0.0.1 To Sangarava

saṅgāravasuttaṃ

1. Then the brahmin, Sangarava visited with the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the brahmin Sangarava said this to the Auspicious One: Indeed we brahmins, O Master Gotama, usually make sacrifices and also enjoin others to make sacrifices. or even), there (or therein) a Sir (or Master) gotama which (or he/she who) only (or simply) and yajati, which (or he/she who) and causes to yajāpati, (the) all those (by/with/for you) anekasārīrikaṃ puññapaṭipadaṃ[1] entered upon a path they comes to be (or becomes or is) that is (or namely) yaññādhikaraṇaṃ,

atha kho saṅgāravo brāhmaṇo yena bhagavā tenupasaṅkami upasaṃkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho saṅgāravo brāhmaṇo bhagavantaṃ etadavoca: mayamassu bho gotama brāhmaṇā nāma, yaññaṃ yajāma'pi, yajāpema'pi, tatra bho gotama yo ceva yajati, yo ca yajāpeti, sabbe te anekasārīrikaṃ puññapaṭipadaṃ[1] paṭipannā honti yadidaṃ yaññādhikaraṇaṃ, yo panāyaṃ bho go-

[1] puññappaṭipadaṃ - machasaṃ

which (or he/she who) this however (or nevertheless or yet or but or else or still or moreover or and now) Sir (or Master) gotama of/for which a or of/for that (or him) or kulā from house homelessness one gone forth one of/for amatta (s) causes to damati, one of/for amatta (s) causes to samati, one of/for amatta (s) to causes to be completely extinguished, thus this of/for a one asārīrikaṃ puññapaṭipadaṃ entered upon the path comes to be (or becomes or is) that is (or namely) they (or present part.: being or ing) pabbajjādhikaraṇati.

tama yassa vā tassa vā kulā agārasmā anagāriyaṃ pabbajito ekamattānaṃ dameti, ekamattānaṃ sameti, ekamattānaṃ parinibbāpeti, evamassāyaṃ ekasārīrikaṃ puññapaṭipadaṃ paṭipanno hoti yadidaṃ pabbajjādhikaraṇanti.

2. well now (or well then) brahmana, you (all) (must) taṭṭevetti will I paṭipucchi, as (or how, in which way) those (by/with/for you) would (or were to be) approves (or pleases), thus (even so) to/for that (or to/for him)

tena hi brāhmaṇa, taṭṭevettha paṭipucchissāmi, yathā te khameyya, tathāṃ vyākareyyāsi. taṃ kiṃ maññasi brāhmaṇa idha tathāgato loke uppajjati arahaṃ sammā-

vyākareyyāsi. that what is mañña brahmana here (this world) A Tathagata arises in the world, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious, so thus he has said: ethā'which (in that) path, this path(s) of paṭi, as (or how, in which way) entered upon the path I unsurpassed brahmacariyogadhaṃ oneself (or self, or in the evening) supreme knowledge having witnesses (or realizes) pavedemi, come you, you too thus (even so) you (all) (must) paṭipajjati, as (or how, in which way) entered upon a path I (aorist of) tati too (also or even) unsurpassed brahmacariyogadhaṃ oneself (or self, or in the evening) supreme knowledge having witnesses (or realizes) enter upon viharissathā ("|"). sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā, so evamāha: ethā'yaṃ maggo, ayaṃ paṭipadā, yathā paṭipanno ahaṃ anuttaraṃ brahmacariyogadhaṃ sayaṃ abhiññā sacchikatvā pavedemi, etha tumhepi tathā paṭipajjatha, yathā paṭipannā tumhepi anuttaraṃ brahmacariyogadhaṃ sayaṃ abhiññā sacchikatvā upasampajja viharissathā'ti. iti ayaṃ ceva satthā dhammaṃ deseti, pare ca tathattāya paṭipajjanti. tāni kho pana honti anekāni'pi satāni anekāni'pi sahassāni anekāni'pi satasa-

thus this only (or simply) and the Teacher the dhamma teach, others and for (or having) the state of being thus they (or present part.: being or ing) paṭipajjati. the/one who that (or him) (s) nevertheless (or ever so) they comes to be (or becomes or is) the/one who aneka (s) too (also or even) the/one who hundred (or good) (s) the/one who aneka (s) too (also or even) the/one who of/for saha (s) the/one who aneka (s) too (also or even) the/one who of/for satasaha (s).

hassāni.

3. that what is maññasi brahmana, this icca thus being so one asārīrikā or path(s) of puññapaṭi comes to be (or becomes or is) anekasārīrikā or, that is (or namely) they (or present part.: being or ing) pabbajjādhikaraṇati? iccāyam too (or also or even)[2]

taṃ kiṃ maññasi brāhmaṇa, iccāyaṃ evaṃ sante ekasārīrikā vā puññapaṭipadā hoti anekasārīrikā vā, yadidaṃ pabbajjādhikaraṇanti? iccāyampi[2] bho gotama, evaṃ

[2]iccāyapi - machasaṃ

[2]iccāyapi - machasaṃ

Sir (or Master) gotama, thus being so anekasārīrikā path(s) of puññapaṭi comes to be (or becomes or is), that is (or namely) they (or present part.: being or ing) pabbajjādhikaraṇati.

sante anekasārīrikā puññapaṭipadā hoti, yadidaṃ pabbajjādhikaraṇanti.

4. thus (or yes) was said venerable Ananda saṅgāravaṃ brāhmaṇaṃ said this: in/at these those (by/with/for you) brahmana, two of/for path to tread (s) which (of many?) path(s) of paṭi approves (or pleases), appaṭṭhatarā and appasamārambhatarā and mahapphalatarā and great nisaṃsatarā and (“|”)? thus (or yes) was said saṅgāravo brahmana the venerable ānandaṃ said this: just as good Sir (good fortune or best wishes!) gotamo good Sir (good fortune or best wishes!) cānando these me pujjā, these me pāsaṃsā (“|”).

evaṃ vutte āyasmā ānando saṅgāravaṃ brāhmaṇaṃ etadavoca: imāsaṃ te brāhmaṇa, dvinnaṃ paṭipadānaṃ katamā paṭipadā khamati, appaṭṭhatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisaṃsatarā cāti? evaṃ vutte saṅgāravo brāhmaṇo āyasmantaṃ ānandaṃ etadavoca: seyyathāpi bhavaṃ gotamo bhavaṃ cānando ete me pujjā, ete me pāsaṃsā'ti.

5. also for a second time indeed (or precisely) venerable Ananda saṅgāravaṃ brāhmaṇaṃ said this: not kho to them I brahmana thus (or yes) I (must) asks: who or those (by/with/for you) pujjā who or those (by/with/for you) pāsaṃsā (“|”). and thus [3] kho to them I brahmana I (must) asks: in/at these those (by/with/for you) brahmana, two of/for path to tread (s) which (of many?) path(s) of paṭi approves (or pleases), appaṭṭhatarā[4] and appasamārambhatarā and mahapphalatarā and great nisaṃsatarā and (“|”)? thus (or yes) was said saṅgāravo brahmana the venerable ānandaṃ said this: seyyathā too (also or even) good Sir (good fortune or best wishes!) gotamo good Sir (good fortune or best wishes!) cānando these me pujjā, these

dutiyampi kho āyasmā ānando saṅgāravaṃ brāhmaṇaṃ etadavoca: na kho tyāhaṃ brāhmaṇa evaṃ pucchāmi: ke vā te pujjā ke vā te pāsaṃsā'ti. evañca[3] kho tyāhaṃ brāhmaṇa pucchāmi: imāsaṃ te brāhmaṇa, dvinnaṃ paṭipadānaṃ katamā paṭipadā khamati, appaṭṭhatarā[4] ca appasamārambhatarā ca mahapphalatarā ca mahānisaṃsatarā cāti? evaṃ vutte saṅgāravo brāhmaṇo āyasmantaṃ ānandaṃ etadavoca: seyyathā'pi bhavaṃ gotamo bhavaṃ cānando ete me pujjā, ete me pāsaṃsā'ti.

[3] thus (or yes) kho - machasaṃ[redacted]
[4] appatthatarā and - machasaṃ[redacted]

[3] evaṃ kho - machasaṃ[redacted]
[4] appatthatarā ca - machasaṃ[redacted]

me pāsaṃsā (“|”).

6. also for a third time indeed (or precisely) venerable Ananda saṅgāravaṃ brāhmaṇaṃ said this: not kho to them I brahmana thus (or yes) I (must) asks: who or those (by/with/for you) pujjā who or those (by/with/for you) pāsaṃsā (“|”). and thus [5] kho to them I brahmana I (must) asks: in/at these those (by/with/for you) brahmana, two of/for path to tread (s) which (of many?) path(s) of paṭi approves (or pleases), appaṭṭhatarā and appasamārambhatarā and mahapphalatarā and great nisaṃsatarā and (“|”)?

tatiyampi kho āyasmā ānando saṅgāravaṃ brāhmaṇaṃ etadavoca: na kho tyāhaṃ brāhmaṇa evaṃ pucchāmi: ke vā te pujjā ke vā te pāsaṃsā'ti. evañca[5] kho tyāhaṃ brāhmaṇa pucchāmi: imāsaṃ te brāhmaṇa, dvinnaṃ paṭipadānaṃ katamā paṭipadā khamati, appaṭṭhatarā ca appasamārambhatarā ca mahapphalatarā ca mahānisaṃsatarā cāti?

7. also for a third time kho saṅgāravo brahmana the venerable ānandaṃ said this: just as good Sir (good fortune or best wishes!) gotamo good Sir (good fortune or

tatiyampi kho saṅgāravo brāhmaṇo āyasmantaṃ ānandaṃ etadavoca: seyyathāpi bhavaṃ gotamo bhavaṃ cā-

[5]thus (or yes) kho - machasaṃ

[5]evaṃ kho - machasaṃ

best wishes!) cānando these me pujjā, these me pāsaṃsa (“|”).

8. so (or now or then) kho for the Auspicious One this was (or occurred): yāvatatiyam too (or also or even) kho saṅgāravo brahmana from O Ananda to Dhamma companions paṭhaṃ asked causes to saṃsādati. no causes to vissajjati. I yannūnā they (or present part.: being or ing) would (or were to be) parimocati. so (or now or then) kho the Auspicious One saṅgāravaṃ brāhmaṇaṃ said this: kānujja[6] brahmana, rājantepure this assembly of king[7] of/for sannisinna (s) of/for assembled (come together) (s) between talk udapādī (“|”)? this khvajja Sir (or Master) gotama, rājantepure this assembly of king of/for sannisinna (s) of/for

[6]kāncajja - machasaṃ
[7]of/for rājapurisa (s) - machasaṃ

nando ete me pujjā, ete me pāsaṃsāti.

atha kho bhagavato etadahosi: yāvatatiyampi kho saṅgāravo brāhmaṇo ānandena sahadhammikaṃ paṭhaṃ puṭṭho saṃsādeti. no vissajjeti. yannūnā'haṃ parimoceyyanti. atha kho bhagavā saṅgāravaṃ brāhmaṇaṃ etadavoca: kānujja [6] brāhmaṇa, rājantepure rājaparisāyaṃ [7] sannisinnānaṃ sannipatitānaṃ antarā kathā udapādī'ti? ayaṃ khvajja bho gotama, rājantepure rājaparisāyaṃ sannisinnānaṃ sannipatitānaṃ antarā kathā udapādi: pubbe su-

[6]kāncajja - machasaṃ
[7]rājapurisānaṃ - machasaṃ

assembled (come together) (s) between talk arose: former (or past) even (so or just) appatarā only (or simply) and the bhikkhus came to be (or was), more and beyond human nature iddhipāṭihāriyaṃ dassesuṃ. at present kho more only (or simply) and the bhikkhus appatarā and a beyond-human quality iddhipāṭihāriyaṃ dassentī ("|"). this khvajja Sir (or Master) gotama, rājantepure this assembly of king of/for sannisinna (s) of/for assembled (come together) (s) between talk arose ("|").

daṃ appatarā ceva bhikkhū ahesuṃ, bahutarā ca uttari manussadhammā iddhipāṭihāriyaṃ dassesuṃ. etarahi kho bahutarā ceva bhikkhū appatarā ca uttarimanussadhammā iddhipāṭihāriyaṃ dassentī'ti. ayaṃ khvajja bho gotama, rājantepure rājaparisāyaṃ sannisinnānaṃ sannipatitānaṃ antarā kathā udapādīti.

9. three kho the/one who this (s) brahmana the/one who pāṭihāriya (s). which three: iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanīpāṭihāriyaṃ, and done me brahmana iddhipāṭihāriyaṃ: here (this world) brahmana a certain (or partly or one) various iddhividhaṃ exercises: one

tīṇi kho imāni brāhmaṇa pāṭihāriyāni. katamāni tīṇi: iddhipāṭihāriyaṃ, ādesanāpāṭihāriyaṃ, anusāsanīpāṭihāriyaṃ, katamañca brāhmaṇa iddhipāṭihāriyaṃ: idha brāhmaṇa ekacco anekavihitaṃ iddhividhaṃ pacca-

(or alone) too (also or even) having huti bahudhā comes to be (or becomes or is), bahudhā too (also or even) having huti one (or alone) comes to be (or becomes or is), āvībhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ (“|”) (ing) is being (or ing if present verb usage) asajjati’just so (or like, only, even, truly, for sure, certainly) [8] goes [to] (or moves), seyyathā too (also or even) ākāse. in earth too (also or even)[9] ummujjanimmujjaṃ do (or make) seyyathā too (also or even) in water, in water too (also or even) abhijjamāne[10] goes [to] (or moves) seyyathā too (also or even) paṭhaviyaṃ. ākāse too (also or even) by which (or with) pallaṅka kamati seyyathā too (also or even) pakkhī sakuṇo. these nubhoti: eko'pi hutvā bahudhā hoti, bahudhā'pi hutvā eko hoti, āvībhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno'va[8] gacchati, seyyathā'pi ākāse. paṭhaviyā'pi[9] ummujjanimmujjaṃ karoti seyyathā'pi udake, udake'pi abhijjamāne [10] gacchati seyyathā'pi paṭhaviyaṃ. ākāse'pi pallaṅkena kamati seyyathā'pi pakkhī sakuṇo. ime'pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati, parimajjati. yāva brahmalokā'pi kāyena vasaṃ vatteti. idaṃ vuccati brāhmaṇa iddhipāṭihāriyaṃ.

[8](“|”) (ing) is being (or ing if present verb usage) asajjati - machasaṃ[redacted]
[9]pathaviyāpi - machasaṃ[redacted]
[10]abhejjamāne - sīmu[redacted]

[8]asajjamāno - machasaṃ[redacted]
[9]pathaviyāpi - machasaṃ[redacted]
[10]abhejjamāne - sīmu[redacted]

too (also or even) candima-suriye thus (or yes) mahiddhike thus (or yes) great nubhāve from pāṇi (s) parimasati, parimajjati. how much (or as far/long as, to what extent) brahmalokā too (also or even) from bodily to vasa causes to goes on. this [here] is called brahmana iddhipāṭihāriyaṃ.

10. and done me brahmana, ādesanāpāṭihāriyaṃ: here (this world) brahmana a certain (or partly or one) by which (or with) sign ādisati: thus too (even/just so) those (by/with/for you) mental such am too (or also or even) those (by/with/for you) mental . proper (truely) those (by/with/for you) mental (“|”). so if also much ādisati, tathe’just so (or like, only, even, truly, for sure, certainly) that comes to be (or becomes or is), no otherwise a.

katamañca brāhmaṇa, ādesanāpāṭihāriyaṃ: idha brāhmaṇa ekacco nimittena ādisati: evampi te mano itthampi te mano. itipi te cittanti. so bahuñcepi ādisati, tathe'va taṃ hoti, no aññathā.

11. here (this world) however (or nevertheless or yet or but or else or still or moreover or and now) brahmana, a certain (or partly or one) only (or simply) naha kho by which (or with) sign ādisati, nevertheless (or rather) kho of/for of manu (s) or of/for of amanu (s) or of/for devata (s) or sound(s) having heard ādisati: thus too (even/just so) those (by/with/for you) mental , such am too (or also or even) those (by/with/for you) mental . proper (truely) those (by/with/for you) mental (“|”). so if also much ādisati, tathe’just so (or like, only, even, truly, for sure, certainly) that comes to be (or becomes or is), no otherwise a.

idha pana brāhmaṇa, ekacco naheva kho nimittena ādisati, api ca kho manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati: evampi te mano, itthampi te mano. itipi te cittanti. so bahuñcepi ādisati, tathe'va taṃ hoti, no aññathā.

12. here (this world) however (or nevertheless or yet or but or else or still or moreover or and now) brahmana, a certain (or partly or one)

idha pana brāhmaṇa, ekacco naheva kho nimittena ādisati, napi manussānaṃ vā amanussānaṃ vā devatānaṃ vā sad-

only (or simply) naha kho by which (or with) sign ādisati, napi of/for of manu (s) or of/for of amanu (s) or of/for devata (s) or sound(s) having heard ādisati, nevertheless (or rather) kho vitakkayato vicārayato vitakkavipphārasaddaṃ having heard ādisati: thus too (even/just so) those (by/with/for you) mental , such am too (or also or even) those (by/with/for you) mental , proper (truely) those (by/with/for you) mental (“|”). so if also much ādisati, tathe’just so (or like, only, even, truly, for sure, certainly) that comes to be (or becomes or is), no otherwise a

daṃ sutvā ādisati, api ca kho vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati: evampi te mano, itthampi te mano, itipi te cittanti. so bahuñcepi ādisati, tathe'va taṃ hoti, no aññathā

13. idha pana brāhmaṇa, ekacco na heva kho nimittena ādisati, napi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, napi vitakkayato napi vicārayato na vitakkavipphārasaddaṃ sutvā ādisati: api ca kho avitakkaṃ avicāraṃ samādhiṃ samāpananassa cetasā ceto paricca pajānāti. yathā imassa bhoto manosaṅkhārā paṇi-

hitā, imassa cittassa anantarā amunnāma vitakkaṃ vitakkissatī'ti, so bahuñcepi ādisati. tathe'va taṃ hoti, no aññathā. idaṃ vuccati brāhmaṇa ādesanāpāṭihāriyaṃ.

14. and done me brahmana, anusāsanīpāṭihāriyaṃ: here (this world) brahmana, a certain (or partly or one) thus instructs: thus (or yes) you (all) (must) vitakketi, let it not (or do not or this is not to be done) thus (or yes) you (aorist of) causes to vitakkati, thus (or yes) manasi you (all) (must) do (or make), let it not (or do not or this is not to be done) thus (or yes) you (aorist of) manasākati, this [here] you (all) abandon, this [here] enter upon you (all) abide. this [here] is called brahmana anusāsanīpāṭihāriyaṃ.

