0.0.1 To Vappa

1. At one time the Auspicious One was dwelling among the Sakkians at Kapilavatthu in Nigrodha's Park. Then Vappa the Sakkian, a disciple of the Niganthas, visited with the venerable Mahamoggallana. Upon arrival, having bowed down to the venerable Mahamoggallana, he sat down to one side. Having sat down to one side, the venerable Mahamoggallana said this to Vappa the Sakkian, a disciple of the Niganthas:

2. Here, O Vappa, for one who is restrained in body, restrained in speech, restrained in mind, and with the fading away of ignorance has given rise to noble knowledge, do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?

3. I see, O Bhante, that possibility. For one here, O Bhante, who has done an evil kamma whose results have not ripened, from that as a source for a man, asavas to be felt as pain might ooze in his afterlife.

4. But this talk between the venerable Mahamoggallana and Vappa the Sakkian, a disciple of the Niganthas, was left unfinished [for] then, in the evening, having emerged from seclusion, the Auspicious One went to the assembly hall. Upon arrival, he sat down on a prepared seat. Having sat down, the Auspicious One said this to

the venerable Mahamoggallana: “What form of conversation, O Moggallana, were you having now as you have settled here, having assembled? And what was the talk underway that was left unfinished by you?”

5. “Here, O Bhante, I said this to Vappa the Sakkian, a disciple of the Niganthas: “Here, O Vappa, for one who is restrained in body, restrained in speech, restrained in mind, and with the fading away of ignorance has given rise to noble knowledge, do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?” When thus was said, O Bhante, Vappa the Sakkian, a disciple of the Niganthas said this to me:“I see, O Bhante, that possibility. For one here, O Bhante, who has done an evil kamma whose results have not ripened, from that as a source for a man, asavas to be felt as pain might ooze in his afterlife.” This, O Bhante, was the talk underway that was left unfinished by us. Then the Auspicious One arrived.”

6. So then, the Auspicious One said this to Vappa the Sakkian, a disciple of the Niganthas: “If you, O Vappa, would only accept what is acceptable, reject what is rejectable, and when you do not understand the meaning of my statements you would question me further thus: “How is this, O Bhante? What is the meaning of this?” then we might have a conversation here.”

7. "Now I, O Bhante, will only accept what is acceptable, reject what is rejectable, and when I do not understand the meaning of the Auspicious One's statements I will question the Auspicious One further thus: "How is this, O Bhante? What is the meaning of this?" so let us have a conversation here."

8. What do you think, O Vappa: "Whatever vexing and feverish asavas might arise in dependence on bodily recklessness, those vexing and feverish asavas do not come to be for one who refrains from bodily recklessness. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?"

9. Certainly not, Bhante.

10. What do you think, O Vappa: "Whatever vexing and feverish asavas might arise in dependence on verbal recklessness, those vexing and feverish asavas do not come to be for one who refrains from verbal recklessness. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness,

leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?"

11. Certainly not, Bhante.

12. What do you think, O Vappa: "Whatever vexing and feverish asavas might arise in dependence on mental recklessness, those vexing and feverish asavas do not come to be for one who refrains from mental recklessness. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?"

13. Certainly not, Bhante.

14. What do you think, O Vappa: "Whatever vexing and feverish asavas might arise in dependence on ignorance, those vexing and feverish asavas do not come to be for one who, with the fading away of ignorance, has given rise to noble knowledge. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time,

inviting witness, leading onwards, to be experienced by the wise for themselves. Do you see, O Vappa, that possible source for a man from which asavas to be felt as pain might ooze in his afterlife?"

15. Certainly not, Bhante.

16. For a bhikkhu rightly liberated in mind thus, O Vappa, there are six continuous dwellings he has attained. Having seen a form with the eye, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having heard a sound with the ear, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having smelled a aroma with the nose, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having tasted a flavor with the tongue, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having touched a tangible with the body, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having cognized a dhamma with the mind, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Feeling a feeling limited to the body, he wisely understands: "I feel a feeling limited to the body." Feeling a feeling limited to life, he wisely understands: "I feel a feeling limited to life." He wisely understands: "With the body's breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right

here."

17. Suppose, O vappa, that on account of a tree trunk, a shadow is evident. A man would come along having taken a hoe and a basket. He would cut that tree trunk at the root. Having cut the roots, he would dig all around. Having dug, he would pull out the roots, even so much as the root fibers. He would cut the trunk into fragments. Having cut into fragments, he would split them. Having split them, he would turn them into splinters. Having turned them into splinters, he would dry them up in the wind and heat. Having dried them up in the wind and heat, he would burn them in a fire. Having burnt them in a fire, he would make them ashes. Having made them ashes, he would winnow them in a strong wind or he would cause them to be carried away in a swift flowing river. Thus, O Vappa, that tree trunk on account of which that shadow existed would be cut off at the root, made like palm stump, obliterated so that it is no longer subject to future arising.

18. So too, O Vappa, for a bhikkhu rightly liberated in mind thus, there are six continuous dwellings he has attained. Having seen a form with the eye, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having heard a sound with the ear, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having smelled a aroma with the nose, he is neither gladdened nor sad-

dened but dwells equanimous, mindful and contemplative. Having tasted a flavor with the tongue, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having touched a tangible with the body, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Having cognized a dhamma with the mind, he is neither gladdened nor saddened but dwells equanimous, mindful and contemplative. Feeling a feeling limited to the body, he wisely understands: "I feel a feeling limited to the body." Feeling a feeling limited to life, he wisely understands: "I feel a feeling limited to life." He wisely understands: "With the body's breakup, following the exhaustion of life, all that is felt, not being delighted in, will become cool right here."

19. When thus was said, Vappa the Sakkian, a disciple of the Niganthas, said this to the Auspicious One: "Just as, O Bhante, a man seeking profit would raise horses for sale. He would not gain any profit, furthermore he would reap only trouble and vexation. So too, O Bhante, I, seeking profit, attended on the foolish Niganthas. But I did not gain any profit and furthermore, reaped only trouble and vexation. From this day forth, O Bhante, whatever confidence I had for the foolish Niganthas, I winnow them in a strong wind or cause them to be carried away in a swift flowing river. Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or

show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so, O Bhante, has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One as refuge, and to the Dhamma, and to the Sangha of bhikkhus. O Bhante, may the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today for as long as life lasts."