0.0.1 The sheaf of barley

yavakalāpīsuttaṃ

1. Suppose O bhikkhus, that a sheaf of barley were to be laid down at the crossroads. Then six men would come with flail in hand. They would strike that sheaf of barley with the six flails. Thus indeed, O bhikkhus, that sheaf of barley would be well-beaten, being struck with the six flails. Then a seventh man would come with flail in hand. He would strike that sheaf of barley with the seventh flail. Thus indeed O bhikkhus, that sheaf of barley would be even more thoroughly well-beaten, being struck with the seventh flail.

seyyathāpi bhikkhave yavakalāpī cātummahāpathe nikkhittā assa. atha cha purisā āgaccheyyuṃ vyābhaṅgihatthā. ne te yavakalāpiṃ chahi vyābhaṅgīhi haneyyuṃ. evaṃ hi sā bhikkhave yavakalāpī suhatā assa chahi vyābhaṅgīhi haññamānā. atha sattamo puriso āgaccheyya vyābhaṅgihattho. so taṃ yavakalāpiṃ sattamāya vyābhaṅgiyā haneyya. evaṃ hi sā bhikkhave yavakalāpī suhatatarā assa sattamāya vyābhaṅgiyā haññamānā.

2. So too, O bhikkhus, the Dhamma-deaf puthujjana is struck in the eye with agree-

evameva kho bhikkhave assutavā puthujjano cakkhusmiṃ haññati manā-

able and disagreeable forms, struck in the ear with agreeable and disagreeable sounds, struck in the nose with agreeable and disagreeable aromas, struck in the tongue with agreeable and disagreeable flavors, struck in the body with agreeable and disagreeable tangibles, struck in the mind with agreeable and disagreeable dhammas. If, O bhikkhus, that Dhamma-deaf puthujjana is intent on a future renewal of being, then indeed, O bhikkhus, that empty man is more thoroughly well-beaten, just as, O bhikkhus, that sheaf of barley, having been even more thoroughly well-beaten, being struck with the seventh flail.

pāmanāpehi rūpehi, sotasmiṃ haññati manāpāmanāpehi saddehi, ghānasmiṃ haññati manāpāmanāpehi gandhehi, jivhāya haññati manāpāmanāpehi rasehi, kāyasmiṃ haññati manāpāmanāpehi phoṭṭhabbehi, manasmiṃ haññati manāpāmanāpehi dhammehi. sace so bhikkhave assutavā puthujjano āyatiṃ punabbhavāya ceteti evaṃ hi so bhikkhave moghapuriso suhatataro hoti, seyyathāpi bhikkhave sā yavakalāpī sattamāya vyābhaṅgiyā haññamānā.

3. Once upon a time, O bhikkhus, the devas and the asuras were arrayed for a battle. Then, O bhikkhus,

bhūtapubbaṃ bhikkhave, devāsurasaṅgāmo samupabbūḷho ahosi. atha kho bhikkhave vepa-

Vepacitti, the ruler of the asuras, addressed the asuras: "If dear sirs, in this imminent battle between the devas and the asuras, should the asuras be victorious and the devas defeated, having bound Sakka, ruler of the devas, with the neck-as-the-fifth bondage, you must bring him to my presence in the city of the asuras." Sakka too, O bhikkhus, the ruler of the devas addressed the Tavatimsa devas: "If dear sirs, in this imminent battle between the devas and the asuras, should the devas be victorious and the asuras defeated, having bound Vepacitti, ruler of the asuras, with the neck-as-the-fifth bondage, you must bring him to my presence in sudhamma, hall of the devas."

citti asurindo asure āmantesi: "sace mārisā, devāsurasaṅgāme samupabbūḷhe, asurā jineyyuṃ devā parājineyyuṃ, yena naṃ1 sakkaṃ devānamindaṃ kaṇṭhapañcamehi bandhanehi bandhitvā mama santike āneyyātha asurapuranti". sakkopi kho bhikkhave devānamindo deve tāvatiṃse āmantesi: "sace mārisā devāsurasaṅgāme samupabbūḷhe devā jineyyuṃ asurā parājineyyuṃ, yena naṃ vepacittiṃ2 asurindaṃ kaṇṭhapañcamehi bandhanehi bandhitvā mama santike āneyyātha sudhamma devasabhanti"3.

4. But in that battle, O bhik-

tasmiṃ kho pana bhikkhave saṅgāme

khus, the devas were victorious and the asuras were defeated. So, O bhikkhus, the Tavatimsa devas, having bound Vepacitti, ruler of the asuras, with the neck-as-the-fifth bondage, brought him to the presence of Sakka, ruler of the devas, in sudhamma, hall of the devas.

devā jiniṃsu asurā parājiniṃsu. atha kho bhikkhave devā tāvatiṃsā vepacittiṃ asurindaṃ kaṇṭhapañcamehi bandhanehi bandhitvā sakkassa devānamindassa santike ānesuṃ sudhammadevasabhaṃ.

5. Just there, O bhikkhus, Vepacitti, ruler of the Asuras, was bounded with the neck-as-the-fifth bondage. When, O bhikkhus, it occurred to Vepacitti, ruler of the asuras, thus: “The devas are righteous, the asuras are unrighteous. Right now I go just here, to the city of the devas,” then he perceived himself freed from the neck-as-the-fifth bondage, causing to amuse himself, being furnished and endowed with the five cords of celestial sensual pleasures. But when, O bhik-

tatra sudaṃ bhikkhave, vepacitti asurindo kaṇṭhapañcamehi bandhanehi baddho4 hoti. yadā kho bhikkhave, vepacittissa asurindassa evaṃ hoti; “dhammikā kho devā adhammikā asurā, idhevadānāhaṃ5 devapuraṃ6 gacchāmī”ti. atha kaṇṭhapañcamehi bandhanehi muttaṃ attānaṃ samanupassati, dibbehi pañcakāmaguṇehi samap-

khus, it occurred to Vepacitti, ruler of the asuras, thus: "The asuras are righteous, the devas are unrighteous. Right now I go just there, to the city of the asuras," then he perceived himself bounded with the neck-as-the-fifth bondage, deprived of the five cords of celestial sensual pleasures.

pito samaṅgībhūto paricāreti. yadā ca kho bhikkhave vepacittissa asurindassa evaṃ hoti: dhammikā kho asurā, adhammikā devā, tattheva dānāhaṃ asurapuraṃ gamissāmīti, atha kaṇṭhapañcamehi bandhanehi baddhaṃ1 attānaṃ samanupassati; dibbehi ca pañcakāmaguṇehi parihāyati.

6. So subtle, O bhikkhus, is the bondage of Vepacitti. More subtle than that is the bondage of Mara. Conceiving, O bhikkhus, one is in the bondage of Mara. Not conceiving, one is freed from the Evil One.

evaṃ sukhumaṃ kho bhikkhave vepacittibandhanaṃ. tato sukhumataraṃ mārabandhanaṃ. maññamāno bhikkhave, baddho2 mārassa, amaññamāno mutto pāpimato.

7. "I am." O bhikkhus, this is a conceiving. "This I am." This is a conceiving. "Will

asmīti bhikkhave maññitametaṃ, ayamahamasmīti maññitametaṃ, bhavis-

be.” This is a conceiving. “Will not be.” This is a conceiving. “Will be possessed of form.” This is a conceiving. “Will be formless.” This is a conceiving. “Will be percipient.” This is a conceiving. “Will be non-percipient.” This is a conceiving. “Will be neither percipient nor non-percipient.” This is a conceiving. To conceive is a disease, to conceive is a tumor, to conceive is a dart. Therefore, O bhikkhus, “We will dwell with a mind free from conceivings.” Thus indeed for you, O bhikkhus, should it be trained.

santi maññitametaṃ, na bhavissanti maññitametaṃ, rūpī bhavissanti maññitametaṃ, arūpī bhavissanti maññitametaṃ, saññī bhavissanti maññitametaṃ, asaññī bhavissanti maññitametaṃ, nevasaññīnāsaññī bhavissanti maññitametaṃ; maññitaṃ bhikkhave rogo, maññitaṃ gaṇḍo, maññitaṃ sallaṃ. tasmātiha bhikkhave amaññamānena cetasā viharissāmāti, evaṃ hi vo bhikkhave sikkhitabbaṃ.

8. “I am.” O bhikkhus, this is a perturbation. “This I am.” This is a perturbation. “Will be.” This is a perturbation. “Will not be.” This is a perturbation. “Will be possessed of form.” This is a perturbation.

asmīti bhikkhave iñjitametaṃ, ayamahamasmīti iñjitametaṃ, bhavissanti iñjitametaṃ, na bhavissanti iñjitametaṃ, rūpī bhavissanti iñjitametaṃ, arūpī bha-

“Will be formless.” This is a perturbation. “Will be percipient.” This is a perturbation. “Will be non-percipient.” This is a perturbation. “Will be neither percipient nor non-percipient.” This is a perturbation. To be perturbed is a disease, to be perturbed is a tumor, to be perturbed is a dart. Therefore, O bhikkhus, “We will dwell with a mind free from perturbations.” Thus indeed for you, O bhikkhus, should it be trained.

vissanti iñjitametaṃ, saññī bhavissanti iñjitametaṃ, asaññī bhavissanti iñjitametaṃ, nevasaññīnāsaññī bhavissanti iñjitametaṃ. iñjitaṃ bhikkhave rogo, iñjitaṃ gaṇḍo, iñjitaṃ sallaṃ. tasmātiha bhikkhave aniñjamānena cetasā viharissāmāti, evaṃ hi vo bhikkhave sikkhitabbaṃ.

9. “I am.” O bhikkhus, this is an agitation. “This I am.” This is an agitation. “Will be.” This is an agitation. “Will not be.” This is an agitation. “Will be possessed of form.” This is an agitation. “Will be formless.” This is an agitation. “Will be percipient.” This is an agitation. “Will be non-percipient.” This is an agitation. “Will be neither percipient nor

asmīti bhikkhave phanditametaṃ, ayamahamasmīti phanditametaṃ, bhavissanti phanditametaṃ, na bhavissanti phanditametaṃ, rūpī bhavissanti phanditametaṃ, arūpī bhavissanti phanditametaṃ, saññī bhavissanti phanditametaṃ, asaññī bhavissanti phan-

non-percipient." This is an agitation. To be agitated is a disease, to be agitated is a tumor, to be agitated is a dart. Therefore, O bhikkhus, "We will dwell with a mind free from agitations." Thus indeed for you, O bhikkhus, should it be trained.

ditametaṃ, nevasaññīnāsaññī bhavissanti phanditametaṃ; phanditaṃ bhikkhave rogo, phanditaṃ gaṇḍo, phanditaṃ sallaṃ. tasmātiha bhikkhave aphandamānena cetasā viharissāmāti evaṃ hi vo bhikkhave sikkhitabbaṃ.

10. "I am." O bhikkhus, this is papanca. "This I am." This is papanca. "Will be." This is papanca. "Will not be." This is papanca. "Will be possessed of form." This is papanca. "Will be formless." This is papanca. "Will be percipient." This is papanca. "Will be non-percipient." This is papanca. "Will be neither percipient nor non-percipient." This is papanca. Papanca is a disease, papanca is a tumor, papanca is a dart. Therefore, O bhikkhus, "We

asmīti1 bhikkhave papañcitametaṃ, ayamahamasmīti papañcitametaṃ bhavissanti papañcitametaṃ na bhavissanti papañcitametaṃ, rūpī bhavissanti papañcitametaṃ, arūpī bhavissanti papañcitametaṃ, saññī bhavissanti papañcitametaṃ, asaññī bhavissanti papañcitametaṃ, nevasaññīnāsaññī bhavissanti

will dwell with a mind free from papanca." Thus indeed for you, O bhikkhus should it be trained.

papañcitametaṃ, papañcitaṃ bhikkhave rogo, papañcitaṃ gaṇḍo, papañcitaṃ sallaṃ. tasmātiha bhikkhave nippapañcārāmena cetasā viharissāmāti, evaṃ hi vo bhikkhave sikkhitabbaṃ.

11. "I am." O bhikkhus, this is an entrenchment in conceit. "This I am." This is an entrenchment in conceit. "Will be." This is an entrenchment in conceit. "Will not be." This is an entrenchment in conceit. "Will be possessed of form." This is an entrenchment in conceit. "Will be formless." This is an entrenchment in conceit. "Will be percipient." This is an entrenchment in conceit. "Will be non-percipient." This is an entrenchment in conceit. "Will be neither percipient nor non-percipient." This is

asmīti1 bhikkhave mānagatametaṃ, ayamahamasmīti mānagatametaṃ, bhavissanti mānagatametaṃ, na bhavissanti mānagatametaṃ, rūpī bhavissanti mānagatametaṃ, arūpī bhavissanti mānagatametaṃ, saññī bhavissanti mānagatametaṃ, asaññī bhavissanti mānagatametaṃ, nevasaññī nāsaññī bhavissanti mānagatametaṃ. mānagatametaṃ

an entrenchment in conceit. Entrenchment in conceit is a disease, entrenchment in conceit is a tumor, entrenchment in conceit is a dart. Therefore, O bhikkhus, “We will dwell with a mind free from entrenchment in conceit.” Thus indeed for you, O bhikkhus, should it be trained.

bhikkhave rogo, mānagatametaṃ gaṇḍo, mānagatametaṃ sallaṃ. tasmātiha bhikkhave, nihatamānena cetasā viharissāmāti, evaṃ hi vo bhikkhave sikkhitabbanti.