0.0.1 Brahma's Request

āyācanasuttaṃ

1. Thus was heard by me: At one time the Auspicious One was living in Uruvela near the Neranjara river bank at the root of the goatherd's banyan tree when first fully awakened.

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre ajapālanigrodhamūle paṭhamābhisambuddho.

2. Then when the Auspicious One had gone to a lonely place and was in seclusion, the following reflection arose in his mind thus: "This Dhamma that I have attained is deep, difficult to see, difficult to awaken to, peaceful, excellent, not within the sphere of reasoning, subtle, to be personally experienced by the wise. But this generation delights in attachment, enjoys attachment, rejoices in attachment. For a generation delighting in attachment, enjoying attachment, rejoicing in attachment, this principle is difficult to see, namely, this conditionality dependent origination. This principle too is difficult to see, namely, the stilling of all sankharas, the relinquishment of all ownership, the extinction of thirsting, fading away, cessation, nibbana. But if I were to just teach the Dhamma and others could not understands me, that would be troublesome for me, that would be wearisome for me."

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi. adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo, ālayarāmā kho panāyaṃ pajā ālayaratā ālayasammuditā[1] ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idaṃ ṭhānaṃ yadidaṃ idappaccayatā paṭiccasamuppādo. idampi kho ṭhānaṃ duddasaṃ yadidaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo[2] virāgo nirodho nibbāṇaṃ. ahañceva kho pana dhammaṃ deseyyaṃ. pare ca me na ājāneyyuṃ. so mamassa kilamatho sā mamassa vihesāti.

3. apissudaṃ[3] to the Auspicious One these anacchariyā gāthāyo they (aorist of) paṭibhati. former (or past) unheard before:

apissudaṃ[4] bhagavantaṃ imā anacchariyā gāthāyo paṭibhaṃsu. pubbe assutapubbā:

by which (or with) kiccha me obtained (attained),
now halan to pakāsati;
by which (or with or from) rāgadosaparete (s),

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[1] samuditā - syā, pts
[2] taṇhākkhayo - machasaṃ
[3] apissu - machasaṃ
[4] apissu - machasaṃ

this not dhammo susambudho.

kicchena me adhigataṃ,
halandāni pakāsituṃ;
rāgadosaparetehi,
nāyaṃ dhammo susambudho.

leading to paṭisota accomplished,
deep (profound) duddasaṃ aṇuṃ;
rāgarattā not they sees[5],
by which (or with) stock (amassment) of dark-
ness āvuta (“|”)[6].

paṭisotagāmiṃ nipuṇaṃ,
gambhīraṃ duddasaṃ aṇuṃ;
rāgarattā na dakkhinti[7],
tamokkhandhena āvutāti[8].

4. thus[9] for the Auspicious One paṭisañcikkhato for (or having) appossukkata of mind namati no exposition of the dhamma.

iti[10] bhagavato paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāya.

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[5]they (or present part.: being or ing) dakkhati - machasaṃ
[6]ācuña (“|”) - machasaṃ
[7]dakkhanti - machasaṃ
[8]ācuñāti - machasaṃ
[9]thus indeed (or so it seems) - machasaṃ
[10]itiha - machasaṃ

5. so (or now or then) kho of brahmu of/for sahampati for the Auspicious One from the mind ceto having known reflection this was (or occurred): nassati surely (or indeed, alas!) Sir (or Master) world. to be destroyed surely (or indeed, alas!) Sir (or Master) world in as much as of/for Tathagata arahato right of/for sambuddha for (or having) appossukkata of mind namati no for (or having) dhammadesana ("|"). so (or now or then) kho brahmā sahampati just as named (or indeed) balavā man bending back[11] or bāhaṃ would (or were to be) pasārati. stretching out or bāhaṃ would (or were to be) sammiñjati, So too brahmaloke disappeared for the Auspicious One before (or in front of) pāturahosi.

atha kho brahmuno sahampatissa bhagavato cetasā ceto parivitakkamaññāya etadahosi: nassati vata bho loko. vinassati vata bho loko yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati no dhammadesanāyāti. atha kho brahmā sahampati seyyathāpi nāma balavā puriso sammiñjitaṃ[12] vā bāhaṃ pasāreyya. pasāritaṃ vā bāhaṃ sammiñjeyya, evameva brahmaloke antarahito bhagavato purato pāturahosi.

6. so (or now or then) kho brahmā sahampati having arranged his outer robe on one shoulder dakkhiṇajāṇu-

[11] samiñjitaṃ - machasaṃ
[12] samiñjitaṃ - machasaṃ

maṇḍalaṃ paṭhaviyaṃ having nihanti by which (or with) which (or (he) who) the Auspicious One tenañjaliṃ having causes to paṇāmati to the Auspicious One said this: ” should teach Bhante the Auspicious One the dhamma should teach sugato the dhamma. peace (or is or to be or exists) being (or seven) born from apparajakkha. assavaṇatā of/for dhamma diminishes. they (or present part.: being or ing) will be (come to be) of/for dhamma possess understanding”(“|”). idamavoca brahmā sahampati. this [here] having vati athāparaṃ said this:

atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā dakkhiṇajāṇumaṇḍalaṃ paṭhaviyaṃ nihantvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca: " desetu bhante bhagavā dhammaṃ desetu sugato dhammaṃ. santi sattā apparajakkhajātikā. assavaṇatā dhammassa parihāyanti. bhavissanti dhammassa aññātāro"ti. idamavoca brahmā sahampati. idaṃ vatvā athāparaṃ etadavoca:

pāturahosi in (or on/at/within/herein/among)
magadha (s) former (or past) dhammo,
asuddho by which (or with or from) samale
(s) cintito;
avāpuretaṃ[13] of/for amata door,
they (must) hear (listen) the dhamma vimalenānubuddhaṃ.

[13] apāpuretaṃ - machasaṃ, syā

pāturahosi magadhesu pubbe dhammo,
asuddho samalehi cintito;
avāpuretaṃ[14] amatassa dvāraṃ,
suṇantu dhammaṃ vimalenānubuddhaṃ.

sele as (or how, in which way) pabbatamud-
dhaniṭṭhito,
even as passe janataṃ samantato;
in a similar way dhammamayaṃ sumedha,
pāsādamāruyha samantacakkhu;
sokāvatiṇṇaṃ janatamapetasoko,
avekkhassu they (or present part.: being or
ing) jātijarābhibhūtati.

sele yathā pabbatamuddhaniṭṭhito,
yathāpi passe janataṃ samantato;
tathūpamaṃ dhammamayaṃ sumedha,
pāsādamāruyha samantacakkhu;
sokāvatiṇṇaṃ janatamapetasoko,
avekkhassu jātijarābhibhūtanti.

by which (or with or from) uṭṭhe (s) hero we
(must) vijitasaṅgati,
satthavāha anaṇa vicara in the world;
desassu[15] the Auspicious One the dhamma,
possess understanding they (or present part.:
being or ing) will be (come to be) (“|”).

[14] apāpuretaṃ - machasaṃ, syā
[15] should teach - syā, pts

uṭṭhehi vīra vijitasaṅgāma,
satthavāha anaṇa vicara loke;
desassu[16] bhagavā dhammaṃ,
aññātāro bhavissantīti.

7. so (or now or then) kho the Auspicious One of brahmu and ajjhesanaṃ having knows (or finds out or ascertain) in (or on/at/within/herein/among) being (or seven) (s) and kāruññataṃ on account of (or because of/concerning) with/by/from buddhacakkhu (s) world volokesi. saw kho the Auspicious One with/by/from buddhacakkhu (s) world volokento satte apparajakkhe great rajakkhe tikkha faculty muda faculty svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante (appekacce not paralokavajja bhayadassāvino[17] viharante). just as named (or indeed) uppaliniyaṃ or paduminiyaṃ or puṇḍarīkiniyaṃ or the/one who appekacca (s) the/one who uppala (s) or the/one who paduma (s) or the/one who puṇḍarīka (s) or in water the/one who jāta (s) in water the/one who saṃvaddha (s) the/one who udakānuggata (s)[18] finites (or extreme or end) nimuggaposīni. the/one who appekacca (s) the/one who uppala (s) or the/one who paduma (s) or the/one who puṇḍarīka (s) or in water the/one who jāta (s) in water the/one who saṃvaddha (s) samodakaṃ the/one who steadfast (immovable) (s). the/one who appekacca (s) the/one

[16] desetu - syā, pts
[17] bhayadassāvine - machasaṃ
[18] the/one who udakānugata (s) - syā

who uppala (s) or the/one who paduma (s) or the/one who puṇḍarīka (s) or in water the/one who jāta (s) in water the/one who saṃvaddha (s) udakā accuggamma the/one who steadfast (immovable) (s)[19] the/one who unsmeared (s) by which (or with) water. thus thus (or yes) the Auspicious One with/by/from buddhacakkhu (s) world volokento saw (or looked at or gazed at) satte apparajakkhe great rajakkhe tikkha faculty muda faculty svākāre dvākāre suviññāpaye duviññāpaye appekacce fear of paralokavajja dassāvino viharante (appekacce not paralokavajjabhayadassāvino viharante). having seen of/for brahma (s) sahampatiṃ in verse paccabhāsi:

atha kho bhagavā brahmuno ca ajjhesanaṃ viditvā sattesu ca kāruññataṃ paṭicca buddhacakkhunā lokaṃ volokesi. addasā kho bhagavā buddhacakkhunā lokaṃ volokento satte apparajakkhe mahā rajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante (appekacce na paralokavajja bhayadassāvino[20] viharante). seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaddhāni udakānuggatāni[21] anto nimuggaposīni. appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaddhāni samodakaṃ

[19] they (or present part.: being or ing) stand(s) - sīmu2, syā, pts
[20] bhayadassāvine - machasaṃ
[21] udakānugatāni - syā

ṭhitāni. appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaddhāni udakā accuggamma ṭhitāni[22] anupalittāni udakena. evamevaṃ bhagavā buddhacakkhunā lokaṃ volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhaya dassāvino viharante (appekacce na paralokavajjabhayadassāvino viharante). disvāna brahmānaṃ sahampatiṃ gāthāya paccabhāsi:

apārutā of/for those (by/with/for you)[23] of/for
amata dvārā,
which (or (those) who) sotavante they (must)
pamuñcati faith, percipient of vihiṃsa
paguṇaṃ not bhāsiṃ,
the dhamma most excellent in (or on/at/within/herein/among)
manuja (s) causes to brahmati.

apārutā tesaṃ[24] amatassa dvārā,
ye sotavante pamuñcantu saddhaṃ, vi-
hiṃsasaññī paguṇaṃ na bhāsiṃ,
dhammaṃ paṇītaṃ manujesu brahmeti.

8. so (or now or then) kho brahmā sahampati katāvakāso khomhi Auspicious One for (or having) dhammadesana ("|") to the Auspicious One having bowed

[22] tiṭṭhanti - sīmu2, syā, pts
[23] those (by/with/for you) - syā
[24] te - syā

down circumambulation having does (or how many) tatthevantaradhāyi (“|”).

atha kho brahmā sahampati katāvakāso khomhi bhagavatā dhammadesanāyāti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyīti.