Table of Contents

Texts
Introduction

The Discourse about the Noble Search

1. Gathering at Rammaka’s Hermitage
2. The Two Searches
3. The Decision to Search for Awakening
4. The Meeting with the Āḷāra Kāḷāma
5. The Meeting with Uddaka Rāmaputta
6. The Awakening
7. The Story about Brahmā’s Request
8. Deciding Who to Teach
9. The Abstainer Upaka
10. The Meeting at Isipatana
11. The Group-of-Five Monks attain Nibbāna
12. The Five Strands of Sense Pleasure
Texts


RTE: Royal Thai edition, as found on Budsir for Windows CD-ROM (version 2.0, Bangkok, 1996). This edition is the most problematic in its readings, often finding readings unknown elsewhere.¹

ChS: Burmese edition as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igatpuri, no date but = 1999). Has all the normal problems associated with the Burmese texts, like spelling differences, and attempts to rectify what it feels is wrong metre.

MLD: Middle Length Discourses of the Buddha, translated by Bhikkhu Ēnāmoli and Bhikkhu Bodhi (2nd edition, Wisdom Publications, Somerville, 2001). A readable translation, but it is spoilt in places by being little more than an elliptic paraphrase, which glosses over many of the problems in the text.

There are quite a lot of variant readings in this text, most of which are trivial, being variant spellings or forms, etc. but some of which are important for a correct understanding of the text. Some of the more trivial variants, like writing class nasal or nīgghahīta I have ignored, as these are orthographic, rather than true variations.

With other readings, in line with my more recent practice on this site, I have tried to explain what the difference is between the form chosen and the variant, which is usually an alternative form, spelling or sandhi type. This will at least give some guidance as to what the alternative means.

¹ See the discussion of some of these readings in the Introduction below.
Introduction

The discourse is set in the hermitage of the brāhmaṇa Rammaka, who is otherwise unknown, as there appears to be no further information about him in the commentaries, and although they gather at the hermitage, Rammaka himself doesn’t appear in the discourse, and nor do any of his disciples (if he had any).

The monks tell Ven. Ānanda that it is a long time since they heard a discourse from the Buddha face to face, an interesting biographical detail in itself, as it shows that the Buddha was not always teaching, but must have taken time off on occasion, and maybe it indicates that the Buddha was in his later years at this time.

The chief interest in the discourse is in the Buddha’s discussion of his motivation when going forth, and his autobiographical recollections of his life as a Bodhisattva and his search for, and eventual attainment of, Awakening, and his decision to give his liberating teaching.

Although in later times a fairly detailed biography was developed, in the early texts there is a lack of reliable material about the Buddha’s life, probably because the life as such was not considered as important as the teaching. Occasionally, though, in his encounters with others, the Buddha did refer to his own practice before his Awakening, and his life shortly thereafter.

There are four places where this occurs in the Middle Length Discourses (Majjhima-nikāya), and when they are taken together they build up quite a good picture of the Buddha’s reasons for the renunciation, his going-forth, and the various people he met, the practices he undertook and his decision to teach.

In the discourse the Buddha talks about the two searches or quests, the one for what is subject – like he himself is – to birth, old-age, sickness, death, grief and defilements, which is characterised as an ignoble search; and the other a quest for what is not subject to these faults, which is the noble search for Nibbāna.

In this search the Buddha sought out various people, meeting with a great meditation Master, Āḷāra Kālāma, and later with Uddaka Rāmaputta. After studying with Āḷāra and Uddaka to the highest levels they had attained, the Bodhisatta was still dissatisfied, as the practice didn't lead out of saṁsāra, but only to its highest levels. He therefore abandoned them and after travelling to Uruvelā he eventually attained Awakening.

The Buddha, as he then was, after an intercession by the Brahma Sahampati, decided to teach. He first thought of Āḷāra and Uddaka, but then he understood that they had recently deceased, so he sought out his earlier companions, the group-of-five monks and they too soon attained Awakening.

---

2 The discussion here is in very realistic terms, which stands in contrast to the mythologising of other discourses which mention the time he was still a Bodhisatta, like the Discourse on the Wonderful and Marvellous, MN 123.

3 The discourses are the one here, the Noble Search (MN 26), and the discourses to Saccaka (MN 36), Prince Bodhi (MN 85) and Saṅgārava (MN 100).
The discourse closes with a supplementary teaching on the dangers inherent in the five strands of sense pleasure, and how Māra has control over anyone subject to them; and the freedom to be obtained by attaining states where Māra's range doesn't reach.

Although the Buddha relates at some length this period of his life some of the people and events that are found in the developed traditional biography are missing here: there is no mention of the four signs, though the Buddha does discuss what made him go forth; a crucial section dealing with the Bodhisatta’s austerities is omitted; the ploughing festival is not mentioned (though there is mention of the Buddha’s Father), nor is Sujāta (though the rice and milk is mentioned), nor the struggle with Māra.

Also omitted from this story are Canonical recollections: the meetings with the Grumbling Brahmin, the protection offered by Mucilinda, and the meeting with his first two lay disciples, Tapussa and Bhallika; and neither the teaching of the Discourse that Set the Dhamma Wheel Rolling, or the Characteristic of Non-Self that led to the group-of-five monks attainment of Arahatship are included, although the circumstances surrounding these teachings are found.

* * *

A couple of things need to be discussed here, as they show that a close reading of the texts often turns up things that are unexpected. The first is when the Bodhisatta decides to go forth, in part the Buddha recalls:

_So kho ... daharo va samāno ... akāmakānaṁ Mātāpitūnaṁ, assumukhānaṁ rudantānaṁ ... agārasmā anagāriyaṁ pabbajīṁ._

Then ... while still a youth ... though my Mother and Father didn’t like it, and were crying with tearful faces ... I went forth from the home to the homeless life.

The problem here is that, according to another discourse, and tradition in general, the Bodhisatta’s Mother had already passed away seven days after the birth, so she can hardly be weeping at his renunciation now.

Relationship terms in Pāḷi, and indeed in all Indian languages, are very precise, and the compound, which is common, cannot be loosely interpreted to mean his foster Mother or Aunt, so it is not easy to reconcile what is found here with the established traditions, and the two recollections, both attributed to the Buddha, are irreconciliable as they stand.

* * *

---

4 This doesn’t mean they didn’t happen, they might simply have not been considered relevant in these contexts.

5 See the Great Chapter, elsewhere on this website for these stories, and the teachings mentioned next.

6 Udāna, 5-2: Appāyukasuttaṁ, The Discourse about the One Short-Lived.
A second problem concerns the widely accepted tradition that the Buddha had two teachers, Āḷāra and Uddaka, whom he visited and learned from before beginning his ascetic practices and eventually realising Awakening for himself.

The main source for this tradition is this very discourse and its parallels, and the Buddha's recollections as contained herein. However, the Buddha makes a very clear distinction between these two, and he only refers to Āḷāra as his teacher, saying:

\begin{quote}
Iti kho, bhikkhave, Āḷāro Kālāmo ācariyo me samāno, antevāsiṁ maṁ samānaṁ attano samasamaṁ ṭhapesi, uḷārāya ca maṁ pūjāya pūjesi.

Thus my teacher Āḷāra Kālāma, monks, placed me, the pupil, as equal, and on the very same position as himself, and worshipped me with the highest worship.
\end{quote}

Here he specifically refers to Āḷāra as his teacher, ācariya, and also states that he was the pupil, antevāsī.

In the parallel passage with Uddaka, however, he says something very different:

\begin{quote}
Iti kho, bhikkhave, Uddako Rāmaputto sabrahmacārī, me samāno, ācariyaṭṭhāne maṁ ṭhapesi, uḷārāya ca maṁ pūjāya pūjesi.

Thus my friend in the spiritual life, Uddaka Rāmaputta, monks, placed me in the teacher's position, and worshipped me with the highest worship.
\end{quote}

He doesn't refer to Uddaka as his teacher, but as a friend in the spiritual life (sabrahmacārī) and Uddaka doesn't place him on the same footing, but as the teacher above himself.

The reason for this is that Uddaka was not the teacher of the group: that had been someone named Rāma, who is always referred to in the past tense and as absent, presumably because he was no longer living.

Compare the following passages in the Pāḷi. The first concerning Āḷāra, where the Bodhisatta is asking about Āḷāra’s personal attainment:

\begin{quote}
Kittāvatā no, āvuso Kālāma: imaṁ Dhammaṁ sayaṁ abhiññā, sacchikatvā upasampajja pavedesi? ti.

In what way, friend Kālāma, do you declare: I have deep knowledge of this Dhamma myself, having directly experienced and attained it?
\end{quote}

The parallel passage with Uddaka, however, has him asking not about his own, but about Rāma's attainment:

\begin{quote}
Kittāvatā no, āvuso Kālāma: imaṁ Dhammaṁ sayaṁ abhiññā, sacchikatvā upasampajja pavedesi? ti.

In what way, friend Kālāma, do you declare: I have deep knowledge of this Dhamma myself, having directly experienced and attained it?
\end{quote}

The text is very complex grammatically in these sections, and MLD is more of a paraphrase than a translation.

---

7 As he is called Rāmaputta, this was perhaps his Father, in the spiritual sense at least. The difference between the two has been discussed in MLD, n. 303; Analayo, A Comparative Study of the Majjhima-nikāya, p. 177; and especially in Wynne, How old is the Suttapiṭaka? p. 22ff. None of these authors, however, draw the necessary conclusion that the Buddha had only one, not two, teachers.

8 The text is very complex grammatically in these sections, and MLD is more of a paraphrase than a translation.
Kittāvatā no, āvuso: Rāmo imaṁ Dhammaṁ sayam abhiññā, sacchikatvā upasampajja pavedesi? ti.
In what way, friend, did Rāma declare: I have deep knowledge of this Dhamma myself, having directly experienced and attained it?

At a later point Āḷāra says:

Iti yāham Dhammaṁ sayam abhiññā, sacchikatvā upasampajja pavedemi.
Thus I declare I have deep knowledge of this Dhamma myself, having directly experienced and attained it.

as opposed to:

Iti yaṁ Dhammaṁ Rāmo sayam abhiññā, sacchikatvā upasampajja pavedesi.
Thus Rāma declared he had deep knowledge of this Dhamma himself, having directly experienced and attained it.

From this we conclude that according to the early tradition at least the Buddha only accepted Āḷāra as his teacher, and Rāma, though he had higher attainments than Āḷāra, had already passed away when the Bodhisatta came into contact with his group, and he never met him or took him, or his son, as his teacher.

* * *

As noted above the Royal Thai Edition makes a concerted attempt in the Thai edition of this text to identify Rāma with Uddaka, and for the readings to make it appear that Rāma is then alive and holding discussions with the Bodhisatta. This required finding many readings unknown to the other traditions, and appears to be based on a misunderstanding on the part of the editor.9

Below is a summary of these differences: the first line representing the text as established here, the second the RTE reading, together with a translation, with the difference italicised:10

Insertion of Vocative (identifying Rāma with Rāmaputta):

“Icchāmahaṁ, āvuso, imasmiṁ Dhammavinaye brahmacariyam caritun.”-ti
“I desire, friend, to lead the spiritual life in this Dhamma and Discipline.”

“Icchāmahaṁ, āvuso Rāma, imasmiṁ Dhammavinaye brahmacariyam caritun.”-ti
“I desire, friend Rāma, to lead the spiritual life in this Dhamma and Discipline.”

---

9 I have since found that the second volume of BJT Majjhimanikāya, which includes a repetition of this passage in two places, also takes these readings there. In volume one, they are absent both times they occur. As they also include other readings that only occur in the RTE edition, I think it can be shown the editors were following a Thai edition of the text.

10 Interestingly this perfectly illustrates Wynne’s remark in his essay, How old is the Suttapiṭaka? p. 27: The tendency for reciters [and we might add, editors] of this autobiographical episode would have been to make the two accounts identical bar the substitution of Uddaka’s name for Āḷāra’s.
Nominative >> Vocative

“In Kittāvatā no, āvuso, Rāmo: Imaṁ Dhammaṁ sayaṁ abhiññā...”
“In what way, friend, did Rāma declare: I have deep knowledge of this Dhamma myself...”

“In Kittāvatā no, āvuso Rāma: Imaṁ Dhammaṁ sayaṁ abhiññā...”
“In what way, friend Rāma, do you declare: I have deep knowledge of this Dhamma myself...”

Past >> Present tense

“Yaṁ nūnāhaṁ yaṁ Dhammaṁ Rāmo: Sayaṁ abhiññā, sacchikatvā upasampajja viharāmī, ti pavedesi...”
“What if, in regard to the Dhamma that Rāma declared: I have deep knowledge of it myself, I live, having directly experienced and attained it...”

“Yaṁ nūnāhaṁ yaṁ Dhammaṁ Rāmo: Sayaṁ abhiññā, sacchikatvā upasampajja viharāmī, ti pavedeti...”
“What if, in regard to the Dhamma that Rāma declares: I have deep knowledge of it myself, I live, having directly experienced and attained it...”

