0.0.1 Kokalika

kokālika suttaṃ

0. Source: Savatthi.

sāvatthi nidānaṃ

1. Then the bhikkhu Kokalika visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, the bhikkhu Kokalika said this to the Auspicious One: “Sariputta and Moggallana, O Bhante, have evil wishes, they have come under the control of evil wishes.”

atha kho kokāliko bhikkhu yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho kokāliko bhikkhu bhagavantaṃ etadavoca: pāpicchā bhante sāriputta moggallānā, pāpikānaṃ icchānaṃ vasaṃ gatāti.

2. “Indeed not so, Kokalika, indeed not so, Kokalika. Have a trusting mind, O Kokalika, in Sariputta and moggallāna, Sariputta and Moggallana are well-behaved.”

mā hevaṃ kokālika, mā hevaṃ kokālika, pasādehi kokālika sāriputtamoggallānesu cittaṃ, pe-

salā sāriputtamoggallānāti.

3. Also for a second time, the bhikkhu Kokalika said this to the Auspicious One: “Although for me, O Bhante, the Auspicious One is reliable and trustworthy. But Sariputta and Moggallana, O Bhante, have evil wishes, they have come under the control of evil wishes.”

dutiyampi kho kokāliko bhikkhu bhagavantaṃ etadavoca: kiñcāpi me bhante bhagavā saddhāyiko paccayiko, atha kho pāpicchāva sāriputtamoggallānā pāpikānaṃ icchānaṃ vasaṃ gatāti.

4. “Indeed not so, Kokalika, indeed not so, Kokalika. Have a trusting mind, O Kokalika, in Sariputta and moggallāna, Sariputta and Moggallana are well-behaved.”

mā hevaṃ kokālika, mā hevaṃ kokālika, pasādehi kokālika sāriputtamoggallānesu cittaṃ, pesalā sāriputtamoggallānāti.

5. Also for a third time, the bhikkhu Kokalika said this to the Auspicious One: “Although for me, O Bhante, the Auspicious One is reliable and trustworthy. But Sariputta and Moggallana, O Bhante, have evil wishes, they have come under the control of evil wishes.”

tatiyampi kho[1] kokāliko bhikkhu bhagavantaṃ etadavoca: kiñcāpi me bhante bhagavā saddhāyiko paccayiko, atha kho pāpicchāva sāriputtamoggallānā pāpikānaṃ icchānaṃ vasaṃ gatāti.

6. “Indeed not so, Kokalika, indeed not so, Kokalika. Have a trusting mind, O Kokalika, in Sariputta and moggallāna, Sariputta and Moggallana are well-behaved.”

mā hevaṃ kokālika, mā hevaṃ kokālika, pasādehi kokālika sāriputtamoggallānesu cittaṃ, pesalā sāriputtamoggallānāti.

7. Then the bhikkhu Kokalika, having risen up from his seat, having bowed down, having circumambulated the Auspicious One, he departed. Not long after the bhikkhu Kokalika had departed, boils the size of mustard seeds spread all over his body. Having been the size of mustard seeds, they came to be the size of mung beans. Having been the size of mung beans, they came to be the size of chickpeas. Having been the size of chickpeas, they came to be the size of jujubi pip. Having been the size of jujubi pip, they came to be the size of jujubi fruits. Having been the size of jujubi fruits, they came to be the size of myrobalan fruits. Having been the size of myrobalan fruits, they came to be the size of unriped wood apple. Having been the size of unriped wood apple, they came to be the size of wood apple. Having been the size of

[1] tatiyampi kho bhikkhave - machasaṃ

wood apple, they busted open, oozing pus and blood. Then he just layed on plantain leaves like a fish that has swallowed poison.

atha kho kokāliko bhikkhu uṭṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. acirapakkantasseva kokālikassa bhikkhuno sāsapamattāhi piḷakāhi sabbo kāyo phuṭo ahosi. sāsapamattiyo hutvā muggamattiyo ahesuṃ. muggamattiyo hutvā kalāyamattiyo ahesuṃ. kalāyamattiyo hutvā kolaṭṭhimattiyo ahesuṃ. kolaṭṭhimattiyo hutvā kolamattiyo ahesuṃ, kolamattiyo hutvā āmalakamattiyo ahesuṃ. āmalakamattiyo hutvā beluvasalāṭukamattiyo ahesuṃ. beluvasalāṭukamattiyo hutvā billamattiyo ahesuṃ. billamattiyo hutvā pabhijjiṃsu. pubbañca lohitañca paggharimsu. svāssudaṃ kadalipattesu seti macchova visagilito.

