0.0.1 Kali

1. At one time, the venerable Mahakaccana was dwelling in Avanti at the Kuraraghara Pavatta mountain. Then the Kuraragharan female lay disciple, Kali, visited with the venerable Mahakaccana. Upon arrival, having bowed down to the venerable Mahakaccana, she sat down to one side. Having sat down to one side, the Kuraragharan female lay disciple, Kali, said this to the venerable Mahakaccana: This, O Bhante, was said by the Auspicious One in the maiden's questions:

> "Having conquered the army of the dear and
> the agreeable,
> the attainment of the goal, the peace of the
> heart;
> I meditate alone, awoken to pleasure;
> therefore I don't make friends among people,
> nor does friendship with anyone succeeds with
> me."

2. "For this, O Bhante, which was spoken by the Auspicious One in brief, how is the meaning to be seen in detail?"

3. Some samanas and brahmanas, O sister, actualized the earth kasina as the highest goal. The Auspicious One understood with supreme knowledge, the extent to which that earth kasina is supreme. Having under-

0.0.1 kāḷī suttaṃ

1. ekaṃ samayaṃ āyasmā mahākaccāno avantīsu viharati kuraraghare pavatte pabbate. atha kho kāḷī upāsikā kuraraghārikā yenāyasmā mahākaccāno tenupasaṅkami. upasaṅkamitvā āyasmantaṃ mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho kāḷī upāsikā kuraraghārikā āyasmantaṃ mahākaccānaṃ etadavoca: vuttamidaṃ bhante bhagavatā kumāri pañhesu:

atthassa pattiṃ hadayassa santiṃ,
jetvāna senaṃ piya sātarūpaṃ,
ekohaṃ jhāyaṃ sukhamanubodhiṃ;
tasmā jane na karomi sakkhiṃ,
sakkhī na sampajjati kenaci me'ti.

2. imassa nu kho bhante bhagavatā saṅkhittena bhāsitassa kathaṃ vitthārena attho daṭṭhabboti?

3. paṭhavikasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ4. yāvatā kho bhagini paṭhavī kasiṇasamāpatti paramatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā ādimaddasa,5 ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādi dassanahetu6 ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañāṇadassanahetu atthassa patti, hadayassa santi viditā hoti.

stood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path. [With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

4. Some samanas and brahmanas, O sister, actualized the water kasina as the highest goal. The Auspicious One understood with supreme knowledge, the extent to which that water kasina is supreme. Having understood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path. [With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

5. Some samanas and brahmanas, O sister, actualized the fire kasina as the highest goal. The Auspicious One understood with supreme knowledge, the extent to which that fire kasina is supreme. Having understood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path. [With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path

4. āpokasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ4. yāvatā kho bhagini āpo kasiṇasamāpatti paramatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā ādimaddasa,5 ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādi dassanahetu6 ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañānadassanahetu atthassa patti, hadayassa santi viditā hoti.

5. tejokasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ4. yāvatā kho bhagini tejo kasiṇasamāpatti paramatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā ādimaddasa,5 ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādi dassanahetu6 ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañānadassanahetu atthassa patti, hadayassa santi viditā hoti.

6. vāyokasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ4. yāvatā kho bhagini vāyo kasiṇasamāpatti paramatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā ādimaddasa,5 ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādi dassanahetu6 ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañānadassanahetu atthassa patti, hadayassa santi viditā hoti.

7. nīlakasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ4. yāvatā kho bhagini nīlakasiṇasamāpatti paramatā, tadabhiññāsi bha-

and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

6. Some samanas and brahmanas, O sister, actualized the air kasina as the highest goal. The Auspicious One understood with supreme knowledge, the extent to which that air kasina is supreme. Having understood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path. [With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

7. Some samanas and brahmanas, O sister, actualized the blue kasina as the highest goal. The Auspicious One understood with supreme knowledge, the extent to which that blue kasina is supreme. Having understood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path. [With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

8. Some samanas and brahmanas, O sister, actualized the yellow kasina as the highest goal. The Auspicious

gavā. tadabhiññāya bhagavā ādimaddasa,5 ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādi dassanahetu6 ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañānadassanahetu atthassa patti, hadayassa santi viditā hoti.

8. pītakasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ4. yāvatā kho bhagini pītakasiṇasamāpatti paramatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā ādimaddasa,5 ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādi dassanahetu6 ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañānadassanahetu atthassa patti, hadayassa santi viditā hoti.

9. lohitakasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ4. yāvatā kho bhagini lohitakasiṇasamāpatti paramatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā ādimaddasa,5 ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādi dassanahetu6 ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañānadassanahetu atthassa patti, hadayassa santi viditā hoti.

10. odātakasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ4. yāvatā kho bhagini odātakasiṇasamāpatti paramatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā ādimaddasa,5 ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādi dassanahetu6 ādīnavadassa-

One understood with supreme knowledge, the extent to which that yellow kasina is supreme. Having understood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path. [With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

9. Some samanas and brahmanas, O sister, actualized the red kasina as the highest goal. The Auspicious One understood with supreme knowledge, the extent to which that red kasina is supreme. Having understood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path. [With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

10. Some samanas and brahmanas, O sister, actualized the white kasina as the highest goal. The Auspicious One understood with supreme knowledge, the extent to which that white kasina is supreme. Having understood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path.

nahetu nissaraṇadassanahetu maggāmaggañānadassanahetu atthassa patti, hadayassa santi viditā hoti.

11. ākāsakasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ4. yāvatā kho bhagini ākāsakasiṇasamāpatti paramatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā ādimaddasa,5 ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādi dassanahetu6 ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañānadassanahetu atthassa patti, hadayassa santi viditā hoti.

12. viññāṇakasiṇasamāpatti paramā kho bhagini eke samaṇabrāhmaṇā atthābhinibbattesuṃ. yāvatā kho bhagini viññāṇakasiṇasamāpatti paramatā, tadabhiññāsi bhagavā. tadabhiññāya bhagavā ādimaddasa, ādīnavamaddasa, nissaraṇamaddasa, maggāmaggañāṇadassanamaddasa, tassa ādidassanahetu ādīnavadassanahetu nissaraṇadassanahetu maggāmaggañānadassanahetu atthassa patti, hadayassa santi viditā hoti.

13. iti kho bhagini yantaṃ vuttaṃ bhagavatā kumāri pañhesu:

atthassa pattiṃ hadayassa santiṃ,
jetvāna senaṃ piya sātarūpaṃ,
ekohaṃ jhāyaṃ sukhamanubodhiṃ;
tasmā jane na karomi sakkhiṃ,
sakkhī na sampajjati kenaci me'ti.

[With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

11. Some samanas and brahmanas, O sister, actualized the space kasina as the highest goal. The Auspicious One understood with supreme knowledge, the extent to which that space kasina is supreme. Having understood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path. [With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

12. Some samanas and brahmanas, O sister, actualized the consciousness kasina as the highest goal. The Auspicious One understood with supreme knowledge, the extent to which that consciousness kasina is supreme. Having understood that with supreme knowledge, the Auspicious one saw the beginning, saw the danger, saw the escape, saw the knowledge and vision of the path and the non-path. [With] his vision of the beginning as cause, vision of danger as cause, vision of escape as cause, knowledge and vision of the path and the non-path as cause, he has known the attainment of the goal, the peace of the heart.

14. imassa kho bhagini, bhagavatā saṅkhittena bhāsitassa evaṃ vitthārena attho daṭṭhabboti.

13. Thus, O sister, that which was said by the Auspicious One in the maiden's questions:

> "Having conquered the army of the dear and
> the agreeable,
> the attainment of the goal, the peace of the
> heart;
> I meditate alone, awoken to pleasure;
> therefore I don't make friends among people,
> nor does friendship with anyone succeeds with
> me."

14. "For this, O sister, which was spoken by the Auspicious One in brief, thus is how the meaning is to be seen in detail."