0.0.1 Two Categories of Thoughts

dvedhāvitakkasuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling at Savatthi in Jeta's Grove, Anathapindika's Park. At that place the Auspicious One addressed the bhikkhus: "Bhikkhus." "Bhante," those bhikkhus replied to the Auspicious One. The Auspicious One said this:

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme tatra kho bhagavā bhikkhū āmantesi bhikkhavoti. bhadanteti te bhikkhū bhagavato paccassosuṃ. bhagavā etadavoca:

2. In the past, O bhikkhus, when I was just a bodhisatta, not yet fully awakened to perfect awakening, this occurred to me: "What if I were to dwell having repeatedly put my thoughts into two categories." So I, O bhikkhus, put into one category thoughts of sensual desire, thoughts of ill-will and thoughts of harming; and into the second category thoughts of renunciation, thoughts of non-ill-will and thoughts of non-harming.

pubbeva me bhikkhave sambodhā anabhisambuddhassa bodhisattasseva sato etadahosi: yannūnāhaṃ dvedhā[1] katvā dvedhā katvā vitakke vihareyyanti. so kho ahaṃ bhikkhave yo cāyaṃ kāmavitakko yo ca byāpādavitakko yo ca vihiṃsāvitakko, imaṃ ekaṃ bhāgamakā-

[1] dvidhā - machasaṃ

siṃ. yo cāyaṃ nekkhammavitakko yo ca abyāpādavitakko yo ca avihiṃsāvitakko, imaṃ dutiyaṃ bhāgamakāsiṃ.

3. Of me, O bhikkhus, dwelling thus ever vigilant, ardent and resolute, thoughts of sensual desire arose. I wisely understood: This thought of sensual desire has arisen in me. It leads to my own affliction, to the affliction of others and to the affliction of both. It impedes wisdom, is on the side of vexation, leads away from nibbana. While reviewing, O bhikkhus, that: "It leads to my own affliction," it subsided in me. While reviewing, O bhikkhus, that: "It leads to the affliction of others too," it subsided in me. While reviewing, O bhikkhus, that: "It leads to the affliction of both too," it subsided in me. While reviewing, O bhikkhus,

tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati kāmavitakko. so evaṃ pajānāmi: uppanno kho me ayaṃ kāmavitakko. so ca kho attavyābādhāyapi saṃvattati, paravyābādhāyapi saṃvattati, ubhayavyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasaṃvattaniko. attavyābādhāya saṃvattatītipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati. paravyābādhāya saṃvattatītipi me bhik-

that: “It impedes wisdom, is on the side of vexation, leads away from nibbana too,” it subsided in me. Whatever thoughts of sensual desire that arose, O bhikkhus, I simply abandoned it, dispelled it, put an end to it.

khave paṭisañcikkhato abbhatthaṃ gacchati ubhayavyābādhāya saṃvattatītipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati, paññānirodhiko vighātapakkhiko anibbānasaṃvattanikotipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati. so kho ahaṃ bhikkhave uppannuppannaṃ kāmavitakkaṃ pajahameva vinodameva byanteva naṃ akāsiṃ.

4. Of me, O bhikkhus, dwelling thus ever vigilant, ardent and resolute, thoughts of ill-will arose. I wisely understood: This thought of ill-will has arisen in me. It leads to my own affliction, to the affliction of others and to the affliction of both. It impedes

tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati byāpādavitakko. so evaṃ pajānāmi: uppanno kho me ayaṃ byāpādavitakko. so ca kho attavyābādhāyapi saṃ-

wisdom, is on the side of vexation, leads away from nibbana. While reviewing, O bhikkhus, that: “It leads to my own affliction,” it subsided in me. While reviewing, O bhikkhus, that: “It leads to the affliction of others too,” it subsided in me. While reviewing, O bhikkhus, that: “It leads to the affliction of both too,” it subsided in me. While reviewing, O bhikkhus, that: “It impedes wisdom, is on the side of vexation, leads away from nibbana too,” it subsided in me. Whatever thoughts of ill-will that arose, O bhikkhus, I simply abandoned it, dispelled it, put an end to it.