Nominative >> Vocative

“In Ettāvatā no, āvuso: Rāmo imaṁ Dhammaṁ sayaṁ abhiññā, sacchikatvā upasampajja pavedesī?”
“Is it in this way, friend, that Rāma declared he had deep knowledge of this Dhamma myself, having directly experienced and attained it?”

“In Ettāvatā no, āvuso Rāma, imaṁ Dhammaṁ sayaṁ abhiññā, sacchikatvā upasampajja pavedesī?”
“Is it in this way, friend Rāma, that you declare to us: I have deep knowledge of this Dhamma myself, having directly experienced and attained it?”

Insertion of pronoun; and Past >> Present tense

“In Ettāvatā kho, āvuso: Rāmo imaṁ Dhammaṁ sayaṁ abhiññā, sacchikatvā upasampajja pavedesi.”
“In this way, friend, Rāma did declare he had deep knowledge of this Dhamma himself, having directly experienced and attained it.”

“In Ettāvatā kho, ahaṁ āvuso: imaṁ Dhammaṁ sayaṁ abhiññā, sacchikatvā upasampajja pavedemī.”
“In this way, friend, I do declare I have deep knowledge of this Dhamma myself, having directly experienced and attained it.”
Past >> Present tense

Iti yaṁ Dhammaṁ Rāmo sayāṁ abhiññā, sacchikatvā upasampajja pavedesi...
Thus Rāma declared he had deep knowledge of this Dhamma himself, having directly experienced and attained it...

Iti yaṁ Dhammaṁ Rāmo sayāṁ abhiññā, sacchikatvā upasampajja pavedeti...
Thus Rāma declares he had deep knowledge of this Dhamma himself, having directly experienced and attained it...

This also illustrates the point that an editor's role can be quite crucial in the presentation of the teaching, and if he has misunderstood something, he can pass that on to those not conversant with the original languages.

In this case for more than 100 years the most authoritative text in Thailand has misrepresented what the texts actually say, and all translations into Thai will also have been based on that text. If it can happen in a simple case like a narrative, how much more so in a complex case like complex doctrinal teachings.

Ānandajoti Bhikkhu
May 2014
MN 26. Ariyapariyesanasuttaṁ
The Discourse about the Noble Search

[1. Gathering at Rammaka’s Hermitage]

Evaṁ me sutaṁ:
Thus I have heard:

ekaṁ samayaṁ Bhagavā Sāvatthiyaṁ viharatī
at one time the Gracious One was dwelling near Sāvatthī

Jetavane Anāthapiṇḍikassa ārāme.
at Anāthapiṇḍika’s grounds in Jeta’s Wood.

Atha kho Bhagavā, pubbaṅhasamayaṁ nivāsetvā,
Then the Gracious One, having dressed in the morning time,

pattacīvaram-ādāya, Sāvatthīṁ piṇḍāya pāvisi.
after picking up his bowl and robe, was entering Sāvatthī for alms.

Atha kho sambahulā bhikkhū yenāyasmā Ānando tenupasaṅkamiṁsu,
Then many monks approached venerable Ānanda,

upasaṅkamitvā, āyasmantam Ānandaṁ et ad-avocuṁ:
and after approaching, they said this to venerable Ānanda:

“Cirassutā no, āvuso Ānanda, Bhagavato sammukhā Dhammī kathā.
“It has been a long time, friend Ānanda, since we heard talk about the Dhamma face to face with the Gracious One.

Sādhu mayaṁ, āvuso Ānanda,
It would be good, friend Ānanda,

labheyyāma Bhagavato sammukhā dhammim kathaṁ savanāyā.”
if we were to get to listen to talk about the Dhamma face to face with the Gracious One.”
“Tena hāyasmanto yena Rammakassa brāhmaṇassa assamo tenupasaṅkamatha,
Then, venerables, please approach the brāhmaṇa Rammaka’s hermitage,
appeva nāma labheyyātha Bhagavato sammukhā dhammiṁ kathanā savanāyā.”
it would be well if you get to listen to talk about the Dhamma face to face with the Gracious One.”

“Evam-āvuso,” ti kho te bhikkhū āyasmato Ānandassa paccassosuṁ.
“Yes, venerable,” those monks replied to venerable Ānanda.

“Atha kho Bhagavā, Sāvatthiyaṁ piṇḍāya caritvā,
Then the Gracious One, after walking for alms in Sāvatthī,
pacchābhatattaṁ piṇḍapātapatikkanto,
and returning from the alms-round after the meal,
āyasmantam Ānandaṁ āmantesi: “Āyāmānanda,
addressed venerable Ānanda, saying: “Come Ānanda,
yena Pubbārāmo Migāramātu pāsādo tenupasaṅkamissāma divāvihārāyā”
let us approach the Eastern Monastery and Migāra’s mother’s mansion to spend the day.”

“Evaṁ, Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Yes, reverend Sir,” venerable Ānanda replied to the Gracious One.

“Atha kho Bhagavā āyasmatā Ānandena saddhiṁ,
Then the Gracious One, together with venerable Ānanda,
yena Pubbārāmo Migāramātu pāsādo tenupasaṅkami divāvihārāya.
approached the Eastern Monastery and Migāra’s mother’s mansion to spend the day.

“Atha kho Bhagavā sāyanhasamayaṁ paṭisallānā"16 vuṭṭhito,
Then the Gracious One, having risen from seclusion in the evening time,
āyasmantam Ānandaṁ āmantesi: “Āyāmānanda,
addressed venerable Ānanda, saying: “Come, Ānanda,
yena Pubbakoṭṭhako tenupasaṅkamissāma gattāni parisiñcitun.”-ti
let us approach the Eastern tank to bathe our limbs.”

“Evaṁ, Bhante,” ti kho āyasmā Ānando Bhagavato paccassosi.
“Yes, reverend Sir,” venerable Ānanda replied to the Gracious One.

16 BJT, PTS: paṭisallāṇā, showing the n/ṇ alternation found in the texts.
Atha kho Bhagavā, āyasmatā Ānandena saddhim,
Then the Gracious One, together with venerable Ānanda,

yena Pubbakoṭṭhake tenupasaṅkami gattāni parisiñcituṁ.
approached the Eastern tank to bathe his limbs.

Pubbakoṭṭhake gattāni parisiñcitvā paccuttaritvā,
After bathing and withdrawing his limbs from the Eastern tank,

ekacīvaro atṭhāsi gattāni pubbāpayamāno.
he stood in one robe drying his limbs.

Atha kho āyasmā Ānando Bhagavantaṁ etad-avoca:
Then venerable Ānanda said this to the Gracious One:

“Ayaṁ, Bhante, Rammakassa brāhmaṇassa assamo avidūre.
“This brāhmaṇa Rammaka’s hermitage is not far, reverend Sir.

Ramaṇīyo, Bhante, Rammakassa brāhmaṇassa assamo,
The brāhmaṇa Rammaka’s hermitage is delightful, reverend Sir,

pāsādiko, Bhante, Rammakassa brāhmaṇassa assamo,
the brāhmaṇa Rammaka’s hermitage is pleasing, reverend Sir,

sādhu, Bhante, Bhagavā yena Rammakassa brāhmaṇassa assamo tenupasaṅkamatu,
it would be good, reverend Sir, if the Gracious One would approach the brāhmaṇa
Rammaka’s hermitage,

anukampaṁ upādāyā.”” ti
taking compassion (on us).”

Adhivāsesi Bhagavā tuṇhībhāvena.
The Gracious One consented by maintaining silence.

Atha kho Bhagavā yena Rammakassa brāhmaṇassa assamo tenupasaṅkami.
Then the Gracious One approached the brāhmaṇa Rammaka’s hermitage.

Tena kho pana samayena sambahulā bhikkū
Then at that time a great many monks

Rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinnā honti.
were assembled in the brāhmaṇa Rammaka’s hermitage to hear talk on the Dhamma.

Atha kho Bhagavā bahidvārakoṭṭhake atṭhāsi
Then the Gracious One stood outside the doorway
kathāpariyosānam āgamayamāno.
waiting for the end of the conversation.

Atha kho Bhagavā kathāpariyosanaṁ viditvā,
Then, understanding that the conversation had finished,

ukkāsitvā, aggaḷam ākoṭesi.
after coughing, he knocked the latch.

Vivariṁsu kho te bhikkhū Bhagavato dvāraṁ.
Those monks opened the door for the Gracious One.

Atha kho Bhagavā Rammakassa brāhmaṇassa assamaṁ pavisitvā,
Then the Gracious One, having entered the brāhmaṇa Rammaka’s hermitage,

paññatte āsane nisīdi.
sat down on the prepared seat.

Nisajja kho Bhagavā bhikkhū āmantesi:
While sitting, the Gracious One addressed the monks,

“Kāyanuttha, bhikkhave, etarahi kathāya sannisinnā?
saying: “What is the talk about, monks, amongst those who have assembled together at present?

Kā ca pana vo antarākathā vippakatā?” ti
And what is the talk amongst you that was left unfinished?”

“Bhagavantam-eva kho no, Bhante, ārabbha Dhammī kathā vippakatā,
“The talk about Dhamma, reverend Sir, was in reference to the Gracious One,

atha Bhagavā anupatto.” ti
and then the Gracious One arrived.”

“Sādhu, bhikkhave, etaṁ kho, bhikkhave, tumhākaṁ patirūpaṁ
“It is good, monks, this is certainly suitable, monks, for you

kulaputtānaṁ, saddhā agārasmaṁ anagāriyaṁ pabbajitānaṁ,
sons of good family, who through faith have gone forth from the home to homelessness,

yaṁ tumhe dhammiyā kathāya sannisīdeyyātha.
you should assemble to talk about Dhamma.

Sannipatitānaṁ vo, bhikkhave, dvayaṁ karaṇīyaṁ:
When you have assembled together, monks, there are two things that you ought to do:

Dhammī vā kathā, ariyo vā tupihībhāvo.
talk about the Dhamma, or maintain noble silence.
[2. The Two Searches]

Dvemā, bhikkhave, pariyesanā:
There are these two searches, monks:

ariyā ca pariyesanā, anariyā ca pariyesanā.\(^{17}\)
a noble search, and an ignoble search.

Katamā ca, bhikkhave, anariyā pariyesanā?
And what, monks, is an ignoble search?

Idha, bhikkhave, ekacco,
Here, monks, someone,

attanā jātidhammo samāno, jātidhammañ-ñeva\(^{18}\) pariyesati,
being himself subject to birth, seeks out what is subject to birth,

attanā jarādhammo samāno, jarādhammañ-ñeva pariyesati,
being himself subject to old-age, seeks out what is subject to old-age,

attanā byādhidhammo samāno, byādhidhammañ-ñeva pariyesati,
being himself subject to sickness, seeks out what is subject to sickness,

attanā maraṇadhammo samāno, maraṇadhammañ-ñeva pariyesati,
being himself subject to death, seeks out what is subject to death,

attanā sokadhammo samāno, sokadhammañ-ñeva pariyesati,
being himself subject to grief, seeks out what is subject to grief,

attanā saṅkilesadhammo samāno, saṅkilesadhammañ-ñeva pariyesati.
being himself subject to defilements, seeks out what is subject to defilements.

Kiñca, bhikkhave, jātidhammaṁ vadetha?
And what do you say, monks, is subject to birth?

Puttabhariyaṁ, bhikkhave, jātidhammaṁ,
Wife and children, monks, are subject to birth,

dāsidāsaṁ jātidhammaṁ,
female and male servants are subject to birth,

ajelakaṁ jātidhammaṁ,
goats and sheep are subject to birth,

\(^{17}\) RTE: \textit{anariyā ca pariyesanā ariyā ca pariyesanā}, reversing the order to the order if which they are taken up in the text.

\(^{18}\) ChS: \textit{jātidhammaṁ yeva}, and similar throughout.
kukkuṭasūkaraṁ jātidhammaṁ,
chickens and pigs are subject to birth,

hatthigavāssavālavaṁ jātidhammaṁ,
elephants, cows, horses and mares are subject to birth,

jātarūparajataṁ jātidhammaṁ,
gold and silver are subject to birth,

jātidhammā hete, bhikkhave, upadhayo.
these, monks, are the bases of what is subject to birth.

Etthāyaṁ gathito mucchito ajjhāpanno,
Herein, tied, infatuated, and indulging in this,

attanā jātidhammo samāno, jātidhammañ-ñeva pariyesati.
being himself subject to birth, he seeks out what is subject to birth,

Kiñca, bhikkhave, jarādhammaṁ vadetha?
And what do you say, monks, is subject to old-age?

Puttabhariyaṁ, bhikkhave, jarādhammaṁ,
Wife and children, monks, are subject to old-age,

dāsidāsaṁ jarādhammaṁ,
female and male servants are subject to old-age,

ajelakaṁ jarādhammaṁ,
goats and sheep are subject to old-age,

kukkuṭasūkaraṁ jarādhammaṁ,
chickens and pigs are subject to old-age,

hatthigavāssavālavaṁ jarādhammaṁ,
elephants, cows, horses and mares are subject to old-age,

jātarūparajataṁ jarādhammaṁ,
gold and silver are subject to old-age,

jarādhammā hete, bhikkhave, upadhayo.
these, monks, are the bases of what is subject to old-age.

