḥ: Imam Dhammaṃ sayam abhiññā,
“In this way, friend, I also say: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja viharāmī.” ti
I live, having directly experienced and attained it.”

“Lābhā no, āvuso, suladdham no, āvuso,
“It is a gain for us, friend, it is a great gain for us, friend,

ye mayam āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
that we see such a venerable with us in the spiritual life.

Iti yam Dhammaṃ Rāmo sayam abhiññā,
° Thus Rāma declared he had deep knowledge of this Dhamma himself,

sacchikatvā upasampajja pavedesi,⁵³
having directly experienced and attained it,

tam tvam Dhammaṃ sayam abhiññā,
and you have deep knowledge of this Dhamma yourself,

sacchikatvā upasampajja viharasi.
you live, having directly experienced and attained it.

Yam tvam Dhammaṃ sayam abhiññā,
And that Dhamma you have deep knowledge of yourself,

sacchikatvā upasampajja viharasi,
you live, having directly experienced and attained it,

tam Dhammaṃ Rāmo sayam abhiññā,
° that Rāma declared he had deep knowledge of that Dhamma himself,

sacchikatvā upasampajja pavedesi.
having directly experienced and attained it.

Iti yam Dhammaṃ Rāmo aññāsi⁵⁴ **tam**⁵⁵ **tvam Dhammaṃ jānāsi,**
Thus the Dhamma Rāma knew is the Dhamma you know,

⁵² RTE: *pavedemī ti*, first person, present tense.

⁵³ RTE: *pavedeti*, present tense.

⁵⁴ ChS: *abhiññāsi*, same meaning.

⁵⁵ RTE omits *tam*.

yam tvaṃ Dhammaṃ jānāsi taṃ Dhammaṃ Rāmo aññāsi.⁵⁶
the Dhamma you know is the Dhamma Rāma knew.

Iti yādiso Rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso Rāmo ahosi.
Thus as Rāma was, so are you, as you are, so was Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā.” ti
Come now, friend, you will look after this group.”

Iti kho, bhikkhave, Uddako Rāmaputto sabrahmacārī,
Thus my friend in the spiritual life, Uddaka Rāmaputta, monks,

me samāno, ācariyaṭṭhāne⁵⁷ **mam ṭhapesi,**
placed me in the teacher’s position,

uḷārāya ca mam⁵⁸ **pūjāya pūjesi.**
and worshipped me with the highest worship.

Tassa mayham, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Nāyaṃ Dhammo nibbidāya na virāgāya na nirodhāya,
° ‘This Dhamma does not lead to disenchantment, or to dispassion, or to cessation,

na upasamāya na abhiññāya na Sambodhāya na⁵⁹ **Nibbānāya samvattati,**
or to peace, or to deep knowledge, or to Complete Awakening, or to Nibbāna,

yāvad-eva Nevasaññānāsaññāyatanūpapattiyā.’ ti
but only as far as rebirth in the Sphere of Neither-Perception-nor-Non-Perception.’

So kho aham, bhikkhave, taṃ Dhammaṃ analaṅkaritvā,
Then, monks, having not found satisfaction in that Dhamma,

tasmā Dhammā nibbijja apakkamin.
I was therefore disgusted with that Dhamma and went away.

⁵⁶ ChS: *abhiññāsi*, same meaning.

⁵⁷ BJT, PTS add *ca*.

⁵⁸ RTE adds *ca* here.

⁵⁹ BJT omits *na upasamāya na abhiññāya na sambodhāya*, by mistake, the same line is included above under Ājāra’s story.

[6. The Awakening]

So kho ahaṃ, bhikkhave,
Then, monks,

kiṃkusalagavesī, anuttaraṃ santivarapadaṃ pariyesaṃāno,
still searching for what was wholesome, the unsurpassed, noble and peaceful state,

Magadhesu anupubbena cārikaṃ caramāno,
° while walking gradually on walking tour I entered Magadha,

yena Uruvelā Senānigamo tad-avasariṃ.
and arrived at the Army town at Uruvelā.

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañ-ca vanasaṇḍaṃ,
There I saw a delightful piece of land, and a pleasing jungle thicket,

nadiñ-ca sandantiṃ setakaṃ supatitthaṃ⁶⁰ ramaṇīyaṃ,
with a clear river flowing and lovely banks,

samantā ca gocaragāmaṃ.
and nearby a village suitable for collecting alms.

Tassa mayhaṃ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Ramaṇīyo vata⁶¹ bhūmibhāgo, pāsādiko ca vanasaṇḍo,
‘Delightful is this piece of land, with its pleasing jungle thicket,

nadī ca sandati setakā supatitthā ramaṇīyā,
and a clear river flowing and lovely banks,

samantā ca gocaragāmo.
and it is near a village suitable for collecting alms.

‘Alaṃ vatidaṃ kulaputtassa padhānatthikassa padhānāyā.’ ti
I thought: ‘This is surely enough for the striving of a son of a good family who is seeking to strive.’

So kho ahaṃ, bhikkhave, tattheva nisīdim:
Then, monks, I sat down right there,

‘Alam-idaṃ padhānāyā.’ ti
thinking: ‘This is enough for striving.’

⁶⁰ PTS: *sūpatitthaṃ*, alternative spelling, same below.

⁶¹ PTS, ChS adds: *bho*, which seems out of place, as he is not addressing anyone at this point.

So kho ahaṃ, bhikkhave,
Then, monks,

attanā jātidhammo samāno, jātidhamme ādīnavam̐ veditvā,
being myself subject to birth, after understanding the danger in being subject to birth,

ajātaṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyesamāno,
while seeking the birthless, supreme, secure Nibbāna,

ajātaṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ ajjhagamaṃ,
I attained the birthless, supreme, secure Nibbāna,

attanā jarādhammo samāno, jarādhamme ādīnavam̐ veditvā,
being myself subject to old-age, after understanding the danger in being subject to old-age,

ajaram̐ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyesamāno,
while seeking the ageless, supreme, secure Nibbāna,

ajaram̐ anuttaram̐ yogakkhemaṃ Nibbānaṃ ajjhagamaṃ,
I attained the ageless, supreme, secure Nibbāna,

attanā byādhidhammo samāno, byādhidhamme ādīnavam̐ veditvā,
being myself subject to sickness, after understanding the danger in being subject to sickness,

abyādhiṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyesamāno,
while seeking the sickless, supreme, secure Nibbāna,

abyādhiṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ ajjhagamaṃ,
I attained the sickless, supreme, secure Nibbāna,

attanā maraṇadhammo samāno, maraṇadhamme ādīnavam̐ veditvā,
being myself subject to death, after understanding the danger in being subject to death,

amataṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ pariyesamāno,⁶²
while seeking the deathless, supreme, secure Nibbāna,

amataṃ anuttaram̐ yogakkhemaṃ Nibbānaṃ ajjhagamaṃ,
I attained the deathless, supreme, secure Nibbāna,

attanā sokadhammo samāno, sokadhamme ādīnavam̐ veditvā,
being myself subject to grief, after understanding the danger in being subject to grief,

⁶² This line omitted by mistake in ChS.

asokaṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ pariyesamāno,⁶³
while seeking the griefless, supreme, secure Nibbāna,

asokaṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ ajjhagamaṃ,
I attained the griefless, supreme, secure Nibbāna,

attanā saṅkilesadhammo samāno, saṅkilesadhamme ādīnavaṃ veditvā,
being myself subject to defilements, after understanding the danger in being subject to defilements,

asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ pariyesamāno,
while seeking the undefiled, supreme, secure Nibbāna,

asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ Nibbānaṃ ajjhagamaṃ.
I attained the undefiled, supreme, secure Nibbāna.