8. Then Tudu, the independent Brahma, approached the bhikkhu Kokalika. Having approached, he stood in the sky and said this to the bhikkhu Kokalika: “Have a trusting mind, O Kokalika, in Sariputta and moggallāna, Sariputta and Moggallana are well-behaved.”

atha kho tudu pacceka brahmā[2] yena kokāliko bhikkhu tenupasaṅkami, upasaṅkamitvā vehāse ṭhatvā kokālikaṃ bhikkhuṃ etadavoca: pasādehi

[2]turupacecaka brahmā - machasaṃ; tudipacecakabrahmā - syā

kokālika sāriputtamoggallānesu cittaṃ, pesalā sāriputta moggallānāti.

9. “Who are you, friend?”

kosi tvaṃ āvusoti?

10. “I am Tudu, the independent Brahma.”

ahaṃ tudu paccekabrahmāti.

11. Have you not, O friend, been declared by the Auspicious One as a non-returner? Why have you now come here [in this world]? See the extent to which this wrong is done by you.

nanu tvaṃ āvuso bhagavatā anāgāmī vyākato, atha kiṃ carahi idhāgato? passa yāvañca te idaṃ aparaddhanti.

12. Then Tudu, the independent Brahma addressed the bhikkhu Kokalika in verses:

atha kho tudu paccekabrahmā kokālikaṃ bhikkhuṃ gāthāhi ajjhabhāsi:

> Indeed when a man is born,
> he is born with a knife in his mouth;

with which he cuts himself,
with foolish, badly-spoken speech.

purisassa hi jātassa,
kuṭhārī jāyate mukhe;
yāya chindati attānaṃ,
bālo dubbhāsitaṃ bhaṇaṃ.

He who praises one who is blameworthy,
or blames one who is praiseworthy;
casts with his mouth an unlucky throw,
by which from that loss, he gains no happiness.

yo nindiyaṃ pasaṃsati taṃ,
vā nindati yo pasaṃsiyo;
vicināti mukhena so kaliṃ,
kalinā tena sukhaṃ na vindati.

Insignificant is this loss,
which one loses all of one's wealth;
everything one owns, including oneself,
just this is a greater loss;
he who has a corrupted mind against the holy ones.

appamatto[3] ayaṃ kali,
yo akkhesu dhanaparājayo;
sabbassāpi sahāpi attanā,

[3] appamattako - machasaṃ

ayameva mahantataro[4] kali;
yo sugatesu manaṃ padosaye.

For a hundred thousand nirabbudas,
thirty six and five abbudas;
revilers of the noble ones enter hell,
having been directed there by evil-minded
speech.

sataṃ sahassānaṃ nirabbudānaṃ,
chattiṃsati pañca ca abbudāni;
yamariyagarahī nirayaṃ upetī,
vācaṃ manañca paṇidhāya pāpakanti.

13. Then the bhikkhu Kokalika passsed away due to that very illness. But since he died with a resentful mind towards Sariputta and Moggallana, the bhikkhu Kokalika arose in the Paduma hell.

atha kho kokāliko bhikkhu teneva ābādhena kālamakāsi, kālakato ca kokāliko bhikkhu padumanirayaṃ upapajji sāriputtamoggallānesu cittaṃ āghātetvā.

14. Then when the night had advanced, the Brahma Sahampati, with unsurpassable beauty, having illuminated the whole Jetavana, visited with the Auspicious One. Upon arrival, having bowed down to the Auspi-

[4]mahattataro - machasaṃ

cious One, he stood to one side. Having stood to one side, the Brahma Sahampati said this to the Auspicious One: “The bhikkhu Kokalika, O Bhante, has passed away. Having passed away, O Bhante, with a resentful mind towards Sariputta and Moggallana, the bhikkhu Kokalika has arisen in the Paduma hell.” That is what the Brahma Sahampati said. Having said this, having bowed down, having circumambulated the Auspicious One, he disappeared right there.

atha kho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho brahmā sahampati bhagavantaṃ etadavoca: kokāliko bhante bhikkhu kālakato, kālakato ca bhante kokāliko bhikkhu padumanirayaṃ uppanno sāriputtamoggallānesu cittaṃ āghātetvāti. idamavoca brahmā sahampati, idaṃ vatvā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

15. Then when the night had passed, the Auspicious One addressed the bhikkhus. This night, O bhikkhus, the Brahma Sahampati, with unsurpassable beauty, having illuminated the whole Jetavana, visited me. Upon arrival, having bowed down to me, he stood to one side. Having stood to one side, the Brahma Sahampati said this to me: “The bhikkhu Kokalika, O Bhante, has passed away.

Having passed away, O Bhante, with a resentful mind towards Sariputta and Moggallana, the bhikkhu Kokalika has arisen in the Paduma hell." That is what the Brahma Sahampati said. Having said this, having bowed down, having circumambulated me, he disappeared right there.

atha kho bhagavā tassā rattiyā accayena bhikkhu āmantesi. imaṃ bhikkhave rattiṃ brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṃ jetavanaṃ obhāsetvā yenāhaṃ tenupasaṅkami. upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhito kho bhikkhave brahmā sahampati maṃ etadavoca: kokāliko bhante bhikkhu kālakato, kālakato ca bhante kokāliko bhikkhu padumanirayaṃ upapanno, sāriputtamuggallānesu cittaṃ āghātetvāti. idamavoca bhikkhave brahmā sahampati idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.