vattati, paravyābādhāyapi saṃvattati, ubhayavyābādhayapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasaṃvattaniko. attavyābādhāya saṃvattatītipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati. paravyābādhāya saṃvattatītipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati ubhayavyābādhāya saṃvattatītipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati, paññānirodhiko vighātapakkhiko anibbānasaṃvattanikotipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati. so kho ahaṃ bhikkhave uppannuppannaṃ byāpādavitakkaṃ pajahameva vi-

5. Of me, O bhikkhus, dwelling thus ever vigilant, ardent and resolute, thoughts of harming arose. I wisely understood: This thought of harming has arisen in me. It leads to my own affliction, to the affliction of others and to the affliction of both. It impedes wisdom, is on the side of vexation, a leads away from nibbana. While reviewing, O bhikkhus, that: "It leads to my own affliction," it subsided in me. While reviewing, O bhikkhus, that: "It leads to the affliction of others too," it subsided in me. While reviewing, O bhikkhus, that: "It leads to the affliction of both too," it subsided in me. While reviewing, O bhikkhus, that: "It impedes wisdom, is on the side of vexation, leads away from nibbana too," it subsided in me. Whatever

nodameva byanteva naṃ akāsiṃ.

tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati vihiṃsāvitakko. so evaṃ pajānāmi: uppanno kho me ayaṃ vihiṃsāvitakko. so ca kho attavyābādhāyapi saṃvattati, paravyābādhāyapi saṃvattati, ubhayavyābādhāyapi saṃvattati, paññānirodhiko vighātapakkhiko anibbānasaṃvattaniko. attavyābādhāya saṃvattatītipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati. paravyābādhāya saṃvattatītipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati ubhayavyābādhāya saṃvatta-

thoughts of harming that arose, O bhikkhus, I simply abandoned it, dispelled it, put an end to it.

tītipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati, paññānirodhiko vighātapakkhiko anibbānasaṃvattanikotipi me bhikkhave paṭisañcikkhato abbhatthaṃ gacchati. so kho ahaṃ bhikkhave uppannuppannaṃ vihiṃsāvitakkaṃ pajahameva[2] vinodameva[3] byanteva [4] naṃ akāsiṃ.

6. Whatever, O bhikkhus, a bhikkhu thinks and ponders a lot about, just that becomes the inclination of the mind. If, O bhikkhus, a bhikkhu thinks and ponders a lot about thoughts of sensual desire, then he has abandoned thoughts of renunciation to cultivate thoughts of sensual desire, and his mind inclines to thoughts of sensual desire accordingly. If, O bhikkhus,

yaññadeva bhikkhave bhikkhu bahulamanuvitakketi anuvicāreti tathā tathā nati hoti cetaso. kāmavitakkañce bhikkhave bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi nek-

[2] pajahāmeva - sīmu, pajjahameva - syā
[3] vinodemeva, sīmu, vinodanameva - syā
[4] byantameva - machasaṃ, syā

a bhikkhu thinks and ponders a lot about thoughts of ill-will, then he has abandoned thoughts of non-ill-will to cultivate thoughts of ill-will, and his mind inclines to thoughts of ill-will accordingly. If, O bhikkhus, a bhikkhu thinks and ponders a lot about thoughts of harming, then he has abandoned thoughts of non-harming to cultivate thoughts of harming, and his mind inclines to thoughts of harming accordingly.

khammavitakkaṃ. kāmavitakkaṃ bahulamakāsi. tassa taṃ kāmavitakkāya cittaṃ namati. byāpādavitakkañce bhikkhave bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi abyāpādavitakkaṃ. byāpādavitakkaṃ bahulamakāsi. tassa taṃ byāpādavitakkāya cittaṃ namati. vihiṃsāvitakkañce bhikkhave bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi avihiṃsāvitakkaṃ. vihiṃsāvitakkaṃ bahulamakāsi. tassa taṃ vihiṃsāvitakkāya cittaṃ namati.

7. Just as, O bhikkhus, after the rainy season, during the occasion of harvesting in the autumn, a cowherd would

seyyathāpi bhikkhave vassānaṃ pacchime māse saradasamaye kiṭṭhasambādhe gopālako gāvo rakkheyya,

guard the cows by tapping and poking them here and there with a stick to keep them away and ward them off [from the crops]. What is the reason for that? Because the cowherd sees, O bhikkhus, from that as the source, a punishment, imprisonment, a fine or reproach. So too, O bhikkhus, I saw of unwholesome dhammas the danger, degradation and defilement, and of wholesome dhammas the advantages of renunciation, the position of purity.

so tā gāvo tato tato daṇḍena ākoṭeyya patikoṭeyya[5] sannirundheyya[6] sannivāreyya. taṃ kissa hetu? passati hi so bhikkhave gopālako tatonidānaṃ vadhaṃ vā bandhaṃ[7] vā jāniṃ vā garahaṃ vā. evameva kho ahaṃ bhikkhave addasaṃ akusalānaṃ dhammānaṃ ādīnavaṃ okāraṃ saṅkilesaṃ, kusalānaṃ dhammānaṃ nekkhamme ānisaṃsaṃ vodānapakkhaṃ.

8. Of me, O bhikkhus, dwelling thus ever vigilant, ardent and resolute, thoughts of renunciation arose. I wisely understood: This thought of renunciation has arisen in me. It neither leads to my own affliction, nor to the affliction of others nor to the affliction

tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati nekkhammavitakko. so evaṃ

[5] paṭikoṭeyya, machasaṃ, paṭikoṭṭeyya - syā
[6] sanniruddheyya - syā
[7] bandhanaṃ - machasaṃ

of both. It increases wisdom, is on the side of non-vexation and leads to nibbana. Even if I were to think and ponder about it all night, I do not see any fear from it as source. Even if I were to think and ponder about it all day, I do not see any fear from it as source. Even if I were to think and ponder about it all night and day, I do not see any fear from it as source. But thinking and pondering for too long would tire my body. When the body is tired, the mind would be disturbed. A disturbed mind is far from samadhi. So, O bhikkhus, I steadied my mind internally, quietened it, unified it and stilled it. What is the reason for that? “Let my mind not be disturbed.”

pajānāmi: uppanno kho me ayaṃ nekkhammavitakko. so ca kho nevattavyābādhāya saṃvattati, na paravyābādhāya saṃvattati, na ubhayavyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko. rattiñcepi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ neva tatonidānaṃ bhayaṃ samanupassāmi. divasañcepi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ neva tatonidānaṃ bhayaṃ samanupassāmi. rattindivañcepi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ neva tatonidānaṃ bhayaṃ samanupassāmi. api ca kho me aticiraṃ anuvitakkayato anu-

vicārayato kāyo kilameyya. kāye kilante [8] cittaṃ ūhaññeyya[9] . ūhate[10] citte ārā cittaṃ samādhimhāti. so kho ahaṃ bhikkhave ajjhattameva cittaṃ saṇṭhapemi sannisādemi[11] ekodiṃ[12] karomi samādahāmi. taṃ kissa hetu: mā me cittaṃ ūhaññīti.

9. Of me, O bhikkhus, dwelling thus ever vigilant, ardent and resolute, thoughts of non-ill-will arose. I wisely understood: This thought of non-ill-will has arisen in me. It neither leads to my own affliction, nor to the affliction of others nor to the affliction of both. It increases wisdom, is on the side of non-vexation and leads to nibbana. Even if I were to think and ponder about it all night, I do not see any fear from it as source.

tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati abyāpādavitakko. so evaṃ pajānāmi: uppanno kho me ayaṃ abyāpādavitakko. so ca kho nevattavyābādhāya saṃvattati,

[8] kilamatte - katthaci
[9] ohaññeyya - syā
[10] ohate - syā
[11] sannisīdemi - syā
[12] ekodi - pts

Even if I were to think and ponder about it all day, I do not see any fear from it as source. Even if I were to think and ponder about it all night and day, I do not see any fear from it as source. But thinking and pondering for too long would tire my body. When the body is tired, the mind would be disturbed. A disturbed mind is far from samadhi. So, O bhikkhus, I steadied my mind internally, quietened it, unified it and stilled it. What is the reason for that? “Let my mind not be disturbed.”

na paravyābādhāya saṃvattati, na ubhayavyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko. rattiñcepi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ neva tatonidānaṃ bhayaṃ samanupassāmi. divasañcepi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ neva tatonidānaṃ bhayaṃ samanupassāmi. rattindivañcepi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ neva tatonidānaṃ bhayaṃ samanupassāmi. api ca kho me ciraṃ anuvitakkayato anuvicārayato kāyo kilameyya. kāye kilante cittaṃ ūhaññeyya. citte ūhate ārā cittaṃ samādhimhāti.

so kho ahaṃ bhikkhave ajjhattameva cittaṃ saṇṭhapemi sannisādemi ekodiṃ karomi samādahāmi. taṃ kissa hetu: mā me cittaṃ ūhaññī ti.

10. Of me, O bhikkhus, dwelling thus ever vigilant, ardent and resolute, thoughts of non-harming arose. I wisely understood: This thought of non-harming has arisen in me. It neither leads to my own affliction, nor to the affliction of others nor to the affliction of both. It increases wisdom, is on the side of non-vexation and leads to nibbana. Even if I were to think and ponder about it all night, I do not see any fear from it as source. Even if I were to think and ponder about it all day, I do not see any fear from it as source. Even if I were to think and ponder about it all night and day, I

tassa mayhaṃ bhikkhave evaṃ appamattassa ātāpino pahitattassa viharato uppajjati avihiṃsāvitakko. so evaṃ pajānāmi: uppanno kho me ayaṃ avihiṃsāvitakko. so ca kho nevattavyābādhāya saṃvattati, na paravyābādhāya saṃvattati, na ubhayavyābādhāya saṃvattati, paññāvuddhiko avighātapakkhiko nibbānasaṃvattaniko. rattiñcepi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ neva tatonidānaṃ bhayaṃ samanupas-

do not see any fear from it as source. But thinking and pondering for too long would tire my body. When the body is tired, the mind would be disturbed. A disturbed mind is far from samadhi. So, O bhikkhus, I steadied my mind internally, quietened it, unified it and stilled it. What is the reason for that? “Let my mind not be disturbed.”

sāmi. divasañcepi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ neva tatonidānaṃ bhayaṃ samanupassāmi. rattindivañcepi naṃ bhikkhave anuvitakkeyyaṃ anuvicāreyyaṃ neva tatonidānaṃ bhayaṃ samanupassāmi. api ca kho me aticiraṃ anuvitakkayato anuvicārayato kāyo kilameyya. kāye kilante cittaṃ ūhaññeyya, ūhate citte ārā cittaṃ samādhimhāti. so kho ahaṃ bhikkhave ajjhattameva cittaṃ saṇṭhapemi sannisādemi ekodiṃ karomi samādahāmi. taṃ kissa hetu: mā me cittaṃ ūhaññī ti.

11. Whatever, O bhikkhus, a bhikkhu thinks and pon-

yaññadeva bhikkhave bhikkhu bahulamanuvitakketi anuvi-

ders a lot about, just that becomes the inclination of the mind. If, O bhikkhus, a bhikkhu thinks and ponders a lot about thoughts of renunciation, then he has abandoned thoughts of sensual desire to cultivate thoughts of renunciation, and his mind inclines to thoughts of renunciation accordingly. If, O bhikkhus, a bhikkhu thinks and ponders a lot about thoughts of non-ill-will, then he has abandoned thoughts of ill-will to cultivate thoughts of non-ill-will, and his mind inclines to thoughts of non-ill-will accordingly. If, O bhikkhus, a bhikkhu thinks and ponders a lot about thoughts of non-harming, then he has abandoned thoughts of harming to cultivate thoughts of non-harming, and his mind inclines to thoughts of non-harming accordingly.

cāreti tathā tathā nati hoti cetaso nekkhammavitakkañce bhikkhave bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi kāmavitakkaṃ. nekkhammavitakkaṃ bahulamakāsi. tassa taṃ nekkhammavitakkāya cittaṃ namati. abyāpāda vitakkañce bhikkhave bhikkhu bahulamanuvitakketi anuvicāreti, pahāsi byāpādavitakkaṃ. abyāpādavitakkaṃ bahulamakāsi. tassa taṃ abyāpādavitakkāya cittaṃ namati. avihiṃsāvitakkañce bhikkhave bhikkhu bahulamanuvitakketi anuvicāreti pahāsi vihiṃsāvitakkaṃ. avihiṃsāvitakkaṃ bahulamakāsi. tassa taṃ avihiṃsāvitakkāya cittaṃ

namati.

12. Just as, O bhikkhus, after the cold season, when all the crops have been collected in the village, a cowherd having gone to the root of a tree or in the open air, would guard the cows simply by keeping in mind: “Here are the cows.” So too, O bhikkhus, there was simply mindfulness: “There are these dhammas.”

seyyathāpi bhikkhave gimhānaṃ pacchime māse sabbasassesu gāmantasambhatesu gopālako gāvo rakkheyya. tassa rukkhamūlagatassa vā abbhokāsagatassa vā satikaraṇīyameva hoti: etaṃ[13] gāvoti. evameva[14] kho bhikkhave satikaraṇīyameva ahosi: ete dhammāti.

13. For me, O bhikkhus, unsluggish energy was aroused. Unmuddled mindfulness was established. My body was tranquil and at ease, my mind was unified and attained to samadhi. Quite secluded from sense-desires, O bhikkhus, secluded from unwholesome dhammas, I entered upon and abided in the happiness and pleasure

āraddhaṃ kho pana me bhikkhave viriyaṃ ahosi asallīnaṃ. upaṭṭhitā sati asammuṭṭhā[15] . passaddho kāyo asāraddho. samāhitaṃ cittaṃ ekaggaṃ. so kho ahaṃ bhikkhave vivicceva kāmehi

[13] ete, katthaci
[14] evamevaṃ - machasaṃ
[15] apammuṭṭhaṃ, syā

born of seclusion, connected with thinking and pondering, the first jhana.

vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja vihāsiṃ.

14. From the subsiding of thinking and pondering, with the internal tranquilization and unification of mind, without thinking and pondering, I entered upon and abided in the happiness and pleasure born of samadhi, the second jhana. With the fading away of happiness, I, dwelling mindful and contemplative, looked on with equanimity as I experienced pleasure in the body, of which the Noble Ones say: “The equanimous dweller in pleasure is the mindful one,” I entered upon and abided in the third jhana. From the abandoning of [physical] pleasure and pain, from the extinction of

vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja vihāsiṃ. pītiyā ca virāgā upekkhako[16] ca vihāsiṃ sato ca sampajāno. sukhañca kāyena paṭisaṃvedesiṃ. yaṃ taṃ ariyā ācikkhanti: upekkhako satimā sukhavihārīti tatiyaṃ jhānaṃ upasampajja vihāsiṃ. sukhassa ca pahānā dukkhassa

[16] upekhako - samu

former mental pleasure and mental pain, I entered upon and abided in the utter purity of mindfulness and equanimity without pain, without pleasure, the fourth jhana.

ca pahānā pubbeva somanassadomanassānaṃ atthagamā adukkhamasukhaṃ upekkhā satipārisuddhiṃ catutthaṃ jhānaṃ upasampajja vihāsiṃ.

15. When my samadhi was thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, I directed it to knowledge of the recollection of past abodes. I recollected my manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world expansion, many aeons of world-contraction and ex-

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesiṃ. so anekavihitaṃ pubbenivāsaṃ anussarāmi. seyyathīdaṃ: ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsatimpi jātiyo tiṃsampi jātiyo cattārīsampi jātiyo pañāsampi jātiyo jāti-

pansion thus: “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars, I recollected my manifold past abodes. This, O bhikkhus, was the first noble knowledge attained by me in the first watch of the night. Ignorance was abandoned, noble knowledge arose. Darkness was abandoned, light arose, as happens for one dwelling vigilant, ardent and resolute.

satampi jātisahassampi jātisatasahassampi, anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe " amutrāsiṃ evannāmo evaṃ gotto evaṃ vaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto amutra upapādiṃ. tatrāpāsiṃ evannāmo evaṃ gotto evaṃ vaṇṇo evamāhāro evaṃ sukhadukkhapaṭisaṃvedī evamāyupariyanto. so tato cuto idhūpapanno"ti. iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi. ayaṃ kho me bhikkhave rattiyā paṭhame yāme paṭhamā vijjā adhigatā avijjā vihatā. vijjā

uppannā tamo vihato āloko uppanno yathā taṃ appamattassa ātāpino pahitattassa viharato.

16. When my samadhi was thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, I directed it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, I saw beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate. I understood how beings pass on according to their kamma thus: “These worthy beings who were ill-conducted in body, speech, and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong view in their ac-

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātañāṇāya cittaṃ abhininnāmesiṃ. so dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāmi: "ime vata bhonto sattā kāyaduccaritena samannāgatā, vacīduccaritena samannāgatā, manoduccaritena saman-

tions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world." Thus with the divine eye, which is purified and surpasses the human, I saw beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understood how beings pass on according to their kamma. This, O bhikkhus, was the second noble knowledge attained by me in the second watch of the night. Ignorance was abandoned, noble knowledge arose. Darkness was abandoned, light

nāgatā, 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 upapannā"ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne uppajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe suggate duggate, yathākammū-

arose, as happens for one dwelling vigilant, ardent and resolute.

page satte pajānāmi. ayaṃ kho me bhikkhave rattiyā majjhime yāme dutiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā, tamo vihato āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

17. When my samadhi was thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, I directed it to knowledge of the extinction of the asavas. I understood as it has come to be: “This is suffering”; I understood as it has come to be: “This is the origination of suffering”; I understood as it has come to be: “This is the cessation of suffering”; I understood as it has come to be: “This is the path leading to the cessation

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmesiṃ. so idaṃ dukkhanti yathābhūtaṃ abbhaññāsiṃ. ayaṃ dukkhasamudayoti yathābhūtaṃ abbhaññāsiṃ. ayaṃ dukkhanirodhoti yathābhūtaṃ abbhaññāsiṃ. ayaṃ dukkhanirodhagāminī

of suffering." I understood as it has come to be: "These are the asavas"; I understood as it has come to be: "This is the origination of the asavas"; I understood as it has come to be: "This is the cessation of the asavas"; I understood as it has come to be: "This is the path leading to the cessation of the asavas." When I knew and saw thus, my mind was liberated from the asava of sensual desire, from the asava of being, and from the asava of ignorance. When it was liberated there came the knowledge: "It is liberated." I understood "Birth is extincted, the life of purity has been lived, what had to be done has been done, there is nothing else for thusness." This, O bhikkhus, was the third noble knowledge attained by me in the third watch of the night. Ignorance was abandoned, noble knowledge arose. Darkness was abandoned, light arose, as

paṭipadāti yathābhūtaṃ abbhaññāsiṃ. ime āsavāti yathābhūtaṃ abbhaññāsiṃ. ayaṃ āsavasamudayoti yathābhūtaṃ abbhaññāsiṃ. ayaṃ āsavanirodhoti yathābhūtaṃ abbhaññāsiṃ. ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ abbhaññāsiṃ. tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha. bhavāsavāpi cittaṃ vimuccittha. avijjāsavāpi cittaṃ vimuccittha. vimuttasmiṃ vimuttamiti ñāṇaṃ ahosi. 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti abbhaññāsiṃ. ayaṃ kho me bhikkhave rattiyā pacchime yāme ta-

happens for one dwelling vigilant, ardent and resolute.

tiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā, tamo vihato, āloko uppanno, yathā taṃ appamattassa ātāpino pahitattassa viharato.

18. Suppose, O bhikkhus, that a great community of dear were to live in dependence on a small lake in an extensive valley of a woodland forest. For them some man might arise, one who wishes for their harm, one who wishes for their ruin, one who wishes for their danger. He would close the path which would be safe, auspicious, leading to happiness. He would open a wrong path, would set up a decoy, and put a tamed and trained female dear on one side. Thus indeed, O bhikkhus, the great community of deer on a later occasion would undergo decimation, ruin and misfortune.

seyyathāpi bhikkhave araññe pavane mahantaṃ ninnaṃ pallalaṃ, tamenaṃ mahāmigasaṅgho upanissāya vihareyya. tassa kocideva puriso uppajjeyya anatthakāmo ahitakāmo ayogakkhemakāmo, so yvāssa maggo khemo sovatthiko pītigamanīyo, taṃ maggaṃ pidaheyya vivareyya kummaggaṃ odaheyya okacaraṃ, ṭhapeyya okacārikaṃ. evaṃ hi so bhikkhave mahāmigasaṅgho aparena samayena anayavya-

sanaṃ[17] tanuttaṃ[18] āpajjeyya.