19 Jāti here has the meaning of origination. In Pāḷi is carries both meanings.
20 RTE: gadhito, alternative spelling.
21 PTS: aijhopanno, throughout, alternative form.
22 Jarā here has the meaning of decay. In Pāḷi is carries both meanings.
Etthāyaṁ gathito mucchito ajjhāpanno,
Herein, tied, infatuated, and indulging in this,

attanā jarādhammo samāno, jarādhammañ-ñeva pariyesati.
being himself subject to old-age, he seeks out what is subject to old-age,

Kiñca, bhikkhave, byādhidhammaṁ vadetha?
And what do you say, monks, is subject to sickness?

Puttabhariyaṁ, bhikkhave, byādhidhammaṁ,
Wife and children, monks, are subject to sickness,

dāsidāsaṁ byādhidhammaṁ,
female and male servants are subject to sickness,

ajeḷakaṁ byādhidhammaṁ,
goats and sheep are subject to sickness,

kukkuṭasūkaraṁ byādhidhammaṁ,
chickens and pigs are subject to sickness,

hatthigavāsavaḷavaṁ byādhidhammaṁ,\(^{23}\)
elephants, cows, horses and mares are subject to sickness,

byādhidhammā hete, bhikkhave, upadhayo.
these, monks, are the bases of what is subject to sickness.

Etthāyaṁ gathito mucchito ajjhāpanno,
Herein, tied, infatuated, and indulging in this,

attanā byādhidhammo samāno, byādhidhammañ-ñeva pariyesati.
being himself subject to sickness, he seeks out what is subject to sickness,

Kiñca, bhikkhave, maraṇadhammaṁ vadetha?
And what do you say, monks, is subject to death?

Puttabhariyaṁ, bhikkhave, maraṇadhammaṁ,
Wife and children, monks, are subject to death,

dāsidāsaṁ maraṇadhammaṁ,
female and male servants are subject to death,

ajeḷakaṁ maraṇadhammaṁ,
goats and sheep are subject to death,

\(^{23}\) RTE adds the line: \textit{jātarūparajataṁ byādhidhammaṁ}; though it is hard to see how money gets sick exactly.
kukkuṭasūkaraṁ maraṇadhammaṁ,  
chickens and pigs are subject to death,

hatthigavāssavājavanaṁ maraṇadhammaṁ,\(^{24}\)  
elephants, cows, horses and mares are subject to death,  

maraṇadhammā heterogeneous, bhikkhave, upadhayo.  
these, monks, are the bases of what is subject to death.

Etthāyaṁ gathito mucchito ajjhāpanno,  
Herein, tied, infatuated, and indulging in this,

attanā maraṇadhammo samāno, maraṇadhammaṁ-ñeva pariyesati.  
being himself subject to death, he seeks out what is subject to death.

Kiñca, bhikkhave, sokadhammaṁ vadetha?  
And what do you say, monks, is subject to grief?

Puttabhariyaṁ, bhikkhave, sokadhammaṁ,  
Wife and children, monks, are subject to grief,

dāsidāsaṁ sokadhammaṁ,  
female and male servants are subject to grief,

ajeḷakaṁ sokadhammaṁ,  
goats and sheep are subject to grief,

kukkuṭasūkaraṁ sokadhammaṁ,  
chickens and pigs are subject to grief,

hatthigavāssavājavanaṁ sokadhammaṁ,\(^{25}\)  
elephants, cows, horses and mares are subject to grief,

sokadhammā heterogeneous, bhikkhave, upadhayo.  
these, monks, are the bases of what is subject to grief.

Etthāyaṁ gathito mucchito ajjhāpanno,  
Herein, tied, infatuated, and indulging in this,

attanā sokadhammo samāno, sokadhammaṁ-ñeva pariyesati.  
being himself subject to grief, he seeks out what is subject to grief,

\(^{24}\) RTE adds the line: jātarūparajataṁ maraṇadhammaṁ.  
\(^{25}\) RTE adds the line: jātarūparajataṁ sokadhammaṁ.
Kiñca, bhikkhave, saṅkilesadhammaṁ vadetha?
And what do you say, monks, is subject to defilements?

Puttabhariyaṁ, bhikkhave, saṅkilesadhammaṁ,
Wife and children, monks, are subject to defilements,

dāsidāsaṁ saṅkilesadhammaṁ,
female and male servants are subject to defilements,

ajeḷakaṁ saṅkilesadhammaṁ,
goats and sheep are subject to defilements,

kukkuṭasūkaraṁ saṅkilesadhammaṁ,
chickens and pigs are subject to defilements,

hatthigavāsavaḷavaṁ saṅkilesadhammaṁ,
elephants, cows, horses and mares are subject to defilements,

jātarūparajataṁ saṅkilesadhammaṁ,
gold and silver are subject to defilements,

saṅkilesadhammā hete, bhikkhave, upadhayo.
these, monks, are the bases of what is subject to defilements.

Etthāyaṁ gathito mucchito ajjhāpanno,
Herein, tied, infatuated, and indulging in this,

attanā saṅkilesadhammo samāno, saṅkilesadhammañ¬eva pariyesati.
being himself subject to defilements, he seeks out what is subject to defilements.

Ayaṁ, bhikkhave, anariyā pariyesanā.
This, monks, is an ignoble search.

Katamā ca, bhikkhave, ariyā pariyesanā?
And what, monks, is a noble search?

Idha, bhikkhave, ekacco,
Here, monks, someone,

attanā jātidhammo samāno, jātidhamme ādīnavaṁ viditvā,
being himself subject to birth, after understanding the danger in being subject to birth,

ajātaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyesati,
seeks out the birthless, supreme, secure Nibbāna,

attanā jarādhammo samāno, jarādhamme ādīnavaṁ viditvā,
being himself subject to old-age, after understanding the danger in being subject to old-age,
ajaraṁ anuttaram yogakkheam Nibbānam pariyesati,
seeks out the ageless, supreme, secure Nibbāna,

attanā byādhidhammo samāno, byādhidhamme ādinavām viditvā,
being himself subject to disease, after understanding the danger in being subject to disease,

abyādhiṁ anuttaram yogakkheam Nibbānam pariyesati,
seeks out the sickless, supreme, secure Nibbāna,

attanā maraṇadhammo samāno, maraṇadhamme ādinavām viditvā,
being himself subject to death, after understanding the danger in being subject to death,

amataṁ anuttaram yogakkheam Nibbānam pariyesati,
seeks out the deathless, supreme, secure Nibbāna,

attanā sokadhammo samāno, sokadhamme ādinavām viditvā,
being himself subject to grief, after understanding the danger in being subject to grief,

asokaṁ anuttaram yogakkheam Nibbānam pariyesati,
seeks out the griefless, supreme, secure Nibbāna,

attanā saṅkilesadhammo samāno, saṅkilesadhamme ādinavām viditvā,
being himself subject to defilements, after understanding the danger in being subject to defilements,

asaṅkiliṭṭhaṁ anuttaram yogakkheam Nibbānam pariyesati.
seeks out the undefiled, supreme, secure Nibbāna.

Ayaṁ, ḍha bhikkhave, ariyā pariyesanā.
This, monks, is a noble search.

RTE: Ayam-ṭā.
[3. The Decision to Search for Awakening]

Aham pi sudam, bhikkhave, pubbe va sambodha,
I also, monks, before the Awakening,

anabhisambuddho Bodhisatto va samano,
while still an unawakened Bodhisatta,

attanā jātidhammo samāno, jātidhammañ-ñeva pariyesāmi,
being myself subject to birth, sought out what was subject to birth,

attanā jarādhammo samāno, jarādhammañ-ñeva pariyesāmi,
being myself subject to old-age, sought out what was subject to old-age,

attanā byādhidhammo samāno, byādhidhammañ-ñeva pariyesāmi,
being myself subject to sickness, sought out what was subject to sickness,

attanā maraṇadhammo samāno, maraṇadhammañ-ñeva pariyesāmi,
being myself subject to death, sought out what was subject to death,

attanā sokadhammo samāno, sokadhammañ-ñeva pariyesāmi,
being myself subject to grief, sought out what was subject to grief,

attanā saṅkilesadhammo samāno, saṅkilesadhammañ-ñeva pariyesāmi.
being myself subject to defilements, sought out what was subject to defilements.

Tassa mayham, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Kim nu27 kho aham attanā jātidhammo samāno, jātidhammañ-ñeva pariyesāmi,
‘Why, being myself subject to birth, do I seek out what is subject to birth,

attanā jarādhammo samāno, jarādhammañ-ñeva pariyesāmi,
being myself subject to old-age, do I seek out what is subject to old-age,

attanā byādhidhammo samāno, byādhidhammañ-ñeva pariyesāmi,
being myself subject to disease, do I seek out what is subject to disease,

attanā maraṇadhammo samāno, maraṇadhammañ-ñeva pariyesāmi,
being myself subject to death, do I seek out what is subject to death,

attanā sokadhammo samāno, sokadhammañ-ñeva pariyesāmi,
being myself subject to grief, do I seek out what is subject to grief,

attanā saṅkilesadhammo samāno, saṅkilesadhammañ-ñeva pariyesāmi?
being myself subject to defilements, do I seek out what is subject to defilements?

27 BJT, RTE, PTS: Kin-nu, alternative sandhi.
Yaṁ nūnāhaṁ 28 attanā jātidhammo samāno, jātidhamme ādīnavaṁ viditvā,
What if I, being myself subject to birth, after understanding the danger in being subject to birth,

ajātaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyeseyyaṁ,
were to seek out the birthless, supreme, secure Nibbāna,

attanā jarādhammo samāno, jarādhamme ādīnavaṁ viditvā,
being myself subject to old-age, after understanding the danger in being subject to old-age,

ajaraṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyeseyyaṁ,
were to seek out the ageless, supreme, secure Nibbāna,

attanā byādhidhammo samāno, byādhidhamme ādīnavaṁ viditvā,
being myself subject to disease, after understanding the danger in being subject to disease,

abyādhiṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyeseyyaṁ,
were to seek out the sickless, supreme, secure Nibbāna,

attanā maraṇadhammo samāno, maraṇadhamme ādīnavaṁ viditvā,
being myself subject to death, after understanding the danger in being subject to death,

amataṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyeseyyaṁ,
were to seek out the deathless, supreme, secure Nibbāna,

attanā sokadhammo samāno, sokadhamme ādīnavaṁ viditvā,
being myself subject to grief, after understanding the danger in being subject to grief,

asokaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyeseyyaṁ,
were to seek out the griefless, supreme, secure Nibbāna,

attanā saṅkilesadhammo samāno, saṅkilesadhamme ādīnavaṁ viditvā,
being myself subject to defilements, after understanding the danger in being subject to defilements,

asankaṁ saṅkiliṭṭhaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyeseyyan-ti?’
were to seek out the undefiled, supreme, secure Nibbāna?”

28 PTS: Yan-nūnāhaṁ, alternative sandhi.
[4. The Meeting with Āḷāra Kālāma]

So kho ahaṁ, bhikkhave, aparena samayena
Then at another time, monks,

daharo va samāno, susukāḷakeso,
while still a youth, having beautiful black hair,

bhadrena yobbanena samannāgato, paṭhamena vayasā,
endowed with auspicious youthfulness, in the prime of life,

akāmakānaṁ Mātāpitūnaṁ,29 assumukhānaṁ rudantānaṁ,30
though my Mother31 and Father didn't like it, and were crying with tearful faces,

t Buffered asumukhānaṁ rudantānaṁ,
after shaving off my hair and beard, and donning brown garments,

agārasmā anagāriyaṁ pabbajīṁ.
I went forth from the home to the homeless life.

So evaṁ pabbajito samāno,
When I had gone forth thus,

kiṁkusala-gavesī, anuttarāṁ santivara-padaṁ pariyesa-māno,
searching for what was wholesome, the unsurpassed, noble and peaceful state,

yena Āḷāro Kālāmo tenupa-sānkāmiṁ,
I approached Āḷāra Kālāma,

upasaṅkamitvā, Āḷāraṁ Kālāmaṁ etad-avo-caṁ:
and after approaching, I said this to Āḷāra Kālāma:

“Icchāmahaṁ, āvuso Kālāma,
“I desire, friend Kālāma,

imasmīṁ Dhammavinaye brahmacariyaṁ caritun.”-ti
 to lead the spiritual life in this Dhamma and Discipline.”32

29 BJT, PTS: Mātāpitunnaṁ, alternative form.
30 RTE: rodantānaṁ, alternative spelling.
31 This remark is discussed in the Introduction.
32 It is worth noting the Dhammavinaya may have been a general term for any ascetic’s teachings regarding conduct and theory, before being adopted by the Buddha himself for his own teaching on these subjects.
When this was said, monks, Āḷāra Kālāma said this to me:

“Viharatāyasmā, tādiso ayaṁ Dhammo yattha viññū puriso
“Live here, venerable, this Dhamma is such that a wise man

na cirasseva sakaṁ ācariyakaṁ sayam abhiññā,
in no long time, having deep knowledge himself of what comes from his own teacher,

sacchikatvā upasampajja vihareyyā.” ti
can live, having directly experienced and attained it.”