16. When thus was said, a certain bhikkhu said this to the Auspicious One: How long, O Bhante, is the life-span in the Paduma hell? Long, O bhikkhu is the life-span in the Paduma hell. It is not that easy to calculate as: "this many years", or "this many hundreds of years" or "this many thousands of years" or "this many hundreds of thousands of years."

evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca: kīvanukho bhante padume niraye āyup-

pamāṇanti. dīghaṃ kho bhikkhu padume niraye āyuppamāṇaṃ, na taṃ sukaraṃ saṅkhātuṃ ettakāni vassānīti vā ettakāni vassasatānīti vā ettakāni vassasahassānīti vā ettakāni vassa satasahassānīti vāti.

17. But is it possible, O Bhante, to give a simile?

sakkā pana bhante upamaṃ kātunti.

18. It is possible, Bhikkhu, said the Auspicious One.

sakkā bhikkhūti bhagavā avoca.

19. Suppose, O bhikkhu, there were twenty kharika measures of Kosalan cartload of sesame seeds. Then with the lapse of every one hundred years, a man would pull out one sesame seed from that. More quickly, O bhikkhu, would that twenty kharika measures of Kosalan cartload of sesame seeds go to exhaustion, be used up, than [the life-span of] just one Abbuda hell.

seyyathāpi bhikkhu vīsatikhāriko kosalako tilavāho, tato puriso vassasatassa vassasatassa accayena ekamekaṃ tilaṃ uddhareyya, khippataraṃ kho so bhikkhu vīsatikhāriko kosalako tilavāho iminā upakkamena parikkhayaṃ pariyādānaṃ gaccheyya, natveva eko abbudo nirayo.

20. “Twenty Abbuda hells, O bhikkhu, is just as one Nirabbuda hell. Twenty Nirabbuda hells, O bhikkhu, is just as one Ababa hell. Twenty Ababa hells, O bhikkhu, is just as one Ahaho hell. Twenty Ahaho hells, O bhikkhu, is just as one Ahaha hell. Twenty Ahaha hells, O bhikkhu, is just as one Atata hell. Twenty Atata hells, O bhikkhu, is just as one Kumuda hell. Twenty Kumuda hells, O bhikkhu, is just as one Sogandhika hell. Twenty Sogandhika hells, O bhikkhu, is just as one Uppalaka hell. Twenty Uppalaka hells, O bhikkhu, is just as one Pundarika hell. Twenty Pundarika hells, O bhikkhu, is just as one Paduma hell. And it is in the Paduma hell that the bhikkhu Kokalika has arisen for having a resentful mind towards Sariputta and Moggallana.”

seyyathāpi bhikkhu vīsati abbudā nirayā evameko nirabbudo nirayo. seyyathāpi bhikkhu vīsati nirabbudā nirayā evameko ababo nirayo, seyyathāpi bhikkhu vīsati ababā nirayā evameko ahaho nirayo. seyyathāpi bhikkhu vīsati ahahā nirayā evameko aṭaṭo nirayo. seyyathāpi bhikkhu vīsati aṭaṭā nirayā evameko kumudo nirayo. seyyathāpi bhikkhu vīsati kumudā nirayā evameko sogandhiko nirayo. seyyathāpi bhikkhu vīsati sogandhikā nirayā evameko uppalako nirayo. seyyathāpi bhikkhu vīsati uppalakā nirayā eva mevako puṇḍarīko nirayo. seyyathāpi bhikkhu vīsati puṇḍarikā nirayā evameko padumo nirayo. padumaṃ kho pana bhikkhu nirayaṃ kokāliko bhikkhu upapanno sāriputtamoggallānesu cittaṃ āghātetvāti.

21. This is what the Auspicious One said. Having said this, the Well-farer, the Teacher, further said this:

idamavoca bhagavā idaṃ vatvā sugato athāparaṃ etadavoca satthā.

Indeed when a man is born,
he is born with a knife in his mouth;
with which he cuts himself,
with foolish, badly-spoken speech.

purisassa hi jātassa,
kuṭhārī jāyate mukhe;
yāya chindati attānaṃ,
bālo dubbhāsitaṃ bhaṇaṃ.

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Insignificant is this loss,
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appamatto[5] ayaṃ kali,
yo akkhesu dhanaparājayo;
sabbassāpi sahāpi attanā,
ayameva mahantataro[6] kali;
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yamariyagarahī nirayaṃ upetī,
vācaṃ manañca paṇidhāya pāpakanti.

[5] appamattako - machasaṃ
[6] mahattataro - machasaṃ