Ñāṇaṃ-ca pana me dassanaṃ udapādi:
To me knowledge and insight arose:

Akuppā me vimutti,
Sure is my liberation of mind,

ayam-antimā jāti,
this is my last birth,

natthi dāni punabbhavo. ti
now there is no continuation of existence.

⁶³ This line omitted by mistake in ChS.

[7. The Story about Brahmā's Request]

Tassa mayhaṃ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Adhigato kho mayāyaṃ⁶⁴ Dhammo gambhīro duddaso duranubodho,

‘This Dhamma I have attained is deep, hard to see, hard to understand,

santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo.

peaceful, excellent, beyond the sphere of logic, profound, understandable (only) by the wise.

Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā,

But this generation delights in desire, is devoted to desire, gladdened by desire,

ālayarāmā kho panāyaṃ pajā⁶⁵ ālayaratāya ālayasammuditāya,

and for this generation delighting in desire, devoted to desire, gladdened by desire,

duddasaṃ idam ṭhānaṃ, yad-idam: idappaccayatā paṭiccasamuppādo.

this thing is hard to see, that is to say: conditionality and conditional origination.

Idam-pi kho ṭhānaṃ duddasaṃ, yad-idam:

This thing also is hard to see, that is to say:

sabbasaṅkhārasamatho, sabbūpadhipaṭinissaggo,

the tranquilising of all processes, the letting go of all bases for cleaving,

taṇhakkhayo, virāgo, nirodho, Nibbānaṃ.

the end of craving, dispassion, cessation, Nibbāna.

Ahañ-ce va kho pana Dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ

But if I were to teach the Dhamma and others did not understand me

so mamassa kilamatho, sā mamassa vihesā.’ ti

that would be tiring for me, that would be troublesome to me.’

Apissu maṃ, bhikkhave, imā anacchariyā gāthā⁶⁶ paṭibhaṃsu,

Further, monks, these truly wonderful verses occurred to me,

pubbe assutapubbā:

that were unheard of in the past:

⁶⁴ BJT, RTE: *myāyaṃ*, PTS: *me ayam*.

⁶⁵ BJT: *kho pana pajāya*; RTE: *kho pajāya*.

⁶⁶ ChS: *gāthāyo*, alternative form.

‘Kicchena me adhigataṃ halaṃ dāni pakāsitum?’

‘Now is it suitable for me to explain what was attained with difficulty?’

Rāgadosaparetehi nāyaṃ Dhammo susambudho.

For those overcome by passion and hatred this Dhamma is not easily understood.

Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ.

Going against the stream, it is profound, deep, hard to see, subtle.

Rāgarattā na dakkhanti,⁶⁷ tamokkandhena⁶⁸ āvuṭṭā.’ ti⁶⁹

Those delighting in passion, obstructed by darkness, will not see it.’

Itiha me, bhikkhave, paṭisañcikkhato,

Such was my reflection, monks,

apossukkatāya cittaṃ namati, no Dhammadesanāya.⁷⁰

and my mind inclined to inaction, not to teaching the Dhamma.

Atha kho, bhikkhave, Brahmuno Sahampatissa,

Then, monks, to Brahmā Sahampati,

mama cetasā cetoparivitakkam-aññāya etad-ahosi:

knowing with his mind the reflection in my mind, this (thought) occurred:

‘Nassati vata bho loko, vinassati vata bho loko,

‘The world is surely going to destruction, the world is surely going to complete destruction,

yatra hi nāma Tathāgatassa Arahato Sammāsambuddhassa

wherever the Realised One, the Worthy One, the Perfect Sambuddha’s

apossukkatāya cittaṃ namati no Dhammadesanāya.’ ti

mind inclines to inaction, not to teaching the Dhamma.’

Atha kho, bhikkhave, Brahmā Sahampati seyyathā pi nāma balavā puriso

Then, monks, Brahmā Sahampati, just as a strong man

sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya,

might stretch out a bent arm, or bend in an outstretched arm,

⁶⁷ BJT: *dakkhinti*, alternative form.

⁶⁸ ChS: *tamokkandhena*, alternative form.

⁶⁹ RTE: *āvutā ti*; PTS: *āvaṭṭā ti*, alternative forms.

⁷⁰ RTE: *-desanāyāti*, but there seems no need for the quotation marker here as the narrative continues.

evam-eva⁷¹ Brahmaloke antarahito mama purato pātur-ahosi.
so did he vanish from the Brahmā world and appear in front of me.

Atha kho, bhikkhave, Brahmā Sahampati, ekaṃsaṃ uttarāsaṅgaṃ karitvā,
Then, monks, Brahmā Sahampati, after arranging his upper robe on one shoulder,

yenāhaṃ tenañjaliṃ paṇāmetvā, maṃ etad-avoca:
and raising his hands in respectful salutation, said this to me:

“Desetu, Bhante, Bhagavā Dhammaṃ, desetu Sugato Dhammaṃ,
“Let the Fortunate One preach the Dhamma, reverend Sir, let the Happy One
preach the Dhamma,

santi sattā apparajakkhajātikā assavanatā⁷² Dhammassa parihāyanti,
there are beings with little dust on the eyes who are perishing through not hearing the
Dhamma,

bhavissanti Dhammassa aññātāro.” ti
there will be those who understand the Dhamma.”

Idam-avoca, bhikkhave, Brahmā Sahampati, idaṃ vatvā athāparam etad-avoca:
Brahmā Sahampati, monks, said this and after saying this he said something more:

“Pātūr-ahosi Magadhesu pubbe
“Formerly there appeared amongst the Magadhans

Dhammo asuddho samalehi cintito,
an impure Dhamma, invented by those still stained,

apāpuretaṃ Amatassa dvāraṃ,
open the door to the Deathless,

suṇantu Dhammaṃ Vimalenānubuddhaṃ.
let them hear the Dhamma understood by the Pure One.

Sele yathā pabbatamuddhaniṭṭhito
As one who is standing on a rock on the top of a mountain

yathā pi passe janataṃ samantato,
can see the people on all sides,

⁷¹ RTE: *evam-eva kho*; BJT, PTS: *evam-evam*.

⁷² BJT: *assavanatā*, showing the *n/ṇ* alternation found in the texts.

tathūpamaṃ Dhammamayaṃ Sumedha

° in the same way, One of Great Wisdom, having ascended

Pāsādam-āruyha Samantacakkhu,

the Palace made from Dhamma, Visionary One,

sokāvatiṇṇaṃ janataṃ⁷³ Apetasoko,

° look down on the people overcome by grief,

avekkhassu jātijarābhibhūtaṃ.

One Free of Grief, on those overcome by birth and old-age.

Uṭṭhehi Vīra Vijitasāṅgāma,

Rise up, O Hero, Victorious in Battle.

Satthavāha Anaṇa vicara loke.

Caravan-Leader, Debtless One, travel through the world.