So kho ahaṁ, bhikkhave, na cirasseva khippam-eva taṁ Dhammaṁ pariāpuṇīṁ.
Then, monks, in no long time I had soon mastered that Dhamma.

So kho ahaṁ, bhikkhave, tāvatakeneva,
Then, monks, after a little time,

ōṭṭhapahatamattena, lapitalāpanamattena,
merely through beating my lips, merely through repeating the prattling,

ñāṇavāḍaṁ-ca vadāmi theravāḍaṁ-ca,
I spoke knowingly about that teaching and confidently about that teaching,

‘Jānāmi passāmi’ ti ca paṭijānāmi.
claiming: ‘I know, I see.’

Ahaṁ-eva aṅṅe ca.
Both I and others also.

Then this occurred to me, monks:

‘Na kho Āḷāro Kālāmo: “Imaṁ Dhammaṁ kevalaṁ saddhāmattakena,
ō ‘Āḷāra Kālāma did not declare: “Through mere faith in this Dhamma alone,

sayam abhiññā, sacchikatvā upasampajja viharāmi,” ti pavedeti,
I have deep knowledge of it myself, I live, having directly experienced and attained it,”

addhā Āḷāro Kālāmo imaṁ Dhammaṁ jānaṁ passaṁ viharatī.’ ti
for sure Āḷāra Kālāma lives knowing and seeing this Dhamma.’

Then, monks, I approached Āḷāra Kālāma,

and after approaching, I said this to Āḷāra Kālāma:
“Kittāvatā no, āvuso Kālāma: “In what way, friend Kālāma,
imāṃ Dhammaṁ sayaṁ abhiññā,\n   ° do you declare: I have deep knowledge of this Dhamma myself,\nsacchikatvā upasampajja" ti having directly experienced and attained it?”

Evaṁ vutte, bhikkhave, Āḷāro Kālāmo Ākiñcaññāyatanaṁ pavedesi. When this was said, monks, Āḷāra Kālāma declared the Sphere of Nothingness.

Tassa mayhaṁ, bhikkhave, etad-ahosi: Then, monks, this occurred to me:

‘Na kho Āḷārasseva Kālāmassa atthi saddhā, mayhaṁ patthi saddhā, ‘There is not faith for Āḷāra Kālāma (alone), for me also there is faith,
na kho Āḷārasseva Kālāmassa atthi viriyaṁ, mayhaṁ patthi viriyaṁ, there is not energy for Āḷāra Kālāma (alone), for me also there is energy,
na kho Āḷārasseva Kālāmassa atthi sati, mayhaṁ patthi sati, there is not mindfulness for Āḷāra Kālāma (alone), for me also there is mindfulness,
na kho Āḷārasseva Kālāmassa atthi samādhi, mayhaṁ patthi samādhi, there is not concentration for Āḷāra Kālāma (alone), for me also there is concentration,
na kho Āḷārasseva Kālāmassa atthi paññā, mayhaṁ patthi paññā. there is not wisdom for Āḷāra Kālāma (alone), for me also there is wisdom.

Yaṁ nūnāhaṁ yaṁ Dhammaṁ Āḷāro Kālāmo: What if, in regard to the Dhamma that Āḷāra Kālāma

“Sayaṁ abhiññā, sacchikatvā upasampajja viharāmī” ti pavedeti, declares: “I have deep knowledge of it myself, I live, having directly experienced and attained it,”
tassa Dhammassa sacchikiriyāya padaheyyan.’-ti I were to strive to realise that Dhamma?

So kho ahaṁ, bhikkhave, na cirasseva, khippam-eva taṁ Dhammaṁ sayaṁ abhiññā, Then, monks, in no long time, soon having deep knowledge of that Dhamma myself,
sacchikatvā upasampajja vihāsim. I lived, having directly experienced and attained it.

---

33 ChS reads: viharāmī ti pavedesi ti here.
34 The penultimate level in the thirty-one Realms of Existence.
Atha khvāhaṁ, bhikkhave, yena Āḷāro Kālāmo tenupasaṅkamiṁ,
Then, monks, I approached Āḷāra Kālāma,

upasaṅkamitvā, Āḷāraṁ Kālāmaṁ etad-avocaṁ:
and after approaching, I said this to Āḷāra Kālāma:

“Ettāvatā no, āvuso Kālāma,
“Is it in this way, friend Kālāma,

imaṁ Dhammaṁ sayaṁ abhiññā,  
° that you declare: I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja pavedesī?” ti 
° having directly experienced and attained it?”

“Aham-pi kho ahaṁ, āvuso,  
“In this way I also, friend,

imaṁ Dhammaṁ sayaṁ abhiññā,  
° I do declare: I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja pavedemī.” ti 
° I live, having directly experienced and attained it.”

“Aham-pi kho, āvuso, ettāvatā:  
“In this way I also, friend,

Imaṁ Dhammaṁ sayaṁ abhiññā,  
° say: I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja viharāmī.” ti 
° I live, having directly experienced and attained it.”

“Lābhā no, āvuso, suladdhaṁ no, āvuso,  
“It is a gain for us, friend, it is a great gain for us, friend,

eye mayaṁ āyasmandaṁ tādisaṁ sabrahamacāriṁ passāma.  
that we see such a venerable with us in the spiritual life.

Iti yāhaṁ Dhammaṁ sayaṁ abhiññā,  
Thus I declare I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja pavedemi,  
° having directly experienced and attained it,

35 RTE: kho.
36 RTE: āvuso Kālāma.
taṁ tvaṁ Dhammaṁ sayaṁ abhiññā,
and you have deep knowledge of this Dhamma yourself,
sacchikatvā upasampajja viharasi.
and live, having directly experienced and attained it.\(^{37}\n
Yaṁ tvaṁ Dhammaṁ sayaṁ abhiññā,  
You have deep knowledge of this Dhamma yourself,
sacchikatvā upasampajja viharasi,  
and live, having directly experienced and attained it,
tam-ahaṁ Dhammaṁ sayaṁ abhiññā,  
and I declare I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja pavedemi.  
having directly experienced and attained it.

Iti yāhaṁ Dhammaṁ jānāmi taṁ tvaṁ Dhammaṁ jānāsi,  
Thus the Dhamma I know is the Dhamma you know,
yāṁ tvaṁ Dhammaṁ jānāsi tam-ahaṁ Dhammaṁ jānāmi.  
the Dhamma you know is the Dhamma I know.

Iti yādiso ahaṁ tādiso tuvaṁ, yādiso tuvaṁ tādiso ahaṁ.  
Thus as I am, so are you, as you are, so am I.

Ehi dāni, āvuso, ubho va santā imaṁ gaṇaṁ pariharāmā.” ti
Come now, friend, the two of us will look after this group.”

“Iti kho, bhikkhave, Āḷāro Kālāmo ācariyo  
“Thus my teacher Āḷāra Kālāma, monks,
me samāno, antevāsīṁ maṁ samānam attano\(^{38}\) samasamaṁ ṭhapeti,\(^{39}\)
placed me, the pupil, as equal, and in the very same position as himself,
uḷārāya ca maṁ pūjāya pūjesi.  
and worshipped me with the highest worship.

Tassa mayhaṁ, bhikkhave, etad-ahosi:  
Then, monks, this occurred to me:

---

\(^{37}\) Notice a contrast is set up here, between Āḷāra’s declaring (pavedemi) he has the attainment, as though it was unverified, and the Bodhisatta living (viharasi) with the attainment.

\(^{38}\) RTE, ChS: attanā, instrumental?

\(^{39}\) RTE: ṭhapeti; present indicative.
‘Nāyaṁ Dhammo nibbidāya na virāgāya na nirodhāya,
° 'This Dhamma does not lead to disenchantment, to dispassion, to cessation,

na upasamāya na abhiññāya na Sambodhāya na Nibbānāya samvattatī,
to peace, to deep knowledge, to Complete Awakening, to Nibbāna,

yāvad-eva Ākiñcaññāyatanaūpapattīyā.’ ti
but only as far as rebirth in the Sphere of Nothingness.’

So kho ahaṁ, bhikkhave, taṁ Dhammaṁ analaṅkaritvā,
Then, monks, having not found satisfaction in that Dhamma,

tasmā Dhammā nibbijja apakkamiṁ.⁴¹
I was therefore disgusted with that Dhamma and went away.

---

⁴⁰ RTE: *tamhā*, same meaning, but in parallel statement below, *tasmā*.
⁴¹ PTS: *nibbijjāpakkamiṁ*, sandhi form.
5. The Meeting with Uddaka Rāmaputta

So kho ahaṁ, bhikkhaye,
Then, monks,

kiṁkusalagavesī, anuttaraṁ santivarapadaṁ pariyesamāno,
still searching for what was wholesome, the unsurpassed, noble and peaceful state,

yena Uddako Rāmaputto tenupasaṅkamiṁ,
I approached Uddaka Rāmaputta,

upasaṅkamitvā Uddakaṁ Rāmaputtaṁ etad-avocaṁ:
and after approaching, I said this to Uddaka Rāmaputta:

“Icchāmahaṁ, āvuso, imasmīṁ Dhammavinaye brahmacariyaṁ caritun.”-ti
“I desire, friend, to lead the spiritual life in this Dhamma and Discipline.”

Evaṁ vutte, bhikkhaye, Uddako Rāmaputto maṁ etad-avocaṁ:
When this was said, monks, Uddaka Rāmaputta said this to me:

“Viharatāyasmā, tādiso ayaṁ Dhammo yattha viññū puriso
“Live here, venerable, this Dhamma is such that a wise man

na cirasseva, sakaṁ ācariyakaṁ sayāṁ abhiñṇā,
in no long time, having deep knowledge himself of what comes from his own teacher,

sacchikatvā upasampajja vihareyyā.” ti
can live, having directly experienced and attained it.”

So kho ahaṁ, bhikkhaye, na cirasseva, khippam-eva taṁ Dhammaṁ pariyāpuṇīṁ.
Then in no long time, monks, soon I had mastered that Dhamma.

So kho ahaṁ, bhikkhaye, tāvatakeneva,
Then, monks, after a little time I indeed,

ōṭṭhapahatamattena, lapitalāpanamattena,
merely through beating my lips, merely through repeating the prattling,

nāṇavāḍaṅ-ca vadāmi theravāḍaṅ-ca,
spoke knowingly about that teaching and confidently about that teaching,

‘Jānāmi passāmi’ ti ca paṭijānāmi.
claiming: ‘I know, I see.’
Ahañ-ceva aṁne ca.
Both I and others also.

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Na kho Rāmo: “Imaṁ Dhammaṁ kevalaṁ saddhāmattakena,
° ’Rāma did not declare: “Through mere faith in this Dhamma alone,
sayaṁ abhiṁṇaṁ sacchikatvā upasampajja viharāmī,” ti pavedesi,
having knowledge of it myself, I live, having directly experienced and attained it,”

addhā Rāmo imaṁ Dhammaṁ jānaṁ passaṁ vihāsī.’ ti
for sure Rāma lived knowing and seeing this Dhamma.’

Atha khvāhaṁ, bhikkhave, yena Uddako Rāmaputto tenupasaṅkamiṁ,
Then, monks, I approached Uddaka Rāmaputta,

upasaṅkamitvā, Uddakaṁ Rāmaputtaṁ etad-avocaṁ:
and after approaching, I said this to Uddaka Rāmaputta:

“Kittāvatā no, āvuso,° Rāmo: Imaṁ Dhammaṁ sayaṁ abhiṁṇaṁ,
° “In what way, friend, did Rāma declare: I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja° pavedesī?” ti
having directly experienced and attained it?”

Evaṁ vutte, bhikkhave, Uddako Rāmaputto Nevasaṅīnāsaṅīyaṭanaṁ pavedesi.
When this was said, monks, Uddaka Rāmaputta, declared the Sphere of Neither-Perception-nor-Non-Perception.

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Na kho Rāmasseva ahosi saddhā, mayhaṁ patthi saddhā,
° There was not faith for Rāma (alone), for me also there is faith,

na kho Rāmasseva ahosi viriyaṁ, mayhaṁ patthi viriyaṁ,
there was not energy for Rāma (alone), for me also there is energy,

---

46 RTE: Rāma, a vocative, again as though Rāma were Uddaka.
47 ChS reads: viharāmī ti pavedesī ti.
48 The very highest level in the thirty-one Realms of Existence. The way this is stated is odd in that we might have expected Uddaka to have claimed this for Rāma, but the way it is written it appears he claims it for himself.
there was not mindfulness for Rāma (alone), for me also there is mindfulness,

there was not concentration for Rāma (alone), for me also there is concentration,

there was not wisdom for Rāma (alone), for me also there is wisdom.

What if, in regard to the Dhamma that Rāma

declared: I have deep knowledge of it myself, I live, having directly experienced and attained it,

I were to strive to realise that Dhamma?’

Then, monks, in no long time, soon having deep knowledge of that Dhamma myself,

I lived, having directly experienced and attained it.

Then, monks, I approached Uddaka Rāmaputta,

and after approaching, I said this to Uddaka Rāmaputta:

“Is it in this way, friend, that Rāma declared: I have deep knowledge of this Dhamma myself,

having directly experienced and attained it?”

“In this way, friend, Rāma did declare he had deep knowledge of this Dhamma himself,

Thai: *pavedeti*, present tense.

RTE: *Rāma*, thereby identifying Uddaka and Rāma.

RTE: *ettāvatā kho ahaṁ āvuso*; BJT: *Ettāvatā kho Rāmo, āvuso*. 
sacchikatvā upasampajja pavedesi.” ti
having directly experienced and attained it.”

“Aham-qi kho, āvuso, ettāvatā: Imaṁ Dhammaṁ sayaṁ abhiññā,
“In this way, friend, I also say: I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja viharāmī.” ti
I live, having directly experienced and attained it.”

“Lābhā no, āvuso, suladdhaṁ no, āvuso,
“It is a gain for us, friend, it is a great gain for us, friend,
ye mayaṁ āyasmanaṁ tādisaṁ sabrahmacāriṁ passāma.
that we see such a venerable with us in the spiritual life.

Iti yaṁ Dhammaṁ Rāmo sayaṁ abhiññā,
° Thus Rāma declared he had deep knowledge of this Dhamma himself,
sacchikatvā upasampajja pavedesi,53
having directly experienced and attained it,
taṁ tvāṁ Dhammaṁ sayaṁ abhiññā,
and you have deep knowledge of this Dhamma yourself,
sacchikatvā upasampajja viharasi.
you live, having directly experienced and attained it.

Yaṁ tvāṁ Dhammaṁ sayaṁ abhiññā,
And that Dhamma you have deep knowledge of yourself,
sacchikatvā upasampajja viharasi,
you live, having directly experienced and attained it,
taṁ Dhammaṁ Rāmo sayaṁ abhiññā,
° that Rāma declared he had deep knowledge of that Dhamma himself,
sacchikatvā upasampajja pavedesi.
having directly experienced and attained it.

Iti yaṁ Dhammaṁ Rāmo aññāsi54 taṁ55 tvāṁ Dhammaṁ jānāsi,
Thus the Dhamma Rāma knew is the Dhamma you know,

52 RTE: pavedemī ti, first person, present tense.
53 RTE: pavedeti, present tense.
54 ChS: abhiññāsi, same meaning.
55 RTE omits tam.
Yaṁ tvaṁ Dhammaṁ jānāsi taṁ Dhammaṁ Rāmoañāsi.\(^{56}\)

the Dhamma you know is the Dhamma Rāma knew.

Iti yādiso Rāmo ahosi tādiso tuvaṁ, yādiso tuvaṁ tādiso Rāmo ahosi.

Thus as Rāma was, so are you, as you are, so was Rāma.

Ehi dāni, āvuso, tuvaṁ imaṁ gaṇaṁ pariharā.”’ ti

Come now, friend, you will look after this group.”

Iti kho, bhikkhave, Uddako Rāmaputto sabrahmacārī,

Thus my friend in the spiritual life, Uddaka Rāmaputta, monks,

me samāno, ācariyaṭṭhāne\(^{57}\) maṁ ṭhapesi,

placed me in the teacher’s position,

uḷārāya ca maṁ\(^{58}\) pūjaya pūjesi.

and worshipped me with the highest worship.

Tassa mayhaṁ, bhikkhave, etad-ahosi:

Then, monks, this occurred to me:

‘Nāyaṁ Dhammo nibbidāya na virāgāya na nirodhāya,

° ‘This Dhamma does not lead to disenchantment, or to dispassion, or to cessation,

na upasamāya na abhiññāya na Sambodhāya na\(^{59}\) Nibbānāya saṁvattati,

or to peace, or to deep knowledge, or to Complete Awakening, or to Nibbāna,

yāvad-eva Nevasaññānaññāyaatānūpapattiyā.’’ ti

but only as far as rebirth in the Sphere of Neither-Perception-nor-Non-Perception.’

So kho ahaṁ, bhikkhave, taṁ Dhammaṁ analaṅkaritvā,

Then, monks, having not found satisfaction in that Dhamma,

tasmā Dhammā nibbijja apakkamiṁ.

I was therefore disgusted with that Dhamma and went away.

\(^{56}\) ChS: abhiññāsi, same meaning.

\(^{57}\) BJT, PTS add ca.

\(^{58}\) RTE adds ca here.

\(^{59}\) BJT omits na upasamāya na abhiññāya na sambodhāya, by mistake, the same line is included above under Āḷāra’s story.
So kho ahaṁ, bhikkhave,
Then, monks,
kiṁkusalagavesī, anuttaraṁ santivarapadaṁ pariyesamāno,
still searching for what was wholesome, the unsurpassed, noble and peaceful state,
Magadhesu anupubbena cārikaṁ caramāno,
° while walking gradually on walking tour I entered Magadha,
yena Uruvelā Senānigamo tad-avasariṁ.
and arrived at the Army town at Uruvelā.
Tatthaddasaṁ ramaṇiyaṁ bhūmibhāgaṁ, pāsādikaṁ-ca vanasaṇḍam,
There I saw a delightful piece of land, and a pleasing jungle thicket,
nadiṁ-ca sandantiṁ setakaṁ supatitthaṁ, ramaṇiyaṁ,
with a clear river flowing and lovely banks,
samantā ca gocaragamaṁ.
and nearby a village suitable for collecting alms.
Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:
‘Ramaṇīyo vata bhūmibhāgo, pāsādiko ca vanasaṇḍo,
‘Delightful is this piece of land, with its pleasing jungle thicket,
nadī ca sandati setakā supatitthā ramaṇīyā,
and a clear river flowing and lovely banks,
samantā ca gocaragamo.
and it is near a village suitable for collecting alms.
‘Alamāvatidām kulaputtassa padhānatthikassa padhānāyā.’ ti
I thought: ‘This is surely enough for the striving of a son of a good family who is seeking to strive.’
So kho ahaṁ, bhikkhave, tattheva nisīdiṁ:
Then, monks, I sat down right there,
‘Alam-idaṁ padhānāyā.’ ti
thinking: ‘This is enough for striving.’

PTS: sūpatitthaṁ, alternative spelling, same below.
PTS, ChS adds: bho, which seems out of place, as he is not addressing anyone at this point.
So kho ahaṁ, bhikkhave, Then, monks,
attanā jātidhammo samāno, jātidhamme ādīnavaṁ viditvā, being myself subject to birth, after understanding the danger in being subject to birth,
ajātaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyesamāno, while seeking the birthless, supreme, secure Nibbāna,
ajātaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ ajjhagamaṁ, I attained the birthless, supreme, secure Nibbāna,
attanā jarādhammo samāno, jarādhamme ādīnavaṁ viditvā, being myself subject to old-age, after understanding the danger in being subject to old-age,
ajaraṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyesamāno, while seeking the ageless, supreme, secure Nibbāna,
ajaraṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ ajjhagamaṁ, I attained the ageless, supreme, secure Nibbāna,
attanā byādhidhammo samāno, byādhidhamme ādīnavaṁ viditvā, being myself subject to sickness, after understanding the danger in being subject to sickness,
abyādhiṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyesamāno, while seeking the sickless, supreme, secure Nibbāna,
abyādhiṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ ajjhagamaṁ, I attained the sickless, supreme, secure Nibbāna,
attanā maraṇadhammo samāno, maraṇadhamme ādīnavaṁ viditvā, being myself subject to death, after understanding the danger in being subject to death,
amataṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyesamāno,62 while seeking the deathless, supreme, secure Nibbāna,
amataṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ ajjhagamaṁ, I attained the deathless, supreme, secure Nibbāna,
attanā sokadhammo samāno, sokadhamme ādīnavaṁ viditvā, being myself subject to grief, after understanding the danger in being subject to grief,

---

62 This line omitted by mistake in ChS.
while seeking the griefless, supreme, secure Nibbāna,

I attained the griefless, supreme, secure Nibbāna,

being myself subject to defilements, after understanding the danger in being subject to defilements,

I attained the undefiled, supreme, secure Nibbāna.

To me knowledge and insight arose:

Sure is my liberation of mind,

this is my last birth,

now there is no continuation of existence.

---

63 This line omitted by mistake in ChS.
[7. The Story about Brahmā’s Request]

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Adhigato kho mayāyaṁ Dhammo gambhīro duddaso duranubodho,
‘This Dhamma I have attained is deep, hard to see, hard to understand,
santo paṇīto atakkāvacaro nipaṇo paṇḍitavedanīyo.
peaceful, excellent, beyond the sphere of logic, profound, understandable (only) by the wise.

Ālayarāmā kho panāyaṁ pajā ālayaratā ālayasammuditā,
But this generation delights in desire, is devoted to desire, gladdened by desire,
ālayarāmā kho panāyaṁ pajā ālayaratāya ālayasammuditāya,
and for this generation delighting in desire, devoted to desire, gladdened by desire,
duddasam idaṁ ṭhānaṁ, yad-idaṁ: idappaccayatā paṭiccasamuppādo.
this thing is hard to see, that is to say: conditionality and conditional origination.

Idam-pi kho ṭhānaṁ duddasam, yad-idaṁ:
This thing also is hard to see, that is to say:
sabbasaṅkhārasamatho, sabbūpadhipaṭinissaggo,
the tranquilising of all processes, the letting go of all bases for cleaving,
taṅkakkhayo, virāgo, nirodho, Nibbānaṁ.
the end of craving, dispassion, cessation, Nibbāna.

Ahañ-ce va kho pana Dhammaṁ deseeyāṁ pare ca me na ājāneyyuṁ
But if I were to teach the Dhamma and others did not understand me
so mamassa kilamatho, sā mamassa vihesā.’ ti
that would be tiring for me, that would be troublesome to me.’

Apissu maṁ, bhikkhave, imā anacchariyā gāthā paṭibhanīsu,
Further, monks, these truly wonderful verses occurred to me,
pubbe assutapubbā:
that were unheard of in the past:

64 BJT, RTE: myāyaṁ, PTS: me ayaṁ.
65 BJT: kho pana pajāya; RTE: kho pajāya.
66 ChS: gāthāyo, alternative form.
‘Kicchena me adhigataṁ halaṁ dǎni pakāsituṁ?
‘Now is it suitable for me to explain what was attained with difficulty?

Rāgadosaparetehi nāyaṁ Dhammo susambudho.
For those overcome by passion and hatred this Dhamma is not easily understood.

Paṭisotagāmiṁ nipuṇaṁ gambhīraṁ duddasaiṁ ānumāṁ.
Going against the stream, it is profound, deep, hard to see, subtle.

Rāgarattā na dakkhanti,67 tamokkhandhena68 āvuṭā.’ti69
Those delighting in passion, obstructed by darkness, will not see it.’

Iṭiha me, bhikkhave, paṭisaṅcikkhatā,  
Such was my reflection, monks,

appossukkatāya cittaṁ namati, no Dhammadesanāya.70
and my mind inclined to inaction, not to teaching the Dhamma.

Atha kho, bhikkhave, Brahmuno Sahampatissa,  
Then, monks, to Brahmā Sahampati,

mama cetasā cetoparivitakkam-aṇṇāya etad-ahosi:  
knowing with his mind the reflection in my mind, this (thought) occurred:

‘Nassati vata bho loko, vinassati vata bho loko,  
‘The world is surely going to destruction, the world is surely going to complete destruction,

yatra hi nāma Tathāgatassa Arahato Sammāsambuddhassa  
wherever the Realised One, the Worthy One, the Perfect Sambuddha’s

appossukkatāya cittaṁ namati no Dhammadesanāyā.’ ti  
mind inclines to inaction, not to teaching the Dhamma.’

Atha kho, bhikkhave, Brahmā Sahampati seyyathā pi nāma balavā puriso  
Then, monks, Brahmā Sahampati, just as a strong man

sammiñjitaṁ vā bāhanā pasāryya pasāritaṁ vā bāhanā sammiñjeyya,  
might stretch out a bent arm, or bend in an outstretched arm,

---

67 BJT: dakkhinta, alternative form.
68 ChS: tamokkhandhena, alternative form.
69 RTE: āvatā ti; PTS: āvatā ti, alternative forms.
70 RTE: -desanāyāti, but there seems no need for the quotation marker here as the narrative continues.
Ariyapariyesanasuttaṁ

**evam-eva** Brahmaloke antarahito mama purato pātur-ahosi.
so did he vanish from the Brahmā world and appear in front of me.

**Atha kho, bhikkhave, Brahmā Sahampati, ekaṁsaṁ uttarāsaṅgam karitvā,**
Then, monks, Brahmā Sahampati, after arranging his upper robe on one shoulder,

**yenāhaṁ tenaṅjaliṁ paṇāmetvā, maṁ etad-avoca:**
and raising his hands in respectful salutation, said this to me:

“Desetu, Bhante, Bhagavaṁ Dhammaṁ, desetu Sugato Dhammaṁ,
“Let the Gracious One preach the Dhamma, reverend Sir, let the Fortunate One

**santi sattā aparajakkhajātikā assavanatā Dhammassa parihāyanti,**
there are beings with little dust on the eyes who are perishing through not hearing the

**bavissanti Dhammassa aññātāro.” ti**
there will be those who understand the Dhamma.”

**Idam-avoca, bhikkhave, Brahmā Sahampati, idam vatvā athāparam etad-avoca:**
Brahmā Sahampati, monks, said this and after saying this he said something more:

“Pātūr-ahosi Magadhuesu pubbe
“Formerly there appeared amongst the Magadhans

**Dhammo asuddho samalehi cintito,**
an impure Dhamma, invented by those still stained,

**apāpuretaṁ Amatassa dvāraṁ,**
open the door to the Deathless,

**suṇantu Dhammaṁ Vimalenānubuddhaṁ.**
let them hear the Dhamma understood by the Pure One.

**Sele yathā pabbatamuddhaniṭṭhito**
As one who is standing on a rock on the top of a mountain

**yathā pi passe janataṁ samantato,**
can see the people on all sides,

---

71 RTE: *evam-eva kho*; BJT, PTS: *evam-evam*.
72 BJT: *assavaṇatā*, showing the *nlḥ* alternation found in the texts.
Ariyapariyesanasuttaṁ - 39

tathūpamaṁ Dhammamayaṁ Sumedha
° in the same way, One of Great Wisdom, having ascended

Pāsādam-āruyha Samantacakkhu,
the Palace made from Dhamma, Visionary One,

sokāvatīṇṇam janatam° Apetasoko,
° look down on the people overcome by grief,

avekhhassu jātijarābhibhūtaṁ.
One Free of Grief, on those overcome by birth and old-age.

Uṭṭhehi Vīra Vijitasaṅgāma,
Rise up, O Hero, Victorious in Battle.

Satthavāha Anaṇa vicara loke.
Caravan-Leader, Debtless One, travel through the world.

Desassu Bhagavā Dhammaṁ, aṇṇātāro bhavissantī.” ti
Let the Gracious One teach the Dhamma, there will be those who understand.”

Atha khvāhaṁ,° bhikkhave, Brahmuno ca ajjhesanaṁ viditvā,
Then, monks, having understood Brahmā’s request,

sattesu ca kāruṇṇataṁ paṭicca Buddhacakkhunā lokaṁ volokesim.
out of kindness I looked at beings around the world with my Buddha-eye.

Addasai kho aham, bhikkhave, Buddhacakkhunā lokaṁ volokento
While looking around the world, monks, with my Buddha-eye, I saw

satte apparajakkhe mahārajakkhe,
beings having little dust on the eyes, having great dust on the eyes,

tikkhindriye mudindriye,
having sharp faculties, having undeveloped faculties,

svākāre dvākāre suviññāpaye duviññāpaye,° having good conditions, having poor conditions, easy to instruct, hard to instruct,

° in the same way, One of Great Wisdom, having ascended

73 BJT, RTE: janatam, alternative sandhi.
74 RTE: Desetu, alternative form.
75 ChS: kho aham, parsing the sandhi.
76 BJT places duviññāpaye and others noted below in square brackets, with a note to say that these lines are not found in some books.
appekacce paralokavajjabhayadassāvine⁷⁷ viharante.⁷⁸
and (only) some who dwelt seeing danger in what is blameworthy and in the next world.

Seyyathā pi nāma uppaliniyāṁ vā paduminiyāṁ vā puṇḍarīkiniyāṁ vā
Just as with water-lilies or lotuses or white lotuses

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,
some of those water-lilies or lotuses or white lotuses,

udake jātāni udake saṁvāḍdhāni⁷⁹ udakānuggatāni antonimuggaposīni,⁸⁰
born in the water, flourishing in the water, not rising above water, are nourished from inside the depths,

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,
some of those water-lilies or lotuses or white lotuses,

udake jātāni, udake saṁvāḍdhāni, udakānuggatāni,⁸¹ samodakaṁ ṭhitāni,
born in the water, flourishing in the water, surrounded by water, stand level with the water,

appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā,
some of those water-lilies or lotuses or white lotuses,

udake jātāni udake saṁvāḍdhāni udakām⁸² accuggamma tiṭṭhanti,
born in the water, flourishing in the water, stand above the water,

anupalittāni⁸³ udakena.
and are untouched by the water.

Evam-eva kho ahaṁ, bhikkhave, Buddhacakkhunā lokaṁ volokento addasaṁ
Even so while looking around the world, monks, with my Buddha-eye, I saw

satte apparajakkhe mahārajakkke tikkhindriye mudindriye,
beings having little dust on the eyes, having great dust on the eyes, having sharp faculties, having undeveloped faculties,

---

⁷⁷ RTE:  -dassāvino.
⁷⁸ BJT has an extra line in square brackets: appekacce na paralokavajjabhayadassāvine viharante.
⁷⁹ RTE, PTS: saṁvāḍdhāni; also below, alternative spelling.
⁸⁰ RTE: antonimuggapositāni.
⁸¹ BJT, PTS omit udakānuggatāni.
⁸² PTS: udakā, ablative.
⁸³ RTE: anupalittāni, with internal gemination.
svākāre dvākāre suviññāpaye duviññāpaye,\textsuperscript{84} having good conditions, having poor conditions, easy to instruct, hard to instruct, 

appekacce paralokavajjabhayadassāvine viharante.\textsuperscript{85} and (only) some who dwelt seeing danger in what is blameworthy and in the next world.

Atha khvāhaṁ, bhikkhave, Brahmānaṁ Sahampatīṁ gāthāya ajjhabhāsimī:\textsuperscript{86} Then, monks, I recited this verse to Brahmā Sahampati:

\begin{quote}
“Apārutā tesaṁ Amatassa dvārā,\textsuperscript{87} Open for you are the doors to the Deathless,

ye sotavanto pamuñcantu saddhamī. whoever has ears let them release their faith.

Vihiṁsasaññī paguṇaṁ na bhāsimī,\textsuperscript{88} Perceiving trouble, Brahmā, I did not speak amongst humans,

Dhammaṁ pañitam manujeṣu Brahme!” ti about what was hard-learned, the excellent Dhamma!”
\end{quote}

Atha kho, bhikkhave, Brahmā Sahampati: Then, monks, Brahmā Sahampati,

‘Katāvakāso khomhi Bhagavatā Dhammadesanāyā,’ ti thinking: ‘I have obtained consent for the Gracious One to teach the Dhamma,’

maṁ abhivādetvā padakkhiṇam katvā, tatthevantaradhāyi. after worshipping and circumambulating me, vanished right there.

\textsuperscript{84} BJT places both \textit{dvākāre} and \textit{duviññāpaye} in square brackets.

\textsuperscript{85} BJT has an extra line in square brackets: \textit{appekacce na paralokavajjabhayadassāvine viharante}.

\textsuperscript{86} BJT: \textit{paccabhāsimi}; ChS: \textit{ajjhabhāsi}. The reading here seems very uncertain, although the meaning is the same in all three cases.

\textsuperscript{87} ChS: \textit{te}, ‘correcting’ the metre.

\textsuperscript{88} PTS adds [\textit{Brahme}], like this in square brackets.
[8. Deciding Who to Teach]

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Kassa nu kho ahaṁ paṭhamaṁ Dhammaṁ deseyyaṁ?’
‘To whom should I first teach the Dhamma?’

*Ko imaṁ Dhammaṁ khippam-eva ājānissatī?’ ti*
Who will be able to understand the Dhamma quickly?’

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Ayaṁ kho Āḷāro Kālāmo paṇḍito viyatto, medhāvī, digharattam apparaajkhajātiko.
‘This Āḷāra Kālāma is wise, learned, intelligent, for a long time he has been one with little dust on his eyes.

Yaṁ nūnāhaṁ Āḷārassa Kālāmassa paṭhamaṁ Dhammaṁ deseyyaṁ?
Now what if I first teach the Dhamma to Āḷāra Kālāma?

So imaṁ Dhammaṁ khippam-eva ājānissatī.’ ti
He will be able to understand the Dhamma quickly.’

Atha kho maṁ, bhikkhave, devatā upasaṅkamitvā etad-avoca:  
Then a god, monks, having approached, said this to me:

“Sattāhakālaṅkato Bhante Āḷāro Kālāmo,” ti
“Āḷāra Kālāma died seven days ago, reverend Sir,”

ñāṇaṅ-ca pana me dassanaṁ udapādi:  
and to me knowledge and insight arose:

“Sattāhakālaṅkato Āḷāro Kālāmo.” ti
“Āḷāra Kālāma died seven days ago.”

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Mahājāniyo kho Āḷāro Kālāmo,  
‘Āḷāra Kālāma had great understanding,
sace hi so imaṁ Dhammaṁ suṇeyya khippam-eva ājāneyyā.’ ti
if he had heard this Dhamma he would have understood it quickly.’

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Kassa nu kho ahaṁ91 paṭhamaṁ Dhammaṁ deseyyaṁ?
‘To whom should I first teach the Dhamma?

Ko imaṁ Dhammaṁ khippam-eva ājānissatī?’ ti
Who will be able to understand the Dhamma quickly?’

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Ayaṁ kho Uddako Rāmaputto paṇḍito viyatto medhāvī,
‘This Uddaka Rāmaputta is wise, learned, intelligent,
dīgharattāṁ apparajkhajātiko.
for a long time he has been one with little dust on his eyes.

Yaṁ nūnāhaṁ Uddakassa Rāmaputtassa paṭhamaṁ Dhammaṁ deseyyaṁ?
Now, what if I first teach the Dhamma to Uddaka Rāmaputta?

So imaṁ Dhammaṁ khippam-eva ājānissatī.’ ti
He will be able to understand the Dhamma quickly.’

Atha kho maṁ, bhikkhave, devatā upasaṅkamitvā etad-avoca:92
Then, monks, a god having approached, said this to me:

“Abhidosakālaṅkato Bhante Uddako Rāmaputto,” ti
“Uddaka Rāmaputta died yesterday evening, reverend Sir,”

ñāṇaṁ-ca pana me dassanaṁ udapādi:
and to me knowledge and insight arose:

“Abhidosakālaṅkato Uddako Rāmaputto.” ti
“Uddaka Rāmaputta died yesterday evening.”

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

91 RTE omits ahaṁ.
92 PTS: etad-avocaṁ.
‘Mahājāniyo kho Uddako Rāmaputto,
‘Uddaka Rāmaputta had great understanding,

*sace hi so imaṁ Dhammaṁ suṇeyya khippam-eva ājāneyyā.’ ti
if he had heard this Dhamma he would have understood it quickly.’

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Kassa nu kho ahaṁ paṭhamaṁ Dhammaṁ deseyyaṁ?
‘To whom should I first teach the Dhamma?

*Ko imaṁ Dhammaṁ khippam-eva ājānissatī?’ ti
Who will be able to understand the Dhamma quickly?’

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Bahūkārā kho me pañcavaggiyā bhikkhū,
‘The group-of-five monks were very helpful to me,
ye maṁ padhānapahitattaṁ upaṭṭhahiṁsu.
they attended on me when I was striving resolutely.

Yaṁ nūnāhaṁ pañcavaggiyānaṁ bhikkhūnaṁ paṭhamaṁ Dhammaṁ deseyyaṁ?’-ti
Now, what if I first teach the Dhamma to the group-of-five monks?’

Tassa mayhaṁ, bhikkhave, etad-ahosi:
Then, monks, this occurred to me:

‘Kahaṁ nu kho etarahi pañcavaggiyā bhikkhū viharantī?’ ti
‘Where are the group-of-five monks dwelling right now?’

Addasaṁ kho ahaṁ, bhikkhave,
I saw with the divine eye, monks,
dibbena cakkhunā visuddhena atikkantamānusakena,
which is purified and surpasses that of (normal) men,
pañcavaggiye bhikkhū Bārāṇasiyāṁ viharante Isipatane Migadāye.
that the group-of-five monks were dwelling near Bārāṇasī, in the Deer Park at Isipatana.
Atha khvāhaṁ, bhikkhave, Uruvelāyaṁ yathābhirantam viharitvā, Then, monks, having dwelt for as long as I liked

yena Bārāṇasī tena cārikaṁ pakkāmiṁ.° 93
I left on walking tour for Bārāṇasī.

Addasā kho maṁ, bhikkhave, Upako Ājīvako
The Abstainer Upaka saw me, monks,

antarā ca Gayaṁ antarā ca Bodhiṁ addhānamaggapaṭipannam,° 94
going along the highway between the Bodhi (tree) and Gayā,

disvāna maṁ etad-avoca:
and after seeing (me), he said this to me:

“Vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto,
“Our faculties, friend, are very clear, purified is your skin and bright,

kaṁsi tvāṁ āvuso uddissa pabbajito,
on account of whom, friend, did you go forth,

ko vā te Satthā, kassa vā tvāṁ?”° 95 Dhammaṁ rocesi?” ti
or who is your teacher, or what Dhamma do you prefer?”

Evaṁ vutte ahaṁ, bhikkhave, Upakaṁ Ājīvakaṁ gāthāhi ajjhabhāsiṁ:
After this was said, monks, I addressed the Abstainer Upaka with verses:

“Sabbābhībhū Sabbavidūham-asmi,
“All-Conquering, All-Wise am I,

sabbesu dhammesu anūpalitto,
undefiled in regard to all things,

sabbañjaho taṇhakkhaye vimutto,
having given up everything, liberated through the destruction of craving,

sayaṁ abhiññāya kam-uddiseyyam?
having deep knowledge myself, who should I point to (as Teacher)?

° RTE, PTS: pakkāmiṁ, which seems to be malformed.
° RTS, ChS: -ppaṭipannam, showing gemination.
° RTE: tam?
Na me Ācariyo atthi, sadiso me na vijjati,
There is no Teacher for me, no one like me is found,

sadevakasmiṁ⁹⁶ lokasmiṁ natthi me paṭipuggalo.
there is no person equal to me in the world with its gods.

Ahañ-hi Arahā loke aham Satthā Anuttaro,
I am a Worthy One in the world, I am the Unsurpassed Teacher,

ekomhi Sammāsambuddho, sītibhūtosmi nibutto.
I am the One Perfect Sambuddha, cool and passionless.

Dhammacakkaṁ pavattetuṁ gacchāmi Kāsinaṁ puraṁ,
I go to Kāśi’s city to set the Dhamma-Wheel rolling,

andhabhūtasmiṁ⁹⁷ lokasmiṁ āhañchaṁ Amatadundubhin.”-ti
I will beat the drum of the Deathless in a world that is blind.”

“Yathā kho tvaṁ āvuso paṭijānāsi Arahasi⁹⁸ Anantajino!” ti
“It is as if you declare, friend, you are a Worthy One, an Infinite Victor!”

“Mādisā ve Jinā honti, ye pattā āsavakkhayāṁ.
“There are surely Victors like me, who have attained the destruction of the pollutants.

Jitā me pāpakā dhammā, tasmāham Upakā Jino.” ti
I have been victorious over all wicked things, therefore, Upaka, I am a Victor.”

Evaṁ vutte, bhikkhave, Upako Ājīvako⁹⁹ “Huveyyapāvuso”¹⁰¹ ti vatvā,
When this was said, monks, the Abstainer Upaka, after saying: “It may be so, friend,”

sisāṁ okampetvā ummaggam gahetvā pakkāmi.
shaking his head, and taking the wrong path, went away.

---

⁹⁶ RTE: sadevakasmi, to produce pathyā siloka.
⁹⁷ RTE: andhabhūtasmi, to produce pathyā siloka.
⁹⁸ BJT omits Arahasi.
⁹⁹ RTE: Upaka, alternative form.
¹⁰⁰ RTE: so Upako, omits Ājīvako.
¹⁰¹ Thai: hupeyyāvuso. Both forms seem to be dialectical remnants.
Atha khvāhaṁ, bhikkhave, anupubbena cārikaṁ caramāno,
Then, monks, while I was walking gradually on walking tour,
yena Bārāṇasī Isipatanaṁ Migadāyo,
I approached Bārāṇasī, Isipatana, the Deer Park,
yena pañcavaggiyā bhikkhū tenupasaṅkamim.
and the group-of-five monks.
Addasaṁsu kho maṁ, bhikkhave,
The group-of-five monks, monks,
pañcavaggiyā bhikkhū dūrato va āgacchantaṁ,
saw me coming from afar,
disvāna aññam-aññam sañṭhapesuṁ:
and after seeing (me), they resolved among themselves:
“Ayaṁ kho, āvuso, Samaṇo Gotamo āgacchati bāhuliko,
This Ascetic Gotama who is coming, friends, is given to luxury,
padhānavibbhanto āvatto bāhullāya.
forsaking the striving he has gone back to luxury.
So neva abhivādetabbo na paccuṭṭhātabbo,
He should certainly not be worshipped or stood up for,
nāssa pattačīvaram paṭiggahetabbaṁ,
nor should his bowl and robe be taken,
api ca kho āsanaṁ ṭhapetabbaṁ, sace ākaṅkhissati nisīdissatī.” ti
however, we can prepare a seat, if he wishes he will sit down.”
Yathā yathā kho ahaṁ, bhikkhave, upasaṅkamim,
As I approached, monks,
tathā tathā pañcavaggiyā bhikkhū nāsakhiṁsu sakāya katikāya sañṭhātuṁ,
the group-of-five monks were unable to continue with their own agreement,
appekacce maṁ paccuggantvā, pattacīvaraṁ paṭiggahesuṁ,
and after coming out to meet me, some took my bowl and robe,

appekacce āsanaṁ paññāpesuṁ,\textsuperscript{108}
some prepared the seat,

appekacce pādodakaṁ upaṭṭhapesuṁ,\textsuperscript{109}
some placed the water (for washing) the feet.

Api ca kho maṁ nāmena ca āvusovādena ca samudācaranti.
Then they addressed me by name and with the word ‘friend’.

Evaṁ vutte\textsuperscript{110} ahaṁ, bhikkhave, pañcavaggīye bhikkhū etad-avocaṁ:
After this was said, monks, I said this to the group-of-five monks:

“Mā, bhikkhave, Tathāgataṁ nāmena ca āvusovādena ca samudācarittha,\textsuperscript{111}
“Do not address the Gracious One, monks, by name and by the word ‘friend’,

Arahaṁ, bhikkhave, Tathāgato Sammāsambuddho,
the Realised One is a Worthy One, monks, a Perfect Sambuddha,

Odahatha, bhikkhave, sotaṁ, Amatam-adhigatoṁ aham-anusāsāmi,
Lend an ear, monks, I will instruct you about the attainment of the Deathless,

ahaṁ Dhammaṁ desemi, yathānusiṭṭhaṁ tathā paṭipajjamānā,
I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā
dafter no long time you will in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,

tad-anuttaraṁ brahmacariyapariyosānaṁ,
that unsurpassed conclusion to the spiritual life,

dīṭthe va dhamme sayāṁ abhiññā sacchikatvā upasampajja viharissathā.” ti
you will dwell having known, experienced, and attained it yourselves in this very life.”

\textsuperscript{108} ChS: \textit{paññapesuṁ}, alternative form.
\textsuperscript{109} Thai: \textit{upaṭṭhapesuṁ}, alternative form.
\textsuperscript{110} RTE omits \textit{evaṁ vutte}.
\textsuperscript{111} ChS: \textit{samudācaritha}, imperative where an aorist is expected.
\textsuperscript{112} RTE omits \textit{tathā}.
After this was said, the group-of-five monks said this to me:

“Tāya pi kho tvām, āvuso Gotama, iriyāya,  
“But you, friend Gotama, by that (ascetic) lifestyle,

tāya paṭipadāya tāya dukkarakārikāya,
that practice, that difficult way of living,

nājīhagamā uttarimanussadhammā ¹¹⁴  
“did not attain states beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight.

Kīm pana tvām etarahi bāhuliko, padhānavibbhanto, āvatto bāhullāya,
So how can you now, given to luxury, forsaking the striving, gone back to luxury,

adhigamissasi uttarimanussadhammā alam-ariyañāṇadassanavisesan?”-ti
attain states beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?”

Evaṁ vutte aham, bhikkhave, pañcavaggiye bhikkhū etad-avocaṁ: ¹¹⁵
After this was said, monks, I said this to the group-of-five monks:

“Na, bhikkhave, Tathāgato bāhuliko,
The Realised One, monks, is not given to luxury,

na padhānavibbhanto, na āvatto bāhullāya,
is not forsaking the striving, and has not gone back to luxury,

Arahaṁ, bhikkhave, Tathāgato Sammāsambuddho.  
the Realised One, monks, is a Worthy One, a Perfect Sambuddha.

Odahatha, bhikkhave, sotāṁ Amatam-adhigataṁ aham-anusāsāmi,
Lend an ear, monks, I will instruct you about the attainment of the Deathless,

ahaṁ Dhammaṁ desemi yathāsūttham tathā ¹¹⁶ paṭipajjamānā,  
I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā  
after no long time in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṁ pabbajanti,  
rightly go forth from the home to the homeless life,

¹¹³ RTE: ariyāya? Also elsewhere.
¹¹⁴ PTS: uttarīṁ manussadhammā, alternative form.
¹¹⁵ PTS: etad-avocuṁ, alternative form.
¹¹⁶ RTE omits tathā.
tad-anuttaram brahmacariyapariyosānaṁ,
that unsurpassed conclusion to the spiritual life,
dīṭṭhe va dhamme sayaṁ abhiṁṇā sacchikatvā upasampajja viharissathā.” ti
you will dwell having known, experienced, and attained it yourselves in this very life.”

Dutiyam-pi kho pañcavaggiyā bhikkhū maṁ etad-avocuṁ:
For a second time the group-of-five monks said this to me:

“Tāya pi kho tvāṁ āvuso Gotama āriyāya,
“But you, friend Gotama, by that (ascetic) lifestyle,
tāya paṭipadāya tāya dukkarakārikāya,
that practice, that difficult way of living,
ñājjhagamā uttarimanussadhammā alam-ariyañāṇadassanavisesamā.
did not attain states beyond (ordinary) human beings, a distinction of what is truly noble
knowledge and insight.

Kiṁ pana tvaṁ etarahi bāhuliko, padhānavibbhanto, āvatto bāhullāya,
So how can you now, given to luxury, forsaking the striving, gone back to luxury,
adhipamissasi uttarimanussadhammā alam-ariyañāṇadassanavisesan?”-ti
attain a state beyond (ordinary) human beings, a distinction of what is truly noble
knowledge and insight?”

Dutiyam-pi kho aham, bhikkhave, pañcavaggiye bhikkhū etad-avocam:117
For a second time, monks, I said this to the group-of-five monks:

“Na, bhikkhave, Tathāgato bāhuliko,
“The Realised One, monks, is not given to luxury,
na padhānavibbhanto, na āvatto bāhullāya,
is not forsaking the striving, and has not gone back to luxury,

Arahaṁ, bhikkhave, Tathāgato Sammāsambuddho.
the Realised One, monks, is a Worthy One, a Perfect Sambuddha.

Odahatha, bhikkhave, sotāṁ Amatam-adhipataṁ aham-anusāsāmi,
Lend an ear, monks, I will instruct you about the attainment of the Deathless,
ahaṁ Dhammaṁ deseti yathānusīṭṭhaṁ tathā paṭipajjamānāṁ,
I will teach the Dhamma, (and) following the path as it has been preached,

PTS: etad-avocam, inappropriate plural form.
na cirasseva, yassatthāya kulaputtā  
after no long time in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyam pabbajanti,  
rightly go forth from the home to the homeless life,

tad-anuttaraṁ brahmaçariyapariyosānaṁ,  
that unsurpassed conclusion to the spiritual life,

dīṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathā.” ti  
you will dwell having known, experienced, and attained it yourselves in this very life.”

Tatiyam-pi kho pañcavaggiyā bhikkhū maṁ etad-avocuṁ:  
For a third time the group-of-five monks said this to me:

“Tāya pi kho tvaṁ āvuso Gotama iriyāya,  
“But you, friend Gotama, by that (ascetic) lifestyle,

tāya paṭipadāya tāya dukkarakārikāya,  
that practice, that difficult way of living,

nājjhagamā uttaramanussadhammā alam-ariyañāṇadassanavisesaṁ.  
did not attain states beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight.

Kim pana tvaṁ etarahi bāhuliko, padhānavibbhanto, āvatto bāhullāya,  
So how can you now, given to luxury, forsaking the striving, gone back to luxury,

adhigamissasi uttaramanussadhammā alam-ariyañāṇadassanavisesan?”-ti  
attain states beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?”

Evaṁ vutte ahaṁ, bhikkhave, pañcavaggiye bhikkhū etad-avocaṁ:  
After this was said, monks, I said this to the group-of-five monks:

“Abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṁ bhāsitam-etan?”-ti  
“Are you aware, monks, of my having spoken to you like this before?”

“No hetāṁ Bhante.”  
“Certainly not, reverend Sir.”

118 BJT, PTS: vabbhācitam-etan-ti; ChS: pabhāvitam-etan?”-ti. The reading is again uncertain here, vabbhācita is not found elsewhere; it is hard to see what the ChS reading could mean here.
“Arahaṁ, bhikkhave, Tathāgato Sammāsambuddho.
“The Realised One, monks, is a Worthy One, a Perfect Sambuddha.

