0.0.1 The Conch Blower

saṅkhadhamasuttaṃ

1. At one time the Auspicious One was dwelling in Nalanda at the Pavarika Mango Grove. Then Asibandhakaputta, the village chief, 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, the Auspicious One said this to Asibandhakaputta, the village chief: "How, O village chief, does Nigantha Nataputta teach the Dhamma to his disciples?"

ekaṃ samayaṃ bhagavā nālandāyaṃ viharati pāvārikambavane. atha kho asibandhakaputto gāmaṇi yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho asibandhakaputto gāmaṇī bhagavantaṃ etadavoca: kathannukho gāmaṇi, niganṭho nātaputto sāvakānaṃ dhammaṃ desetīti.

2. "Nigantha Nataputta, O Bhante, teaches the dhamma to his disciples thus: "Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to

evaṃ kho bhante niganṭho nātaputto sāvakānaṃ dhammaṃ deseti: yo koci pāṇamatipāteti[1] sabbo so āpāyiko nerayiko. yo

[1] bhaṇḍadhovanamattampi - sīmu.

the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell. In which ever way one frequently dwells, in just that way one is led along". It is in this way, O Bhante, that Nigantha Nataputta teaches the dhamma to his disciples."

koci adinnamādiyati sabbo so āpāyiko nerayiko. yo koci kāmesu micchā carati sabbo so āpāyiko nerayiko. yo koci musā bhaṇati sabbo so āpāyiko nerayiko. yaṃ bahulaṃ yaṃ bahulaṃ viharati tena tena niyyatīti[2]. evaṃ kho bhante nigaṇṭho nātaputto sāvakānaṃ dhammaṃ desetīti.

3. "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words. "So what do you think, O village chief? Whichever person undertakes the killing of living beings, whether by night or by day

yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena niyyatīti evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ. taṃ kimmaññasi gāmaṇi yo so puriso pāṇātipātī, rattiyā vā divasassa vā samayā-

[2]sīyyātīti - ni 1.

on any given occasion, what is more? The occasions when he kills living beings or the occasions when he does not kill living beings?"

samayaṃ upādāya, katamo bahutaro samayo yaṃ vā so pāṇaṃ atipāteti yaṃ vā so pāṇaṃ nātipātetīti.

4. "Whichever person, O Bhante, undertakes the killing of living beings, whether by night or by day on any given occasion, less are the occasions when he kills living beings. Certainly more are the occasions when he does not kill living beings." "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words.

yo so bhante puriso pāṇātipātī, rattiyā vā divasassa vā samayāsamayaṃ upādāya appataro so samayo yaṃ so pāṇaṃ atipāteti. atha kho so va bahutaro samayo yaṃ so pāṇaṃ nātipātetīti. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyyatīti evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

5. "So what do you think, O village chief? Whichever person undertakes the tak-

taṃ kimmaññasi gāmaṇi, yo so puriso adinnādāyī, rattiyā vā divasassa vā sa-

ing of what is not given, whether by night or by day on any given occasion, what is more? The occasions when he takes what is not given or the occasions when he does not take what is not given?" "Whichever person, O Bhante, undertakes the taking of what is not given, whether by night or by day on any given occasion, less are the occasions when he takes what is not given. Certainly more are the occasions when he does not take what is not given." "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words.

mayāsamayaṃ upādāya katamo bahutaro samayo yaṃ vā so adinnaṃ ādiyati yaṃ vā so adinnaṃ nādiyatīti. yo so bhante puriso adinnādāyī rattiyā vā divasassa vā samayāsamayaṃ upādāya, appataro so samayo yaṃ so adinnaṃ ādiyati, atha kho sova bahutaro samayo yaṃ so adinnaṃ nādiyatīti. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyyatīti, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

6. "So what do you think, O village chief? Whichever person undertakes misconduct in

taṃ kimmaññasi gāmaṇi yo so puriso kāmesu micchācārī, rattiyā vā divasassa

sensual pleasures, whether by night or by day on any given occasion, what is more? The occasions when he misconducts in sensual pleasures or the occasions when he does not misconduct in sensual pleasures?" "Whichever person, O Bhante, undertakes misconduct in sensual pleasures, whether by night or by day on any given occasion, less are the occasions when he misconducts in sensual pleasures. Certainly more are the occasions when he does not misconduct in sensual pleasures." "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words.

vā samayāsamayaṃ upādāya katamo bahutaro samayo yaṃ vā so kāmesu micchā carati, yaṃ vā so kāmesu micchā na caratīti. yo so bhante puriso kāmesu micchācārī, rattiyā vā divasassa vā samayāsamayaṃ upādāya appataro so samayo yaṃ so kāmesu micchā carati. atha kho sova bahutaro samayo yaṃ so kāmesu micchā na carati. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyayatīti, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā nigaṇṭhassa nātaputtassa vacanaṃ.

7. "So what do you think, O village chief? Whichever

taṃ kimmaññasi gāmaṇi, yo so puriso musāvādī rattiyā vā

person undertakes the telling of lies, whether by night or by day on any given occasion, what is more? The occasions when he tells lies or the occasions when he does not tell lies?" "Whichever person, O Bhante, undertakes the telling of lies, whether by night or by day on any given occasion, less are the occasions when he tells lies. Certainly more are the occasions when he does not tell lies." "In which ever way one frequently dwells, in just that way one is led along", O village chief, that being so, no one will belong to the state of misery, no one will be doomed to suffer in hell according to Nigantha Nataputta's words.

divasassa vā samayāsamayaṃ upādāya katamo bahutaro samayo yaṃ vā so musā bhaṇati, yaṃ vā so musā na bhaṇatīti. yo so bhante puriso musāvādī rattiyā vā divasassa vā samayāsamayaṃ upādāya appataro so samayo yaṃ so musā bhaṇati. atha kho sova bahutaro samayo yaṃ so musā na bhaṇatīti. yaṃ bahulaṃ yaṃ bahulañca gāmaṇi viharati tena tena nīyyatīti, evaṃ sante na koci āpāyiko nerayiko bhavissati yathā niganṭhassa nātaputtassa vacanaṃ.

8. Here, O village chief, a certain Teacher is of such doctrine, of such view: "Anyone at all who causes to kill

idha gāmaṇi ekacco satthā evaṃvādī hoti evaṃ diṭṭhi: yo koci pāṇamatipāteti sabbo so āpāyiko nerayiko,

living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the state of misery, doomed to suffer in hell." Now, O village chief, it occurs to the Teacher's disciple who places high faith [in him] thus: My Teacher is of such doctrine, of such view: "Anyone at all who causes to kill living beings, belongs to the state of misery, doomed to suffer in hell. Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell. Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell. Anyone at all who tells lies, belongs to the

yo koci adinnaṃ ādiyati sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati sabbo so āpāyiko nerayiko, yo koci musā bhaṇati sabbo so āpāyiko nerayikoti. tasmiṃ kho pana gāmaṇi satthari sāvako abhippasanno hoti, tassa evaṃ hoti mayhaṃ kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci pāṇamatipāteti sabbo so āpāyiko nerayikoti. atthi kho pana mayā pāṇo atipātito [3] ahampi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati. taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā[4] yathābhataṃ nikkhitto

[3] atimāpito - sī 1, 2, syā.
[4] nissajitvā - syā.

state of misery, doomed to suffer in hell." But there is the killing of living beings [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

evaṃ niraye.

9. My Teacher is of such doctrine, is of such view thus: "Anyone at all who takes what is not given, belongs to the state of misery, doomed to suffer in hell." But there is the taking of what is not given [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned

mayhaṃ kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci adinnaṃ ādiyati sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā adinnaṃ ādinnaṃ, ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati, taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ

that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

nikkhitto evaṃ niraye.

10. My Teacher is of such doctrine, is of such view thus: “Anyone at all who misconducts in sensual pleasures, belongs to the state of misery, doomed to suffer in hell.” But there is misconduct in sensual pleasures [done] by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

mayhaṃ kho satthā evaṃ vādī evaṃ diṭṭhi: "yo koci kāmesu micachā carati, sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā kāmesu micchāciṇṇaṃ[5], ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati, taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

11. My Teacher is of such doctrine, is of such view thus: “Anyone at all who tells lies,

mayhaṃ kho satthā evaṃ vādī evaṃ diṭ-

[5] micchācārāciṇṇaṃ - syā.

belongs to the state of misery, doomed to suffer in hell." But there is false [speech] spoken by me. He acquires the view: I too belong to the state of misery, doomed to suffer in hell. Without having abandoned that assertion, O village chief, without having abandoned that state of mind, without having relinquished that view, he will be put down in hell accordingly as if carried [there].

ṭhi: "yo koci musā bhaṇati sabbo so āpāyiko nerayiko" ti. atthi kho pana mayā musā bhaṇitaṃ ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati, taṃ gāmaṇi vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṭinissajjitvā yathābhataṃ nikkhitto evaṃ niraye.

12. But here, O village chief, a Tathagata arises in the world, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of the worlds, incomparable charioteer of tamed persons, teacher of devas and humans, awakened, auspicious. He in many teachings reproaches and censures the killing of living beings and says: "You must all abstain from the killing of

idha pana gāmaṇi tathāgato loke uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. so aneka pariyāyena pāṇātipātaṃ garahati vigarahati pāṇātipātāviramathāti cāha, adinnādānaṃ garahati vi-

living beings." He reproaches and censures the taking of what is not given and says: "You must all abstain from the taking of what is not given." He reproaches and censures misconduct in sensual pleasures and says: "You must all abstain from misconduct in sensual pleasures." He reproaches and censures false speech and says: "You must all abstain from false speech."

garahati ādinnādānā viramathāti cāha, kāmesu micchācāraṃ garahati vigarahati kāmesu micchācārā viramathāti cāha, musāvādaṃ garahati vigarahati musāvādā viramathāti cāha.

13. But here, O village chief, the Teacher's disciple [possessed of] the higher faith reflects thus: "The Auspicious One in many teachings reproaches and censures the killing of living beings and says: "You must all abstain from the killing of living beings." But there is the killing of living beings [done] by me to this or that extent. But to whatever extend the killing of living beings [have

tasmiṃ kho pana gāmaṇi satthari sāvako abhippasanno hoti, so iti paṭisaṃcikkhati: bhagavā kho anekapariyāyena pāṇātipātaṃ garahati vigarahati pāṇātipātā viramathāti cāha: atthi kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā; yo kho pana mayā pāṇo atipātito yāvatako vā

been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone." Having reflected thus, he simply abandons the killing of living beings and abstains from the killing of living beings in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

tāvatako vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭisārī assaṃ na me taṃ pāpakaṃ[6] kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya taṃ ceva pāṇātipātaṃ pajahati, āyatiñca pāṇātipātā paṭivirato hoti; evametassa pāpassa kammassa pahānaṃ hoti, evametassa pāpassa kammassa samatikkamo hoti.

14. "The Auspicious One in many teachings reproaches and censures the taking of what is not given and says: "You must all abstain from the taking of what is not given." But there is the taking of what is not given [done] by me to this or that extent. But to whatever extend the taking of what is not given

bhagavā kho anekapariyāyena adinnādānaṃ garahati vigarahati adinnādāna viramathāti cāha: atthi kho pana mayā adinnaṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ kho pana mayā adin-

[6] pāpaṃ - sī.

[has been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone." Having reflected thus, he simply abandons the taking of what is not given and abstains from the taking of what is not given in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

naṃ ādinnaṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭisārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya tañceva adinnādānaṃ pajahati, āyatiñca adinnādānā paṭivirato hoti; evametassa pāpassa kammassa pahānaṃ hoti, evametassa pāpassa kammassa samatikkamo hoti.

15. "The Auspicious One in many teachings reproaches and censures misconduct in sensual pleasures and says: "You must all abstain from misconduct in sensual pleasures." But there is misconduct in sensual pleasures [done] by me to this or that

bhagavā kho anekapariyāyena kāmesu micchācāraṃ garahati vigarahati kāmesu micchācārā viramathāti cāha: atthi kho pana mayā kāmesu micchāciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā; yaṃ

extent. But to whatever extend misconduct in sensual pleasures [have been done] by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone." Having reflected thus, he simply abandons misconduct in sensual pleasures and abstains from misconduct in sensual pleasures in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

kho pana mayā kāmesu micchāciṇṇaṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭisārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya taṃ ceva kāmesu micchācāraṃ pajahati, āyatiñca kāmesu micchācārā paṭivirato hoti; evametassa pāpassa kammassa pahānaṃ hoti, evametassa pāpassa kammassa samatikkamo hoti.

16. "The Auspicious One in many teachings reproaches and censures false speech and says: "You must all abstain from false speech." But there is false [speech] spoken by me to this or that extent.

bhagavā kho anekapariyāyena musāvādaṃ garahati vigarahati musāvadā viramathāti cāha: atthi kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ

But to whatever extend false [speech] has been spoken by me, that is not proper, that is not good. And yet even were I to be remorseful, that evil kamma of mine will not be undone." Having reflected thus, he simply abandons false speech and abstains from false speech in the future. Thus, is the abandoning of that evil kamma, thus is the surmounting of that evil kamma.

vā; yaṃ kho pana mayā musā bhaṇitaṃ yāvatakaṃ vā tāvatakaṃ vā, taṃ na suṭṭhu taṃ na sādhu. ahañceva kho pana tappaccayā vippaṭisārī assaṃ na me taṃ pāpakaṃ kammaṃ akataṃ bhavissatīti, so iti paṭisaṅkhāya taṃ ceva musāvādaṃ pajahati, āyatiñca musāvādā paṭivirato hoti; evametassa pāpassa kammassa pahānaṃ hoti, evametassa pāpassa kammassa samatikkamo hoti.

17. Having abandoned the killing of living beings, he abstains from the killing of living beings. Having abandoned the taking of what is not given, he abstains from the taking of what is not given. Having abandoned

so pāṇātipātaṃ pahāya pāṇātipātā paṭivirato hoti adinnādānaṃ pahāya adinnādānā paṭivirato hoti, kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, mu-

misconduct in sensual pleasures, he abstains from misconduct in sensual pleasures. Having abandoned false speech, he abstains from false speech. Having abandoned divisive speech, he abstains from divisive speech. Having abandoned harsh speech, he abstains from harsh speech. Having abandoned senseless prattle, he abstains from senseless prattle. Having abandoned covetousness, he is not covetous. Having abandoned ill-will and hatred, he is one of a benevolent mind. Having abandoned wrong view, he is one of right view.

sāvādaṃ pahāya musāvādā paṭivirato hoti, pisuṇāvācaṃ pahāya pisuṇāyavācāya paṭivirato hoti, pharusaṃvācaṃ pahāya pharusāya vācāya paṭivirato hoti, samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti, abhijjhaṃ pahāya anabhijjhālū hoti, vyāpādadosaṃ pahāya abyāpannacitto hoti, micchādiṭṭhiṃ pahāya sammādiṭṭhiko hoti.

18. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with metta, dwells pervading one direction, likewise the second direction, likewise the third direction,

sa kho so gāmaṇi ariyasāvako evaṃ vigatābhijjho vigatavyāpādo. asammūḷho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ,

likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with metta, abundant, exalted, immeasurable, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by metta thus enculturated, thus made abundant, any measureable kamma done will not remain there, will not persist there.

tathā catutthiṃ; iti uddhamadhotiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. seyyathāpi gāmaṇi balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ bhāvitāya mettāya cetovimuttiyā evaṃ bahulīkatāya yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati.

19. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with compassion,

sa kho so gāmaṇi ariyasāvako evaṃ vigatābhijjho vigatavyāpādo. asammūḷho sampajāno patissato karuṇāsahagatena cetasā ekaṃ disaṃ

dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with compassion, abundant, exalted, immeasurable, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by compassion thus enculturated, thus made abundant, any measureable kamma done will not remain there, will not persist there.

pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ; iti uddhamadhotiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ karuṇāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. seyyathāpi gāmaṇi balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ bhāvitāya karuṇāya cetovimuttiyā evaṃ bahulīkatāya yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati.

20. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, un-

sa kho so gāmaṇi ariyasāvako evaṃ vigatābhijjho vigatavyāpādo. asammūḷho

confused, mindful and contemplative, with a mind imbued with mudita, dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with mudita, abundant, exalted, immeasurable, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by mudita thus enculturated, thus made abundant, any measureable kamma done will not remain there, will not persist there.

sampajāno patissato muditāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ; iti uddhamadhotiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ muditāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. seyyathāpi gāmaṇi balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ bhāvitāya muditāya cetovimuttiyā evaṃ bahulīkatāya yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ tatrāvatiṭṭhati.

sa kho so gāmaṇi

21. The noble disciple, O village chief, thus rid of covetousness, rid of ill-will, unconfused, mindful and contemplative, with a mind imbued with equanimity, dwells pervading one direction, likewise the second direction, likewise the third direction, likewise the fourth direction, above, below, around, to all beings in the entire world he dwells pervading with a mind imbued with equanimity, abundant, exalted, immeasurable, and free from enmity and ill-will. Just as, O village chief, a powerful conch shell blower would easily, without difficulty, convey [the sound of his conch shell] in the four directions, just so, O village chief, with the liberation of mind by equanimity thus enculturated, thus made abundant, any measureable kamma done will not remain there, will not persist there.

ariyasāvako evaṃ vigatābhijjho vigatavyāpādo. asammūḷho sampajāno patissato upekhāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthiṃ; iti uddhamadhotiriyaṃ sabbadhi sabbattatāya sabbāvantaṃ lokaṃ upekhāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. seyyathāpi gāmaṇi balavā saṅkhadhamo appakasireneva catuddisā viññāpeyya, evameva kho gāmaṇi evaṃ bhāvitāya upekhāya cetovimuttiyā evaṃ bahulīkatāya yaṃ pamāṇakataṃ kammaṃ na taṃ tatrāvasissati, na taṃ

22. When thus was said, Asibandhakaputta, the village chief, said this to the Auspicious One: “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 has the Dhamma been explained by the venerable Gotama in countless ways. I go, O Bhante, to the Auspicious One as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May the Auspicious One bear it in mind, that I am a lay disciple who has gone for refuge from today for as long as life lasts.

tatrāvatiṭṭhati.

evaṃ vutte asibandhakaputto gāmaṇī bhagavantaṃ etadavoca: abhikkantaṃ bhante abhikkantaṃ bhante seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷahassa vā maggaṃ ācikkheyya andhakāre vā tela pajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evamevaṃ bhagavatā anekapariyāyena dhammo pakāsito, esāhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañca bhikkhusaṅgañca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatanti.