0.0.1 Sarakani (1)

sarakānisuttaṃ

1. At one time the Auspicious One resided at the Sakkian [town of] kapilavatthu in Nigrodha's park. At that time Sarakani the Sakkian had passed away. The Auspicious One declared him [to be] "a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening." There, so many Sakkians, having assembled, having met together, protesting, being dejected, speaking in dispraise [said]: "It is marvellous indeed, Sir, it is unprecedented indeed, Sir. Now who here will not be a sotapanna, in as much as the Auspicious One has declared Sarakani, the Sakkian [who] passed away, [to be] a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening." "Sarakani, the Sakkian endured weakness in the discipline, a drinker, one [fond] of drinking strong drinks."

ekaṃ samayaṃ bhagavā sakkesu viharati kapilavatthusmiṃ nigrodhārāme. tena kho panasamayena sarakāni[1] sakko kālakato hoti. so bhagavatā vyākato sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti. tatra sudaṃ sambahulā sakkā saṅgamma samāgamma ujjhāyanti, khīyanti, vipācenti: "acchariyaṃ vata bho abbhutaṃ vata bho, etthadāni ko na sotāpanno bhavissati, yatra hi nāma sarakāni sakko kālakato so bhagavatā

[1] saraṇāni-machasaṃ.

vyākato sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti. sarakāni sakko sikkhādubbalyamāpādi, majjapānaṃ apāyī"ti.

2. So then, Mahanama the Sakkian visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, Mahanama the Sakkian, ever said this to the Auspicious One: “Here Bhante, Sarakani the Sakkian has passed away. The Auspicious One has declared him “a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.” There, so many Sakkians, having assembled, having met together, protesting, being dejected, speaking in dispraise [said]: “It is marvellous indeed, Sir, it is unprecedented indeed, Sir. Now who here will not be a sotapanna, in as much as the Auspicious One has declared Sarakani, the Sakkian [who] passed away, [to be] a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.” “Sarakani, the Sakkian endured weakness in the discipline, a drinker, one [fond] of drinking strong drinks.”

atha kho mahānāmo sakko yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho mahānāmo sakko bhagavantaṃ etadavoca: "idha bhante, sarakāni sakko kālakato. so bhaga-

vatā vyākato sotāpanno avinipātadhammo niyato sambodhiparāyaṇo'ti tatra sudaṃ bhante, sambahulā sakkā saṅgamma samāgamma ujjhāyanti khīyanti vipācenti: "acchariyaṃ vata bho, abbhutaṃ vata bho, etthadāni ko na sotāpanno bhavissati. yatra hi nāma sarakāni sakko kālakato, so bhagavatā vyākato "sotāpanno avinipātadhammo niyato sambodhiparāyaṇo"ti, sarakāni sakko sikkhādubbalyamāpādi, majjānaṃ apāyī"ti.

3. Mahanama, he [was] the male lay disciple who for a long time had gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Sangha as refuge, [so] how could he go to the woeful plane? Indeed Mahanama, that which [one] correctly saying would say, “for a long time a male lay disciple has gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Sangha as refuge,” [it would be of] Sarakani the Sakkian [that one] correctly saying would say this. Mahanama, Sarakani the Sakkian [was] the male lay disciple who for a long time had gone to the Buddha as refuge, gone to the Dhamma as refuge, gone to the Sangha as refuge, so how could he go to the woeful plane?

yo so mahānāma, dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato so kathaṃ vinipātaṃ gaccheyya. yaṃ hi taṃ mahānāma, sammāvadamāno vadeyya, dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato, dham-

maṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato'ti sarakāniṃ sakkaṃ sammā vadamāno vadeyya sarakāni mahānāma, sakko dīgharattaṃ upāsako buddhaṃ saraṇaṃ gato, dhammaṃ saraṇaṃ gato, saṅghaṃ saraṇaṃ gato. so kathaṃ vinipātaṃ gaccheyya?

4. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious." He is endowed with confirmed faith in the Dhamma [thus]: "The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one's self." He is endowed with confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsur-

passed field of merit for the world." He is one of jubilant wisdom, one of swift wisdom, and one who excels in liberation. With the extinction of the asavas, having realized for himself with direct knowledge, in this very life, the asava-free mind liberation, wisdom liberation, and having entered upon it, dwells in it. This individual, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

idha mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti hāsupaññō[2] javanapaññō vimuttiyā ca samannāgato. so āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimut-

[2]hāsapaññō-machasaṃ, syā.

tiṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja viharati. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayoniyā, parimutto pettivisayā, parimutto apāyaduggativinipātā.

5. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious." He is endowed with confirmed faith in the Dhamma [thus]: "The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one's self." He is endowed with confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is one of jubilant wisdom, one of swift wisdom, but not one who

excels in liberation. From the complete extinction of the five fetters that binds one to the near shore, he comes to be born spontaneously [in the pure abodes]. He is one bound to attained final nibbana in that place, not subject to return from that world. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

idha mahānāma, ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti hāsupaññho javanapaññho na ca vimuttiyā samannāgato. so pañcannaṃ orambhāgiyānaṃ saṃyojanānaṃ parikkhayā opapātiko hoti. tattha parinibbāyī anāvat-

tidhammo tasmā[3] lokā. ayampi kho mahānāma, puggalo parimutto nirayā, parimutto tiracchāna-yoniyo, parimutto pettivisayā, parimutto apāya-duggativinipātā.

6. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious." He is endowed with confirmed faith in the Dhamma [thus]: "The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one's self." He is endowed with confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is not one of

[3] asmā lokā-syā.
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jubilant wisdom, not one of swift wisdom, and not one who excels in liberation. From the complete extinction of the three fetters and reduction of greed, hatred and delusion, he is a sakadagami, who having come back only once to this world, makes the end of suffering. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. " na hāsupaññho na javanapaññho na ca vimuttiyā samannāgato. so tiṇṇaṃ saṃyojanānaṃ parikkhayā rāgadosamohānaṃ tanuttā sakadāgāmī hoti sakideva imaṃ lokaṃ āgantvā dukkhassantaṃ karoti. ayampi

kho mahānāma, puggalo parimutto nirayā, parimutto tiracchānayoniyo, parimutto pettivisayā, parimutto apāyaduggativinipātā.

7. Here Mahanama, a certain individual is endowed with confirmed faith in the Buddha [thus]: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious." He is endowed with confirmed faith in the Dhamma [thus]: "The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one's self." He is endowed with confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is not one of jubilant wisdom, not one of swift wisdom, and not one who excels in liberation. From the complete extinction

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of the three fetters, he is a sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

idha pana mahānāma ekacco puggalo buddhe aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. dhamme aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. saṅghe aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. " na hāsupaññō na javanapaññō na ca vimuttiyā samannāgato. so tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti avinipātadhammo niyato sambodhiparāyaṇo. ayampi kho mahānāma, puggalo parimuttā nirayā, parimutto tiracchānayoniyo, parimutto pettivisayā, parimutto apāyaduggativinipātā.

8. Here Mahanama, a certain individual is not quite endowed with confirmed faith in the Buddha [thus]: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious." He is not quite endowed with confirmed faith in the Dhamma [thus]: "The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one's self." He is not quite endowed with confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is not one of jubilant wisdom, not one of swift wisdom, and not one who is endowed with liberation. But he has a measure of understanding with wisdom and submits to the teachings proclaimed by the Tathagata. And for him, these dhammas too come to be. That is: the faith faculty, the energy faculty, the mindfulness faculty, the samadhi faculty, the wisdom faculty. This individual too, Mahanama, is ever free from

hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

idha pana mahānāma ekacco puggalo na heva kho buddhe[4] aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. na heva kho dhamme[5] aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. na heva kho saṅghe[6] aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. " na hāsupañño na javanapañño na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ. tathāgatappaveditā cassa dhammā paññāya mattaso nijjhānaṃ khamanti. ayampi kho mahānāma, puggalo agantā nirayaṃ,

[4]puggalo na heva kho buddhe-machasaṃ, puggalo buddhe-bjts.
[5]puggalo na heva kho dhamme-machasaṃ, puggalo buddhe-bjts.
[6]puggalo na heva kho saṅghe-machasaṃ, puggalo buddhe-bjts.

agantā tiracchānayoniṃ, agantā pettivisayaṃ, agantā apāyaduggativinipātaṃ.

9. Here Mahanama, a certain individual is not quite endowed with confirmed faith in the Buddha [thus]: "Truly is he the Auspicious One, the Arahant, rightly self-awakened, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious." He is not quite endowed with confirmed faith in the Dhamma [thus]: "The Dhamma is well-proclaimed by the Auspicious One, visible in this life, not involving time, inviting inspection, leading onwards, to be comprehended by the wise, each one for one's self." He is not quite endowed with confirmed faith in the Sangha [thus]: "The Sangha of the Auspicious One's disciples has entered upon the good path, the Sangha of the Auspicious One's disciples has entered upon the straight path, the Sangha of the Auspicious One's disciples has entered upon the true path, the Sangha of the Auspicious One's disciples has entered upon the proper path; that is, the four pairs of persons, the eight types of individuals. This Sangha of the Auspicious One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world." He is not one of jubilant wisdom, not one of swift wisdom, and not one who is endowed with liberation. But he has a measure of faith in the Tathagata and a measure of affection. And

for him too, these dhammas come to be. That is: the faith faculty, the energy faculty, the mindfulness faculty, the samadhi faculty, the wisdom faculty. This individual too, Mahanama, is ever free from hell, free from the animal womb, free from the sphere of ghost, free from lower worlds, unhappy destination, the woeful plane.

idha pana mahānāma ekacco puggalo na heva kho buddhe[7] aveccappasādena samannāgato hoti: "itipi so bhagavā arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidu anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā"ti. na heva kho dhamme[8] aveccappasādena samannāgato hoti: "svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattaṃ veditabbo viññūhī"ti. na heva kho saṅghe[9] aveccappasādena samannāgato hoti: "supaṭipanno bhagavato sāvakasaṅgho, ujupaṭipanno bhagavato sāvakasaṅgho, ñāyapaṭipanno bhagavato sāvakasaṅgho, sāmīcipaṭipanno bhagavato sāvakasaṅgho, yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esabhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhettaṃ lokassā'ti. " na hāsupañño na javanapañño na ca vimuttiyā samannāgato, api cassa ime dhammā honti saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhin-

[7] puggalo na heva kho buddhe-machasaṃ, puggalo buddhe-bjts.
[8] puggalo na heva kho dhamme-machasaṃ, puggalo buddhe-bjts.
[9] puggalo na heva kho saṅghe-machasaṃ, puggalo buddhe-bjts.

driyaṃ paññindriyaṃ. tathāgate cassa saddhāmattaṃ hoti, pemamattaṃ. ayampi kho mahānāma, puggalo agantā nirayaṃ, agantā tiracchānayoniṃ, agantā pettivisayaṃ, agantā apāyaduggativinipātaṃ.

10. “Mahanama, even if these great sal trees could understand [what is] well-spoken and [what is] badly-spoken, [then] I would declare in these great sal trees [to be] “sotapanna, not subject to the woeful plane, on a fixed course, destined for supreme awakening.” But how much more Sarakani the Sakkian. Nevertheless, Mahanama, Sarakani the Sakkian upheld the discipline at the time of death”

ime cepi mahānāma, mahāsālā subhāsitaṃ dubbhāsitaṃ ājāneyyuṃ, ime cāhaṃ mahāsāle vyākareyyaṃ: "sotāpannā avinipātadhammā niyatā sambodhiparāyaṇā"ti. kimaṅga pana sarakāniṃ sakkaṃ. sarakāni mahānāma, sakko maraṇakāle pana sikkhaṃ[10] samādiyīti.

[10] maraṇakāle sikkhaṃ-machasaṃ, syā.
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