0.0.1 To Uttiya

uttiya suttaṃ

1. Then Uttiya, the wonderer visited with the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchange friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, Uttiya, the wonderer, said this to the Auspicious One:

atha kho uttiyo paribbājako yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho uttiyo paribbājako bhagavantaṃ etadavoca:

2. How about this, Master Gotama? “The world is eternal. Only this is the truth, otherwise is false.” Thus, O Uttiya, has not been declared by me: “The world is eternal. Only this is the truth, otherwise is false.”

kinnukho bho gotama ‘sassato loko, idameva saccaṃ moghamaññanti‘? avyākataṃ kho evaṃ uttiya mayā ‘sassato loko, idameva saccaṃ, moghamaññanti’.

3. Then how about this, Master Gotama? “The world is not eternal. Only this is

kīṃ pana bho gotama ‘asassato loko, idhameva saccaṃ moghamaññanti’?

the truth, otherwise is false." Thus, O Uttiya, has not been declared by me: "The world is not eternal. Only this is the truth, otherwise is false."

etampi kho uttiya avyākataṃ mayā 'asassato loko, idameva saccaṃ moghamañña nti'.

4. How about this, Master Gotama? "The world is finite. Only this is the truth, otherwise is false." Thus, O Uttiya, has not been declared by me: "The world is finite. Only this is the truth, otherwise is false."

kinnukho bho gotama 'antavā loko, idameva saccaṃ moghamañña nti? avyākataṃ kho evaṃ uttiya mayā antavā loko, idameva saccaṃ, moghamañña nti'.

5. Then how about this, Master Gotama? "The world is infinite. Only this is the truth, otherwise is false." Thus, O Uttiya, has not been declared by me: "The world is infinite. Only this is the truth, otherwise is false."

kīṃ pana bho gotama 'anantavā loko, idhameva saccaṃ moghamañña nti'? etampi kho uttiya avyākataṃ mayā 'anantavā loko, idameva saccaṃ moghamañña nti'.

6. How about this, Master Gotama? "That which is life is the body. Only this is

kinnukho bho gotama 'taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamañ-

the truth, otherwise is false." Thus, O Uttiya, has not been declared by me: "That which is life is the body. Only this is the truth, otherwise is false."

ñanti? avyākataṃ kho evaṃ uttiya mayā 'taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ, moghamañ-ñanti'.

7. Then how about this, Master Gotama? "Life is one thing, the body is another. Only this is the truth, otherwise is false." Thus, O Uttiya, has not been declared by me: "Life is one thing, the body is another. Only this is the truth, otherwise is false."

kīṃ pana bho gotama 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idhameva saccaṃ moghamañ-ñanti'? etampi kho uttiya avyākataṃ mayā 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañ-ñanti'.

8. How about this, Master Gotama? "The Tathagata exists after death. Only this is the truth, otherwise is false." Thus, O Uttiya, has not been declared by me: "The Tathagata exists after death. Only this is the truth, otherwise is false."

kinnukho bho gotama 'hoti tathāgato parammaraṇā, idameva saccaṃ moghamañ-ñanti'? avyākataṃ kho evaṃ uttiya mayā ''hoti tathāgato parammaraṇā, idameva saccaṃ, moghamañ-ñanti'.

9. Then how about this, Master Gotama? “The Tathagata does not exist after death. Only this is the truth, otherwise is false.” Thus, O Uttiya, has not been declared by me: “The Tathagata does not exist after death. Only this is the truth, otherwise is false.”

kīṃ pana bho gotama ‘na hoti tathāgato parammaraṇā, idhameva saccaṃ moghamañña’nti’? etampi kho uttiya avyākataṃ mayā ‘na hoti tathāgato parammaraṇā, idameva saccaṃ moghamañña’nti’.

