### 0.0.1 sampasādaniya discourse on

sampasādaniya suttaṃ

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Sariputta's Lion's Roar

sāriputta sihanādo

**1.** Thus was heard by me. At one time the Auspicious One was dwelling in Nalanda at the Pavarika Mango Grove. Then the venerable Sāriputto 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 venerable Sāriputto said this to the Auspicious One: "Thus, O Bhante, is my belief in the Auspicious One: Neither has there been, nor will there be, nor does there exist now, another samaṇa or brahmana who has higher supreme knowledge than the Auspicious One, namely, [with regard to] awakening."

evaṃ me sutaṃ. ekaṃ samayaṃ bhagavā nāḷandāyaṃ[1] viharati pāvārikambavane. atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca: evaṃ pasanno ahaṃ bhante

[1] nālandāyaṃ - machasaṃ

bhagavati, na cāhu na ca bhavissati na cetarahi vijjati aññ̃o samaṇovā brāhmaṇo vā bhagavatā bhiyyobhiñ̃ñataro yadidaṃ sambodhiyanti.

**2.** Lofty, O Sāriputta, is this bold utterance of yours. You have definately established a roaring of a lion's roar: "Thus, O Bhante, is my belief in the Auspicious One: Neither has there been, nor will there be, nor does there exist now, another samaṇa or brahmana who has higher supreme knowledge than the Auspicious One, namely, [with regard to] awakening." How is this, O Sāriputta? Have you encompassed the minds of all those arahants, rightly self-awakened Buddhas of the past with your own mind so as to know that: "Those Auspicious Ones were of such virtue, those Auspicious Ones were of such dhamma, those Auspicious Ones were of such wisdom, those Auspicious Ones were of such dwelling, those Auspicious Ones were of such liberation?"

uḷārā kho te ayaṃ sāriputta āsabhī vācā bhāsitā, ekaṃso gahito, sīhanādo nadito: evaṃ pasanno ahaṃ bhante bhagavati, na cāhu na ca bhavissati na cetarahi vijjati aññ̃o samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiñ̃ñataro yadidaṃ samambodhiyanti, kiṃ te[2] sāriputta ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā, evaṃsīlā te bhagavanto ahesuṃ iti pi, evaṃdhammā

[2]kiṃnu - pts; kiṃ nu kho te - syā

te bhagavanto ahesuṃ itipi, evaṃpaññā te bhagavanto ahesuṃ iti pi, evaṃvihārī te bhagavanto ahesuṃ iti pi, evaṃvimuttā te bhagavanto ahesuṃ itipī?ti.

**3.** Certainly not, Bhante.

no hetaṃ bhante.

**4.** Then how is this, O Sāriputta? Have you encompassed the minds of all those arahants, rightly self-awakened Buddhas to come in the future with your own mind so as to know that: "Those Auspicious Ones will be of such virtue, those Auspicious Ones will be of such dhamma, those Auspicious Ones will be of such wisdom, those Auspicious Ones will be of such dwelling, those Auspicious Ones will be of such liberation?"

kiṃ pana te sāriputta ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā, ecaṃsīlā te bhagavanto bhavissanti iti pi, evaṃdhammā te bhagavanto ahesuṃ itipi, evaṃpaññā. evaṃvihārī. evaṃvimuttā te bhagavanto bhavissanti itipī?ti?.

**5.** Certainly not, Bhante.

no hetaṃ bhante.

**6.** Then how is this, O Sāriputta? I am presently the arahant, rightly self-awakened Buddha. Have you encompassed my mind with your own mind so as to know that: "This Auspicious One is of such virtue, those Auspicious Ones is of such dhamma, those Auspicious Ones is of such wisdom, those Auspicious Ones is of such dwelling, those Auspicious Ones is of such liberation?"

kiṃ pana te sāriputta ahaṃ etarahi arahaṃ sammāsambuddho cetasā ceto paricca vidito evaṃ sīlo bhagavā iti pi evaṃdhammo evaṃpaññho evaṃvihārī evaṃvimutto bhagavā itipī? ti.

**7.** Certainly not, Bhante.

no hetaṃ bhante.

**8.** So indeed here, O Sāriputta, you do not have knowledge of the minds of the arahants, rightly self-awakened Buddhas of the past, future or present. What then, O sāriputta, is this lofty, bold utterance of yours, having definately established a roaring of a lion's roar: "Thus, O Bhante, is my belief in the Auspicious One: Neither has there been, nor will there be, nor does there exist now, another samaṇa or brahmana who has higher supreme knowledge than the Auspicious One, namely, [with regard to] awakening."

ettha hi[3] te sāriputta atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṃ natthi. atha kiñcarahi te ayaṃ sāriputta uḷārā āsabhī vācā bhāsitā, ekaṃso gahito, sīhanādo nadito evaṃ pasanno ahaṃ bhante bhagavati, na cāhu naca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyanti?.

**9.** I, O Bhante, do not have knowledge of the minds of the arahants, rightly self-awakened Buddhas of the past, future or present. Nevertheless, the drift of the dhamma, O Bhante, is known by me. Suppose, O Bhante, 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 those enter or leave only by this gate." So too, O Bhante, the drift of the dhamma is known by me. Whichever arahants, O Bhante, were rightly self-awakened Buddhas of the past, all those Auspicious Ones, having abandoned the five hindrances, mental defilements that are weakeners of wisdom, having enculturated the seven awakening factors with a mind

[3] ettha ca hi - machasaṃ

well established in four establishments of mindfulness, they rightly awakened to the supreme awakening.

na kho meṃ[4] bhante atītānāgatapaccuppannesu aharantesu sammāsambuddhesu cetopariyañāṇaṃ atthi. api ca kho me bhante dhammanvayo vidito. seyyathāpi bhante rañño paccantimaṃ nagaraṃ daḷhuddāpaṃ[5] daḷhapākāratoraṇaṃ ekadvāraṃ, tatrassadovāriko paṇḍito byatto[6] medhāvī aññātānaṃ nivāretā, ñātānaṃ pavesetā, so tassa nagarassa samantā[7] anupariyāyapathaṃ anukkamamāno[8] na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso biḷāranissakkanamattampi, tassa evamassa, ye keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vāti, evameva kho me bhante dhammanvayo vidito. ye te bhante ahesuṃ atītamaddhānaṃ aharanto sammā sambuddhā, sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catusu[9] satipaṭṭhānesu suppatiṭṭhitacittā, sattasambojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhiṃsu.

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[4]na kho panetaṃ - sīmu, syā
[5]daḷahuddhāpa - machasaṃ; daḷahaddhālaṃ - syā
[6]vitto - syā, pts
[7]sāmantā - sīmu, syā.
[8]anukkamante - pts
[9]catusuṃ - pts

**10.** Whichever arahants will be rightly self-awakened Buddhas in the future, all those Auspicious Ones, 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 mindfulness, they will rightly awaken to the supreme awakening. The Auspicious One too at present, O Bhante, the Arahant, the rightly self-awakened one, 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 mindfulness, has rightly awakened to the supreme awakening.

ye pi te bhavissanti. anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catusu satipaṭṭhānesu suppatiṭṭhitacittā satta sambojjhaṅge[10] yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambujjhissanni. bhagavā pi bhante etarahi arahaṃ sammāsambuddho pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catusu satipaṭṭhanesu suppatiṭṭhitacitto satta sambojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsabbodhiṃ abhisambuddho.

**11.** Here I, O Bhante, visited with the Auspicious One

[10]bojjhaṃpe - pts

for the sake of hearing the dhamma. For me, O Bhante, the Auspicious One taught the dhamma, [revieling] the highest of the highs, the most excellent of the excellent, the dark and the bright, along with their counterparts. I in just the way, O Bhante, as the Auspicious One taught me the dhamma, [revieling] the highest of the highs, the most excellent of the excellent, the dark and the bright, along with their counterparts, In just that way, from supremely knowing certain dhammas in that teaching, I acquired faith in the Teacher and arrived at a conclusion: Indeed, the Auspicious One is rightly self-awakened. The Dhamma is well-proclaimed by the Auspicious One. The Sangha of the Auspicious One's disciples has entered upon the good path.

idāhaṃ[11] bhante yena bhagavā tenupasaṅkamiṃ dhammasavaṇāya[12]. tissa me bhante bhagavā dhammaṃ desesi[13]. uttaruttaraṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ. yathā yathā me bhante bhagavā dhammaṃ desesi uttaruttaraṃ[14] paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ, tathā tathāhaṃ tasmiṃ dhamme abhiññā idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ, satthari pasīdiṃ, sammāsambuddho vata so bhagavā, svākkhāto bhagavatā dhammo, supaṭipanno[15] bhaga-

[11] idhāhaṃ - machasaṃ
[12] dhammassavaṇaya - machasaṃ; dhamma savanāya - pts
[13] deseti - machasaṃ
[14] uttāruttariṃ - syā, pts
[15] suppaṭipanno sāvakasaṃgho - machasaṃ

vato sāvakasaṅghoti.

