0.0.1 Yamaka

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

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."

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

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 exist after death.""

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."

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."

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."

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 entrenchment 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.

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

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.”

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

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

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.

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

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

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.

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

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

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.

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

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

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.

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

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

25. "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.

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, 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."

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. Atten-

uated, [they] fade away. Their fading away liberates. In liberation, there is the knowledge: “Liberated.”. He wisely 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.”

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

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

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

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

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

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.

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.

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.

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

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.

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.

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.

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."

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?"

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 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.

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.

44. Just as, O friend Yamaka, a head of household or head of household's son, 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 conduct, endearing in his speech.

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.

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, 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."

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 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.

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

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

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

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

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.

53. He does not wisely understand 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.

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.

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.

56. He does not wisely understand 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.

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

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.

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

60. He does not recognize perception as self, or self as endowed with perception, or perception as in self, or self as in perception.

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

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

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

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.

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.

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

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.

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.

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

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