0.0.1 Mahakotthita

mahākoṭṭhita suttaṃ

0. Source: Savathi.

sāvatthinidānaṃ

1. Then the venerable Mahakotthita visited with the venerable Sariputta. Upon arrival, he exchanged friendly greetings with the venerable Sariputta. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the venerable Mahakotthita said this to the venerable Sariputta.

atha kho āyasmā mahākoṭṭhito[1] yenāyasmā sāriputto tenupasaṅkami, upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahākoṭṭhito āyasmantaṃ sāriputtaṃ etadavoca:

2. How about this, O friend, Sariputta, “Let whichever kamma is to be experienced in this life be experienced by me in the after-life.” Is this the purpose for which the life of purity is lived under the Auspicious One?

kinnu kho āvuso sāriputta yaṃ kammaṃ diṭṭhadhammavedanīyaṃ taṃ me kammaṃ samparāyavedanīyaṃ hotūti, etassa atthāya bhagavati brahmacari-

[1] mahākoṭṭhiko - machasaṃ

yaṃ vussatiti?

3. Certainly not, O friend.

no hidaṃ āvuso.

4. Then how about this, O friend, Sariputta, “Let whichever kamma is to be experienced in the after-life be experienced by me in this life?” Is this the purpose for which the life of purity is lived under the Auspicious One?

kimpanāvuso sāriputta yaṃ kammaṃ samparāyavedanīyaṃ, tamme kammaṃ diṭṭhadhammavedaniyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti?

5. Certainly not, O friend.

no hidaṃ āvuso.

6. How about this, O friend, Sariputta, “Let whichever kamma is to be experienced as pleasant be experienced by me as painful?” Is this the purpose for which the life of purity is lived under the Auspicious One?

kinnu kho āvuso sāriputta yaṃ kammaṃ sukhavedaniyaṃ, taṃ me kammaṃ sukhavedaniyaṃ[2] hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti?

7. Certainly not, O friend.

no hidaṃ āvuso.

[2] dukkhavedanīyaṃ - machasaṃ

8. Then how about this, O friend, Sariputta, "Let whichever kamma is to be experienced as painful be experienced by me as pleasant?" Is this the purpose for which the life of purity is lived under the Auspicious One?

kimpana āvuso sāriputta yaṃ kammaṃ dukkhavedanīyaṃ, taṃ me kammaṃ sukhavedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti?

9. Certainly not, O friend.

no hidaṃ āvuso.

10. How about this, O friend, Sariputta, "Let whichever kamma is to be experienced when ripened be experienced by me when unripened?" Is this the purpose for which the life of purity is lived under the Auspicious One?

kinnu kho āvuso sāriputta yaṃ kammaṃ paripakkavedaniyaṃ, taṃ me kammaṃ aparipakkavedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti?

11. Certainly not, O friend.

no hidaṃ āvuso.

12. Then how about this, O friend, Sariputta, "Let whichever kamma is to be experienced when unripened be experienced by me when ripened?" Is this the purpose

kimpana āvuso sāriputta yaṃ kammaṃ aparipakkavedaniyaṃ, taṃ me kammaṃ paripakkavedanīyaṃ hotūti etassa

for which the life of purity is lived under the Auspicious One?

atthāya bhagavati brahmacariyaṃ vussatīti?

13. Certainly not, O friend.

no hidaṃ āvuso.

14. How about this, O friend, Sariputta, “Let whichever kamma is to be experienced substantially be experienced by me slightly?” Is this the purpose for which the life of purity is lived under the Auspicious One?

kinnu kho āvuso sāriputta yaṃ kammaṃ bahuvedanīyaṃ, taṃ me kammaṃ appavedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti?

15. Certainly not, O friend.

no hidaṃ āvuso.

16. Then how about this, O friend, Sariputta, “Let whichever kamma is to be experienced slightly be experienced by me substantially?” Is this the purpose for which the life of purity is lived under the Auspicious One?

kimpanāvuso sāriputta, yaṃ kammaṃ appavedanīyaṃ taṃ me kammaṃ bahuvedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti?

17. Certainly not, O friend.

no hidaṃ āvuso.

18. How about this, O friend, Sariputta, “Let whichever kamma is to be experienced not be experienced by me?” Is this the purpose for which the life of purity is lived under the Auspicious One?

kinnu kho āvuso sāriputta, yaṃ kammaṃ vedanīyaṃ taṃ me kammaṃ avedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti?

19. Certainly not, O friend.

no hidaṃ āvuso.

20. Then how about this, O friend, Sariputta, “Let whichever kamma is not to be experienced be experienced by me?” Is this the purpose for which the life of purity is lived under the Auspicious One?

kimpana āvuso sāriputta, yaṃ kammaṃ avedanīyaṃ taṃ me kammaṃ vedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti?

21. Certainly not, O friend.

no hidaṃ āvuso.

22. When you were asked: How about this, O friend, Sariputta, “Let whichever kamma is to be experienced in this life be experienced by me in the after-life.” Is this

kinnu kho āvuso sāriputta, yaṃ kammaṃ diṭṭhadhammavedanīyaṃ taṃ me kammaṃ samparāyavedanīyaṃ hotūti etassa atthāya

the purpose for which the life of purity is lived under the Auspicious One? You said: "Indeed not, O friend."

bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

23. When you were asked: Then how about this, O friend, Sariputta, "Let whichever kamma is to be experienced in the after-life be experienced by me in this life?" Is this the purpose for which the life of purity is lived under the Auspicious One? You said: "Indeed not, O friend."

kimpana āvuso sāriputta, yaṃ kammaṃ samparāyavedanīyaṃ taṃ me kammaṃ diṭṭhadhammavedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

24. When you were asked: How about this, O friend, Sariputta, "Let whichever kamma is to be experienced as pleasant be experienced by me as painful?" Is this the purpose for which the life of purity is lived under the Auspicious One? You said: "Indeed not, O friend."

kinnu kho āvuso sāriputta, yaṃ kammaṃ sukhavedanīyaṃ taṃ me kammaṃ sukhavedanīyaṃ[3] hotūti. etassa atthāya bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

[3] dukkhavedanīyaṃ - machasaṃ

25. When you were asked: Then how about this, O friend, Sariputta, "Let whichever kamma is to be experienced as painful be experienced by me as pleasant?" Is this the purpose for which the life of purity is lived under the Auspicious One? You said: "Indeed not, O friend."

kimpana āvuso sāriputta, yaṃ kammaṃ dukkhavedanīyaṃ taṃ me kammaṃ sukhavedanīyaṃ hotūti. etassa atthāya bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

26. When you were asked: How about this, O friend, Sariputta, "Let whichever kamma is to be experienced when ripened be experienced by me when unripened?" Is this the purpose for which the life of purity is lived under the Auspicious One? You said: "Indeed not, O friend."

kinnu kho āvuso sāriputta, yaṃ kammaṃ paripakkavedanīyaṃ taṃ me kammaṃ aparipakkavedanīyaṃ hotūti. etassa atthāya bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

27. When you were asked: Then how about this, O friend, Sariputta, "Let whichever kamma is to be experienced when unripened be experienced by me when ripened?"

kimpana āvuso sāriputta, yaṃ kammaṃ aparipakkavedanīyaṃ taṃ me kammaṃ paripakkavedanīyaṃ hotūti etassa atthāya bhagavati

Is this the purpose for which the life of purity is lived under the Auspicious One? You said: "Indeed not, O friend."

brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

28. When you were asked: How about this, O friend, Sariputta, "Let whichever kamma is to be experienced substantially be experienced by me slightly?" Is this the purpose for which the life of purity is lived under the Auspicious One? You said: "Indeed not, O friend."

kinnu kho āvuso sāriputta, yaṃ kammaṃ bahuvedanīyaṃ taṃ me kammaṃ appavedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

29. When you were asked: Then how about this, O friend, Sariputta, "Let whichever kamma is to be experienced slightly be experienced by me substantially?" Is this the purpose for which the life of purity is lived under the Auspicious One? You said: "Indeed not, O friend."

kimpana āvuso sāriputta, yaṃ kammaṃ appavedanīyaṃ taṃ me kammaṃ bahuvedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

30. When you were asked: How about this, O friend,

kinnu kho āvuso sāriputta, yaṃ kammaṃ

Sariputta, “Let whichever kamma is to be experienced not be experienced by me?” Is this the purpose for which the life of purity is lived under the Auspicious One? You said: “Indeed not, O friend.”

vedanīyaṃ taṃ me kammaṃ avedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

31. When you were asked: Then how about this, O friend, Sariputta, “Let whichever kamma is not to be experienced be experienced by me?” Is this the purpose for which the life of purity is lived under the Auspicious One? You said: “Indeed not, O friend.”

kimpana āvuso sāriputta, yaṃ kammaṃ avedanīyaṃ taṃ me kammaṃ vedanīyaṃ hotūti etassa atthāya bhagavati brahmacariyaṃ vussatīti iti puṭṭho samāno no hidaṃ āvusoti vadesi.

32. “Now then, for what purpose, O friend, is the life of purity lived under the Auspicious One?”

atha kimatthaṃ carahāvuso, bhagavati brahmacariyaṃ vussatīti?

33. “Indeed, O friend, it is for the knowledge, for the vision, for the attainment, for the realization, for

yaṃ khvassāvuso[4], aññātaṃ aditṭhaṃ

[4] yaṃ khvassa āvuso macha-saṃ

the breakthrough, of that which is unknown, unseen, unattained, unrealized, unbroken through, that the life of purity is lived under the Auspicious One?"

appattaṃ asacchikataṃ anabhisametaṃ, tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamāya bhagavati brahmacariyaṃ vussatīti.

34. "But what, O friend, is unknown, unseen, unattained, unrealized, unbroken through, for the sake of its knowledge, vision, attainment, realization, and breakthrough that the life of purity is lived under the Auspicious One?"

kimpanassāvuso, aññātaṃ adiṭṭhaṃ appattaṃ asacchikataṃ anabhisametaṃ yassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamāya bhagavati brahmacariyaṃ vussatīti?

35. "This is suffering", O friend, is unknown, unseen, unattained, unrealized, unbroken through. It is for the sake of its knowledge, vision, attainment, realization, and breakthrough that the life of purity is lived under the Auspicious One." "This is the origination of suffering", O friend, is unknown, unseen,

idaṃ dukkhanti khvassa āvuso aññātaṃ adiṭṭhaṃ appattaṃ asacchikataṃ anabhisametaṃ. tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamāya bhagavati brahmacariyaṃ vussatīti. ayaṃ dukkhasamudayoti kh-

unattained, unrealized, unbroken through. It is for the sake of its knowledge, vision, attainment, realization, and breakthrough that the life of purity is lived under the Auspicious One." "This is the cessation of suffering", O friend, is unknown, unseen, unattained, unrealized, unbroken through. It is for the sake of its knowledge, vision, attainment, realization, and breakthrough that the life of purity is lived under the Auspicious One." "This is the path leading to the cessation of suffering", O friend, is unknown, unseen, unattained, unrealized, unbroken through. It is for the sake of its knowledge, vision, attainment, realization, and breakthrough that the life of purity is lived under the Auspicious One."

vassa āvuso aññātaṃ adiṭṭhaṃ appattaṃ asacchikataṃ anabhisametaṃ. tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamāya bhagavati brahmacariyaṃ vussatīti. ayaṃ dukkhanirodhoti khvassa āvuso aññātaṃ adiṭṭhaṃ appattaṃ asacchikataṃ anabhisametaṃ tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamāya bhagavati brahmacariyaṃ vussatīti. ayaṃ dukkhanirodhagāminīpaṭipadāti khvassa āvuso aññātaṃ adiṭṭhaṃ appattaṃ asacchikataṃ anabhisametaṃ. tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamāya bhagavati brahmacariyaṃ vussatīti.

36. Indeed, O friend, it is for the knowledge, for the vision, for the attainment, for the realization, for the breakthrough of this which is unknown, unseen, unattained, unrealized, unbroken through, that the life of purity is lived under the Auspicious One."

idaṃ khvassa āvuso aññātaṃ adiṭṭhaṃ appattaṃ asacchikataṃ anabhisametaṃ. tassa ñāṇāya dassanāya pattiyā sacchikiriyāya abhisamāya bhagavati brahmacariyaṃ vussatīti.