0.0.1 Talaputa

tālapuṭasuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling at Rajagaha in the Bamboo Grove, at the Squirrels' Feeding Place. Then Talaputa, the producer of comedy shows, visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, Talaputa, the producer of comedy shows, said this to the Auspicious One: "This have been heard by me, O Bhante, from former comedians, Teachers of teachers, saying: "The comedian who on centre stage in the middle of a show speaks with distortion of the truth to cause people to amuse themselves, with the breakup of the body, after death, arises in companionship with the devas of great amusement." Here, what does the Auspicious One have to say about this?" "Enough Producer, leave this be. Do not ask me this."

ekaṃ samayaṃ bhagavā rājagahe viharati veevane kalandaka nivāpe. atha kho tālapuṭo[1] naṭagāmaṇī yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho tālapuṭo naṭagāmaṇī bhagavantaṃ etadavoca: sutaṃ metaṃ bhante pubbakānaṃ ācariyapācariyānaṃ naṭānaṃ bhāsamānānaṃ yo so naṭo raṅgamajjhe samajjamaj-

[1] tālaputto - syā, aṭṭhakathā

jhe saccālikena janaṃ bhāseti rameti, so kāyassa bhedā parammaraṇā pahāsānaṃ devānaṃ sahavyataṃ uppajjatīti. idha bhagavā kimāhāti. alaṃ gāmaṇī tiṭṭhatetaṃ, mā maṃ etaṃ pucchi[2] ti.

2. Also for a second time, Talaputa, the producer of comedy shows, said this to the Auspicious One: "This have been heard by me, O Bhante, from former comedians, Teachers of teachers, saying: "The comedian who on centre stage in the middle of a show speaks with distortion of the truth to cause people to amuse themselves, with the breakup of the body, after death, arises in companionship with the devas of great amusement." Here, what does the Auspicious One have to say about this?" "Enough Producer, leave this be. Do not ask me this."

dutiyampi kho tālapuṭo naṭagāmaṇī bhagavantaṃ etadavoca: sutaṃ metaṃ bhante pubbakānaṃ ācariyapācariyānaṃ naṭānaṃ bhāsamānānaṃ yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṃ bhāseti rameti, so kāyassa bhedā parammaraṇā pahāsānaṃ devānaṃ sahavyataṃ upapajjatī ti. idha bhagavā kimāhāti. alaṃ gāmaṇī tiṭṭhatetaṃ mā maṃ etaṃ pucchiti.

3. Also for a third time, Talaputa, the producer of comedy shows, said this to the Auspicious One: "This have been heard by me, O Bhante, from former comedians,

[2] pucchāti - sī 1.

Teachers of teachers, saying: “The comedian who on centre stage in the middle of a show speaks with distortion of the truth to cause people to amuse themselves, with the breakup of the body, after death, arises in companionship with the devas of great amusement.” Here, what does the Auspicious One have to say about this?”

tatiyampi kho tālapuṭo naṭagāmaṇī bhagavantaṃ etadavoca, sutaṃ metaṃ bhante pubbakānaṃ ācariyapācariyānaṃ naṭānaṃ bhāsamānānaṃ yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṃ bhāseti rameti, so kāyassa bhedā parammaraṇā pahāsānaṃ devānaṃ sahavyataṃ upapajjatī ti. idha bhagavā kimāhāti. idha bhagavā kimāhāti.

4. Certainly, I, O Producer, could not gain your [consent] with this: “Enough Producer, leave this be. Do not ask me this.” So then, I will answer you. Beings, O Producer, who are formerly not free from lust, bounded to the bond of lust, for them a comedian at centre stage in the middle of a show draws their mind to things that are provocative of lust for increasing their lust even more. Beings, O Producer, who are formerly not free from hate, bounded to the bond of hate, for them a comedian at centre stage in the middle of a show draws their mind to things that are provocative of hate for increasing their hate even more. Beings, O Producer, who are formerly not free from delusion, bounded to the bond of delusion,

for them a comedian at centre stage in the middle of a show draws their mind to things that are provocative of delusion for increasing their delusion even more. He himself being intoxicated and negligent, having caused others to be intoxicated and negligent, with the breakup of the body, after death, arises there in the hell called amusement.

addhā kho tyāhaṃ gāmaṇī na labhāmi[3] alaṃ gāmaṇī tiṭṭhatetaṃ mā maṃ etaṃ pucchī ti. api ca tyāhaṃ vyākarissāmi. pubbe kho gāmaṇī, sattā avītarāgā rāgabandhanabaddhā[4], tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā rajanīyā te upasaṃharati bhiyyo sarāgāya[5]. pubbe kho gāmaṇī sattā avītadosā dosābandhanabaddhā, tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā dosanīyā te upasaṃharati bhiyyo sadosāya[6]. pubbe kho gāmaṇi, sattā avītamohā mohabandhanabaddhā, tesaṃ naṭo raṅgamajjhe samajjamajjhe ye dhammā mohanīyā te upasaṃharati bhīyyo samohāya[7]. so attanā matto pamatto pare madetvā pamādetvā kāyassa bhedā parammaraṇā pahāso nāma nirayo tatthuppajjati[8].

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[3] nālatthaṃ - syā, pts
[4] bandhā - syā.
[5] bhiyyosomattāya - machasaṃ
[6] bhiyyosomattāya - machasaṃ
[7] bhiyyosomattāya - machasaṃ
[8] tattha uppajjati - machasaṃ, syā.

5. But if he is of such a view: “The comedian who on centre stage in the middle of a show speaks with distortion of the truth to cause people to amuse themselves, with the breakup of the body, after death, arises in companionship with the devas of great amusement,” that is wrong view. For an individual of wrong view, O Producer, his destiny is a certain one of these two destinies, I say. “Either the hell realm or the animal womb.”

sace kho panassa evaṃ diṭṭhī hoti 'yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṃ bhāseti rameti, so kāyassa bhedā parammaraṇā pahāsānaṃ devānaṃ sahavyataṃ uppajjatī' ti sāssa hoti micchā diṭṭhi, micchā diṭṭhikassa kho panāhaṃ gāmaṇī purisapuggalassa dvinnaṃ gatīnaṃ aññataraṃ gatiṃ vadāmi nirayahaṃ vā tiracchānayoniṃ vāti.

6. When thus was said, Talaputa, the producer of comedy shows, cried out, bursted out in tears.

evaṃ vutte tālapuṭo naṭagāmaṇī parodi, assūni pavattesi.

7. I could not gain your [consent] with this: “Enough Producer, leave this be. Do not ask me this.”

etaṃ kho tyāhaṃ gāmaṇī nālatthaṃ, alaṃ gāmaṇī tiṭṭhatetaṃ mā maṃ etaṃ pucchi'ti.

8. I, O Bhante, am not crying because of this which the Auspicious One has said to me thus. Rather, I, O Bhante, I have been defrauded, deceived, and misled by former comedians, Teachers of teachers, saying: "The comedian who on centre stage in the middle of a show speaks with distortion of the truth to cause people to amuse themselves, with the breakup of the body, after death, arises in companionship with the devas of great amusement."

nāhaṃ bhante etaṃ rodāmi, yaṃ maṃ bhagavā evamāha, api cāhaṃ bhante pubbakehi ācariya-pācariyehi naṭehi dīgharattaṃ nikato vañcito paraddho[9]. yo so naṭo raṅgamajjhe samajjamajjhe saccālikena janaṃ bhāseti rameti, so kāyassa bhedā parammaraṇā pahāsānaṃ devānaṃ sahavyataṃ uppajjatī ti.

9. "Excellent, O Bhante! Excellent, O Bhante! Just as, O Bhante, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so, O Bhante, has the Dhamma been explained by the Auspicious One in countless ways. I go, O Bhante, to the Auspicious One, as refuge, and to the Dhamma, and to the Bhikkhu Sangha. May I gain the going forth in the Auspicious One's presence, may I obtain the higher ordination."

[9] paluddho - machasaṃ

abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlahassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti. evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito. esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅghañca, labheyyāhaṃ bhante bhagavato santike pabbajjaṃ labheyyaṃ upasampadanti.

10. “Talaputa, the producer of comedy shows, gained the going-forth in the Auspicious One’s presence, gained the higher ordination. Not long after his higher ordination, the venerable Talaputa, dwelling alone, withdrawn, vigilant, ardent, resolute, not long entered upon and dwelled in that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life. He understood: “Destroyed is birth, lived is the life of purity, done is what had to be done, there is nothing else for thusness.” And the venerable Talaputa became one of the arahants.”

alattha kho tālapuṭo naṭagāmiṇī bhagavato santike pabbajjaṃ, alatthupasampadaṃ, acirūpasampanno ca panāyasmā tālapuṭo eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto na cirasseva

yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttariyaṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihāsi, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthatāyāti abbhaññāsi, aññataro ca panāyasmā tālapuṭo arahataṃ ahosīti.