0.0.1 Yamaka

yamaka suttaṃ

1. Thus was heard by me. At one time the venerable Sariputta was dwelling in Savatthi at Jeta's Grove, Anathapindika's Park.

evaṃ me sutaṃ ekaṃ samayaṃ āyasmā sāriputto sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

2. At that time, such a form of evil entrenchment in view had arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not exist after death."

tena kho pana samayena yamakassa nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti tathāhaṃ bhagavatā dhammaṃ, desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā'ti.

3. Many bhikkhus heard, apparently, such a form of evil entrenchment in view has arisen for a bhikkhu named Yamaka thus: "As I understand the Dhamma taught by

assosuṃ kho sambahulā bhikkhu yamakassa kira nāma bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ hoti: tathāhaṃ bha-

the Auspicious One, from the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not exist after death.”

gavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhū kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā"ti.

4. So then, those bhikkhus went to the venerable Yamaka. Upon arrival, they exchanged friendly greetings with the venerable Yamaka. Having exchanged friendly greetings and cordial talk, they sat down to one side. Having sat down to one side, those bhikkhus said this to the venerable Yamaka: “Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not

atha kho te bhikkhu yenāyasmā yamako tenupasaṃkamiṃsu. upasaṃkamitvā āyasmatā yamakena saddhiṃ sammodiṃsu sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ yamakaṃ etadavocuṃ: "saccaṃ kira te āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ "tathāhaṃ bhagavatā dhammaṃ

exist after death.””

desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā, ti.

5. Yes, O friends. “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not exist after death.”

evaṃ kho'haṃ[1] āvuso bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā'ti.

6. Do not say so, O friend Yamaka, to misrepresent the Auspicious One. Indeed, the misrepresentation of the Auspicious One is not good. The Auspicious One would certainly not say thus: “From the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not exist after death.”

mā āvuso yamaka evaṃ avaca, bhagavantaṃ abbhācikkhi, na hi sādhu bhagavato abbhakkhānaṃ[2], na hi bhagavā evaṃ vadeyya: "khīṇāsavo bhikkhu kāyassa bhedā ucchij-

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[1] evaṃ khvāhaṃ - syā, machasaṃ.

[2] abbhāvikkhanaṃ - machasaṃ.

jati vinassati na hoti parammaraṇā"ti.

7. Even [while] those bhikkhus were saying thus, the venerable Yamaka still obstinately adhered to [and] expressed that same evil entrenchment in view: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not exist after death.”

evampi kho āyasmā yamako tehi bhikkhūhi vuccamāno tatheva taṃ pāpakaṃ diṭṭhagataṃ thāmasā parāmassa[3] abhinivissa voharati "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā'ti. "

8. Since those bhikkhus were unable to detach the venerable Yamaka from this evil entrenchment in view, having risen up from their seats, they went to the venerable Sariputta. Upon arrival, they said this to the venerable Sariputta. O friend Sariputta, an evil entrench-

yato kho te bhikkhū nāsakkhiṃsu. āyasmantaṃ yamakaṃ etasmā pāpakā diṭṭhigatā vivecetuṃ. atha kho te bhikkhū uṭṭhāyāsanā yenāyasmā sāriputto tenupasaṅkamiṃsu,

[3] parāmāsā - machasaṃ.

ment in view has arisen for the bhikkhu named Yamaka thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not exist after death.” “[It would be] good, [if] the venerable Sariputta [would] visit with the bhikkhu Yamaka, out of compassion.” The venerable Sariputta consented by silence.

upasaṅkamitvā āyasmantaṃ sāriputtaṃ etadavocuṃ: yamakassa nāma āvuso sāriputta, bhikkhuno evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ: "tathā'haṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā'ti. sādhāyasmā sāriputto yena yamako bhikkhu tenupasaṅkamatu anukampaṃ upādāyā"ti. adhivāsesi kho āyasmā sāriputto tuṇhībhāvena.

9. Then in the evening time, the venerable Sariputta emerged from seclusion and visited with the venerable Yamaka. Upon arrival, he exchanged friendly greetings

atha kho āyasmā sāriputto sāyanhasamayaṃ paṭisallānā vuṭṭhito yenāyasmā yamako tenupasaṅkami, upasaṅkamitvā āyasmatā yama-

with the venerable Yamaka. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the venerable Sariputta said this to the venerable Yamaka: Is it true as reported, for you O friend Yamaka, such a form of evil entrenchment in view has arisen thus? “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not exist after death.”

kena saddhiṃ sammodi sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā sāriputto āyasmantaṃ yamakaṃ etadavoca: saccaṃ kira te āvuso yamaka, evarūpaṃ pāpakaṃ diṭṭhigataṃ uppannaṃ? tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā"ti.

10. But of course, friend. “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not exist after death.”

evañca khohaṃ āvuso, bhagavatā dhammaṃ desitaṃ ājānāmi: "yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti

parammaraṇā"ti.

11. “So what do you think, O friend Yamaka? Is form permanent or impermanent?” Impermanent, O friend.

"taṃ kiṃ maññasi? āvuso, yamaka "rūpa niccaṃ vā aniccaṃ vā"ti aniccaṃ āvuso.

12. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

13. “But that which is impermanent, suffering, and liable to degenerate, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no hetaṃ āvuso.

14. “Is feeling permanent or impermanent?” Impermanent, O friend.

vedanā niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

15. “But that which is impermanent, is that suffering or happiness? Suffering, O

yaṃ panāniccaṃ dukkhaṃ vā taṃ

friend.”

sukhaṃ vā'ti? dukkhaṃ āvuso.

16. “But that which is impermanent, suffering, and liable to degenerate, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no hetaṃ āvuso.

17. “Is perception permanent or impermanent?” Impermanent, O friend.

saññā niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

18. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

19. “But that which is impermanent, suffering, and liable to degenerate, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no hetaṃ āvuso.

20. “Are sankharas permanent or impermanent?” Impermanent, O friend.

saṃkhārā niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

21. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

22. “But that which is impermanent, suffering, and liable to degenerate, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no hetaṃ āvuso.

23. “Is consciousness permanent or impermanent?” Impermanent, O friend.

viññāṇaṃ niccaṃ vā aniccaṃ vā'ti? aniccaṃ āvuso.

24. “But that which is impermanent, is that suffering or happiness? Suffering, O friend.”

yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā'ti? dukkhaṃ āvuso.

25. “But that which is im-

yaṃ panāniccaṃ dukkhaṃ vipariṇā-

permanent, suffering, and liable to degenerate, is that proper to recognize [as] “This is mine, this I am, this is myself?” Certainly not, O friend.

madhammaṃ kallannu taṃ samanupassituṃ "etaṃ mama esohamasmi, eso me attā"ti? no hetaṃ āvuso.

26. Therefore, O friend Yamaka, whichever form, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all forms, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever feeling, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all feelings, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever perception, whether of the past,

tasmātihāvuso yamaka, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ "netaṃ mama neso'hamasmi na me'so attā"ti. evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci vedanā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ vedanaṃ: 'netaṃ

future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all perceptions, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever sankharas, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all sankharas, these should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.” Whichever consciousness, whether of the past, future or present, internal or external, gross or subtle, inferior or superior, that which is far or near, all consciousnesses, this should be seen with right wisdom as it has come to be thus: “Not this is mine, not this I am, not this is myself.”

mama neso'hamasmi na me so attā"ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. yā kāci saññā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ saññaṃ: 'netaṃ mama neso'hamasmi na me so attā"ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ye keci saṅkhārā atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ saṅkhāraṃ: 'netaṃ mama neso'hamasmi na me so attā"ti, evametaṃ yathābhūtaṃ

sammappaññāya daṭṭhabbaṃ. yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ viññāṇaṃ: 'netaṃ mama neso'hamasmi na me so attā"ti, evametaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

27. Seeing thus, O friend Yamaka, the Dhamma-hearer, the noble disciple, attenuates form. He also attenuates feeling. He also attenuates perception. He also attenuates sankharas. He also attenuates consciousness. Attenuated, [they] fade away. Their fading away liberates. In liberation, there is the knowledge: “Liberated.”. He wisely

evaṃ passaṃ āvuso, yamaka sutavā ariyasāvako rūpasmimpi nibbindati vedanāyapi nibbindati saññāyapi nibbindati saṃkhāresupi nibbindati. viññāṇasmimpi nibbindati. nibbindaṃ virajjati. virāgā vimuccati. vimuttasmiṃ vimuttamiti' ñāṇaṃ hoti.

understands: “Extincted is birth, lived is the life of purity, done is what had to be done, there is nothing further [to do] for thusness.”

khīṇā jāti. vusitaṃ brahmacariyaṃ. kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānātīti.

28. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as form?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, 'rūpaṃ tathāgato'ti samanupassasīti? no hetaṃ āvuso.

29. “Do you recognize the Tathagata as feeling?” Certainly not, O friend.

vedanā tathāgato'ti samanupassasīti? no hetaṃ āvuso.

30. “Do you recognize the Tathagata as perception?” Certainly not, O friend.

saññā tathāgato'ti samanupassasīti? no hetaṃ āvuso.

31. “Do you recognize the Tathagata as sankharas?” Certainly not, O friend.

saṃkhāre tathāgato'ti samanupassasīti? no hetaṃ āvuso.

32. “Do you recognize the Tathagata as consciousness?” Certainly not, O friend.

viññāṇaṃ tathāgato'ti samanupassasīti? no hetaṃ āvuso.

33. “So what do you think, O friend Yamaka? Do you recognize the Tathagata as in form?” Certainly not, O friend. Do you recognize the Tathagata as apart from form?” Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, rūpasmiṃ "tathāgato'ti samanupassasīti? no hetaṃ āvuso. aññatra rūpā tathāgatoti samanupassasī'ti? no hetaṃ āvuso.

34. “Do you recognize the Tathagata as in feeling?” Certainly not, O friend. Do you recognize the Tathagata as apart from feeling?” Certainly not, O friend.

vedanāya "tathāgato'ti samanupassasīti? no hetaṃ āvuso. aññatra vedanāya tathāgato'ti samanupassasīti? no hetaṃ āvuso.

35. “Do you recognize the Tathagata as in perception?” Certainly not, O friend. Do you recognize the Tathagata as apart from perception?” Certainly not, O friend.

saññāya "tathāgato'ti samanupassasīti? no hetaṃ āvuso. aññatra saññāya tathāgato'ti samanupassasīti? no hetaṃ āvuso.

36. “Do you recognize the Tathagata as in sankharas?” Certainly not, O friend. Do

saṃkhāresu "tathāgato'ti samanupassasīti? no hetaṃ āvuso. aññatra saṃkhāresu

you recognize the Tathagata as apart from sankharas?" Certainly not, O friend.

tathāgato'ti samanupassasīti? no hetaṃ āvuso.

37. "Do you recognize the Tathagata as in consciousness?" Certainly not, O friend. Do you recognize the Tathagata as apart from consciousness?" Certainly not, O friend.

viññāṇasmim rūpasmiṃ "tathāgato'ti samanupassasīti? no hetaṃ āvuso. aññatra viññāṇasmiṃ tathāgato'ti samanupassasīti? no hetaṃ āvuso.

38. "So what do you think, O friend Yamaka? Do you recognize the Tathagata as form, feeling, perception, sankharas, and consciousness?" Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, rūpaṁ vedanāṁ saññaṁ saṅkhāre viññāṇaṁ tathāgatoti samanupassasī"ti? "No hetaṁ, āvuso".

39. "So what do you think, O friend Yamaka? Do you recognize the Tathagata as without form, without feeling, without perception, without sankharas, and without consciousness?" Certainly not, O friend.

taṃ kiṃ maññasi āvuso yamaka, ayaṃ so arūpī avedano asaññī asaṃkhāro aviññāṇo tathāgatoti samanupassīti. no hetaṃ āvuso.

40. But here, O friend Yamaka, [given that] from truth and fact, the Tathagata is not being affirmed by you even in this very life, is it proper for you to declare thus: “As I understand the Dhamma taught by the Auspicious One, from the breakup of the body, a bhikkhu with asavas extincted becomes annihilated and destroyed and does not exist after death?” “Formerly, O friend Sariputta, as a fool, that evil entrenchment in view came to be for me. But now, having heard this Dhamma exposition of the venerable Sariputta, for me that evil entrenchment in view has been abandoned, and the breakthrough to the Dhamma has been made by me.”

ettha ca te āvuso yamaka diṭṭheva dhamme saccato thetato[4] tathāgate anupalabbhiyamāne [5] kallaṃ nu te taṃ veyyākaraṇaṃ "tathāhaṃ bhagavatā dhammaṃ desitaṃ ājānāmi yathā khīṇāsavo bhikkhu kāyassa bhedā ucchijjati vinassati na hoti parammaraṇā'ti? ahu kho me taṃ āvuso sariputta, pubbe aviddasuno pāpakaṃ diṭṭhigataṃ idañca pana me āyasmato sāriputtassa dhammadesanaṃ sutvā tañceva ca pāpakaṃ diṭṭhigataṃ pahīnaṃ, dhammo ca me abhisameto'ti [6].

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[4] tathato - syā.

[5] tathāgato anupalabbhiyamāno - machasaṃ, syā.

[6] abhisamito - machasaṃ, syā.

41. Then if, O friend Yamaka, they were to ask you thus: “That bhikkhu, O friend Yamaka, who is an arahant with asavas extincted, with the breakup of the body, after death, what does he come to be? [If] you were asked thus, O friend Yamaka, how precisely will you answer?”

sace taṃ āvuso yamaka, evaṃ puccheyyuṃ: "yo so āvuso yamaka, bhikkhu arahaṃ khīṇāsavo so kāyassa bhedā parammaraṇā kiṃ hotiti evaṃ puṭṭho tvaṃ āvuso yamaka, kinti byākareyyasī"ti?

42. If, O friend, they were to ask me thus: “That bhikkhu, O friend Yamaka, who is an arahant with asavas extincted, with the breakup of the body, after death, what does he come to be? Thus asked, O friend, I would answer thus: Form, O friend, is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Feeling is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Perception is

sace maṃ āvuso evaṃ puccheyyuṃ: "yo so yamaka, bhikkhu arahaṃ khīṇāsavo so kāyassa bhedā parammaraṇā kiṃ hoti"ti? evaṃ puṭṭho'haṃ āvuso, evaṃ byākareyyaṃ: rūpaṃ kho āvuso aniccaṃ, yadaniccaṃ taṃ dukkhaṃ, yaṃ dukkhaṃ taṃ niruddhaṃ, tadatthagataṃ. vedanā aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadattha-

impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Sankharas are impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Consciousness is impermanent, that which is impermanent is suffering. That which is suffering has ceased, that has disappeared. Thus asked, O friend, I would answer thus.

gataṃ. saññā aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagataṃ. saṃkhāre aniccā yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagataṃ. viññāṇaṃ aniccaṃ yadaniccaṃ taṃ dukkhaṃ yaṃ dukkhaṃ taṃ niruddhaṃ tadatthagatanti". evaṃ puṭṭho'haṃ āvuso, evaṃ byākareyyanti.

43. Good good, friend Yamaka. If that is so, O friend Yamaka, I will make a simile for you for this meaning to be understood even more.

sādhu sādhu āvuso yamaka, tenahāvuso yamaka, upamante karissāmi etasseva atthassa bhiyyosomattāya ñāṇāya.

44. Just as, O friend Yamaka, a head of household or head of household's son,

seyyathāpi āvuso yamaka, gahapati vā gahapatiputto vā aḍḍho mahad-

wealthy, having great riches, one endowed with great wealth and protection, just for him some man might arise, one who wishes his harm, one who wishes his ruin, one who wishes for his danger, one who wishes to deprive him of life. It occurs to him thus: “This head of household or head of household’s son is wealthy, having great riches, one endowed with great wealth and protection. To forcibly deprive him of life cannot be easily done. What if, having intruded [unsuspectedly], I might deprive him of life?”. Having approached that head of household or head of household’s son, he might say thus: “I would attend on you, sir.”. Then he would attend on this head of household or head of household’s son. As an attendant, he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his

dhano mahābhogo, so ca ārakkhasampanno tassa kocideva puriso uppajjeyya anatthakāmo ahitakāmo ayogakkhemakāmo jīvitā voropetukāmo, tassa evamassa: "ayaṃ kho gahapati vā gahapatiputto vā aḍḍho mahaddhano mahābhogo, so ca ārakkhasampanno na vyāsukaro[7] pasayiha jīvitā voropetuṃ, yannūnāhaṃ anupakhajja jīvitā voropeyya'nti. so taṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṃkamitvā evaṃ vadeyya: "upaṭṭhaheyyaṃ taṃ bhante"ti. tamenaṃ so gahapati vā gahapati putto vā upaṭṭhāpeyya, so

[7]”nāyaṃ sukaro - machasaṃ nahāyaṃ sukaro - syā.

conduct, endearing in his speech.

upaṭṭhaheyya, pubbuṭṭhāyi pacchātipāti kiṃkārapaṭissāvi manāpacāri piyavādi.

45. For him the head of household or head of household's son would have faith, even befriend him. From friendship too he would truly accept and would undertake trust in him. When, O friend, it occurs to the man thus: "Dismiss this head of household or head of household's son of mine altogether." Then having found out he has gone to a lonely place, he would deprive him of life with a sharp knife.

tassa so gahapati vā gahapatiputto vā mittato'pi naṃ saddaheyya. suhajjato 'pi naṃ saddaheyya tasmiṃ vissāsaṃ āpajjeyya, yadā kho āvuso tassa purisassa evamassa: "saṃvissaṭṭho kho myāyaṃ gahapati vā gahapatiputto vāti. " atha naṃ rahogataṃ viditvā tiṇhena satthena jīvitā voropeyya.

46. So what do you think, O friend Yamaka? When that man, having approached the head of household or head of household's son, had said thus: "I would attend on you,

taṃ kiṃ maññasi āvuso yamaka, yadā'pi so puriso amuṃ gahapatiṃ vā gahapatiputtaṃ vā upasaṃ-

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sir," even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" Also when he would wait on him, getting up before him, retiring after him, obedient in his service, pleasing in his conduct, endearing in his speech, even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" Also when, for him having found out he has gone to lonely place, he deprived him of life with a sharp knife, even then he was just a murderer, and yet did he not understand the murderer to be: "my murderer?" "Yes, friend."

kamitvā evamāha: "upaṭṭhaheyyaṃ taṃ bhante, ti, tadāpi so vadhakova, vadhakañca pana santaṃ na aññāsi. "vadhako me"ti yadā'pi so upaṭṭhāti pubbuṭṭhāyi pacchānipāti kiṃkārapaṭissāvī manānapacāri piyavādi. tadā'pi so vadhakova, vadhakañca pana santaṃ na aññāsi. "vadhako me"ti. yadā'pi naṃ rahogataṃ viditvā tiṇhena satthena jīvitāvoropeti. tadā'pi so vadhakova, vadhakañca pana santaṃ na aññāsi "vadhako me'ti. evamāvusoti.

47. It is just so, O friend, the Dhamma-deaf puthujjana; the one who does not possess the vision of the noble ones, not an expert, not trained

evameva kho āvuso assutavā puthujjano ariyānaṃ adassāvī ariyadhammassa akovido ariyadhamme avinīto, sappurisā-

in the noble ones' Dhamma; the one who does not possess the vision of the true men, not an expert, not trained in the true men's Dhamma, recognizes form as self, or self as endowed with form, or form as in self, or self as in form.

naṃ adassāvī sappurisadhammassa akovido sappurisadhamme avinīto, rūpaṃ attato samanupassati, rūpavantaṃ vā attānaṃ, attani vā rūpaṃ, rūpasmiṃ vā attānaṃ.

48. He recognizes feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

vedanaṃ attato samanupassati, vedanāvantaṃ vā attānaṃ, attani vā vedanaṃ, vedanāya vā attānaṃ.

49. He recognizes perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

saññaṃ attato samanupassati, saññāvantaṃ vā attānaṃ, attani vā saññaṃ, saññāya vā attānaṃ.

50. He recognizes sankharas as self, or self as endowed with sankharas, or sankharas as in self, or self as in sankharas.

saṃkhāre attato samanupassati, saṃkhāravantaṃ vā attānaṃ, attani vā saṃkhāre, saṃkhāresu vā attānaṃ.

51. He recognizes consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

viññāṇaṃ attato samanupassati, viññāṇavantaṃ vā attānaṃ, attani vā viññāṇaṃ, viññāṇasmiṃ vā attānaṃ.

52. He does not wisely understand as it has come to be, impermanent form as impermanent form, impermanent feeling as impermanent feeling, impermanent perception as impermanent perception, impermanent sankharas as impermanent sankharas, impermanent consciousness as impermanent consciousness.

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ nappajānāti, aniccaṃ vedanaṃ aniccā vedanāti yathābhūtaṃ nappajānāti, aniccaṃ saññaṃ aniccā saññāti yathābhūtaṃ nappajānāti, anicce saṃkhāre aniccā saṃkhārāti yathābhūtaṃ nappajānāti, aniccaṃ viññāṇaṃ aniccaṃ viññaṇanti yathābhūtaṃ nappajānāti.

53. He does not wisely understand as it has come to be, suffering form as suffering form, suffering feeling as

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ nappajānāti,

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suffering feeling, suffering perception as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

dukkhaṃ vedanaṃ dukkhaṃ vedanātti yathābhūtaṃ nappajānāti, dukkhaṃ saññā dukkhaṃ saññātti yathābhūtaṃ nappajānāti, dukkhaṃ saṃkhāre dukkhaṃ saṃkhāreti yathābhūtaṃ nappajānāti, dukkhaṃ viññāṇaṃ dukkhaṃ viññāṇati yathābhūtaṃ nappajānāti.

54. He does not wisely understand as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

anattaṃ rūpaṃ anattā [8] rūpanti yathābhūtaṃ nappajānāti, anattaṃ vedanaṃ anattā vedanāti yathābhūtaṃ nappajānāti, anattaṃ saññaṃ anattā saññāyati yathābhūtaṃ nappajānāti. anatte saṃkhāre anattā saṃkhārāti yathābhūtaṃ nappajānāti,

[8] anattaṃ - sīmu.

anattaṃ viññāṇaṃ anattaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

55. He does not wisely understand as it has come to be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception as conditioned perception, conditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ nappajānāti, saṃkhataṃ vedanaṃ saṃkhatā vedanāti yathābhūtaṃ nappajānāti, saṃkhataṃ saññaṃ saṃkhatā saññāyati yathābhūtaṃ nappajānāti. saṃkhate saṃkhāre saṃkhatā saṃkhārāti yathābhūtaṃ nappajānāti, saṃkhataṃ viññāṇaṃ saṃkhataṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

56. He does not wisely understand as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, mur-

vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ nappajānāti, vadhakaṃ vedanaṃ vadhakā vedanāti yathābhū-

derous perception as murderous perception, murderous sankharas as murderous sankharas, murderous consciousness as murderous consciousness.

taṃ nappajānāti, vadhakaṃ saññaṃ vadhakā saññāyati yathābhūtaṃ nappajānāti. vadhake saṃkhāre saṃkhatā saṃkhārāti yathābhūtaṃ nappajānāti, vadhakaṃ viññāṇaṃ vadhakaṃ viññāṇa'nti yathābhūtaṃ nappajānāti.

57. He becomes engaged in form, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in feeling, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in perception, appropriates it, takes a stand upon it as: “myself.” He becomes engaged in sankharas, appropriates them, takes a stand upon them as: “myself.” He becomes engaged in consciousness, appropriates it, takes a stand upon it as: “myself.” These five appropri-

so rūpaṃ upeti upādiyati adhiṭṭhāti 'attā me'ti, vedanaṃ upeti upādiyati adhiṭṭhāti 'attāmeti' saññaṃ upeti upādiyati adhiṭṭhāti 'attāmeti' saṃkhāre upeti upādiyati adhiṭṭhāti 'attāmeti' viññāṇaṃ upeti upādiyati adhiṭṭhāti 'attā me'ti, tassime pañcupādākakkhandhā upetā upādinnā dīgharattaṃ

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able khandhas, of which he becomes engaged in and appropriates, lead to his harm and suffering for a long time.

ahitāya dukkhāya paṃvattanti.

58. But, O friend, the one to whom the hearing [of the Dhamma] comes to be, the noble disciple; the one who possesses the vision of the noble ones, an expert, well-trained in the noble one's Dhamma; the one who possesses the vision of the true men, an expert, well-trained in the true men's Dhamma, does not recognize form as self, or self as endowed with form, or form as in self, or self as in form.

sutavā ca kho āvuso ariyasāvako ariyānaṃ dassāvī ariyadhammassa kovido ariyadhamme suvinīto, sappurisānaṃ dassāvī sappurisadhammassa kovido sappurisadhamme suvinīto na rūpaṃ attato samanupassati, na rūpavantaṃ vā attānaṃ. na attani vā rūpaṃ, na rūpasmiṃ vā attānaṃ.

59. He does not recognize feeling as self, or self as endowed with feeling, or feeling as in self, or self as in feeling.

na vedanā attato samanupassati, na vedanāvantaṃ vā attānaṃ, na attani vā vedanaṃ, na vedanāsmiṃ vā attānaṃ.

60. He does not recognize

na saññā attato sa-

perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

manupassati, na saññāṇavantaṃ vā attānaṃ, na attani vā saññaṃ, na saññāsmiṃ vā attānaṃ.

61. He does not recognize sankharas as self, or self as endowed with sankharas, or sankharas as in self, or self as in sankharas.

na saṃkhare attato samanupassati, na saṃkhārāvantaṃ vā attānaṃ, na attani vā saṃkhārāṇaṃ, na saṃkhārāṇasmiṃ vā attānaṃ.

62. He does not recognize consciousness as self, or self as endowed with consciousness, or consciousness as in self, or self as in consciousness.

na viññāṇaṃ attato samanupassati, na viññāṇavantaṃ vā attānaṃ, na attani vā viññāṇaṃ, na viññāṇasmiṃ vā attānaṃ.

62. He wisely understands as it has come to be, impermanent form as impermanent form, impermanent feeling as impermanent feeling, impermanent perception as impermanent perception,

so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ vedanaṃ so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti

impermanent sankharas as impermanent sankharas, impermanent consciousness as impermanent consciousness.

aniccaṃ saññā so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ saṃkhāre so aniccaṃ rūpaṃ aniccaṃ rūpanti yathābhūtaṃ pajānāti aniccaṃ viññāṇaṃ aniccaṃ viññāṇanti yathābhūtaṃ pajānāti.

63. He wisely understands as it has come to be, suffering form as suffering form, suffering feeling as suffering feeling, suffering perception as suffering perception, suffering sankharas as suffering sankharas, suffering consciousness as suffering consciousness.

dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ vedanaṃ so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ saññā so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ saṃkhāre so dukkhaṃ rūpaṃ dukkhaṃ rūpanti yathābhūtaṃ pajānāti dukkhaṃ viññāṇaṃ

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dukkhaṃ viññāṇanti yathābhūtaṃ pajānāti.

64. He wisely understands as it has come to be, selfless form as selfless form, selfless feeling as selfless feeling, selfless perception as selfless perception, selfless sankharas as selfless sankharas, selfless consciousness as selfless consciousness.

anattaṃ rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattaṃ vedanaṃ so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattā saññā so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattaṃ saṃkhāre so anattā rūpaṃ anattā rūpanti yathābhūtaṃ pajānāti anattā viññāṇaṃ anattaṃ viññāṇanti yathābhūtaṃ pajānāti.

65. He wisely understands as it has come to be, conditioned form as conditioned form, conditioned feeling as conditioned feeling, conditioned perception as conditioned perception, con-

saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ vedanaṃ so saṃkhataṃ rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti

ditioned sankharas as conditioned sankharas, conditioned consciousness as conditioned consciousness.

saṃkhataṃ saññā so saṃkhataṃ rūpaṃ rūpanti yathābhūtaṃ pajānāti saṃkhate saṃkhāre so anattā rūpaṃ saṃkhataṃ rūpanti yathābhūtaṃ pajānāti saṃkhataṃ viññāṇaṃ saṃkhataṃ viññāṇanti yathābhūtaṃ pajānāti.

66. He wisely understands as it has come to be, murderous form as murderous form, murderous feeling as murderous feeling, murderous perception as murderous perception, murderous sankharas as murderous sankharas, murderous consciousness as murderous consciousness.

vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ pajānāti vadhakaṃ vedanaṃ so vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ pajānāti vadhakaṃ saññā so vadhakaṃ rūpaṃ rūpanti yathābhūtaṃ pajānāti vadhake saṃkhāre so vadhakaṃ rūpaṃ vadhakaṃ rūpanti yathābhūtaṃ pajānāti vadhakaṃ viññāṇaṃ vadhakaṃ

viññāṇanti yathābhūtaṃ pajānāti.

67. He does not become engaged in form, appropriate it, take a stand upon it as: "myself." He does not become engaged in feeling, appropriate it, take a stand upon it as: "myself." He does not become engaged in perception, appropriate it, take a stand upon it as: "myself." He does not become engaged in sankharas, appropriate them, take a stand upon them as: "myself." He does not become engaged in consciousness, appropriate it, take a stand upon it as: "myself." These five appropriable khandhas, of which he does not become engaged in and appropriate, lead to his welfare and happiness for a long time.

so rūpaṃ na upeti, na upādiyati, na adhiṭṭhāti attā meti. vedanaṃ na upeti na upādiyati, na adhiṭṭhāti attā meti. saññaṃ na upeti na upādiyati, na adhiṭṭhāti attā meti. saṃkhāre na upeti na upādiyati, na adhiṭṭhāti attā meti. viññāṇaṃ na upeti na upādiyati, na adhiṭṭhāti attā meti. tassime pañcupādānakkhandhā anupetā anupādinnā dīgharattaṃ hitāya sukhāya saṃvattantīti.

68. "Just this comes to be, O friend Sariputta, for those venerables who [have] such

evametaṃ[9] āvuso sāriputta hoti. ye-

[9] evañhetaṃ - syā.

compassionate ones, well wishers, advisers, instructors as companions in the life of purity. And now having heard this Dhamma exposition of the venerable Sariputta, my mind is liberated from the asavas without undertakings."

saṃ āyasmantādisā [10] sabrahmacārino anukampakā atthakāmā ovādakā anusāsakā. idañca pana me āyasmato sāriputtassa dhammadesanaṃ sutvā anupādāya āsavehi cittaṃ vimuttanti.

69. This is what the venerable Sariputta said. Delighted, the venerable Yamaka rejoiced in the venerable Sariputta's words.

idamavoca āyasmā sāriputto. attamano āyasmā yamako āyasmato sāriputtassa bhāsitaṃ abhinandīti.

[10] āyasmantānaṃ tādisā - machasaṃ, syā.