katamañca brāhmaṇa, anusāsanīpāṭihāriyaṃ: idha brāhmaṇa, ekacco evamanusāsati: evaṃ vitakketha, mā evaṃ vitakkayittha, evaṃ manasi karotha, mā evaṃ manasākattha, idaṃ pajahatha, idaṃ upasampajja viharathā'ti. idaṃ vuccati brāhmaṇa anusāsanīpāṭihāriyaṃ. imāni kho brāhmaṇa tīṇi pāṭihāriyāni. imesaṃ te brāhmaṇa, tiṇṇaṃ pāṭihāriyānaṃ katamaṃ pāṭihāriyaṃ

the/one who this (s) kho brahmana three the/one who pāṭihāriya (s). of/for these those (by/with/for you) brahmana, of the three of/for pāṭihāriya (s) which (of many?) pāṭihāriyaṃ approves (or pleases) and abhikkantataraṃ and paṇītataraṃ (“|”).

khamati abhikkantatarañca paṇītatarañcā'ti.

15. there (or therein) a Sir (or Master) gotama that is (or namely)[11] pāṭihāriyaṃ, here, a certain various iddhividhaṃ exercises. one (or alone) too (also or even) having huti bahudhā comes to be (or becomes or is), bahudhā too (also or even) having huti one (or alone) comes to be (or becomes or is), āvībhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ (“|”) (ing) is being (or ing if present verb usage) asajjati’just so (or like, only, even, truly, for sure, cer-

tatra bho gotama yadidaṃ[11] pāṭihāriyaṃ, idhekacco anekavihitaṃ iddhividhaṃ paccanubhoti. eko'pi hutvā bahudhā hoti, bahudhā'pi hutvā eko hoti, āvībhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno'va gacchati, seyyathā'pi ākāse. paṭhaviyā'pi ummujjanimmujjaṃ karoti seyyathā'pi udake, udake'pi abhijjamāne gacchati seyyathā'pi

[11] this yam - syā, what? (or who or whom?)

[11] yamidaṃ - syā, kaṃ

tainly) goes [to] (or moves), seyyathā too (also or even) ākāse. in earth too (also or even) ummujjanimmujjaṃ do (or make) seyyathā too (also or even) in water, in water too (also or even) abhijjamāne goes [to] (or moves) seyyathā too (also or even) paṭhaviyaṃ. ākāse too (also or even) by which (or with) pallaṅka kamati seyyathā too (also or even) pakkhī sakuṇo. these too (also or even) candimasuriye thus (or yes) mahiddhike thus (or yes) great nubhāve from pāṇi (s) parimasati, parimajjati. how much (or as far/long as, to what extent) brahmalokā too (also or even) from bodily to vasa causes to goes on. this [here] Sir (or Master) gotama pāṭihāriyaṃ yova[12] to/for that (or to/for him) do (or paṭhaviyaṃ. ākāse'pi pallaṅkena kamati seyyathā'pi pakkhī sakuṇo. ime'pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati, parimajjati. yāva brahmalokā'pi kāyena vasaṃ vatteti. idaṃ bho gotama pāṭihāriyaṃ yova[12] naṃ karoti, sova[13] naṃ paṭisaṃvedeti. yova naṃ karoti, tasseva taṃ hoti. idaṃ me bho gotama pāṭihāriyaṃ māyāsahadhammarūpaṃ viya khāyati.

[12]yoca - syā, what? (or who or whom?), pts; so and - syā, what? (or who or whom?), pts

[12]yoca - syā, kaṃ, pts; so ca - syā, kaṃ, pts

[13]yoca - syā, kaṃ, pts; so ca - syā, kaṃ, pts

make), sova[13] to/for that (or to/for him) experiences. yova to/for that (or to/for him) do (or make), only (or simply) of/for that that comes to be (or becomes or is). this [here] me Sir (or Master) gotama pāṭihāriyaṃ māyāsahadhammarūpaṃ as if is being kha.

16. also this which Sir (or Master) gotama pāṭihāriyaṃ here, a certain by which (or with) sign ādisati: thus too (even/just so) those (by/with/for you) mental , such am too (or also or even) those (by/with/for you) mental , proper (truely) those (by/with/for you) mental (“|”). so if also much ādisati, tathe’just so (or like, only, even, truly, for sure, certainly) that comes to be (or becomes or is), no otherwise a. here (this world) however (or nevertheless or

yampidaṃ bho gotama pāṭihāriyaṃ idhekacco nimittena ādisati: evampi te mano, itthampi te mano, itipi te cittanti. so bahuñcepi ādisati, tathe'va taṃ hoti, no aññathā. idha pana bho gotama, ekacco naheva kho nimittena ādisati, api ca kho manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati: evampi te mano, itthampi te mano, iti'pi te cittanti. so bahuñce'pi

[13] yoca - syā, what? (or who or whom?), pts; so and - syā, what? (or who or whom?), pts

yet or but or else or still or moreover or and now) Sir (or Master) gotama, a certain (or partly or one) only (or simply) naha kho by which (or with) sign ādisati, nevertheless (or rather) kho of/for of manu (s) or of/for of amanu (s) or of/for devata (s) or sound(s) having heard ādisati: thus too (even/just so) those (by/with/for you) mental , such am too (or also or even) those (by/with/for you) mental , thus too (also or even) those (by/with/for you) mental (“|”). so bahuñce too (also or even) ādisati, tathe’just so (or like, only, even, truly, for sure, certainly) that comes to be (or becomes or is), no otherwise a. here (this world) however (or nevertheless or yet or but or else or still or moreover or and now) brahmana, a certain (or partly or one) not only (or simply) [indeed (!)] kho by which (or with) sign ādisati, napi of/for of ādisati, tathe'va taṃ hoti, no aññathā. idha pana brāhmaṇa, ekacco na heva kho nimittena ādisati, napi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, api ca kho vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati. ravampi te mano itthampi te mano, itipi te cittanti. so bahuñce'pi ādisati, tathe'va taṃ hoti, no aññathā. idha pana brāhmaṇa, ekacco na heva kho nimittena ādisati, napi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, napi vitakkayato napi vicārayato na vitakkavipphārasaddaṃ sutvā ādisati: api ca kho avitakkaṃ avicāraṃ

manu (s) or of/for of amanu (s) or of/for devata (s) or sound(s) having heard ādisati, nevertheless (or rather) kho vitakkayato vicārayato vitakkavipphārasaddaṃ having heard ādisati. ravam too (or also or even) those (by/with/for you) mental such am too (or also or even) those (by/with/for you) mental , proper (truely) those (by/with/for you) mental (“|”). so bahuñce too (also or even) ādisati, tathe’just so (or like, only, even, truly, for sure, certainly) that comes to be (or becomes or is), no otherwise a. here (this world) however (or nevertheless or yet or but or else or still or moreover or and now) brahmana, a certain (or partly or one) not only (or simply) [indeed (!)] kho by which (or with) sign ādisati, napi of/for of manu (s) or of/for of amanu (s) or of/for devata (s) or sound(s) having heard ādisati, napi vitakkaysamādhiṃ samāpannassa cetasā ceto paricca pajānāti: yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa anantarā amunnāma vitakkaṃ vitakkissatī'ti. so bahuñcepi ādisati, tathe'va taṃ hoti. no aññathā. idampi bho gotama pāṭihāriyaṃ yova naṃ karoti sova naṃ paṭisaṃvedeti. yova naṃ karoti. tasseva [14] taṃ hoti. idampi bho gotama pāṭihāriyaṃ māyāsahadhammarūpaṃ viya khāyati.

[14] tassameva - sīmu

ato napi vicārayato not vitakkavipphārasaddaṃ having heard ādisati: nevertheless (or rather) kho thoughts of a avicāraṃ samadhi of/for samāpanna encompassing mind with mind wisely understands: as (or how, in which way) of/for this master mental sankhara(s) paṇihitā of/for this mental ssa immediate named (or indeed) amun thoughts of vitakkissatī ("|"). so if also much ādisati, tathe'just so (or like, only, even, truly, for sure, certainly) that comes to be (or becomes or is). no otherwise a. idam too (or also or even) Sir (or Master) gotama pāṭihāriyaṃ yova to/for that (or to/for him) do (or make) sova to/for that (or to/for him) experiences. yova to/for that (or to/for him) do (or make). only (or simply) of/for that [14] that comes to

[14] only (or simply) of/for that ma - sīmu

be (or becomes or is). idam too (or also or even) Sir (or Master) gotama pāṭihāriyaṃ māyāsahadhammarūpaṃ as if is being kha.

17. and which (in that) kho this [here] Sir (or Master) gotama pāṭihāriyaṃ here, a certain thus instructs: thus (or yes) you (all) (must) vitakketi, let it not (or do not or this is not to be done) thus (or yes) you (aorist of) causes to vitakkati, thus (or yes) manasi you (all) (must) do (or make), let it not (or do not or this is not to be done) thus (or yes) you (aorist of) manasākati, this [here] you (all) abandon, this [here] enter upon you (all) (must) was dwelling ("|"). only (or simply) this Sir (or Master) gotama pāṭihāriyaṃ approves (or pleases) of/for me of the three of/for pāṭihāriya (s) and abhikkantataraṃ and paṇītataraṃ.

yañca kho idaṃ bho gotama pāṭihāriyaṃ idhekacco evamanusāsati: evaṃ vitakketha, mā evaṃ vitakkayittha, evaṃ manasi karotha, mā evaṃ manasākattha, idaṃ pajahatha, idaṃ upasampajja viharathāti. idameva bho gotama pāṭihāriyaṃ khamati mesaṃ tiṇṇaṃ pāṭihāriyānaṃ abhikkantatarañca paṇītatarañca.

18. marvellous Sir (or Master) gotama, unprecedented Sir (or Master) gotama, how much (or as far/long as, to what extent) this subhāsitam bhotā by which (or with) gotama. by which (or with or from) these (s) and we by which (or with or from) tī (s) by which (or with or from) pāṭihāriye (s) samannāgataṃ bhavantaṃ gotamaṃ dhārema. good Sir (good fortune or best wishes!) indeed (or because) gotamo various iddhividhaṃ exercises: one (or alone) too (also or even) having huti bahudhā comes to be (or becomes or is), bahudhā too (also or even) having huti one (or alone) comes to be (or becomes or is), āvībhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ (“|”) (ing) is being (or ing if present verb usage) asajjati’just so (or like, only, even, truly, for sure, certainly) goes [to] (or moves), acchariyaṃ bho gotama, abbhutaṃ bho gotama, yāva subhāsitamidaṃ bhotā gotamena. imehi ca mayaṃ tīhi pāṭihāriyehi samannāgataṃ bhavantaṃ gotamaṃ dhārema. bhavaṃ hi gotamo anekavihitaṃ iddhividhaṃ paccanubhoti: eko'pi hutvā bahudhā hoti, bahudhā'pi hutvā eko hoti, āvībhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno'va gacchati, seyyathā'pi ākāse. paṭhaviyā'pi ummujjanimmujjaṃ karoti seyyathā'pi udake, udake'pi abhijjamāne gacchati seyyathā'pi paṭhaviyaṃ. ākāse'pi pallaṅkena kamati seyyathā'pi pakkhī sakuṇo. ime'pi can-

seyyathā too (also or even) ākāse. in earth too (also or even) ummujjanimmujjaṃ do (or make) seyyathā too (also or even) in water, in water too (also or even) abhijjamāne goes [to] (or moves) seyyathā too (also or even) paṭhaviyaṃ. ākāse too (also or even) by which (or with) pallaṅka kamati seyyathā too (also or even) pakkhī sakuṇo. these too (also or even) candimasuriye thus (or yes) mahiddhike thus (or yes) great nubhāve from pāṇi (s) parimasati, parimajjati. how much (or as far/long as, to what extent) brahmalokā too (also or even) from bodily to vasa causes to goes on. good Sir (good fortune or best wishes!) indeed (or because) gotamo thoughts of a avicāraṃ samadhi of/for samāpanna encompassing mind with mind wisely understands as (or how, in which way) of/for this master mental sankhara(s) paṇihitā dimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati, parimajjati. yāva brahmalokā'pi kāyena vasaṃ vatteti. bhavaṃ hi gotamo avitakkaṃ avicāraṃ samādhiṃ samāpannassa cetasā ceto paricca pajānāti yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa anantarā amunnāma vitakkaṃ vitakkissatī'ti. bhavaṃ hi gotamo evamanusāsati: evaṃ vitakketha, mā evaṃ vitakkayittha, evaṃ manasi karotha, mā evaṃ manasākattha. idaṃ pajahatha, idaṃ upasampajja viharathāti.

of/for this mental ssa immediate named (or indeed) amun thoughts of vitakkissatī ("|"). good Sir (good fortune or best wishes!) indeed (or because) gotamo thus instructs: thus (or yes) you (all) (must) vitakketi, let it not (or do not or this is not to be done) thus (or yes) you (aorist of) causes to vitakkati, thus (or yes) manasi you (all) (must) do (or make), let it not (or do not or this is not to be done) thus (or yes) you (aorist of) manasākati. this [here] you (all) abandon, this [here] enter upon you (all) (must) was dwelling ("|").

19. certainly kho this tya brahmana āsajja upanīyavācā connected with bhā, nevertheless (or rather) to them I will I vyākari. I indeed (or because) brahmana various iddhividhaṃ paccanubhomi one (or alone) too (or also or even) having huti

addhā kho tyāyaṃ brāhmaṇa āsajja upanīyavācā bhāsitā, api ca tyāhaṃ vyākarissāmi. ahaṃ hi brāhmaṇa anekavihitaṃ iddhividhaṃ paccanubhomi ekopi hutvā bahudhā homi, bahudhā'pi hutvā

bahudhā homi, bahudhā too (also or even) having huti one (or alone) homi, āvībhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ (“|”) (ing) is being (or ing if present verb usage) asajjati’just so (or like, only, even, truly, for sure, certainly) I (must) goes [to] (or moves), just as ākāse. in earth too (also or even) ummujjanimmujjaṃ karomi seyyathā too (also or even) in water, in water too (also or even) abhijjamāne I (must) goes [to] (or moves) just as paṭhaviyaṃ. ākāse too (also or even) by which (or with) pallaṅka I (must) kamati seyyathā too (also or even) pakkhī sakuṇo. these too (also or even) candimasuriye thus (or yes) mahiddhike thus (or yes) great nubhāve from pāṇi (s) I (must) parimasati, I (must) parimajjati. how much (or as far/long as, to what extent) brahmalokā too (also or even) eko homi, āvībhāvaṃ tirobhāvaṃ tirokuḍḍaṃ tiropākāraṃ tiropabbataṃ asajjamāno'va gacchāmi, seyyathāpi ākāse. paṭhaviyā'pi ummujjanimmujjaṃ karomi seyyathā'pi udake, udake'pi abhijjamāne gacchāmi seyyathāpi paṭhaviyaṃ. ākāse'pi pallaṅkena kamāmi seyyathā'pi pakkhī sakuṇo. ime'pi candimasuriye evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasāmi, parimajjāmi. yāva brahmalokā'pi kāyena vasaṃ vattemi ahaṃ hi brāhmaṇa avitakkaṃ avicāraṃ samādhiṃ samāpannassa cetasā ceto paricca pajānāmi, yathā imassa bhoto manosaṅkhārā paṇihitā imassa cittassa

from bodily to vasa vattemi I indeed (or because) brahmana thoughts of a avicāraṃ samadhi of/for samāpanna encompassing mind with mind I (must) wisely understands, as (or how, in which way) of/for this master mental sankhara(s) paṇihitā of/for this mental ssa immediate named (or indeed) amun thoughts of vitakkissatī ("|").241 I indeed (or because) brahmana thus I (must) instructs: thus (or yes) you (all) (must) vitakketi, let it not (or do not or this is not to be done) thus (or yes) you (aorist of) causes to vitakkati. thus (or yes) manasi you (all) (must) do (or make), let it not (or do not or this is not to be done) thus (or yes) you (aorist of) manasākati, this [here] you (all) abandon, this [here] enter upon you (all) (must) was dwelling ("|").

anantarā amunnāma vitakkaṃ vitakkissatī'ti.241 ahaṃ hi brāhmaṇa evamanusāsāmi: evaṃ vitakketha, mā evaṃ vitakkayittha. evaṃ manasi karotha, mā evaṃ manasākattha, idaṃ pajahatha, idaṃ upasampajja viharathāti.

20. there is however (or

atthi pana bho gotama aṭṭo ekabhik-

nevertheless or yet or but or else or still or moreover or and now) Sir (or Master) gotama aṭṭo one abhikkhūpi which (or he/she who) by which (or with or from) these (s) by which (or with or from) tī (s) by which (or with or from) pāṭihāriye (s) excelling in (or endowed with)? apart from (or except for) bhotā gotamenā ("|"). not kho brahmana only (or simply) one aṭṭa hundred (or good), not the/one who dvesata (s), not three the/one who hundred (or good) (s), not four the/one who hundred (or good) (s), not the/one who hundred (or good) (s) five. so (or now or then) kho bhiyyova which (or (those) who) the bhikkhus by which (or with or from) these (s) by which (or with or from) tī (s) by which (or with or from) pāṭihāriye (s) samannāgatā ("|"). kahaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Sir (or Master) gotama aṭṭo one abhikkhūpi yo imehi tīhi pāṭihāriyehi samannāgato? aññatra bhotā gotamenā'ti. na kho brāhmaṇa ekaṭṭeva sataṃ, na dvesatāni, na tīṇi satāni, na cattāri satāni, na pañcasatāni. atha kho bhiyyova ye bhikkhū imehi tīhi pāṭihāriyehi samannāgatā'ti. kahaṃ pana bho gotama etarahi te bhikkhū viharantī'ti? imasmiṃ yeva kho brāhmaṇa bhikkhusaṅghe'ti.

over or and now) Sir (or Master) gotama at present those (by/with/for you) the bhikkhus viharantī ("|")? in (or on/at/within/herein/among) this only (or easily) kho brahmana bhikkhu Sangha ("|").

21. abhikkantaṃ Sir (or Master) gotama, abhikkantaṃ Sir (or Master) gotama, just as Sir (or Master) gotama nikkujjitaṃ or would (or were to be) ukkujjati, of/for paṭiccha (s) or would (or were to be) makes clear (analyze), of/for confused or path would (or were to be) ācikkhati, andhakāre or pajjotaṃ sesame oil would (or were to be) dhārati, endowed with eyes the/one who form(s) (s) dakkhintī ("|"). thus thus (or yes) bhotā by which (or with) gotama by which (or with) aneka method/course dhammo pakāsito. esāhaṃ bhavantaṃ gotamaṃ refuge I (must)

abhikkantaṃ bho gotama, abhikkantaṃ bho gotama, seyyathāpi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya, cakkhumanto rūpāni dakkhintī'ti. evamevaṃ bhotā gotamena anekapariyāyena dhammo pakāsito. esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammañca bhikkhusaṅghañca. upāsakaṃ maṃ bhavaṃ

goes [to] (or moves), and the dhamma and bhikkhu the Sangha. upāsakaṃ me good Sir (good fortune or best wishes!) gotamo dhāretu from this day forth pāṇupetaṃ refuge they (or present part.: being or ing) gatati.

gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.