19. However, O bhikkhus, for just that great community of deer, another man might arise, one who wishes for their benefit, one who wishes for their welfare, one who wishes for their release from bondage. He would open the path which would be safe, auspicious, leading to happiness. He would close the wrong path, destroy the decoy, drive away the tamed and trained female deer. Thus that great community of deer on a later occasion, would undergo increase, growth and abundance.

tasseva kho pana bhikkhave mahato migasaṅghassa kocideva puriso uppajjeyya atthakāmo hitakāmo yogakkhemakāmo, so yvāssa maggo khemo sovatthiko pītigamanīyo, taṃ maggaṃ vivareyye pidaheyya kummaggaṃ, ūhaneyya okacaraṃ, nāseyya okacārikaṃ. evaṃ hi so bhikkhave mahāmigasaṅgho aparena samayena vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyya.

20. This simile, O bhikkhus, is made by me for conveying a meaning. Just this is the meaning: “Small lake in an extensive valley,” O bhikkhus, this is a designation

upamā kho me ayaṃ bhikkhave katā atthassa viññāpanāya.

[17] anayavyasanaṃ - machasaṃ

[18] tanuttanti padaṃ marammachaṭṭhasaṅgīti piṭaka potthake na dissate

for sensual pleasures. “The great community of deer,” O bhikkhus, this is a designation for beings. “Man who wishes their harm, ruin and danger,” O bhikkhus, this is a designation for Mara, the Evil One. “Wrong path,” O bhikkhus, this is a designation for the wrong eightfold path. That is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong samadhi. “The decoy,” O bhikkhus, this is a designation for lusting after delight. “The tamed and trained female deer,” O bhikkhus, this is a designation for ignorance. “Man who wishes their benefit, welfare and release from bondage,” O bhikkhus, this is a designation for the Tathagata, the arahant, the rightly self-awakened One. “The path which would be safe, auspicious, leading to happiness,” O bhikkhus, this is

ayañcevettha attho: mahantaṃ ninnaṃ pallalanti kho bhikkhave kāmānametaṃ adhivacanaṃ mahāmigasaṅghoti kho bhikkhave sattānametaṃ adhivacanaṃ puriso anatthakāmo ahitakāmo ayogakkhemakāmoti kho bhikkhave mārassetaṃ pāpimato adhivacanaṃ. kummaggoti kho bhikkhave aṭṭhaṅgikassetaṃ micchāmaggassa adhivacanaṃ seyyathīdaṃ: micchādiṭṭhiyā micchāsaṅkappassa micchāvācāya micchākammantassa micchāājīvassa micchāvāyāmassa micchāsatiyā micchāsamādhissa. okacaroti kho bhikkhave nandirāgassetaṃ adhivacanaṃ. okacārikāti kho bhik-

a designation for the noble eight fold path. That is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi.

khave avijjāyetaṃ adhivacanaṃ. puriso atthakāmo yogakkhemakāmoti kho bhikkhave tathāgatassetaṃ adhivacanaṃ arahato sammāsambuddhassa. khemo maggo sovatthiko pītigamanīyoti kho bhikkhave ariyassetaṃ aṭṭhaṅgikassa maggassa adhivacanaṃ. seyyathīdaṃ: sammādiṭṭhiyā sammāsaṅkappassa sammāvācāya sammākammantassa sammāājīvassa sammāvāyāmassa sammāsatiyā sammāsamādhissa.

21. Thus, O bhikkhus, opened by me is the path which is safe, auspicious, leading to happiness. The wrong path is closed, the decoy destroyed, the tamed and trained female

iti kho bhikkhave vivaṭo mayā khemo maggo sovatthiko pītigamanīyo, pihito kummaggo, ūhato okacaro, nāsitā okacārikā. yaṃ bhik-

deer removed. Whatever should be done, O bhikkhus, by a teacher for his disciples, desiring their welfare, having sympathy for them, that has been done for you by me, out of compassion. These are the feet of trees, O bhikkhus, these are empty huts. Meditate, O bhikkhus, do not be negligent, lest you regret it later. This is our instructions to you."

khave satthārā karaṇīyaṃ sāvakānaṃ hitesinā anukampaṃ upādāya, kataṃ vo taṃ mayā. etāni bhikkhave rukkhamūlāni, etāni suññāgārāni. jhāyatha bhikkhave, mā pamādattha, mā pacchā vippaṭisārino ahuvattha. ayaṃ vo amhākaṃ anusāsanīti.

22. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One's words.

idamavoca bhagavā attamanā te bhikkhū bhagavato bhāsitaṃ abhinandunti.