10. How about this, Master Gotama? “The Tathagata both exists and does not exist after death. Only this is the truth, otherwise is false.” Thus, O Uttiya, has not been declared by me: “The Tathagata both exists and does not exist after death. Only this is the truth, otherwise is false.”

kinnukho bho gotama ‘hoti ca na ca hoti tathāgato parammaraṇā, idameva saccaṃ moghamañña’nti’? avyākataṃ kho evaṃ uttiya mayā ‘hoti ca na ca hoti tathāgato parammaraṇāti, idameva saccaṃ, moghamañña’nti’.

11. Then how about this, Master Gotama? “The Tathagata neither exists nor does not exist after death. Only

kīṃ pana bho gotama ‘neva hoti na na hoti tathāgato parammaraṇā, idhameva saccaṃ mo-

this is the truth, otherwise is false." Thus, O Uttiya, has not been declared by me: "The Tathagata neither exists nor does not exist after death. Only this is the truth, otherwise is false."

ghamañ̃ñanti'? etampi kho uttiya avyākatam mayā 'neva hoti na na hoti tathāgato parammaraṇā, idameva saccaṃ moghamañ̃ñanti'.

12. When you were asked: How about this, Master Gotama? "The world is eternal. Only this is the truth, otherwise is false." You said: Thus, O Uttiya, has not been declared by me: "The world is eternal. Only this is the truth, otherwise is false."

kinnu kho bho gotama sassato loko idameva saccaṃ moghamañ̃ñanti iti puṭṭho samāno 'avyākatam kho etaṃ uttiya mayā sassato loko idameva saccaṃ moghamañ̃ñanti' vadesi.

13. When you were asked: Then how about this, Master Gotama? "The world is not eternal. Only this is the truth, otherwise is false." You said: Thus, O Uttiya, has not been declared by me: "The world is not eternal. Only this is the truth, otherwise is false."

kimpana bho gotama asassato loko idameva saccaṃ moghamañ̃ñani iti puṭṭho samāno etampi kho uttiya avyākatam mayā 'asassato loko idameva saccaṃ moghamañ̃ñanti" vadesi.

14. When you were asked: How about this, Master Gotama? “The world is finite. Only this is the truth, otherwise is false.” You said: Thus, O Uttiya, has not been declared by me: “The world is finite. Only this is the truth, otherwise is false.”

kinnu kho bho gotama antavā loko idameva saccaṃ moghamañña nti iti puṭṭho samāno ‘avyākataṃ kho etaṃ uttiya mayā antavā loko idameva saccaṃ moghamañña nti’ vadesi.

15. When you were asked: Then how about this, Master Gotama? “The world is infinite. Only this is the truth, otherwise is false.” You said: Thus, O Uttiya, has not been declared by me: “The world is infinite. Only this is the truth, otherwise is false.”

kimpana bho gotama anantavā loko idameva saccaṃ moghamañña ni iti puṭṭho samāno etampi kho uttiya avyākataṃ mayā ‘anantavā loko idameva saccaṃ moghamañña nti” vadesi.

16. When you were asked: How about this, Master Gotama? “That which is life is the body. Only this is the truth, otherwise is false.” You said: Thus, O Uttiya, has not been declared by

kinnu kho bho gotama taṃ jīvaṃ taṃ sarīraṃ idameva saccaṃ moghamañña nti iti puṭṭho samāno ‘avyākataṃ kho etaṃ uttiya mayā taṃ jīvaṃ taṃ sa-

me: “That which is life is the body. Only this is the truth, otherwise is false.”

rīraṃ idameva saccaṃ moghamañña nti’ vadesi.

17. When you were asked: Then how about this, Master Gotama? “Life is one thing, the body is another. Only this is the truth, otherwise is false.” You said: Thus, O Uttiya, has not been declared by me: “Life is one thing, the body is another. Only this is the truth, otherwise is false.”

kimpana bho gotama taṃ jīvaṃ taṃ sarīraṃ idameva saccaṃ moghamañña ni iti puṭṭho samāno etampi kho uttiya avyākataṃ mayā ‘taṃ jīvaṃ taṃ sarīraṃ idameva saccaṃ moghamañña nti” vadesi.

18. When you were asked: How about this, Master Gotama? “The Tathagata exists after death. Only this is the truth, otherwise is false.” You said: Thus, O Uttiya, has not been declared by me: “The Tathagata exists after death. Only this is the truth, otherwise is false.”

kinnu kho bho gotama hoti tathāgato parammaraṇā idameva saccaṃ moghamañña nti iti puṭṭho samāno ‘avyākataṃ kho etaṃ uttiya mayā hoti tathāgato parammaraṇā idameva saccaṃ moghamañña nti’ vadesi.

kimpana bho gotama

19. When you were asked: Then how about this, Master Gotama? “The Tathagata does not exist after death. Only this is the truth, otherwise is false.” You said: Thus, O Uttiya, has not been declared by me: “The Tathagata does not exist after death. Only this is the truth, otherwise is false.”

na hoti tathāgato parammaraṇā idameva saccaṃ moghamañ-ñani iti puṭṭho samāno etampi kho uttiya avyākataṃ mayā ‘na hoti tathāgato parammaraṇā idameva saccaṃ moghamañ-ñanti” vadesi.

20. When you were asked: How about this, Master Gotama? “The Tathagata both exists and does not exist after death. Only this is the truth, otherwise is false.” You said: Thus, O Uttiya, has not been declared by me: “The Tathagata both exists and does not exist after death. Only this is the truth, otherwise is false.”

kinnu kho bho gotama hoti ca na ca hoti tathāgato parammaraṇā idameva saccaṃ moghamañ-ñanti iti puṭṭho samāno ‘avyākataṃ kho etaṃ uttiya mayā hoti ca na ca hoti tathāgato parammaraṇā idameva saccaṃ moghamañ-ñanti’ vadesi.

21. When you were asked: Then how about this, Master Gotama? “The Tathagata

kimpana bho gotama ‘neva hoti na na hoti tathāgato parammaraṇā idameva

neither exists nor does not exist after death. Only this is the truth, otherwise is false." You said: Thus, O Uttiya, has not been declared by me: "The Tathagata neither exists nor does not exist after death. Only this is the truth, otherwise is false."

saccaṃ moghamañ-ñani iti puṭṭho sa-māno etampi kho uttiya avyākataṃ mayā 'neva hoti na na hoti tathāgato pa-rammaraṇā idameva saccaṃ moghamañ-ñanti' vadesi.

22. "What then has been declared by Master Gotama?"

atha kiñcarahi bhotā gotamena vyāka-tanti?

23. "I, O Uttiya, with supreme knowlege, teach the Dhamma to disciples for the purification of beings, for the surmounting of sorrow and lamentation, for the subsiding of physical and mental pain, for the attainment of the know-how, for the realization of nibbana."

abhiññāya kho ahaṃ uttiya sāvakānaṃ dhammaṃ desemi sattānaṃ visuddhiyā sokapariddavānaṃ samatikkamāya duk-khadomanassānaṃ atthaṅgamāya ñā-yassa adhigamāya nibbānassa sacchiki-riyāyāti.

24. "But when Master Gotama with supreme knowlege, teaches that Dhamma to dis-

yaṃ panetaṃ bha-vaṃ gotamo abhiñ-ñāya abhiññāya sā-vakānaṃ dhammaṃ

ciples for the purification of beings, for the surmounting of sorrow and lamentation, for the subsiding of physical and mental pain, for the attainment of the know-how, for the realization of nibbana, will the entire world be emancipated by that, or half, or a third?"

deseti sattānaṃ visuddhiyā sokaparidavānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya sabbo vā tena loko nīyissati1 upaḍḍho vā tibhāgo vā ti?

25. When thus was said, the Auspicious One was silent. Then this occurred to the venerable Ananda: "Let not Uttiya, the wanderer, acquire the evil entrenchment in view thus: "Indeed, when I ask the samana Gotama the most elevated question of all, he falters, he does not respond. Surely he is not able." For that will be for Uttiya, the wanderer's harm and suffering for a long time."

evaṃ vutte bhagavā tuṇhī ahosi. atha kho āyasmato ānandassa etadahosi: 'māhevaṃ kho uttiyo paribbājako pāpakaṃ diṭṭhigataṃ paṭilabhi. 'sabbasāmukkaṃsikaṃ vata me samaṇo gotamo pañhaṃ puṭṭho saṃsādeti, no vissajjeti, na nūna visahatī'ti. tadassa uttiyassa paribbājakassa dīgharattaṃ ahitāya dukkhāyā'ti.

26. Then the venerable Ananda said this to Uttiya, the wanderer: With that friend Uttiya, I will make a simile for you. For even some wise men here understand the meaning of what is spoken with a simile.

atha kho āyasmā ānando uttiyaṃ paribbājakaṃ etadavoca: tena hāvuso uttiya upamaṃ te karissāmi. upamāya pi idhekacce viññū purisā bhāsitassa atthaṃ ājānanti.

27. Suppose, O friend Uttiya, that a king's border town would have a strong surrounding rampart with one door. There the gate keeper would be wise, competent, clever, one who keeps out those who are unknown, one who lets in those who are known. For him walking along the encircling path around the town on all sides, would not see even so much as a gap in the wall or a crack in the wall large enough for a cat to slip through. It will occur to him: "Whatever gross living beings are entering or leaving this town, all

seyyathāpi āvuso uttiya rañño paccantimaṃ nagaraṃ daḷahuddāpaṃ1 daḷhapākāratoraṇaṃ ekadvāraṃ. tatrassa dovāriko paṇḍito byatto medhāvī aññātānaṃ nivāretā, ñātānaṃ pavesetā. so tassa nagarassa samantā anupariyāyapathaṃ anukkamamāno na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso biḷāra nikkamanamattampi, no ca khvassa evaṃ ñāṇaṃ hoti: ettakā pāṇā imaṃ

those enter or leave only by this gate.”

nagaraṃ pavisanti vā nikkhamanti vāti. atha khvassa evamettha hoti: ye kho keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā sabbe te iminā dvārena pavisanti ca nikkhamanti cāti.

28. So too, O friend Uttiya, for the Tathagata, that concern does not come to be thus: “The entire world will be emancipated by that, or half, or a third.” For the Tathagata, it occurs here thus: “Whoever in the world, were emancipated, or are emancipated, or will be emancipated, all of them, having abandoned the five hindrances, mental defilements that are weakeners of wisdom, having enculturated the seven awakening factors with a mind well established in four establishments of

evameva kho āvuso uttiya na taṃ tathāgatassa evaṃ ussukkataṃ hoti ‘sabbo vā tena loko nīyissati, upaḍḍho vā tibhāgo vā’ti. atha kho evamettha tathāgatassa hoti: ye kho keci lokamhā nīyiṃsu vā nīyanti vā nīyissanti vā, sabbe te pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe catusu satipaṭṭhānesu supaṭṭhitacittā sattabojjhaṅge yathābhūtaṃ bhāvetvā

mindfulness as it has come to be, were emancipated, or are emancipated, or will be emancipated here in the world in this way."

evamete lokamhā nīyiṃsu vā nīyanti vā nīyissanti vā'ti.

29. "Just that question which you, O friend Uttiya, asked the Auspicious One, it just this that you have asked the Auspicious One by another method. Therefore, the the Auspicious One did not answer that for you."

yadeva kho tvaṃ āvuso uttiya bhagavantaṃ pañhaṃ apucchi2 tadevetaṃ paññaṃ bhagavantaṃ aññena pariyāyena apucchi. tasmā te taṃ bhagavā na vyākāsīti.