Desassu⁷⁴ Bhagavā Dhammaṃ, aññātāro bhavissanti.” ti

Let the Fortunate One teach the Dhamma, there will be those who understand.”

Atha khvāhaṃ,⁷⁵ bhikkhave, Brahmuno ca ajjhesanaṃ viditvā,

Then, monks, having understood Brahmā’s request,

sattesu ca kāruṇṇataṃ paṭicca Buddhacakkhunā lokaṃ volokesiṃ.

out of kindness I looked at beings around the world with my Buddha-eye.

Addasaṃ kho ahaṃ, bhikkhave, Buddhacakkhunā lokaṃ volokento

While looking around the world, monks, with my Buddha-eye, I saw

satte apparajakkhe mahārajakkhe,

beings having little dust on the eyes, having great dust on the eyes,

tikkhindriye mudindriye,

having sharp faculties, having undeveloped faculties,

svākāre dvākāre suviññāpaye duviññāpaye,⁷⁶

having good conditions, having poor conditions, easy to instruct, hard to instruct,

⁷³ BJT, RTE: *janatam*, alternative sandhi.

⁷⁴ RTE: *Desetu*, alternative form.

⁷⁵ ChS: *kho ahaṃ*, parsing the sandhi.

⁷⁶ BJT places *duviññāpaye* and others noted below in square brackets, with a note to say that these lines are not found in some books.

appekacce paralokavajjabhayadassāvīne⁷⁷ viharante.⁷⁸

and (only) some who dwelt seeing danger in what is blameworthy and in the next world.

Seyyathā pi nāma uppalīniyaṃ vā padumīniyaṃ vā puṇḍarīkīniyaṃ vā

Just as with water-lilies or lotuses or white lotuses

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,

some of those water-lilies or lotuses or white lotuses,

udake jātāni udake saṃvaḍḍhāni⁷⁹ udakānuggatāni antonimuggaposīni,⁸⁰

born in the water, flourishing in the water, not rising above water, are nourished from inside the depths,

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,

some of those water-lilies or lotuses or white lotuses,

udake jātāni, udake saṃvaḍḍhāni, udakānuggatāni,⁸¹ samodakam̐ ṭhitāni,

born in the water, flourishing in the water, surrounded by water, stand level with the water,

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,

some of those water-lilies or lotuses or white lotuses,

udake jātāni udake saṃvaḍḍhāni udakam̐⁸² accuggamma tiṭṭhanti,

born in the water, flourishing in the water, stand above the water,

anupalittāni⁸³ udakena.

and are untouched by the water.

Evam-eva kho ahaṃ, bhikkhave, Buddhacakkhunā lokam̐ volokento addasaṃ

Even so while looking around the world, monks, with my Buddha-eye, I saw

satte apparajakkhe mahārajakkhe tikkhindriye mudindriye,

beings having little dust on the eyes, having great dust on the eyes, having sharp faculties, having undeveloped faculties,

⁷⁷ RTE: *-dassāvīno*.

⁷⁸ BJT has an extra line in square brackets: *appekacce na paralokavajjabhayadassāvīne viharante*.

⁷⁹ RTE, PTS: *saṃvaḍḍhāni*; also below, alternative spelling.

⁸⁰ RTE: *antonimuggapositāni*.

⁸¹ BJT, PTS omit *udakānuggatāni*.

⁸² PTS: *udakā*, ablative.

⁸³ RTE: *anuppalittāni*, with internal gemination.

svākāre dvākāre suviññāpaye duviññāpaye,⁸⁴

having good conditions, having poor conditions, easy to instruct, hard to instruct,

appekacce paralokavajjabhayadassāvīne viharante.⁸⁵

and (only) some who dwelt seeing danger in what is blameworthy and in the next world.

Atha khvāhaṃ, bhikkhave, Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsim:⁸⁶

Then, monks, I recited this verse to Brahmā Sahampati:

“Apārutā tesam⁸⁷ Amatassa dvārā,⁸⁸

“Open for you are the doors to the Deathless,

ye sotavanto pamañcantu saddhaṃ.

whoever has ears let them release their faith.

Vihimsasaññī paṇaṇaṃ na bhāsim,

° Perceiving trouble, Brahmā, I did not speak amongst humans,

Dhammaṃ pañītaṃ manujesu Brahme!” ti

about what was hard-learned, the excellent Dhamma!”

Atha kho, bhikkhave, Brahmā Sahampati:

Then, monks, Brahmā Sahampati,

‘Katāvakāso khomhi Bhagavatā Dhammadesanāyā,’ ti

thinking: ‘I have obtained consent for the Fortunate One to teach the Dhamma,’

maṃ abhivādetvā padakkhiṇaṃ katvā, tatthevantaradhāyi.

after worshipping and circumambulating me, vanished right there.

⁸⁴ BJT places both *dvākāre* and *duviññāpaye* in square brackets.

⁸⁵ BJT has an extra line in square brackets: *appekacce na paralokavajjabhayadassāvīne viharante*.

⁸⁶ BJT: *paccabhāsim*; ChS: *ajjhabhāsi*. The reading here seems very uncertain, although the meaning is the same in all three cases.

⁸⁷ ChS: *te*, ‘correcting’ the metre.

⁸⁸ PTS adds [*Brahme*], like this in square brackets.

[8. Deciding Who to Teach]

Tassa mayhaṃ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Kassa nu kho ahaṃ paṭhamam Dhammam deseyyam?’

‘To whom should I first teach the Dhamma?’

Ko imam Dhammam khippam-eva ājānissatī?’ ti

Who will be able to understand the Dhamma quickly?’

Tassa mayhaṃ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Ayaṃ kho Āḷāro Kālāmo paṇḍito viyatto⁸⁹ medhāvī,

‘This Āḷāra Kālāma is wise, learned, intelligent,

dīgharattaṃ apparajakkhajātiko.

for a long time he has been one with little dust on his eyes.

Yaṃ nūnāhaṃ Āḷārassa Kālāmassa paṭhamam Dhammam deseyyam?’

Now what if I first teach the Dhamma to Āḷāra Kālāma?’

So imam Dhammam khippam-eva ājānissatī.’ ti

He will be able to understand the Dhamma quickly.’

Atha kho maṃ, bhikkhave, devatā upasaṅkamitvā etad-avoca:⁹⁰

Then a god, monks, having approached, said this to me:

‘Sattāhakālaṅkato Bhante Āḷāro Kālāmo,’ ti

‘Āḷāra Kālāma died seven days ago, reverend Sir,’

ñāṇaṃ-ca pana me dassanaṃ udapādi:

and to me knowledge and insight arose:

‘Sattāhakālaṅkato Āḷāro Kālāmo.’ ti

‘Āḷāra Kālāma died seven days ago.’

Tassa mayhaṃ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Mahājāniyo kho Āḷāro Kālāmo,

‘Āḷāra Kālāma had great understanding,

⁸⁹ BJT: *byatto*, alternative form.

⁹⁰ PTS: *etad-avocam*.

sace hi so imaṃ Dhammaṃ suṇeyya khippam-eva ājāneyyā.’ ti
if he had heard this Dhamma he would have understood it quickly.’

Tassa mayhaṃ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Kassa nu kho ahaṃ⁹¹ paṭhamaṃ Dhammaṃ deseyyaṃ?
‘To whom should I first teach the Dhamma?