**kusaladhammadesanā**

**12.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ, as (or how, in which way) the Auspicious One the dhamma teach in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s). tatrime wholesome dhammas: such as four establishments of mindfulness, four right exertions, four bases for superhuman power, the/one who faculties (s) five, five powers, being (or seven) [in] awakening factors, noble eightfold path. here (this world) Bhante bhikkhu with the extinction of the asavas, having realized for himself with direct knowledge, in this very life, the asava-free liberation by state of mind, liberation by wisdom, and having entered upon it, dwells in it. etadānuttariyaṃ Bhante in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s) that the Auspicious One asesamabhijāna ("|") that for the Auspicious One asesamabhijānato uttariṃ might (or may/would) abhiññati there is not (does not exist), which of/for abhija (s) other (or another) samana (or [junior bhikkhu] companion) or brahmana or Auspicious One more bhiyyobhiñña may be (or become or occur) that is (or namely) in (or on/at/within/herein/among) wholesome (or skilled) (s) in (or on/at/within/herein/among) dhamma (s).

aparaṃ pana bhante etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti kusalesu dhammesu. tatrime kusalā dhammā: seyyathīdaṃ cattāro satipaṭṭhānā, cattāro sammappadhānā, cattāro iddhipādā, pañcindriyāni, pañcabalāni, satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo. idha bhante bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. etadānuttariyaṃ bhante kusalesu dhammesu taṃ bhagavā asesamabhijānāti taṃ bhagavato asesamabhijānato uttariṃ abhiññeyyaṃ natthi, yadabhijānaṃ añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa yadidaṃ kusalesu dhammesu.

**āyatanapaññatti**

**13.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ, as (or how, in which way) the Auspicious One liable to/having the nature of teach āyatanapaṇṇattīsu [16]. the/one who chayima (s) Bhante the/one who ajjhattikabāhira (s) the/one who domain(s) (s): and eye[17] the/one who form(s) (s) and and ear[18] saddāca, and nose

[16] āyatanapaññattīsu - pts

[17] only (or also or even or clearly or simply or just or easily) and eye - sīmu, machasaṃ

[18] so only (or also or even or clearly or simply or just or easily) and that - pts

[19] aroma(s) and tongue and[20] flavour(s) and, body and [21] tangible(s) and[22] mental and[23] liable to/having the nature of and. etadānuttariyaṃ Bhante āyatanapaṇṇattīsu. that the Auspicious One asesamabhijāna (“|”) that for the Auspicious One asesamabhijānato uttariṃ might (or may/would) abhiññati there is not (does not exist), which of/for abhija (s) other (or another) samana (or [junior bhikkhu] companion) or brahmana or Auspicious One bhiyyo more bhiñña may be (or become or occur) that is (or namely) āyatanapaṇṇattīsu.

aparaṃ pana bhante etadānuttariyaṃ, yathā bhagavā dhammā deseti āyatanapaṇṇattīsu[24]. chayimāni bhante ajjhattikabāhirāni āyatanāni: cakkhuñca[25] rūpāni ca sotañca[26] saddāca, ghāṇañca [27] gandhā ca jivhā ca[28] rasā ca, kāyo ca[29] phoṭṭhabbā ca[30] mano ca[31] dhammā ca. etadānutta-

[19] only (or also or even or clearly or simply or just or easily) and nose - pts
[20] only (or also or even or clearly or simply or just or easily) jivhāca - pts
[21] only (or also or even or clearly or simply or just or easily) kāyoca - pts
[22] tangible(s) only (or also or even or clearly or simply or just or easily) and. - sīmu
[23] only (or also or even or clearly or simply or just or easily) mental and - pts
[24] āyatanapaññattīsu - pts
[25] cakkhuñceva - sīmu, machasaṃ
[26] so tañceva - pts
[27] ghāṇañceva - pts
[28] jivhāceva - pts
[29] kāyoceva - pts
[30] phoṭṭhabba ceva. - sīmu
[31] manoceva - pts

riyaṃ bhante āyatanapaṇṇattīsu. taṃ bhagavā asesamabhijānāti taṃ bhagavato asesamabhijānato uttariṃ abhiññeyyaṃ natthi, yadabhijānaṃ aññο samaṇo vā brāhmaṇo vā bhagavatā bhiyyo bhiññataro assa yadidaṃ āyatanapaṇṇattīsu.

**gabbhāvakkantidesanā**

**14.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ, as (or how, in which way) the Auspicious One the dhamma teach gabbhāvakkantisu. four these Bhante gabbhāvakkantiyo: here (this world) Bhante a certain (or partly or one) asampajti (ing) mātukucchiṃ enters upon, asampajti (ing) in (or on/at/within/herein/among) mātukucchi ṭha (“|”), asampajti (ing) mātukucchimhā goes out. this first they (or present part.: being or ing) gabbhāvakkati. furthermore Bhante here, a certain sampajāne mātukucchiṃ enters upon, asampajti (ing) in (or on/at/within/herein/among) mātukucchi ṭha (“|”), asampajti (ing) mātukucchīmhā goes out. this second they (or present part.: being or ing) gabbhāvakkati. furthermore Bhante here, a certain contemplative[32] mātukucchiṃ enters upon, contemplative in (or on/at/within/herein/among) mātukucchi ṭha (“|”), asampajti (ing) mātukucchimbhā[33] goes out. this third they (or present part.: being or ing) gabbhāvakkati. fur-

[32]samapajti (ing) too (also, or even) - pts
[33]mātutucchismā - pts

thermore Bhante here, a certain contemplative mātukucchiṃ enters upon, contemplative in (or on/at/within/herein/among) mātukucchi ṭha (“|”), contemplative mātukucchimhā goes out. this catutthi[34] they (or present part.: being or ing) gabbhāvakkati. etadānuttariyaṃ Bhante gabbhāvakkantisu

aparaṃ pana bhante etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti gabbhāvakkantisu. catasso imā bhante gabbhāvakkantiyo: idha bhante ekacco asampajāno mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimhā nikkhamati. ayaṃ paṭhamā gabbhāvakkanti. puna ca paraṃ bhante idhekacco sampajāne mātukucchiṃ okkamati, asampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchīmhā nikkhamati. ayaṃ dutiyā gabbhāvakkanti. puna ca paraṃ bhante idhekacco sampajāno[35] mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, asampajāno mātukucchimbhā[36] nikkhamati. ayaṃ tatiyā gabbhāvakkanti. puna ca paraṃ bhante idhekacco sampajāno mātukucchiṃ okkamati, sampajāno mātukucchismiṃ ṭhāti, sampajāno mātukucchimhā nikkhamati. ayaṃ catutthi[37] gabbhāvakkanti. etadānuttariyaṃ bhante gabbhāvakkantisu

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[34] you (aorist of) catati - machasaṃ
[35] samapajāno pi - pts
[36] mātutucchismā - pts
[37] catuttha - machasaṃ

**ādesanavidhā desanā**

**15.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ, as (or how, in which way) the Auspicious One the dhamma teach ādesanavidhāsu. four these Bhante ādesanavidhā. here (this world) Bhante 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 , thus too (also, or even) those (by/with/for you) mental ("|"). so much and too (also or even) ādisati only (or also or even or clearly or simply or just or easily) you (all) (must) tati that comes to be (or becomes or is), no otherwise a. this first ādesanavidhā.

aparaṃ pana bhante etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti ādesanavidhāsu. catasso imā bhante ādesanavidhā. idha bhante ekacco nimittena ādisati evampi te mano, itthampi te mano, iti pi te cittanti. so bahuṃ cepi ādisati tatheva taṃ hoti, no aññathā. ayaṃ paṭhamā ādesanavidhā.

**16.** furthermore Bhante here, a certain not only (or also or even or clearly or simply or just or easily) [indeed (!)] 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

ampī those (by/with/for you) mental , proper (truely) those (by/with/for you) mental (“|”), so much and too (also or even) ādisati, only (or also or even or clearly or simply or just or easily) you (all) (must) tati that comes to be (or becomes or is), no otherwise a. this second ādasanavidhā. furthermore Bhante here, a certain not only (or also or even or clearly or simply or just or easily) [indeed (!)] kho by which (or with) sign ādisati, nāpi 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 much if too (also, or even) ādisati only (or also or even or clearly or simply or just or easily) you (all) (must) tati that comes to be (or becomes or is) no otherwise a. this third ādesanavidhā. furthermore Bhante here, a certain not only (or also or even or clearly or simply or just or easily) [indeed (!)] kho by which (or with) sign ādisati, nāpi of/for of manu (s) or of/for of amanu (s) or of/for devata (s) or sound(s) having heard ādisati, nāpi vitakkayato vicārayato vitakkavipphārasaddaṃ having heard ādisati, nevertheless (or rather) kho of/for vitakkavicārasamādhisamāpanna encompassing mind with mind wisely understands - as (or how, in which way) of/for this master mental sankhara(s) paṇihitā, thus (even so) of/for this mental ssa immediate this named (or indeed) thoughts of vitakkessati (“|”). so if also much ādisati, only (or also or even or clearly or

simply or just or easily) you (all) (must) tati that comes to be (or becomes or is) no otherwise a ("|"). this catutthā ādesanavidhā. etadānuttariyaṃ Bhante ādesanavidhāsu.

puna ca paraṃ bhante idhekacco na heva kho nimittena ādisati, api ca kho manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati. evampi te mano, itthampī te mano, itipi te cittanti, so bahuṃ cepi ādisati, tatheva taṃ hoti, no aññathā. ayaṃ dutiyā ādasanavidhā. puna ca paraṃ bhante idhekacco na heva kho nimittena ādisati, nāpi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, api ca kho vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati evampi te mano, itthampi te mano, itipi te cittanti. so bahuṃ ce pi ādisati tatheva taṃ hoti no aññathā. ayaṃ tatiyā ādesanavidhā. puna ca paraṃ bhante idhekacco na heva kho nimittena ādisati, nāpi manussānaṃ vā amanussānaṃ vā devatānaṃ vā saddaṃ sutvā ādisati, nāpi vitakkayato vicārayato vitakkavipphārasaddaṃ sutvā ādisati, api ca kho vitakkavicārasamādhisamāpannassa cetasā ceto paricca pajānāti - yathā imassa bhoto manosaṅkhārā paṇihitā, tathā imassa cittassa anantarā imaṃ nāma vitakkaṃ vitakkessatīti. so bahuñcepi ādisati, tatheva taṃ hoti no aññathāti. ayaṃ catutthā ādesanavidhā. etadānuttariyaṃ bhante ādesanavidhāsu.

**dassanasamāpatti desanā**

**17.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ as (or how, in which way) the Auspicious One the dhamma teach dassanasamāpattisu. four these Bhante dassanasamāpattiyo: here (this world) Bhante a certain (or partly or one) samana (or [junior bhikkhu] companion) or brahmana or for (or having) ātappamanva for (or having) padhānamanva for (or having) anuyogamanva for (or having) appamādamanva right for (or having) manasikāramanva thus (even so) form(s) cetosamādhiṃ attained (touched; lit. stroked) as (or how, in which way) samāhite citte only (or also or even or clearly or simply or just or easily) imama body (or group) above (or up) pādatalā below kesamatthakā tacapariyantaṃ pūraṃ of/for nānappakāra asucino reviews: atthī in (or on/at/within/herein/among) this body kesā lomā nakhā dantā skin maṃsaṃ nahāra[38] of bones[39] miñjā of bones[40] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ finites (or extreme or end) antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo blood (or red) sedo medo may be (or tears) vasā kheḷo siṅghānikā lasikā they (or present part.: being or ing) muttati. this first dassanasamāpattī.

aparaṃ pana bhante etadānuttariyaṃ yathā bha-

[38] senews - syā, pts
[39] aṭṭhī - syā, pts
[40] aṭṭhīmiñjaṃ - machasaṃ

gavā dhammaṃ deseti dassanasamāpattisu. catasso imā bhante dassanasamāpattiyo: idha bhante ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathā rūpaṃ cetosamādhiṃ phusati yathā samāhite citte imameva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthī imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāra[41] aṭṭhi[42] aṭṭhimiñjā[43] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttanti. ayaṃ paṭhamā dassanasamāpattī.

**18.** furthermore Bhante here, a certain samana (or [junior bhikkhu] companion) or brahmana or for (or having) ātappamanva for (or having) padhānamanva for (or having) anuyogamanva for (or having) appamādamanva right for (or having) manasikāramanva thus (even so) form(s) cetosamādhiṃ attained (touched; lit. stroked) as (or how, in which way) samāhite citte only (or also or even or clearly or simply or just or easily) and this body (or group) above (or up) pādatalā below kesamatthakā tacapariyantaṃ pūraṃ of/for nānappakāra asucino re-

[41] nahāru - syā, pts
[42] aṭṭhī - syā, pts
[43] aṭṭhīmiñjaṃ - machasaṃ

views: atthī in (or on/at/within/herein/among) this body kesā lomā nakhā dantā skin maṃsaṃ nahāra[44] of bones[45] miñjā of bones[46] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ finites (or extreme or end) antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo blood (or red) sedo medo may be (or tears) vasā kheḷo siṅghānikā lasikā they (or present part.: being or ing) muttati. surpassing and of/for man (person) chavimaṃsa blood (or red) ṃ of bones reviews. this dutiyādassanasamāpatti.

puna ca paraṃ bhante idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathā rūpaṃ cetosamādhiṃ phusati yathā samāhite citte imañceva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthī imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāra[47] aṭṭhi[48] aṭṭhimiñjā[49] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttanti. atikkamma ca purisassa chavi-

[44] senews - syā, pts
[45] aṭṭhī - syā, pts
[46] aṭṭhīmiñjaṃ - machasaṃ
[47] nahāru - syā, pts
[48] aṭṭhī - syā, pts
[49] aṭṭhīmiñjaṃ - machasaṃ

maṃsa lohitaṃ aṭṭhiṃ paccavekkhati. ayaṃ dutiyādassanasamāpatti.

**19.** furthermore Bhante here, a certain samana (or [junior bhikkhu] companion) or brahmana or for (or having) ātappamanva for (or having) padhānamanva for (or having) anuyogamanva for (or having) appamādamanva right for (or having) manasikāramanva thus (even so) form(s) cetosamādhiṃ attained (touched; lit. stroked) as (or how, in which way) samāhite citte only (or also or even or clearly or simply or just or easily) and this body (or group) above (or up) pādatalā below kesamatthakā tacapariyantaṃ pūraṃ of/for nānappakāra asucino reviews: atthī in (or on/at/within/herein/among) this body kesā lomā nakhā dantā skin maṃsaṃ nahāra[50] of bones[51] miñjā of bones[52] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ finites (or extreme or end) antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo blood (or red) sedo medo may be (or tears) vasā kheḷo siṅghānikā lasikā they (or present part.: being or ing) muttati. surpassing and of/for man (person) chavimaṃsa blood (or red) ṃ of bones reviews. of/for man (person) and viññāṇasotaṃ wisely understands ubhayato abbocchinnaṃ here (this world) in the world patiṭṭhitaṃ and other world patiṭṭhitaṃ and. this third dassanasamāpatti.

[50]senews - syā, pts
[51]aṭṭhī - syā, pts
[52]aṭṭhīmiñjaṃ - machasaṃ

puna ca paraṃ bhante idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathā rūpaṃ cetosamādhiṃ phusati yathā samāhite citte imañceva kāyaṃ uddhaṃ pādatalā adho kesamatthakā tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthī imasmiṃ kāye kesā lomā nakhā dantā taco maṃsaṃ nahāra[53] aṭṭhi[54] aṭṭhimiñjā[55] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttanti. atikkamma ca purisassa chavimaṃsa lohitaṃ aṭṭhiṃ paccavekkhati. purisassa ca viññāṇasotaṃ pajānāti ubhayato abbocchinnaṃ idha loke patiṭṭhitaṃ ca paraloke patiṭṭhitaṃ ca. ayaṃ tatiyā dassanasamāpatti.

**20.** furthermore Bhante here, a certain samana (or [junior bhikkhu] companion) or brahmana or for (or having) ātappamanva for (or having) padhānamanva for (or having) anuyogamanva for (or having) appamādamanva right for (or having) manasikāramanva thus (even so) form(s) cetosamādhiṃ attained (touched; lit. stroked) as (or how, in which way) samāhite citte only (or also or even or clearly or simply or just or easily) imama body

[53] nahāru - syā, pts
[54] aṭṭhī - syā, pts
[55] aṭṭhīmiñjaṃ - machasaṃ

(or group) above (or up) pādatalā below kesamatthako tacapariyantaṃ pūraṃ of/for nānappakāra asucino reviews: atthī in (or on/at/within/herein/among) this bodily kesā lomā nakhā dantā skin maṃsaṃ nahāra[56] of bones[57] miñjā of bones[58] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ finites (or extreme or end) antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo blood (or red) sedo medo may be (or tears) vasā kheḷo siṅghānikā lasikā they (or present part.: being or ing) muttati. surpassing and of/for man (person) chavimaṃsa blood (or red) ṃ of bones reviews. of/for man (person) and viññāṇasotaṃ wisely understands ubhayato abbocchinnaṃ here (this world) in the world and appatiṭṭhitaṃ other world and appatiṭṭhitaṃ. this catutthā dassanasamāpatti. etadānuttariyaṃ Bhante dassanasamāpattisu.

puna ca paraṃ bhante idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathā rūpaṃ cetosamādhiṃ phusati yathā samāhite citte imameva kāyaṃ uddhaṃ pādatalā adho kesamatthako tacapariyantaṃ pūraṃ nānappakārassa asucino paccavekkhati: atthī imasmiṃ kāya kesā lomā nakhā dantā taco maṃsaṃ

[56] senews - syā, pts
[57] aṭṭhī - syā, pts
[58] aṭṭhīmiñjaṃ - machasaṃ

nahāra[59] aṭṭhi[60] aṭṭhimiñjā[61] vakkaṃ hadayaṃ yakanaṃ kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karīsaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttanti. atikkamma ca purisassa chavimaṃsa lohitaṃ aṭṭhiṃ paccavekkhati. purisassa ca viññāṇasotaṃ pajānāti ubhayato abbocchinnaṃ idha loke appatiṭṭhitañca paraloke appatiṭṭhitañca. ayaṃ catutthā dassanasamāpatti. etadānuttariyaṃ bhante dassanasamāpattisu.

**puggalapaṇṇatatidesanā**

**21.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ, as (or how, in which way) the Auspicious One the dhamma teach puggalapaṇṇattīsu[62]. sattime Bhante individuals: both ends liberated, wisdom liberated, body witness, diṭṭhippatto, faith liberated, dhamma follower, faith follower. etadānuttariyaṃ Bhante puggalapaññattīsu.

aparaṃ pana bhante etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti puggalapaṇṇattīsu[63]. sattime bhante puggalā: ubhatobhāgavimutto, pañ-

[59] nahāru - syā, pts
[60] aṭṭhī - syā, pts
[61] aṭṭhīmiñjaṃ - machasaṃ
[62] puggalapaññattisu - sīmu
[63] puggalapaññattisu - sīmu

ñāvimutto, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusārī, saddhānusārī. etadānuttariyaṃ bhante puggalapaññattīsu.

**padhānadesanā**

**22.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ as (or how, in which way) the Auspicious One the dhamma teach in (or on/at/within/herein/among) striving (s). sattime Bhante [in] sambojjh factors: the mindfulness (or there is) awakening factor, the investigation of dhammas awakening factor, energy[64] the awakening factor, the pīti awakening factor the tranquility awakening factor the samadhi awakening factor, the equanimity awakening factor. etadānuttariyaṃ Bhante in (or on/at/within/herein/among) striving (s).

aparaṃ pana bhante etadānuttariyaṃ yathā bhagavā dhammaṃ deseti padhānesu. sattime bhante sambojjhaṅgā: satisambojjhaṅgo, dhammavicayasambojjhaṅgo, viriya[65] sambojjhaṅgo, pītisambojjhaṅgo passaddhisambojjhaṅgo samādhisambojjhaṅgo, upekkhāsambojjhaṅgo. etadānuttariyaṃ bhante padhānesu.

**paṭipadādesanā**

[64] energy. - machasaṃ
[65] viriyaṃ. - machasaṃ

**23.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ as (or how, in which way) the Auspicious One the dhamma teach paṭipadāsu. four these Bhante path(s) of paṭi: painful path(s) of paṭi dandhābhiññā, painful path(s) of paṭi khippābhiññā, pleasant path(s) of paṭi dandhābhiññā, pleasant path(s) of paṭi khippābhiñña ("|"). there (or therein) a Bhante this which (or (he) who) path(s) of paṭi painful dandhābhiññā, this Bhante path(s) of paṭi only (or also or even or clearly or simply or just or easily) by which (or with) fear of u hīnā is declared dukkhattā and dandhattā and. there (or therein) a Bhante this which (or (he) who) path(s) of paṭi painful khippābhiññā, this however (or nevertheless or yet or but or else or still or moreover or and now) Bhante path(s) of paṭi dukkhattā hīnā is declared. there (or therein) a Bhante this which (or (he) who) path(s) of paṭi pleasant dandhābhiññā, this however (or nevertheless or yet or but or else or still or moreover or and now) Bhante path(s) of paṭi dandhattā hīnā is declared. there (or therein) a Bhante this which (or (he) who) path(s) of paṭi pleasant khippābhiññā, this however (or nevertheless or yet or but or else or still or moreover or and now) Bhante path(s) of paṭi only (or also or even or clearly or simply or just or easily) by which (or with) fear of u paṇītā is declared sukhattā and khīppattā and. etadānuttariyaṃ Bhante paṭipadāsu.

aparaṃ pana bhante etadānuttariyaṃ yathā bhagavā dhammaṃ deseti paṭipadāsu. catasso imā

bhante paṭipadā: dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññāti. tatra bhante yāyaṃ paṭipadā dukkhā dandhābhiññā, ayaṃ bhante paṭipadā ubhayeneva hīnā akkhāyati dukkhattā ca dandhattā ca. tatra bhante yāyaṃ paṭipadā dukkhā khippābhiññā, ayaṃ pana bhante paṭipadā dukkhattā hīnā akkhāyati. tatra bhante yāyaṃ paṭipadā sukhā dandhābhiññā, ayaṃ pana bhante paṭipadā dandhattā hīnā akkhāyati. tatra bhante yāyaṃ paṭipadā sukhā khippābhiññā, ayaṃ pana bhante paṭipadā ubhayeneva paṇītā akkhāyati sukhattā ca khīppattā ca. etadānuttariyaṃ bhante paṭipadāsu.

**bhassasamācārādi desanā**

**24.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ as (or how, in which way) the Auspicious One the dhamma teach bhassasasamācāre. here (this world) Bhante a certain (or partly or one) not only (or also or even or clearly or simply or just or easily) and musāvādūpasaṃhitaṃ speech (verbal) speaks, not and vebhūtiyaṃ not and pesuṇiyaṃ[66] not and sārambhajaṃ jayāpekkho, mantā mantā speech (verbal) speaks nidhānavatiṃ by which (or with) kāla, etadānuntariyaṃ Bhante bhassasamācāre.

[66] pesuniyaṃ - machasaṃ

aparaṃ pana bhante etadānuttariyaṃ yathā bhagavā dhammaṃ deseti bhassasasamācāre. idha bhante ekacco na ceva musāvādūpasaṃhitaṃ vācaṃ bhāsati, na ca vebhūtiyaṃ na ca pesuṇiyaṃ [67] na ca sārambhajaṃ jayāpekkho, mantā mantā vācaṃ bhāsati nidhānavatiṃ kālena, etadānuntariyaṃ bhante bhassasamācāre.

**25.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ, as (or how, in which way) the Auspicious One the dhamma teach purisasīlasamācāre. here (this world) Bhante a certain (or partly or one) of/for and faith and. not and kuhako, not and lapako, not and nemittiko, not and nippesiko, not and from lābha to lābha nijihisanako [68] in (or on/at/within/herein/among) faculties (s) guttadvāro, bhojane mattaññu, samakārī, jāgariyānuyogamanuyutto, atandito, firm in energy, one who meditates, a mindful one, noble paṭibhti (ing), gatimā, dhitimā, matimā not and in sensual pleasures giddho, mindfully and nipako and. etadānuttariyaṃ Bhante purisasīlasamācāre.

aparaṃ pana bhante etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti purisasīlasamācāre. idha bhante ekacco cassa saddho ca. na ca kuhako, na ca lapako, na ca nemittiko, na ca nippesiko, na

[67] pesuniyaṃ - machasaṃ
[68] nicigīṃsanako - syā; nijigīnako - machasaṃ

ca lābhena lābhaṃ nijihisanako[69] indriyesu guttadvāro, bhojane mattaññu, samakārī, jāgariyānuyogamanuyutto, atandito, āraddhaviriyo, jhāyī, satimā, kalyāṇapaṭibhāno, gatimā, dhitimā, matimā na ca kāmesu giddho, sato ca nipako ca. etadānuttariyaṃ bhante purisasīlasamācāre.

**anusāsanavidhādesanā**

**26.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ as (or how, in which way) the Auspicious One the dhamma teach anusāsanavidhāsu. four these Bhante anusāsanavidhā. knows Bhante the Auspicious One other (or after) that individual internally (individually) root source manasikārā, this individual as instructed thus (even so) entering upon the path, of the three of/for fetters (s) completely extincted sotāpanto will be (come to be) avinipātadhammo fixed sambodhiparāyaṇoti. knows Bhante the Auspicious One other (or after)[70] that individual internally (individually) attention to root source, - this individual as instructed thus (even so) entering upon the path of the three of/for fetters (s) completely extincted of/for rāgadosamoha (s) reduction sakadagami will be (come to be), only (or also or even or clearly or simply or just or easily) once this world having comes back end of suffering will do (or make) (“|”).

[69] nicigīṃsanako - syā; nijigīnako - machasaṃ
[70] aparā - machasaṃ; parapuggalaṃ - pts

aparaṃ pana bhante etadānuttariyaṃ yathā bhagavā dhammaṃ deseti anusāsanavidhāsu. catasso imā bhante anusāsanavidhā. jānāti bhante bhagavā paraṃ puggalaṃ paccattaṃ yoniso manasikārā, ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno, tiṇṇaṃ saññojanānaṃ parikkhayā sotāpanto bhavissati avinipātadhammo niyato sambodhiparāyaṇoti. jānāti bhante bhagavā paraṃ[71] puggalaṃ paccattaṃ yonisomanasikārā, - ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno tiṇṇaṃ saññojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī bhavissati, sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatīti.

**27.** knows Bhante the Auspicious One other (or after) that individual internally (individually) root source manasikārā, this individual as instructed thus (even so) entering upon the path, nnaṃ five of/for orambhāgiya (s) of/for fetters (s) completely extincted born spontaneously will be (come to be), so (there or in that place) parinibbana [individual] liable to/having the nature of anāvatti therefore (or from that) a world ("|").

jānāti bhante bhagavā paraṃ puggalaṃ paccattaṃ yoniso manasikārā, ayaṃ puggalo yathānusiṭṭhaṃ tathā paṭipajjamāno, pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko bhavissati, tattha parinibbāyī anāvattidhammā tasmā

[71] aparā - machasaṃ; parapuggalaṃ - pts

lokāti.

**28.** knows Bhante the Auspicious One other (or after) that individual internally (individually) root source manasikārā, - this puggaloyathānusiṭṭhaṃ thus (even so) entering upon the path of/for āsava (s) khayā anāsavaṃ liberation by state of mind paññāvimuttiṃ in this very life oneself (or self, or in the evening) supreme knowledge having witnesses (or realizes) enter upon will was dwelling ("|"). etadānuttariyaṃ Bhante anusāsanavidhāsu.

jānāti bhante bhagavā paraṃ puggalaṃ paccattaṃ yoniso manasikārā, - ayaṃ puggaloyathānusiṭṭhaṃ tathā paṭipajjamāno āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissatīti. etadānuttariyaṃ bhante anusāsanavidhāsu.

**parapuggalavimuttiñāṇadesanā**

**29.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ as (or how, in which way) the Auspicious One the dhamma teach knowledge of parapuggalavimutti. knows Bhante the Auspicious One other (or after) that individual internally (individually) attention to root source, this individual of the three of/for fetters (s) completely extincted sotapanna will be (come to be) avinipātad-

hammo fixed sambodhiparāyaṇoti. knows Bhante the Auspicious One other (or after) that individual internally (individually) root source manasikārā, this individual of the three of/for fetters (s) completely extincted of/for rāgadosamoha (s) reduction sakādāgimī will be (come to be) only (or also or even or clearly or simply or just or easily) once this world having comes back end of suffering will do (or make) ("|").

aparaṃ pana bhante etadānuttariyaṃ yathā bhagavā dhammaṃ deseti parapuggalavimuttiñāṇe. jānāti bhante bhagavā paraṃ puggalaṃ paccattaṃ yonisomanasikārā, ayaṃ puggalo tiṇṇaṃ saññojanānaṃ parikkhayā sotāpanno bhavissati avinipātadhammo niyato sambodhiparāyaṇoti. jānāti bhante bhagavā paraṃ puggalaṃ paccattaṃ yoniso manasikārā, ayaṃ puggalo tiṇṇaṃ saññojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakādāgimī bhavissati sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karissatīti.

**30.** knows Bhante the Auspicious One other (or after) that individual internally (individually) root source manasikārā, this individual nnaṃ five of/for orambhāgiya (s) of/for fetters (s) completely extincted born spontaneously will be (come to be) so (there or in that place) parinibbana [individual] liable to/having the nature of anāvatti therefore (or from that) a world ("|").

jānāti bhante bhagavā paraṃ puggalaṃ paccattaṃ yoniso manasikārā, ayaṃ puggalo pañcannaṃ orambhāgiyānaṃ saññojanānaṃ parikkhayā opapātiko bhavissati tattha parinibbāyī anāvattidhammā tasmā lokāti.

**31.** knows Bhante the Auspicious One other (or after) that individual internally (individually) root source manasikārā this individual of/for āsava (s) khayā anāsavaṃ liberation by state of mind paññāvimuttiṃ in this very life oneself (or self, or in the evening) supreme knowledge having witnesses (or realizes) enter upon will was dwelling ("|"). etadānuttariyaṃ Bhante knowledge of parapuggalavimutti.

jānāti bhante bhagavā paraṃ puggalaṃ paccattaṃ yoniso manasikārā ayaṃ puggalo āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharissatīti. etadānuttariyaṃ bhante parapuggalavimuttiñāṇe.

**sassatavādadesanā**

**32.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ as (or how, in which way) the Auspicious One dhammāṃ teach in (or on/at/within/herein/among) sassatavāda (s). three me Bhante eternalism teachings. here

(this world) Bhante a certain (or partly or one) samana (or [junior bhikkhu] companion) or brahmana or for (or having) ātappamanva for (or having) padhānamatva for (or having) anuyogamanva for (or having) appamādamanva right for (or having) manasikāramanva such a form cetosamādhiṃ attained (touched; lit. stroked), as (or how, in which way) samāhite citte various former (or past) abode recollects such as: one am too (or also or even) birth two too (also, or even) jātiyo triad too (also, or even) jātiyo four too (also, or even) jātiyo five too (also, or even) jātiyo ten too (also, or even) jātiyo even twenty[72] jātiyo even thirty jātiyo cattāḷīsam too (or also or even)[73] jātiyo even fifty jātiyo jātisatam too (or also or even) jātisahassam too (or also or even) jātisatasahassam too (or also or even), anekānipi the/one who jātisata (s) the/one who aneka (s) too (also, or even) the/one who of/for jātisaha (s) the/one who aneka (s) too (also, or even) the/one who of/for jātisatasaha (s), amutrāsiṃ thus nāmo thus gotto thus vaṇṇo thus āhāro thus sukhadukkhapaṭisaṃvedī thus āyupariyanto. so thence (or from there, from that) cuto amutra udapādiṃ [74]. there (or therein) apāsiṃ thus nāmo thus gotto thus vaṇṇo thus āhāro thus sukhadukkhapaṭisaṃvedī thus āyupariyanto. so thence (or from there, from that) cuto idhūpapannoti. Thus with their aspects and particulars I/he recollects my/his manifold past abodes. so thus

[72]vīsatim too (or also or even) - pts
[73]cattālisam too (or also or even) - syā; cattārisaṃ - pts
[74]uppādi - pts

he has said. atītampāhaṃ[75] of/for addha (s) I (must) understand saṃvaññī[76] too (also, or even) in the world vivaṭṭi too (also, or even) (“|”), anāgatampāhaṃ of/for addha (s) I (must) understand will saṃvaṭṭati or world will vivaṭṭati only (“|”). eternal self and world and barren unchangeable[77] esikaṭṭhāyī one who stands those (by/with/for you) just so (or like, only, even, truly, for sure, certainly) being (or seven) they (or present part.: being or ing) running through they (or present part.: being or ing) moves about continuously they (or present part.: being or ing) vacati they (or present part.: being or ing) rises (is reborn), only (or also or even or clearly or simply or just or easily) this there is they (or present part.: being or ing) sassatisamati. this first sassatavādo.

aparaṃ pana bhante etadānuttariyaṃ yathā bhagavā dhammāṃ deseti sassatavādesu. tayo me bhante sassatavādā. idha bhante ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamatvāya anuyogamanvāya appamādamanvāya sammā manasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati, yathā samāhite citte anekavihitaṃ pubbenivāsaṃ anussarati seyyathīdaṃ: ekampi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo vīsampi[78] jātiyo tiṃsampi jā-

[75] passed or I - syā; atītampihaṃ - pts
[76] saṃvaṭṭi or, ... vivaṭṭi or - sīmu
[77] kuṭaṭṭo - syā
[78] vīsatimpi - pts

tiyo cattāḷīsampi[79] jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi, anekānipi jātisatāni anekāni pi jātisahassāni anekāni pi jātisatasahassāni, amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ[80]. tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapannoti. iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. so evamāha. atītampāhaṃ[81] addhānaṃ jānāmi saṃvaññī[82] pi loke vivaṭṭi pi ti, anāgatampāhaṃ addhānaṃ jānāmi saṃvaṭṭissati vā loko vivaṭṭissati vāti. sassato attā ca loko ca vañjho kuṭaṭṭho[83] esikaṭṭhāyī ṭhito te va sattā sandhāvanti saṃsaranti vacanti upapajjanti, atthitveva sassatisamanti. ayaṃ paṭhamo sassatavādo.

**33.** punaca other (or after) Bhante here, a certain samana (or [junior bhikkhu] companion) or brahmana or for (or having) ātappavanva for (or having) padhānamanva for (or having) anuyogamanva for (or having) appamādamanva right for (or having) manasikāramanva thus (even so) form(s) cetosamādhiṃ attained (touched; lit. stroked) as (or how, in which way) samāhite citte various

[79]cattālisampi - syā; cattārisaṃ - pts
[80]uppādi - pts
[81]atītaṃ vāhaṃ - syā; atītampihaṃ - pts
[82]saṃvaṭṭi vā, ... vivaṭṭi vā - sīmu
[83]kuṭaṭṭo - syā

former (or past) abode recollects, such as[84] one am too (or also or even) saṃvaṭṭavivaṭṭaṃ two too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) tīni too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) cattārī too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) five too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) ten too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) amutrāsiṃ thus nāmo thus gotto thus vaṇṇo thus āhāro thus sukhadukkhapaṭisaṃvedī thus āyupariyanto. so thence (or from there, from that) cuto amutra udapādiṃ, there (or therein) apāsiṃ thus nāmo thus gotto thus vaṇṇo thus āhāro thus sukhadukkhapaṭisaṃvedī thus āyupariyanto so thence (or from there, from that) cuto idhuppannoti. Thus with their aspects and particulars I/he recollects my/his manifold past abodes. so thus he has said: atītampāhaṃ of/for addha (s) I (must) understand saṃvaṭṭi or world vivaññī or world, and anāgataṃ indeed (or really) I of/for addha (s) I (must) understand will saṃvaṭṭati or world will vivaṭṭati only ("|"). eternal self and world and barren unchangeable esikaṭṭhāyī one who stands only (or also or even or clearly or simply or just or easily) that (or him) being (or seven) they (or present part.: being or ing) running through they (or present part.: being or ing) moves about continuously they (or present part.: being or ing) passes away they (or present part.: being or ing) rises (is reborn). only (or also

[84] such as - machasaṃ

or even or clearly or simply or just or easily) this there is they (or present part.: being or ing) sassatisamati. this Bhante second sassatavādo.

punaca paraṃ bhante idhekacco samaṇo vā brāhmaṇo vā ātappavanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathā rūpaṃ cetosamādhiṃ phusati yathā samāhite citte anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ[85] ekampi saṃvaṭṭavivaṭṭaṃ dve pi saṃvaṭṭavivaññāni tīni pi saṃvaṭṭavivaññāni cattārī pi saṃvaṭṭavivaññāni pañca pi saṃvaṭṭavivaññāni dasa pi saṃvaṭṭavivaññāni amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ, tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto so tato cuto idhuppannoti. iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. so evamāha: atītampāhaṃ addhānaṃ jānāmi saṃvaṭṭi vā loko vivaññī vā loko, anāgatañca khvāhaṃ addhānaṃ jānāmi saṃvaṭṭissati vā loko vivaṭṭissati vāti. sassato attā ca loko ca vañjho kuṭaṭṭho esikaṭṭhāyī ṭhito teva sattā sandhāvanti saṃsaranti cavanti upapajjanti. atthitveva sassatisamanti. ayaṃ bhante dutiyo sassatavādo.

[85] seyyathīdaṃ - machasaṃ

**34.** furthermore Bhante here, a certain samana (or [junior bhikkhu] companion) or brahmana or for (or having) ātappamanva for (or having) padhānamanva for (or having) anuyogamanva for (or having) appamādamanva right for (or having) manasikāramanva thus (even so) form(s) cetosamādhiṃ attained (touched; lit. stroked) as (or how, in which way) samāhite citte various former (or past) abode recollects, such as[86] one am too (or also or even) saṃvaṭṭavivaṭṭaṃ two too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) tīni too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) cattārī too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) five too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) ten too (also, or even) the/one who saṃvaṭṭaviva other (or final knowledge) (s) amutrāsiṃ thus nāmo thus gotto thus vaṇṇo thus āhāro thus sukhadukkhapaṭisaṃvedī thus āyupariyanto. so thence (or from there, from that) cuto amutra udapādiṃ, there (or therein) apāsiṃ thus nāmo thus gotto thus vaṇṇo thus āhāro thus sukhadukkhapaṭisaṃvedi thus āyupariyanto. so thence (or from there, from that) cuto idhuppannoti. Thus with their aspects and particulars I/he recollects my/his manifold past abodes. so thus he has said: atītampāhaṃ of/for addha (s) I (must) understand saṃvaññī too (also, or even) world vivaññī rapture. anāgatampāhaṃ of/for addha (s) I (must) understand will saṃvaṭṭati too (also, or even) world will vivaṭṭati

[86] such as - machasaṃ

rapture. eternal self and world and barren unchangeable esikaṭṭhāyī one who stands, only (or also or even or clearly or simply or just or easily) that (or him) being (or seven) they (or present part.: being or ing) running through they (or present part.: being or ing) moves about continuously they (or present part.: being or ing) passes away they (or present part.: being or ing) rises (is reborn). only (or also or even or clearly or simply or just or easily) this there is they (or present part.: being or ing) sassatisamati. this Bhante third sassatavādo, etadānuttariyaṃ Bhante in (or on/at/within/herein/among) sassatavāda (s).

puna ca paraṃ bhante idhekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathā rūpaṃ cetosamādhiṃ phusati yathā samāhite citte anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ[87] ekampi saṃvaṭṭavivaṭṭaṃ dve pi saṃvaṭṭavivaññāni tīni pi saṃvaṭṭavivaññāni cattārī pi saṃvaṭṭavivaññāni pañca pi saṃvaṭṭavivaññāni dasa pi saṃvaṭṭavivaññāni amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ, tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedi evamāyupariyanto. so tato cuto idhuppannoti. iti sākāraṃ saudde-

[87] seyyathīdaṃ - machasaṃ

saṃ anekavihitaṃ pubbenivāsaṃ anussarati. so evamāha: atītampāhaṃ addhānaṃ jānāmi saṃvaññī pi loko vivaññī pīti. anāgatampāhaṃ addhānaṃ jānāmi saṃvaṭṭissati pi loko vivaṭṭissati pīti. sassato attā ca loko ca vañjho kuṭaṭṭho esikaṭṭhāyī ṭhito, teva sattā sandhāvanti saṃsaranti cavanti upapajjanti. atthitveva sassatisamanti. ayaṃ bhante tatiyo sassatavādo, etadānuttariyaṃ bhante sassatavādesu.

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former (or past) nivāsānussatiñāṇadesanā

pubbenivāsānussatiñāṇadesanā

**35.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ, as (or how, in which way) the Auspicious One the dhamma teach knowledge of former (or past) nivāsānussati. here (this world) Bhante a certain (or partly or one) samana (or [junior bhikkhu] companion) or brahmana or for (or having) ātappamanva for (or having) padhānamanva for (or having) anuyogamanva for (or having) appamādamanva right for (or having) manasikāramanva thus (even so) form(s) cetosamādhiṃ attained (touched; lit. stroked) as (or how, in which way) samāhite citte various former (or past) abode recollects, such as one am too (or also or even) birth dva too (also or even)

jātiyo triad too (or also or even) jātiyo four too (or also or even) jātiyo too (also, or even) five jātiyo ten too (also, or even) jātiyo even twenty jātiyo even thirty jātiyo cattāḷīsam too (or also or even) jātiyo even fifty jātiyo satam too (or also or even) jātiyo sahassam too (or also or even) jātiyo satasahassam too (or also or even) jātiyo aneke too (also, or even) saṃvaṭṭakappe aneke too (also, or even) vivaṭṭakappe aneke too (also, or even) saṃvaṭṭavivaṭṭakappe, amutrāsiṃ thus nāmo thus gotto thus vaṇṇo thus āhāro thus sukhadukkhapaṭisaṃvedī thus āyupariyanto. so thence (or from there, from that) cuto amutra arose. there (or therein) apāsiṃ thus nāmo thus gotto thus vaṇṇo thus āhāro thus sukhadukkhapaṭisaṃvedī thus āyupariyanto. so thence (or from there, from that) cuto idhūpapannoti. Thus with their aspects and particulars I/he recollects my/his manifold past abodes. peace (or is or to be or exists) Bhante devā [88] of/for which (or (those) who) not it is possible (or Sakkians) for (or having) gaṇana or by which (or with) saṅkhāna[89] or āyuṃ to saṅkhāti, nevertheless (or rather) in (or on/at/within/herein/among) which (or (he) who) in (or on/at/within/herein/among) which (or (he) who) attabhāve abhinivutthapubbo[90] comes to be (or becomes or is) if (or whether, when) or rūpīsu if (or whether, when) or arūpīsu if (or whether, when) or saññīsu if (or whether, when) or asaññisu if (or whether, when) or nevasaññināsaññisu. Thus with their aspects and

[88] being (or seven) - syā[redacted]
[89] saṃkhāto - pts[redacted]
[90] abhinivuṭṭhapubebā - machasaṃ[redacted]

particulars I/he recollects my/his manifold past abodes. etadānuttariyaṃ Bhante former (or past) nivāsānussati knowledge of .

aparaṃ pana bhante etadānuttariyaṃ, yathā bhagavā dhammaṃ deseti pubbenivāsānussatiñāṇe. idha bhante ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathā rūpaṃ cetosamādhiṃ phusati yathā samāhite citte anekavihitaṃ pubbenivāsaṃ anussarati, seyyathīdaṃ ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattāḷīsampi jātiyo paññāsampi jātiyo satampi jātiyo sahassampi jātiyo satasahassampi jātiyo aneke pi saṃvaṭṭakappe aneke pi vivaṭṭakappe aneke pi saṃvaṭṭavivaṭṭakappe, amutrāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādi. tatrāpāsiṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapannoti. iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. santi bhante devā[91] yesaṃ na sakkā gaṇanāya vā saṅkhānena[92] vā āyuṃ saṅkhātuṃ, api ca yasmiṃ yasmiṃ attabhāve abhinivuttha-

[91] sattā - syā
[92] saṃkhāto - pts

pubbo[93] hoti yadi vā rūpīsu yadi vā arūpīsu yadi vā saññīsu yadi vā asaññisu yadi vā nevasaññi-nāsaññisu. iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. etadānuttariyaṃ bhante pubbenivāsānussati ñāṇe.

**cutupapātañāṇadesanā**

**36.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ as (or how, in which way) the Auspicious One the dhamma teach of/for being (or seven) (s) knowledge of cūtupapāta. here (this world) Bhante a certain (or partly or one) samana (or [junior bhikkhu] companion) or brahmana or , in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches such a form of samadhi where in that state of mind, he/I by which (or with) divine with/by/from eye (s) by which (or with) visuddha by which (or with) atikkantamānusaka satte sees cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate as ākammūpage satte wisely understands; these surely (or indeed, alas!) honorable being (or seven) bodily by which (or with) duccarita samannāgatā verbal by which (or with) duccarita samannāgatā mental by which (or with) duccarita samannāgatā of/for noble (s) upavādakā misguided diṭṭhikā misguided diṭṭhikam-

[93] abhinivuṭṭhapubebā - machasaṃ

masamādānā, those (by/with/for you) with the breakup of the body, after death lower worlds unhappy destination the woeful plane hell upapannā. these or however (or nevertheless or yet or but or else or still or moreover or and now) honorable being (or seven) bodily by which (or with) sucarita samannāgatā verbal by which (or with) sucarita samannāgatā mental by which (or with) sucarita samannāgatā of/for noble (s) anupavādakā right diṭṭhikā right diṭṭhikammasamādānā, those (by/with/for you) with the breakup of the body, after death good borne (or happy state) heaven world re-arise (possessed of or reborn) ("|"). thus by which (or with) divine with/by/from eye (s) by which (or with) visuddha by which (or with) atikkantamānusaka satte sees vacamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate as ākammūpage satte wisely understands. etadānuttariyaṃ Bhante of/for being (or seven) (s) knowledge of cutupapāta.

aparaṃ pana bhante etadānuttariyaṃ yathā bhagavā dhammaṃ deseti sattānaṃ cūtupapātañāṇe. idha bhante ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathā samāhite citte dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti; ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccari-

tena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā. ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapannāti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati vacamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. etadānuttariyaṃ bhante sattānaṃ cutupapātañāṇe.

**iddhividhadesanā**

**37.** aparaṃ however (or nevertheless or yet or but or else or still or moreover or and now) Bhante etadānuttariyaṃ as (or how, in which way) the Auspicious One the dhamma teach iddhividhāsu. dvemā Bhante iddhividhāyo[94]. there is Bhante superhuman power which (or (he) who) connected with asavas saupadhikā no noble (“|”) is called. there is Bhante superhuman power which (or (he) who) asava-free anupadhikā noble (“|”). which (of many?) and Bhante superhuman power which (or (he) who) connected with asavas[95] saupadhikā no noble

[94] iddhiye - pts
[95] iddhisāsavā - machasaṃ

(“|”) is called? here (this world) Bhante a certain (or partly or one) samana (or [junior bhikkhu] companion) or brahmana or , in consequence of ardour, in consequence of endeavour, in consequence of application, in consequence of vigilance, in consequence of right attention, mentally touches such a form of samadhi where in that state of mind, he/I various iddhividhaṃ paccanuhoti: 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), āvibhāvaṃ tirobhavaṃ tirokuḍḍaṃ[96] tiropākāraṃ tiropabbataṃ (“|”) (ing) is being (or ing if present verb usage) asajjati[97] goes [to] (or moves) just as ākāse. in earth too (also, or even) ummujjanimujjaṃ do (or make) just as in water, in water too (also, or even) abhijjamāne goes [to] (or moves) just as paṭhaviyaṃ, ākāse too (also, or even) by which (or with) pallaṅka kamati just as pakkhi sakuṇo. these too (also, or even) candima the sun[98] thus (or yes) mahiddhike thus (or yes) great nubhāve from pāṇi (s) parimasati[99] 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 Bhante superhuman power which (or (he) who) connected with asavas saupadhikā no noble (“|”) is called.

aparaṃ pana bhante etadānuttariyaṃ yathā bha-

[96] tirokaṭṭaṃ - machasaṃ
[97] (“|”) (ing) is being (or ing if present verb usage) abhijjati - pts
[98] mūriye - machasaṃ
[99] is attached - sīmu

gavā dhammaṃ deseti iddhividhāsu. dvemā bhante iddhividhāyo[100]. atthi bhante iddhi yā sāsavā saupadhikā no ariyāti vuccati. atthi bhante iddhi yā anāsavā anupadhikā ariyāti. katamā ca bhante iddhi yā sāsavā[101] saupadhikā no ariyāti vuccati? idha bhante ekacco samaṇo vā brāhmaṇo vā ātappamanvāya padhānamanvāya anuyogamanvāya appamādamanvāya sammāmanasikāramanvāya tathārūpaṃ cetosamādhiṃ phusati yathā samāhite citte anekavihitaṃ iddhividhaṃ paccanuhoti: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvaṃ tirobhavaṃ tirokuḍḍaṃ[102] tiropākāraṃ tiropabbataṃ asajjamāno[103] gacchati seyyathāpi ākāse. paṭhaviyā pi ummujjanimujjaṃ karoti seyyathāpi udake, udake pi abhijjamāne gacchati seyyathāpi paṭhaviyaṃ, ākāse pi pallaṅkena kamati seyyathāpi pakkhi sakuṇo. ime pi candima suriye [104] evaṃ mahiddhike evaṃ mahānubhāve pāṇinā parimasati[105] parimajjati. yāva brahmalokā pi kāyena vasaṃ vatteti. ayaṃ bhante iddhi yā sāsavā saupadhikā no ariyā ti vuccati.

**38.** which (of many?) however (or nevertheless or yet or but or else or still or moreover or and now) Bhante

[100] iddhiye - pts
[101] iddhisāsavā - machasaṃ
[102] tirokaṭṭaṃ - machasaṃ
[103] abhijjamāno - pts
[104] mūriye - machasaṃ
[105] parāmasati - sīmu

superhuman power which (or (he) who) asava-free anupadhikā noble ("|") is called? here (this world) Bhante bhikkhu if wishes for (or desires) paṭikule appaṭikūlasaññi they (or present part.: being or ing) might (or may/would or to be done) was dwelling, appaṭikūlasaññi so (there or in that place) was dwelling. if wishes for (or desires) appaṭikūle paṭikūlasaññi they (or present part.: being or ing) might (or may/would or to be done) was dwelling, paṭikūlasaññi so (there or in that place) was dwelling. if wishes for (or desires) paṭikūle and appaṭikūle and appaṭikūlasaññi they (or present part.: being or ing) might (or may/would or to be done) was dwelling appaṭikūlasaññi so (there or in that place) was dwelling. if wishes for (or desires) paṭikūle and appaṭikūle and paṭikūlasaññi they (or present part.: being or ing) might (or may/would or to be done) was dwelling, paṭikūlasaññi so (there or in that place) was dwelling. if wishes for (or desires) and paṭikūlaṃ and appaṭikūlaṃ fear of that u having causes to avoids an equanimous one might (or may/would) was dwelling mindfully sampajānoti, an equanimous one so (there or in that place) was dwelling mindfully contemplative. this however (or nevertheless or yet or but or else or still or moreover or and now) Bhante superhuman power asava-free anupadhikā noble ("|") is called. etadānuttariyaṃ Bhante iddhividhāsu. that the Auspicious One asesamabhijāna ("|"). that for the Auspicious One asesamabhijānato uttariṃ might (or may/would) abhiññati there is not (does not exist), which of/for abhija (s) other (or another) samana (or [junior bhikkhu] companion) or brahmana or Auspicious

One more bhiyyobhiñña may be (or become or occur) that is (or namely) iddhividhāsu.

katamā pana bhante iddhi yā anāsavā anupadhikā ariyā ti vuccati? idha bhante bhikkhu sace ākaṅkhati paṭikule appaṭikūlasaññi vihareyyanti, appaṭikūlasaññi tattha viharati. sace ākaṅkhati appaṭikūle paṭikūlasaññi vihareyyanti, paṭikūlasaññi tattha viharati. sace ākaṅkhati paṭikūle ca appaṭikūle ca appaṭikūlasaññi vihareyyanti appaṭikūlasaññi tattha viharati. sace ākaṅkhati paṭikūle ca appaṭikūle ca paṭikūlasaññi vihareyyanti, paṭikūlasaññi tattha viharati. sace ākaṅkhati paṭikūlañca appaṭikūlañca tadubhayaṃ abhinivajjetvā upekkhako vihareyyaṃ sato sampajānoti, upekkhako tattha viharati sato sampajāno. ayaṃ pana bhante iddhi anāsavā anupadhikā ariyā ti vuccati. etadānuttariyaṃ bhante iddhividhāsu. taṃ bhagavā asesamabhijānāti. taṃ bhagavato asesamabhijānato uttariṃ abhiññeyyaṃ natthi, yadabhijānaṃ añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro assa yadidaṃ iddhividhāsu.

**39.** yantaṃ Bhante by which (or with) faith from young clansman to should be attainment by which (or with) strenuous thāmavatā by which (or with) we (must) purisathati by which (or with) manly energy by which (or with) manly exertion by which (or with) purisadhorayha, anuppattaṃ that Auspicious One. not and Bhante the Auspi-

cious One in sensual pleasures kāmasukhallikānuyogamanuyutto of/for indeed (or because) (s) gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, not and attakilamathānuyogamanuyutto suffering (or painful) anariyaṃ anatthasaṃhitaṃ, four and the Auspicious One of/for jhāna (s) of/for ābhicetasika (s) of/for pleasant dwelling here and now (s) nikāmalābhī akicchalābhī akasiralābhī.

yantaṃ bhante saddhena kulaputtena pattabbaṃ āraddhaviriyena thāmavatā purisathāmena purisaviriyena purisaparakkamena purisadhorayhena, anuppattaṃ taṃ bhagavatā. na ca bhante bhagavā kāmesu kāmasukhallikānuyogamanuyutto hīnaṃ gammaṃ pothujjanikaṃ anariyaṃ anatthasaṃhitaṃ, na ca attakilamathānuyogamanuyutto dukkhaṃ anariyaṃ anatthasaṃhitaṃ, catunnaṃ ca bhagavā jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī akicchalābhī akasiralābhī.

**anuyogadānappakāro**

**40.** if me Bhante thus (or yes) might (or may/would or to be done) asks have you kho a friend sāriputta, came to be (or was) of/for atītamaddha (s) other (or another) samana (or [junior bhikkhu] companion) or brāhmaṇā or Auspicious One bhiyyo bhiññatarā they (or present part.: being or ing) sambodhiyati? thus (or yes) asked I Bhante noti might (or may/would) say. what is nevertheless friend sāriputta they (or present part.: being or

ing) will be (come to be) of/for anāgatamaddha (s) other (or another) samanas or brahmanas or Auspicious One bhiyyobhiññatarā they (or present part.: being or ing) sabbodhiyati? thus (or yes) asked I Bhante noti might (or may/would) say. what is nevertheless friend sāriputta by which (or with or from) atthetara (s) other (or another) samana (or [junior bhikkhu] companion) or brahmana or Auspicious One more bhiyyobhiñña they (or present part.: being or ing) sambodhiyati? thus (or yes) asked I Bhante noti might (or may/would) say. if however (or nevertheless or yet or but or else or still or moreover or and now) me Bhante thus (or yes) might (or may/would or to be done) asks have you kho a friend sāriputta came to be (or was) of/for atītamaddha (s) other (or another) samanas or brahmanas or Auspicious One samasamā they (or present part.: being or ing) sambodhiyati? thus (or yes) asked I Bhante they (or present part.: being or ing) evati might (or may/would) say. what is nevertheless friend sāriputta, they (or present part.: being or ing) will be (come to be) of/for anāgatamaddha (s) other (or another) samanas or brahmanas or Auspicious One samasamā they (or present part.: being or ing) sambodhiyati? thus (or yes) asked I Bhante they (or present part.: being or ing) evati might (or may/would) say. what? (or who or whom?) nevertheless friend sāriputta by which (or with or from) atthetara (s) other (or another) samanas or brahmanas or Auspicious One samasamā they (or present part.: being or ing) sambodhiyati? thus (or yes) asked I bhantenoti might (or may/would) say. if however (or nevertheless or yet or but or else or still or

moreover or and now) me Bhante thus (or yes) might (or may/would or to be done) asks, what is however (or nevertheless or yet or but or else or still or moreover or and now) the venerable sāriputto a certain (or partly or one) abbhanujāna ("|") a certain (or partly or one) nābbhanujānātī?("|") thus (or yes) asked I Bhante thus (or yes) might (or may/would) declares face to face (or in the presence of) this by me a friend for the Auspicious One the heard (learning), face to face (or in the presence of) received. came to be (or was) of/for atītamaddha (s) arahanto right sambuddhā by me samasamā they (or present part.: being or ing) sambodhiyati. face to face (or in the presence of) this by me a friend for the Auspicious One the heard (learning), face to face (or in the presence of) received: they (or present part.: being or ing) will be (come to be) of/for anāgatamaddha (s) arahanto right sambuddhā by me samasamā they (or present part.: being or ing) sambodhiyati. face to face (or in the presence of) this by me a friend for the Auspicious One the heard (learning) face to face (or in the presence of) received:

sace maṃ bhante evaṃ puccheyya kinnu kho āvuso sāriputta, ahesuṃ atītamaddhānaṃ aññe samaṇo vā brāhmaṇā vā bhagavatā bhiyyo bhiññatarā sambodhiyanti? evaṃ puṭṭho ahaṃ bhante noti vadeyyaṃ. kiṃ panāvuso sāriputta bhavissanti anāgatamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā bhiyyobhiññatarā sabbodhiyanti? evaṃ puṭṭho ahaṃ bhante noti vadeyyaṃ. kiṃ panāvuso sāriputta atthetarahi aññe samaṇo vā brāh-

maṇo vā bhagavatā bhiyyobhiññataro sambodhiyanti? evaṃ puṭṭho ahaṃ bhante noti vadeyyaṃ. sace pana maṃ bhante evaṃ puccheyya kinnu kho āvuso sāriputta ahesuṃ atītamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyanti? evaṃ puṭṭho ahaṃ bhante evanti vadeyyaṃ. kiṃ panāvuso sāriputta, bhavissanti anāgatamaddhānaṃ aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyanti? evaṃ puṭṭho ahaṃ bhante evanti vadeyyaṃ. kaṃ panāvuso sāriputta atthetarahi aññe samaṇā vā brāhmaṇā vā bhagavatā samasamā sambodhiyanti? evaṃ puṭṭho ahaṃ bhantenoti vadeyyaṃ. sace pana maṃ bhante evaṃ puccheyya, kiṃ panāyasmā sāriputto ekaccaṃ abbhanujānāti ekaccaṃ nābbhanujānātī?ti evaṃ puṭṭho ahaṃ bhante evaṃ byākareyyaṃ sammukhā metaṃ āvuso bhagavato sutaṃ, sammukhā paṭiggahitaṃ. ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā mayā samasamā sambodhiyanti. sammukhā metaṃ āvuso bhagavato sutaṃ, sammukhā paṭiggahitaṃ: bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā mayā samasamā sambodhiyanti. sammukhā metaṃ āvuso bhagavato sutaṃ sammukhā paṭiggahitaṃ:

**41.** this is impossible no chance which (in that) of one lokadhātuyā two arahanto right sambuddhā simultaneously might (or may/would) uppajati. not this possibility

vijjati (“|”). one accāhaṃ Bhante thus (or yes) asked thus (or yes) (“|”) (ing) is being (or ing if present verb usage) declares vuttavādī only (or also or even or clearly or simply or just or easily) and for the Auspicious One homi. not and to the Auspicious One by which (or with) abhuta I (must) abbhācikkhati, of/for dhamma cānudhammaṃ byākaromi, not and any (or some) what? (or who or whom?) Dhamma companions. vādānupāto[106] gārayhaṃ possibility āgacchatī?(“|”).

aṭṭhānametaṃ anavakāso yaṃ ekissā lokadhātuyā dve arahanto sammāsambuddhā apubbaṃ acarimaṃ uppajeyyuṃ. netaṃ ṭhānaṃ vijjatīti. ekaccāhaṃ bhante evaṃ puṭṭho evaṃ byākaramāno vuttavādī ceva bhagavato homi. na ca bhagavantaṃ abhutena abbhācikkhāmi, dhammassa cānudhammaṃ byākaromi, na ca koci sahadhammiko. vādānupāto[107] gārayhaṃ ṭhānaṃ āgacchatī?ti.

**42.** tagagha you sāriputta thus (or yes) asked thus (or yes) (“|”) (ing) is being (or ing if present verb usage) declares vuttavādi only (or also or even or clearly or simply or just or easily) and me comes to be (or becomes or is) not and me by which (or with) abhuta abbhācikkhasi, of/for dhamma cānudhammaṃ byākarosi, not and any (or some) what? (or who or whom?) Dhamma companions vādānupāto gārayhaṃ possibility āgacchatiti.

[106] vādānuvāde - machasaṃ
[107] vādānuvāde - machasaṃ

tagagha tvaṃ sāriputta evaṃ puṭṭho evaṃ byākaramāno vuttavādi ceva me hoti na ca maṃ abhutena abbhācikkhasi, dhammassa cānudhammaṃ byākarosi, na ca koci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgacchatiti.

]

the/one who acchariyabbhūta (s)

acchariyabbhūtāni

**43.** thus (or yes) was said a the venerable udāyī to the Auspicious One said this: marvellous Bhante abbhūtaṃ Bhante of/for Tathagata apapicchatā santuṭṭhitā sallekhatā yatra hī named (or indeed) tathāgato thus ahiddhiko thus ahānubhāvo, so (or now or then) and however (or nevertheless or yet or but or else or still or moreover or and now) of/for nevatta (s) will pātukarati. one amekaṃ and too (also or even) from this Bhante the dhamma wanderers of other standpoints within yourself might (or may/would) samanupassati, those (by/with/for you) only (or also or even or clearly or simply or just or easily) by which (or with) just so much flag (banner) might (or may/would) carries about. marvellous Bhante abbhūtaṃ Bhante of/for Tathagata appicchatā santuṭṭhitā sallekhatā, in as much as tathāgato thus ahiddhiko thus ahānubhavo, so (or now or then) and however (or nevertheless or yet or but or else or still or moreover or and

now) of/for nevatta (s) will pātukarati (“|”).

evaṃ vutte āyasmā udāyī bhagavantaṃ etadavoca: acchariyaṃ bhante abbhūtaṃ bhante tathāgatassa apapicchatā santuṭṭhitā sallekhatā yatra hī nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo, atha ca pana nevattānaṃ pātukarissati. ekamekaṃ cepi ito bhante dhammaṃ aññatitthiyā paribbājakā attani samanupasseyyuṃ, te tāvatakeneva paṭākaṃ parihareyyuṃ. acchariyaṃ bhante abbhūtaṃ bhante tathāgatassa appicchatā santuṭṭhitā sallekhatā, yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhavo, atha ca pana nevattānaṃ pātukarissatīti.

**44.** of/for pa kho you udāyi: of/for Tathagata appicchatā santuṭṭhitā sallekhatā, in as much as tathāgato thus (or yes) mahiddhiko thus ahānubhāvo, so (or now or then) and however (or nevertheless or yet or but or else or still or moreover or and now) of/for nevatta (s) will pātukarati. one amekaṃ and too (also or even) from this udāyi the dhamma wanderers of other standpoints within yourself might (or may/would) samanupassati, those (by/with/for you) only (or also or even or clearly or simply or just or easily) by which (or with) just so much flag (banner) might (or may/would) carries about. of/for pa kho you udāyi: of/for Tathagata apapicchatā santuṭṭhitā sallekhatā, in as much as tathāgato thus ahiddhiko thus ahānubhāvo, so (or now or then) and however

(or nevertheless or yet or but or else or still or moreover or and now) of/for nevatta (s) will pātukarati ("|").

passa kho tvaṃ udāyi: tathāgatassa appicchatā santuṭṭhitā sallekhatā, yatra hi nāma tathāgato evaṃ mahiddhiko evaṃmahānubhāvo, atha ca pana nevattānaṃ pātukarissati. ekamekaṃ cepi ito udāyi dhammaṃ aññatitthiyā paribbājakā attani samanupasseyyuṃ, te tāvatakeneva paṭākaṃ parihareyyuṃ. passa kho tvaṃ udāyi: tathāgatassa apapicchatā santuṭṭhitā sallekhatā, yatra hi nāma tathāgato evaṃmahiddhiko evaṃmahānubhāvo, atha ca pana nevattānaṃ pātukarissatīti.

**45.** so (or now or then) kho the Auspicious One the venerable, sāriputtaṃ address: therefore (or from that) aa[108] you sāriputta this this dhamma discourse abhikkhaṇaṃ bhāseyyāsi bhikkhu to/for that (or to/for him) bhikkhu of/for ni (s) of/for lay male disciples (s) of/for female lay disciple (s). yesam too (or also or even) indeed (or because) sāriputta of/for moghapurisa (s) will be (come to be) tathāgate kaṅkhā or vimati or tesamimaṃ[109] this dhamma discourse having heard which (or (he) who) tathāgate kaṅkhā or vimati or he (she, it, that) will pahīyati ("|"). itihidaṃ a the venerable sāriputto for the Auspicious One face to face (or in the presence of) sampasādaṃ

[108] because (or from which) - syā
[109] tesam too (or also or even) this - pts; tesam too (or also or even) me - syā

was declared. therefore (or from that) a of/for this of/for master of expositions only (or also or even or clearly or simply or just or easily) this sampasādaniyan they (or present part.: being or ing) adhivacanati.

atha kho bhagavā āyasmantaṃ, sāriputtaṃ āmantesi: tasmātiha[110] tvaṃ sāriputta imaṃ dhammapariyāyaṃ abhikkhaṇaṃ bhāseyyāsi bhikkhunaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. yesampi hi sāriputta moghapurisānaṃ bhavissati tathāgate kaṅkhā vā vimati vā tesamimaṃ[111] dhammapariyāyaṃ sutvā yā tathāgate kaṅkhā vā vimati vā sā pahīyissatīti. itihidaṃ āyasmā sāriputto bhagavato sammukhā sampasādaṃ pavedesi. tasmā imassa veyyākaraṇassa sampasādaniyantveva adhivacananti.

[110] yasmā - syā
[111] tesampi imaṃ - pts; tesampi maṃ - syā