Ko imaṃ Dhammaṃ khippam-eva ājānissatī?’ ti
Who will be able to understand the Dhamma quickly?’

Tassa mayhaṃ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Ayaṃ kho Uddako Rāmaputto paṇḍito viyatto medhāvī,
‘This Uddaka Rāmaputta is wise, learned, intelligent,

dīgharattaṃ apparajakkhajātiko.
for a long time he has been one with little dust on his eyes.

Yaṃ nūnāhaṃ Uddakassa Rāmaputtassa paṭhamaṃ Dhammaṃ deseyyaṃ?
Now, what if I first teach the Dhamma to Uddaka Rāmaputta?

So imaṃ Dhammaṃ khippam-eva ājānissatī.’ ti
He will be able to understand the Dhamma quickly.’

Atha kho maṃ, bhikkhave, devatā upasaṅkamtivā etad-avoca:⁹²
Then, monks, a god having approached, said this to me:

‘Abhidosakālaṅkato Bhante Uddako Rāmaputto,’ ti
‘Uddaka Rāmaputta died yesterday evening, reverend Sir,’

ñāṇaṅ-ca pana me dassanaṃ udapādi:
and to me knowledge and insight arose:

‘Abhidosakālaṅkato Uddako Rāmaputto.’ ti
‘Uddaka Rāmaputta died yesterday evening.’

Tassa mayhaṃ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

⁹¹ RTE omits *ahaṃ*.

⁹² PTS: *etad-avocam*.

‘Mahājāniyo kho Uddako Rāmaputto,
‘Uddaka Rāmaputta had great understanding,

sace hi so imaṃ Dhammaṃ suṇeyya khippam-eva ājāneyyā.’ ti
if he had heard this Dhamma he would have understood it quickly.’

Tassa mayhaṃ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Kassa nu kho ahaṃ paṭhamaṃ Dhammaṃ deseyyaṃ?’
‘To whom should I first teach the Dhamma?’

Ko imaṃ Dhammaṃ khippam-eva ājānissatī?’ ti
Who will be able to understand the Dhamma quickly?’

Tassa mayhaṃ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Bahūkārā kho me pañcavaggiyā bhikkhū,
‘The group-of-five monks were very helpful to me,

ye maṃ padhānapahitattaṃ upaṭṭhahimsu.
they attended on me when I was striving resolutely.

Yaṃ nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamaṃ Dhammaṃ deseyyaṃ?’-ti
Now, what if I first teach the Dhamma to the group-of-five monks?’

Tassa mayhaṃ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī?’ ti
‘Where are the group-of-five monks dwelling right now?’

Addasaṃ kho ahaṃ, bhikkhave,
I saw with the divine eye, monks,

dibbena cakkhunā visuddhena atikkantamānusakena,
which is purified and surpasses that of (normal) men,

pañcavaggiye bhikkhū Bārāṇasiyaṃ viharante Isipatane Migadāye.
that the group-of-five monks were dwelling near Bārāṇasī, in the Deer Park at Isipatana.

[9. The Abstainer Upaka]

Atha khvāhaṃ, bhikkhave, Uruvelāyaṃ yathābhirantaṃ viharitvā,
Then, monks, having dwelt for as long as I liked

yena Bārāṇasī tena cārikaṃ pakkamiṃ.⁹³
I left on walking tour for Bārāṇasī.

Addasā kho maṃ, bhikkhave, Upako Ājīvako
The Abstainer Upaka saw me, monks,

antarā ca Gayāṃ antarā ca Bodhiṃ addhānamaggapaṭipannaṃ,⁹⁴
going along the highway between the Bodhi (tree) and Gayā,

disvāna maṃ etad-avoca:
and after seeing (me), he said this to me:

“Vippsannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto,
“Your faculties, friend, are very clear, purified is your skin and bright,

kamsi tvam āvuso uddissa pabbajito,
on account of whom, friend, did you go forth,

ko vā te Satthā, kassa vā tvam⁹⁵ Dhammaṃ rocesī?” ti
or who is your teacher, or what Dhamma do you prefer?”

Evaṃ vutte ahaṃ, bhikkhave, Upakaṃ Ājīvakaṃ gāthāhi ajjhabhāsīṃ:
After this was said, monks, I addressed the Abstainer Upaka with verses:

“Sabbābhibhū Sabbavidūham-asmi,
“All-Conquering, All-Wise am I,

sabbesu dhammesu anūpalitto,
undefiled in regard to all things,

sabbañjaho taṇhakkhaye vimutto,
having given up everything, liberated through the destruction of craving,

sayam abhiññāya kam-uddiseyyam?
having deep knowledge myself, who should I point to (as Teacher)?

⁹³ RTE, PTS: *pakkāmiṃ*, which seems to be malformed.

⁹⁴ PTS, ChS: *-ppaṭipannaṃ*, showing gemination.

⁹⁵ RTE: *taṃ*?

Na me Ācariyo atthi, sadiso me na vijjati,
There is no Teacher for me, no one like me is found,

sadevakasmiṃ⁹⁶ lokasmiṃ natthi me paṭipuggalo.
there is no person equal to me in the world with its gods.

Ahañ-hi Arahā loke ahaṃ Satthā Anuttaro,
I am a Worthy One in the world, I am the Unsurpassed Teacher,

ekomhi Sammāsambuddho, sītibhūtosmi nibbuto.
I am the One Perfect Sambuddha, cool and passionless.

Dhammacakkaṃ pavattetuṃ gacchāmi Kāsināṃ purāṃ,
I go to Kāsi's city to set the Dhamma-Wheel rolling,

andhabhūtasmiṃ⁹⁷ lokasmiṃ āhañchaṃ Amatadundubhin.”-ti
I will beat the drum of the Deathless in a world that is blind.”

“Yathā kho tvaṃ āvuso paṭijānāsi Arahasi⁹⁸ Anantajino!” ti
“It is as if you declare, friend, you are a Worthy One, an Infinite Victor!”

“Mādisā ve Jinā honti, ye pattā āsavakkhayaṃ.
“There are surely Victors like me, who have attained the destruction of the pollutants.

Jitā me pāpakā dhammā, tasmāham-Upakā⁹⁹ Jino.” ti
I have been victorious over all wicked things, therefore, Upaka, I am a Victor.”

Evāṃ vutte, bhikkhave, Upako Ājīvako¹⁰⁰ “Huveyyapāvuso”¹⁰¹ ti vatvā,
When this was said, monks, the Abstainer Upaka, after saying: “It may be so, friend,”

sīsāṃ okampetvā ummaggaṃ gahetvā pakkāmi.
shaking his head, and taking the wrong path, went away.

⁹⁶ RTE: *sadevakasmi*, to produce pathyā siloka.

⁹⁷ RTE: *andhabhūtasmi*, to produce pathyā siloka.

⁹⁸ BJT omits *Arahasi*.

⁹⁹ RTE: *Upaka*, alternative form.

¹⁰⁰ RTE: *so Upako*, omits *Ājīvako*.

¹⁰¹ Thai: *hupeyyāvuso*. Both forms seem to be dialectical remnants.

[10. The Meeting at Isipatana]

Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno,
Then, monks, while I was walking gradually on walking tour,

yena Bārāṇasī¹⁰² Isipatanam Migadāyo,
° I approached Bārāṇasī, Isipatana, the Deer Park,

yena pañcavaggiyā bhikkhū tenupasaṅkamim.
and the group-of-five monks.

Addasaṃsu¹⁰³ kho maṃ, bhikkhave,
° The group-of-five monks, monks,

pañcavaggiyā bhikkhū dūrato va¹⁰⁴ āgacchantam,
saw me coming from afar,

disvāna aññam-aññam saṅghapesum:
and after seeing (me), they resolved among themselves:

“Ayaṃ kho,¹⁰⁵ āvuso, Samaṇo Gotamo āgacchati bāhuliko,¹⁰⁶
“This Ascetic Gotama who is coming, friends, is given to luxury,

padhānavibbhanto āvatto bāhullāya.
forsaking the striving he has gone back to luxury.

So neva abhivādetabbo na paccuṭṭhātabbo,
He should certainly not be worshipped or stood up for,

nāssa pattaṭṭhāraṃ paṭiggahetabbam,
nor should his bowl and robe be taken,

api ca kho āsanam ṭhapetabbam, sace ākaṅkhissati nisīdissati.” ti
however, we can prepare a seat, if he wishes he will sit down.”

Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamim,¹⁰⁷
As I approached, monks,

tathā tathā pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya saṅghātum,
the group-of-five monks were unable to continue with their own agreement,

¹⁰² RTE adds *yena* here.

¹⁰³ BJT, PTS: *Addasāsum*, alternative form.

¹⁰⁴ ChS omits *va*.

¹⁰⁵ PTS omits *kho*.

¹⁰⁶ RTE: *bāhulliko*, no doubt standardising with *bāhullāya* below.

¹⁰⁷ BJT, PTS: *upasaṅkamāmi*?

appekacce maṃ paccuggantvā, pattacīvaram paṭiggahesum,
and after coming out to meet me, some took my bowl and robe,

appekacce āsanam paññāpesum,¹⁰⁸
some prepared the seat,

appekacce pādodakam upaṭṭhapesum.¹⁰⁹
some placed the water (for washing) the feet.

Api ca kho maṃ nāmena ca āvusovādena ca samudācaranti.
Then they addressed me by name and with the word ‘friend’.

Evam vutte¹¹⁰ **aham, bhikkhave, pañcavaggiye bhikkhū etad-avocaṃ:**
After this was said, monks, I said this to the group-of-five monks:

“Mā, bhikkhave, Tathāgataṃ nāmena ca āvusovādena ca samudācarittha,¹¹¹
“Do not address the Fortunate One, monks, by name and by the word ‘friend’,

Araham, bhikkhave, Tathāgato Sammāsambuddho,
the Realised One is a Worthy One, monks, a Perfect Sambuddha,

Odahatha, bhikkhave, sotam, Amatam-adhigataṃ aham-anusāsāmi,
Lend an ear, monks, I will instruct you about the attainment of the Deathless,

aham Dhammaṃ desemi, yathānusiṭṭham tathā¹¹² **paṭipajjamānā,**
I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā
after no long time you will in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyam pabbajanti,
rightly go forth from the home to the homeless life,

tad-anuttaram brahmacariyapariyosānam,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathā.” ti
you will dwell having known, experienced, and attained it yourselves in this very life.”

¹⁰⁸ ChS: *paññāpesum*, alternative form.

¹⁰⁹ Thai: *upaṭṭhāpesum*, alternative form.

¹¹⁰ RTE omits *evam vutte*.

¹¹¹ ChS: *samudācaratha*, imperative where an aorist is expected.

¹¹² RTE omits *tathā*.

Evam vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etad-avocum:

After this was said, the group-of-five monks said this to me:

“Tāya pi kho tvaṃ, āvuso Gotama, iriyāya,¹¹³

“But you, friend Gotama, by that (ascetic) lifestyle,

tāya paṭipadāya tāya dukkarakārikāya,

that practice, that difficult way of living,

nājjhagamā uttarimanussadhammā¹¹⁴ alam-ariyañāṇadassanavisesaṃ.

did not attain states beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight.

Kim pana tvaṃ etarahi bāhuliko, padhānavibbhanto, āvatto bāhullāya,

So how can you now, given to luxury, forsaking the striving, gone back to luxury,

adhigamissasi uttarimanussadhammā alam-ariyañāṇadassanavisesaṃ?”-ti

attain states beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?”

Evam vutte ahaṃ, bhikkhave, pañcavaggiye bhikkhū etad-avocam:¹¹⁵

After this was said, monks, I said this to the group-of-five monks:

“Na, bhikkhave, Tathāgato bāhuliko,

“The Realised One, monks, is not given to luxury,

na padhānavibbhanto, na āvatto bāhullāya,

is not forsaking the striving, and has not gone back to luxury,

Arahaṃ, bhikkhave, Tathāgato Sammāsambuddho.

the Realised One, monks, is a Worthy One, a Perfect Sambuddha.

Odahatha, bhikkhave, sotaṃ Amatam-adhigataṃ aham-anusāsāmi,

Lend an ear, monks, I will instruct you about the attainment of the Deathless,

aham Dhammaṃ desemi yathānusiṭṭhaṃ tathā¹¹⁶ paṭipajjamānā,

I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā

after no long time in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

¹¹³ RTE: *ariyāya*? Also elsewhere.

¹¹⁴ PTS: *uttarim manussadhammā*, alternative form.

¹¹⁵ PTS: *etad-avocum*, alternative form.

¹¹⁶ RTE omits *tathā*.

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā.” ti
you will dwell having known, experienced, and attained it yourselves in this very life.”

Dutiyam-pi kho pañcavaggiyā bhikkhū maṃ etad-avocum:
For a second time the group-of-five monks said this to me:

“Tāya pi kho tvaṃ āvuso Gotama iriyāya,
“But you, friend Gotama, by that (ascetic) lifestyle,

tāya paṭipadāya tāya dukkarakārikāya,
that practice, that difficult way of living,

nājjhagamā uttarimanussadhammā alam-ariyañāṇadassanavisesaṃ.
did not attain states beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight.

Kim pana tvaṃ etarahi bāhuliko, padhānavibbhanto, āvatto bāhullāya,
So how can you now, given to luxury, forsaking the striving, gone back to luxury,

adhigamissasi uttarimanussadhammā alam-ariyañāṇadassanavisesaṃ?”-ti
attain a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?”

Dutiyam-pi kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū etad-avocam:¹¹⁷
For a second time, monks, I said this to the group-of-five monks:

“Na, bhikkhave, Tathāgato bāhuliko,
“The Realised One, monks, is not given to luxury,

na padhānavibbhanto, na āvatto bāhullāya,
is not forsaking the striving, and has not gone back to luxury,

Arahaṃ, bhikkhave, Tathāgato Sammāsambuddho.
the Realised One, monks, is a Worthy One, a Perfect Sambuddha.

Odahatha, bhikkhave, sotaṃ Amatam-adhigataṃ aham-anusāsāmi,
Lend an ear, monks, I will instruct you about the attainment of the Deathless,

ahaṃ Dhammaṃ desemi yathānusiṭṭhaṃ tathā paṭipajjamānā,
I will teach the Dhamma, (and) following the path as it has been preached,

¹¹⁷ PTS: *etad-avocum*, inappropriate plural form.

na cirasseva, yassatthāya kulaputtā

after no long time in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā.” ti

you will dwell having known, experienced, and attained it yourselves in this very life.”

Tatiyam-pi kho pañcavaggiyā bhikkhū maṃ etad-avocum:

For a third time the group-of-five monks said this to me:

“Tāya pi kho tvaṃ āvuso Gotama iriyāya,

“But you, friend Gotama, by that (ascetic) lifestyle,

tāya paṭipadāya tāya dukkarakārikāya,

that practice, that difficult way of living,

nājjhagamā uttarimanussadhammā alam-ariyaññadassanavisesaṃ.

did not attain states beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight.

Kim pana tvaṃ etarahi bāhuliko, padhānavibbhanto, āvatto bāhullāya,

So how can you now, given to luxury, forsaking the striving, gone back to luxury,

adhigamissasi uttarimanussadhammā alam-ariyaññadassanavisesaṃ?”-ti

attain states beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?”

Evam vutte ahaṃ, bhikkhave, pañcavaggiye bhikkhū etad-avocam:

After this was said, monks, I said this to the group-of-five monks:

“Abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ bhāsitaṃ-etan?”-ti¹¹⁸

“Are you aware, monks, of my having spoken to you like this before?”

“No hetam Bhante.”

“Certainly not, reverend Sir.”

¹¹⁸ BJT, PTS: *vabbhācitam-etan-ti*; ChS: *pabhāvitam-etan?”-ti*. The reading is again uncertain here, *vabbhācita* is not found elsewhere; it is hard to see what the ChS reading could mean here.

“**Araham**,¹¹⁹ **bhikkhave, Tathāgato Sammāsambuddho.**

“The Realised One, monks, is a Worthy One, a Perfect Sambuddha.

Odahatha, bhikkhave, sotam̐ Amatam-adhigatam̐ aham-anusāsāmi,

Lend an ear, monks, I will instruct you about the attainment of the Deathless,

aham̐ Dhammam̐ desemi yathānusiṭṭham̐ tathā¹²⁰ **paṭipajjamānā,**

I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā

after no long time in regard to that good for which young men of good family

sammad-eva agāasmā anagāriyam̐ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaram̐ brahmacariyapariyosānam̐,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam̐ abhiññā sacchikatvā upasampajja viharissathā,” ti

you will dwell having known, experienced, and attained it yourselves in this very life,”

asakkhim̐ kho aham̐, bhikkhave, pañcavaggiye bhikkhū saññāpetum̐.

and I was able, monks, to persuade the group-of-five monks.

Dve pi sudam̐, bhikkhave, bhikkhū¹²¹ **ovadāmi, tayo bhikkhū piṇḍāya caranti,**

Then, monks, I advised two monks and three monks wandered for alms,

yam̐ tayo bhikkhū piṇḍāya caritvā, āharanti tena chabbaggā¹²² **yāpema.**

and the group of six monks subsisted on whatever, after walking for alms-food, the three monks brought them.

Tayo pi sudam̐, bhikkhave, bhikkhū ovadāmi, dve bhikkhū piṇḍāya caranti,

Then, monks, I advised three monks and two monks wandered for alms,

yam̐ dve¹²³ **bhikkhū piṇḍāya caritvā āharanti tena chabbaggā yāpema.**

and the group of six monks subsisted on whatever, after walking for alms-food, the two monks brought them.

¹¹⁹ BJT, RTE: *Na bhikkhave Tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya araham̐*, repeating his earlier statement.

¹²⁰ RTE omits *tathā*.

¹²¹ BJT omits *bhikkhū*.

¹²² ChS: *chabbaggiyā*; similarly below, alternative form.

¹²³ RTE: *dve pi*.

[11. The Group-of-Five Monks attain Nibbāna]

Atha kho, bhikkhave, pañcavaggiyā bhikkhū,
Then, monks, the group-of-five monks,

mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā,
while being advised by me, while being instructed,

attanā jātidhammā samānā, jātidhamme ādīnavam viditvā,
being themselves subject to birth, after understanding the danger in being subject to birth,

ajātaṃ anuttaram yogakkhemam Nibbānam pariyesamānā,
while seeking the birthless, supreme, secure Nibbāna,

ajātaṃ anuttaram yogakkhemam Nibbānam ajjhagamaṃsu,
attained the birthless, supreme, secure Nibbāna,¹²⁴

attanā jarādhammā samānā, jarādhamme ādīnavam viditvā,
being themselves subject to old-age, after understanding the danger in being subject to old-age,

ajaram anuttaram yogakkhemam Nibbānam pariyesamānā,
while seeking the ageless, supreme, secure Nibbāna,

ajaram anuttaram yogakkhemam Nibbānam ajjhagamaṃsu,
attained the ageless, supreme, secure Nibbāna,

attanā byādhidhammā samānā, byādhidhamme ādīnavam viditvā,
being themselves subject to sickness, after understanding the danger in being subject to sickness,

abyādhiṃ anuttaram yogakkhemam Nibbānam pariyesamānā,
while seeking the sickless, supreme, secure Nibbāna,

abyādhiṃ anuttaram yogakkhemam Nibbānam ajjhagamaṃsu,
attained the sickless, supreme, secure Nibbāna,

attanā maraṇadhammā samānā, maraṇadhamme ādīnavam viditvā,
being themselves subject to death, after understanding the danger in being subject to death,

amataṃ anuttaram yogakkhemam Nibbānam pariyesamānā,
while seeking the deathless, supreme, secure Nibbāna,

amataṃ anuttaram yogakkhemam Nibbānam ajjhagamaṃsu,
attained the deathless, supreme, secure Nibbāna,

¹²⁴ This was at the conclusion of what is now known as the second discourse of the Buddha, the Anattalakkhaṇasutta, which is not recorded here.

attanā sokadhammā samānā, sokadhamme ādīnavam̐ veditvā,

being themselves subject to grief, after understanding the danger in being subject to grief,

asokaṃ anuttaram̐ yogakkhemam̐ Nibbānam̐ pariyesamānā,

while seeking the griefless, supreme, secure Nibbāna,

asokaṃ anuttaram̐ yogakkhemam̐ Nibbānam̐ ajjhagamamsu,

attained the griefless, supreme, secure Nibbāna,

attanā saṅkilesadhammā samānā, saṅkilesadhamme ādīnavam̐ veditvā,¹²⁵

being themselves subject to defilements, after understanding the danger in being subject to defilements,

asaṅkiliṭṭham̐ anuttaram̐ yogakkhemam̐ Nibbānam̐ pariyesamānā,

while seeking the undefiled, supreme, secure Nibbāna,

asaṅkiliṭṭham̐ anuttaram̐ yogakkhemam̐ Nibbānam̐ ajjhagamamsu.

attained the undefiled, supreme, secure Nibbāna.

Ñāṇaṃ-ca pana nesaṃ dassanaṃ udapādi:

To them knowledge and insight arose:

Akuppā me vimutti,

Sure is my liberation of mind,¹²⁶

ayam-antimā jāti,

this is my last birth,

natthi dāni punabbhavo. ti

now there is no continuation of existence.

¹²⁵ ChS: omits numerous peyyāla markings here, reading: *attanā byādhidhammā samānā ...pe... attanā maraṇadhammā samānā attanā sokadhammā samānā attanā saṅkilesadhammā samānā saṅkilesadhamme ādīnavam̐ veditvā...*

¹²⁶ BJT and RTE both read *Akuppā no vimutti*, meaning *sure is our liberation of mind*, but that certainty arises in regard to one's own attainment, and not another's, so I prefer the reading adopted here.

[12. The Five Strands of Sense Pleasure]

Pañcime, bhikkhave, kāmagaṇā.

There are these five strands, monks, of sense pleasure.

Katame pañca?

Which five?

Cakkhaviññeyyā rūpā,

Forms cognizable by the eye,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

which are wanted, lovely, pleasant, likeable, sensual, enticing,

sotaviññeyyā saddā,

sounds cognizable by the ear,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

which are wanted, lovely, pleasant, likeable, sensual, enticing,

ghānaviññeyyā gandhā,

smells cognizable by the nose,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

which are wanted, lovely, pleasant, likeable, sensual, enticing,

jivhāviññeyyā rasā,

tastes cognizable by the tongue,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

which are wanted, lovely, pleasant, likeable, sensual, enticing,

kāyaviññeyyā phoṭṭhabbā,

tangibles cognizable by the body,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,

which are wanted, lovely, pleasant, likeable, sensual, enticing,

ime kho, bhikkhave, pañca kāmagaṇā.

these, monks, are the five strands of sense pleasure.

Ye hi keci,¹²⁷ bhikkhave, samaṇā vā brāhmaṇā vā

Whichever ascetics or brāhmaṇas, monks,

¹²⁷ RTE: *Ye keci.*

ime pañca kāmagaṇe gathitā mucchitā ajjhāpannā,¹²⁸

are tied, infatuated, and indulging in these five strands of sense pleasure,

anādīnavadassāvino anissaraṇapaññā paribhuñjanti,

who use them not seeing the danger in them, not knowing the escape from them,

te evam-assu veditabbā:

of them this should be known:

‘Anayam-āpannā byasanam-āpannā, yathākāmakaraṇīyā Pāpimato.’

‘They have fallen upon misfortune, they have fallen upon destruction, the Wicked One can do whatever he likes (with them).’

Seyyathā pi, bhikkhave, āraññako mago¹²⁹ baddho pāsarāsīm adhisayeyya,

Just as, monks, if there were a wild deer lying bound in a snare,

so evam-assa veditabbo:

about him you could know:

‘Anayam-āpanno byasanam-āpanno yathākāmakaraṇīyo luddassa,

‘He has fallen upon misfortune, he has fallen upon destruction, the hunter can do whatever he likes (with him),

āgacchante ca pana¹³⁰ ludde na yena kāmam pakkamissatī.’ ti¹³¹

and when the hunter comes he cannot depart as he desires.’

Evam-eva kho, bhikkhave, ye hi keci¹³² samaṇā vā brāhmaṇā vā

Just so, monks, whichever ascetics or brāhmaṇas

ime pañca kāmagaṇe gathitā mucchitā ajjhāpannā,

are tied, infatuated, and indulging in these five strands of sense pleasure,

anādīnavadassāvino anissaraṇapaññā paribhuñjanti,

who use them not seeing the danger in them, not knowing the escape from them,

te evam-assu veditabbā:

of them this should be known:

‘Anayam-āpannā byasanam-āpannā, yathākāmakaraṇīyā Pāpimato.’

‘They have fallen upon misfortune, they have fallen upon destruction, the Wicked One can do whatever he likes (with them).’

¹²⁸ ChS: here and in what follows *ajjhōpannā*, but above *ajjhāpannā*.

¹²⁹ RTE: *migo*, alternative form.

¹³⁰ PTS, RTE omit *pana*.

¹³¹ ChS: *āgacchante ca pana ludde yena kāmam na pakkamissatī ti*, alternative word order.

¹³² RTE: *ye keci*.

Ye ca kho keci,¹³³ bhikkhave, samaṇā vā brāhmaṇā vā
And, monks, whichever ascetics or brāhmaṇas

ime pañca kāmagaṇe agathitā amucchitā anajjhāpannā,
are not tied, not infatuated, and do not indulge in these five strands of sense pleasure,

ādīnavadassāvino nissaraṇapaññā paribhuñjanti,
who use them seeing the danger in them, knowing the escape from them,

te evam-assu veditabbā:
of them this should be known:

‘Na anayam-āpannā na byasanam-āpannā na yathākāmakaraṇīyā Pāpimato.’
‘They have not fallen upon misfortune, they have not fallen upon destruction, the Wicked One cannot do whatever he likes (with them).’

Seyyathā pi, bhikkhave, ārañṇako mago abaddho¹³⁴ pāsarāsīm adhisayeyya,
Just as, monks, if there were a wild deer not lying bound in a snare,

so evam-assa veditabbo:
about him you could know:

‘Na anayam-āpanno na byasanam-āpanno na yathākāmakaraṇīyo luddassa.
‘He has not fallen upon misfortune, he has not fallen upon destruction, the hunter cannot do whatever he likes (with him),

āgacchante ca pana ludde yena kāmam pakkamissatī.’ ti
and when the hunter comes he can depart as he desires.’

Evam-eva kho, bhikkhave, ye hi keci¹³⁵ samaṇā vā brāhmaṇā vā
Just so, monks, whichever ascetics or brāhmaṇas

ime pañca kāmagaṇe agathitā amucchitā,
are not tied, not infatuated, and do not indulge in these five strands of sense pleasure,

anajjhāpannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti,
who use them seeing the danger in them, knowing the escape from them,

te evam-assu veditabbā:
of them this should be known:

‘Na anayam-āpannā na byasanam-āpannā na yathākāmakaraṇīyā Pāpimato.’
‘They have not fallen upon misfortune, they have not fallen upon destruction, the Wicked One cannot do whatever he likes (with them).’

¹³³ RTE: *ye keci*.

¹³⁴ RTE: *abandho*, alternative form.

¹³⁵ BJT, RTE: *ye keci*.

Seyyathā pi, bhikkhave, āraññako mago araññe pavane caramāno,¹³⁶
Just as, monks, if there were a wild deer wandering in a forest wilderness,

vissattho¹³⁷ **gacchati, vissattho tiṭṭhati,**
he goes confidently, he stands confidently,

vissattho nisīdati, vissattho seyyam kappeti.
he sits confidently, he lies down confidently.

Tam kissa hetu?
What is the reason for that?

Anāpāthagato, bhikkhave, luddassa.
He is not, monks, within the range of a hunter.

Evam-eva kho, bhikkhave, bhikkhu
Just so, monks, a monk

vivicceva kāmehi, vivicca akusalehi dhammehi,
quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ,
having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamam jhānam upasampajja viharati.
dwells having attained the first absorption.

Ayam vuccati, bhikkhave, bhikkhu andham-akāsi Māram apadam,
It is said of this monk, monks, he has made Māra blind and footless,

vadhivā Māracakkhum, adassanam gato Pāpimato.
he has destroyed Māra's eye, the Wicked One wanders without seeing (him).

Puna caparam, bhikkhave, bhikkhu,
Furthermore, monks, a monk,

vitakkavicāraṇam vūpasamā,
with the ending of thinking and reflection,

ajjhataṃ sampasādanam cetaso ekodibhāvam,
with internal clarity, and one-pointedness of mind,

avitakkaṃ avicāraṃ samādhijam pītisukhaṃ,
being without thinking, without reflection, having the happiness and rapture born of concentration,

¹³⁶ BJT omits *caramāno*.

¹³⁷ RTE: *vissattho*, and similarly throughout, alternative form.

dutiyam̐ jhānam̐ upasampajja viharati.

dwells having attained the second absorption.

Ayam̐ vuccati, bhikkhave, bhikkhu andham-akāsi Māram̐ apadam̐,

It is said of this monk, monks, he has made Māra blind and footless,

vadhivā Māracakkhum̐, adassanam̐ gato Pāpimato.

he has destroyed Māra's eye, the Wicked One wanders without seeing (him).

Puna caparam̐, bhikkhave, bhikkhu,

Furthermore, monks, a monk,

pītiyā ca virāgā upekkhako¹³⁸ ca viharati,

with the fading away of rapture dwells equanimous,

sato ca sampajāno, sukhañ-ca kāyena paṭisamvedeti,

mindful, clearly knowing, experiencing happiness through the body,

yaṃ taṃ Ariyā ācikkhanti:

about which the Noble Ones declare:

‘Upekkhako satimā sukhavihārī,’ ti

“He lives pleasantly, mindful, and equanimous,”

tatiyam̐ jhānam̐ upasampajja viharati.

(thus) he dwells having attained the third absorption.

Ayam̐ vuccati, bhikkhave, bhikkhu andham-akāsi Māram̐ apadam̐,

It is said of this monk, monks, he has made Māra blind and footless,

vadhivā Māracakkhum̐, adassanam̐ gato Pāpimato.

he has destroyed Māra's eye, the Wicked One wanders without seeing (him).

Puna caparam̐, bhikkhave, bhikkhu,

Furthermore, monks, a monk,

sukhassa ca pahānā, dukkhassa ca pahānā,

having given up pleasure, given up pain,

pubbe va somanassadomanassānam̐ atthaṅgamā,

and with the previous disappearance of mental well-being and sorrow,

¹³⁸ PTS: *upekh-*, and similarly throughout, alternative form.

adukkhaṃ asukhaṃ,¹³⁹ upekkhāsati pārisuddhiṃ,
without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

catutthaṃ jhānaṃ upasampajja viharati.
dwells having attained the fourth absorption.

Ayaṃ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṃ apadaṃ,
It is said of this monk, monks, he has made Māra blind and footless,

vadhivā Māracakkhuṃ, adassanaṃ gato Pāpimato.
he has destroyed Māra's eye, the Wicked One wanders without seeing (him).

Puna caparaṃ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,

sabbaso rūpasaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā,¹⁴⁰
having completely transcended perceptions of form, with the disappearance of perceptions of (sensory) impact,

nānattasaññānaṃ amanasikārā: 'Ananto ākāso,' ti
not attending to perceptions of variety, (understanding): 'This is endless space',

ākāsānañcāyatanaṃ upasampajja viharati.
abides in the sphere of endless space.

Ayaṃ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṃ apadaṃ,
It is said of this monk, monks, he has made Māra blind and footless,

vadhivā Māracakkhuṃ, adassanaṃ gato Pāpimato.
he has destroyed Māra's eye, the Wicked One wanders without seeing (him).

Puna caparaṃ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,

sabbaso ākāsānañcāyatanaṃ samatikkamma: 'Anantaṃ viññāṇaṃ,'-ti
having completely transcended the sphere of endless space, (understanding): 'This is endless consciousness,'

viññāṇañcāyatanaṃ upasampajja viharati.
abides in the sphere of endless consciousness.

¹³⁹ ChS: *adukkham-asukhaṃ*, sandhi form.

¹⁴⁰ BJT, PTS: *atthagamā*, alternative form.

Ayaṃ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṃ apadaṃ,
It is said of this monk, monks, he has made Māra blind and footless,

vadhivā Māracakkhuṃ, adassanaṃ gato Pāpimato.
he has destroyed Māra's eye, the Wicked One wanders without seeing (him).

Puna caparaṃ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,

sabbaso viññāṇañcāyatanaṃ samatikkamma: 'Natthi kiñcī,' ti
having completely transcended the sphere of endless consciousness, (understanding): 'This is nothing,'

ākiñcaññāyatanaṃ upasampajja viharati.
abides in the sphere of nothingness.

Ayaṃ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṃ apadaṃ,
It is said of this monk, monks, he has made Māra blind and footless,

vadhivā Māracakkhuṃ, adassanaṃ gato Pāpimato.
he has destroyed Māra's eye, the Wicked One wanders without seeing (him).

Puna caparaṃ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,

sabbaso ākiñcaññāyatanaṃ samatikkamma,
having completely transcended the sphere of nothingness,

nevasaññānāsaññāyatanaṃ upasampajja viharati.
abides in the sphere of neither-perception-nor-non-perception.

Ayaṃ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṃ apadaṃ,
It is said of this monk, monks, he has made Māra blind and footless,

vadhivā Māracakkhuṃ, adassanaṃ gato Pāpimato.
he has destroyed Māra's eye, the Wicked One wanders without seeing (him).

Puna caparaṃ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,

sabbaso nevasaññānāsaññāyatanaṃ samatikkamma,
having completely transcended the sphere of neither-perception-nor-non-perception,

saññāvedayitanirodhaṃ upasampajja viharati,
abides in the cessation of perception and feeling,

paññāya cassa¹⁴¹ disvā, āsavā parikkhīṇā honti.

and having seen with wisdom, his pollutants are totally destroyed.

Ayaṃ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṃ apadaṃ,

It is said of this monk, monks, he has made Māra blind and footless,

vadhivā Māraccakkhum, adassanaṃ gato Pāpimato.

he has destroyed Māra's eye, the Wicked One wanders without seeing (him).

Tiṇṇo loke visattikaṃ,

He has crossed over the world,

so¹⁴² vissattho¹⁴³ gacchati, vissattho tiṭṭhati,

he goes confidently, he stands confidently,

vissattho nisīdati, vissattho seyyaṃ kappeti.

he sits confidently, he lies down confidently.

Taṃ kissa hetu?

What is the reason for that?

Anāpāthagato, bhikkhave, Pāpimato.” ti

He is not within the range, monks, of the Wicked One.

Idam-avoca Bhagavā,

The Fortunate One said this,

attamaṇā te bhikkhū Bhagavato bhāsitaṃ abhinandun-ti.

and those monks were uplifted and greatly rejoiced in what was said by the Fortunate One.

***Ariyapariyesanasuttam Niṭṭhitam*¹⁴⁴**

The Discourse about the Noble Search is Finished

¹⁴¹ RTE: *paññāya passa*.

¹⁴² ChS omits *so*.

¹⁴³ RTE: *vissaṭṭho*, alternative form.

¹⁴⁴ BJT, PTS: *Ariyapariyesanasuttam Chaṭṭham*; RTE, ChS: *Pāsarāsisuttam Niṭṭhitam Chaṭṭham*.