Odahatha, bhikkhave, sotaṁ Amatam adhigataṁ aham-anusāsāmi,
Lend an ear, monks, I will instruct you about the attainment of the Deathless,

ahaṁ Dhammaṁ desemi yathānusīṭṭham tathā paṭipajjamānā,
I will teach the Dhamma, (and) following the path as it has been preached,

na cirasseva, yassatthāya kulaputtā
after no long time in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyan pabbajanti,
rightly go forth from the home to the homeless life,

tad-anuttaram brahmacariyapariyosānaṁ,
that unsurpassed conclusion to the spiritual life,

dīṭṭhe va dhamme sayāṁ abhiññā sacchikatvā upasampajja viharissathā,” ti
you will dwell having known, experienced, and attained it yourselves in this very life,”

asakkhiṁ kho ahaṁ, bhikkhave, pañcavaggiye bhikkhū saññāpetuṁ.
and I was able, monks, to persuade the group-of-five monks.

Dve pi sudaṁ, bhikkhave, bhikkhū ovdāmi, tayo bhikkhū piṇḍāya caranti,
Then, monks, I advised two monks and three monks wandered for alms,

yaṁ tayo bhikkhū piṇḍāya caritvā, āharanti tena chabbaggā yāpema.
and the group of six monks subsisted on whatever, after walking for alms-food, the three monks brought them.

Tayo pi sudaṁ, bhikkhave, bhikkhū ovdāmi, dve bhikkhū piṇḍāya caranti,
Then, monks, I advised three monks and two monks wandered for alms,

yaṁ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggā yāpema.
and the group of six monks subsisted on whatever, after walking for alms-food, the two monks brought them.
Atha kho, bhikkhave, pañcavaggya bhikkhu,
Then, monks, the group-of-five monks,
maya evam ovadimana evam anusasiyamana,
while being advised by me, while being instructed,
attana janatidhamma samana, jatidhamme adinava viditva,
being themselves subject to birth, after understanding the danger in being subject to birth,
ajatana anuttara yogakkhema nibbana pariyesamana,
while seeking the birthless, supreme, secure Nibbana,
ajatana anuttara yogakkhema nibbana ajjagama, 124
attained the birthless, supreme, secure Nibbana,
attana jaradhamma samana, jaradhamme adinava viditva,
being themselves subject to old-age, after understanding the danger in being subject to old-age,
ajarana anuttara yogakkhema nibbana pariyesamana,
while seeking the ageless, supreme, secure Nibbana,
ajarana anuttara yogakkhema nibbana ajjagama,
attained the ageless, supreme, secure Nibbana,
attana byadhidhamma samana, byadhidhamme adinava viditva,
being themselves subject to sickness, after understanding the danger in being subject to sickness,
abyadhi anuttara yogakkhema nibbana pariyesamana,
while seeking the sickless, supreme, secure Nibbana,
abyadhi anuttara yogakkhema nibbana ajjagama,
attained the sickless, supreme, secure Nibbana,
attana maranadhamma samana, maranadhamme adinava viditva,
being themselves subject to death, after understanding the danger in being subject to death,
amata anuttara yogakkhema nibbana pariyesamana,
while seeking the deathless, supreme, secure Nibbana,

124 This was at the conclusion of what is now known as the second discourse of the Buddha, the Anattalakkanasutta, which is not recorded here.
amataṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ ajjhagamaṁsu,
attained the deathless, supreme, secure Nibbāna,

attanā sokadhammā samānā, sokadhamme ādīnavaṁ viditvā,
being themselves subject to grief, after understanding the danger in being subject to grief,

asokaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyesamānā,
while seeking the griefless, supreme, secure Nibbāna,

asokaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ ajjhagamaṁsu,
attained the griefless, supreme, secure Nibbāna,

attanā saṅkilesadhammā samānā, saṅkilesadhamme ādīnavaṁ viditvā,
being themselves subject to defilements, after understanding the danger in being subject to defilements,

asāṅkiliṭṭhaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ pariyesamānā,
while seeking the undefiled, supreme, secure Nibbāna,

asāṅkiliṭṭhaṁ anuttaraṁ yogakkhemaṁ Nibbānaṁ ajjhagamaṁsu,
attained the undefiled, supreme, secure Nibbāna.

Ñāṇañ-ca pana nesaṁ dassanaṁ udapādi:
To them knowledge and insight arose:

Akuppā me vimutti,
Sure is my liberation of mind,126

ayam-antimā jāti,
this is my last birth,

natthi dāni punabbhavo. ti
now there is no continuation of existence.

125 ChS: omits numerous peyyāla markings here, reading: attanā byādhidhammā samānā ...pe... attanā maranadhammā samānā attanā sokadhammā samānā attanā saṅkilesadhammā samānā saṅkilesadhamme ādīnavaṁ viditvā...

126 BJT and RTE both read Akuppā no vimutti, meaning sure is our liberation of mind, but that certainty arises in regard to one’s own attainment, and not another’s, so I prefer the reading adopted here.
Pañcime, bhikkhave, kāmaguṇā.
There are these five strands, monks, of sense pleasure.

Katame pañca?
Which five?

Cakkhuviññeyyā rūpā,
Forms cognizable by the eye,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
which are wanted, lovely, pleasant, likeable, sensual, enticing,

sotaviññeyyā saddā,
sounds cognizable by the ear,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
which are wanted, lovely, pleasant, likeable, sensual, enticing,

ghānaviññeyyā gandhā,
smells cognizable by the nose,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
which are wanted, lovely, pleasant, likeable, sensual, enticing,

jivhāviññeyyā rasā,
tastes cognizable by the tongue,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
which are wanted, lovely, pleasant, likeable, sensual, enticing,

kāyaviññeyyā phoṭṭhabbā,
tangibles cognizable by the body,

iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
which are wanted, lovely, pleasant, likeable, sensual, enticing,

ime kho, bhikkhave, pañca kāmaguṇā.
these, monks, are the five strands of sense pleasure.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā
Whichever ascetics or brāhmaṇas, monks,
ime pañca kāmaguṇe gathitā mucchitā ajjhāpannā,\(^{128}\)
are tied, infatuated, and indulging in these five strands of sense pleasure,

anādīnavadassāvino anissaraṇapaññā paribhuṅjanti,\(^{128}\)
who use them not seeing the danger in them, not knowing the escape from them,

te evam-assu veditabbā:
of them this should be known:

‘Anayam-āpannā byasanam-āpannā, yathākāmakaranīyā Pāpimato.’
‘They have fallen upon misfortune, they have fallen upon destruction, the Wicked One
can do whatever he likes (with them).’

Seyyathā pi, bhikkhave, āraññako mago\(^{129}\) baddho pāsarāsīṁ adhisayeyya,
Just as, monks, if there were a wild deer lying bound in a snare,

so evam-assa veditabbo:
about him you could know:

‘Anayam-āpanno byasanam-āpanno yathākāmakaranīyo luddassa,
‘He has fallen upon misfortune, he has fallen upon destruction, the hunter can do
whatever he likes (with him),

āgacchante ca pana\(^{130}\) ludde na yena kāmaṁ pakkamissatī.’ ti\(^{131}\)
and when the hunter comes he cannot depart as he desires.’

Evam-eva kho, bhikkhave, ye hi keci\(^{132}\) samaṇā vā brāhmaṇā vā
Just so, monks, whichever ascetics or brāhmaṇas

ime pañca kāmaguṇe gathitā mucchitā ajjhāpannā,
are tied, infatuated, and indulging in these five strands of sense pleasure,

anādīnavadassāvino anissaraṇapaññā paribhuṅjanti,
who use them not seeing the danger in them, not knowing the escape from them,

te evam-assu veditabbā:
of them this should be known:

‘Anayam-āpannā byasanam-āpannā, yathākāmakaranīyā Pāpimato.’
‘They have fallen upon misfortune, they have fallen upon destruction, the Wicked One
can do whatever he likes (with them).’

---

\(^{128}\) ChS: here and in what follows ajjhopannā, but above ajjhāpannā.
\(^{129}\) RTE: migo, alternative form.
\(^{130}\) PTS, RTE omit pana.
\(^{131}\) ChS: āgacchante ca pana ludde yena kāmaṁ na pakkamissatī ti, alternative word order.
\(^{132}\) RTE: ye keci.
Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā
And, monks, whichever ascetics or brāhmaṇas

ime pañca kāmaguṇe agathitā amucchitā anajjhāpannā,
are not tied, not infatuated, and do not indulge in these five strands of sense pleasure,

ādīnavadassāvino nissaraṇapaṇṇā paribhuṅjanti,
who use them seeing the danger in them, knowing the escape from them,

te evam-assu veditabbā:
of them this should be known:

‘Na anayam-āpannā na byasanam-āpannā na yathākāmakaraṇīyā Pāpimato.’
‘They have not fallen upon misfortune, they have not fallen upon destruction, the Wicked One cannot do whatever he likes (with them).’

Seyyathā pi, bhikkhave, āraññako mago abaddho pāsarāsiṁ adhisayeyya,
Just as, monks, if there were a wild deer not lying bound in a snare,

so evam-assa veditabbo:
about him you could know:

‘Na anayam-āpanno na byasanam-āpanno na yathākāmakaraṇīyo luddassa.
‘He has not fallen upon misfortune, he has not fallen upon destruction, the hunter cannot do whatever he likes (with him),

āgacchante ca pana ludde yena kāmaṁ pakkamissatī.’ ti
and when the hunter comes he can depart as he desires.’

Evam-eva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā
Just so, monks, whichever ascetics or brāhmaṇas

ime pañca kāmaguṇe agathitā amucchitā,
are not tied, not infatuated, and do not indulge in these five strands of sense pleasure,

anajjhāpannā ādīnavadassāvino nissaraṇapaṇṇā paribhuṅjanti,
who use them seeing the danger in them, knowing the escape from them,

te evam-assu veditabbā:
of them this should be known:

‘Na anayam-āpannā na byasanam-āpannā na yathākāmakaraṇīyā Pāpimato.’
‘They have not fallen upon misfortune, they have not fallen upon destruction, the Wicked One cannot do whatever he likes (with them).’

---

133 RTE: ye keci.
134 RTE: abandho, alternative form.
135 BJT, RTE: ye keci.
Seyyathā pi, bhikkhave, āraññako mago araññe pavane caramāno,\(^{136}\)
Just as, monks, if there were a wild deer wandering in a forest wilderness,

vissattho\(^{137}\) gacchati, vissattho tiṭṭhati,
he goes confidently, he stands confidently,

vissattho nisīdati, vissattho seyyaṁ kappeti.
he sits confidently, he lies down confidently.

Taṁ kissa hetu?
What is the reason for that?

Anāpāthagato, bhikkhave, luddassa.
He is not, monks, within the range of a hunter.

Evam-eva kho, bhikkhave, bhikkhu
Just so, monks, a monk

vivicceva kāmehi, vivicca akusalehi dhammehi,
quite secluded from sense desires, secluded from unwholesome things,

savitakkaṁ savicāraṁ vivekajāṁ pītisukhaṁ,
having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṁ jhānaṁ upasampajja viharati.
dwells having attained the first absorption.

Ayaṁ vuccatī, bhikkhave, bhikkhu andham-akāsi Māraṁ apadaṁ,
It is said of this monk, monks, he has made Māra blind and footless,

vadhitvā Māracakkhuṁ, adassanaṁ gato Pāpimato.
he has destroyed Māra’s eye, the Wicked One wanders without seeing (him).

Puna caparaṁ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,

vitakkavicāraṁ vūpasamā, 
with the ending of thinking and reflection,

ajjhattāṁ sampasādanāṁ cetaso ekodibhāvaṁ, 
with internal clarity, and one-pointedness of mind,

avitakkaṁ avicāraṁ samādhijaṁ pītisukhaṁ, 
being without thinking, without reflection, having the happiness and rapture born of concentration,

\(^{136}\) BJT omits \textit{caramāno}.
\(^{137}\) RTE: \textit{vissattho}, and similarly throughout, alternative form.
dutiyaṁ jhānaṁ upasampajja viharatī.
dwells having attained the second absorption.

Ayaṁ vuccatī, bhikkhave, bhikkhu andham-akāsi Māraṁ apadāṁ,
It is said of this monk, monks, he has made Māra blind and footless,

vadhitvā Māracakkhuṁ, adassanaṁ gato Pāpimato.
he has destroyed Māra’s eye, the Wicked One wanders without seeing (him).

Puna caparaṁ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,
pitiyā ca virāgā upekkhako ca viharatī,
with the fading away of rapture dwells equanimous,
sato ca sampajāno, sukhaṁ ca kāyena paṭisammaṇvedeti,
mindful, clearly knowing, experiencing happiness through the body,
yām taṁ Ariyā ācikkhanti:
about which the Noble Ones declare:

‘Upekkhako satimā sukhabihārī,’ ti
“He lives pleasantly, mindful, and equanimous,”
tatiyaṁ jhānaṁ upasampajja viharatī.
(thus) he dwells having attained the third absorption.

Ayaṁ vuccatī, bhikkhave, bhikkhu andham-akāsi Māraṁ apadāṁ,
It is said of this monk, monks, he has made Māra blind and footless,

vadhitvā Māracakkhuṁ, adassanaṁ gato Pāpimato.
he has destroyed Māra’s eye, the Wicked One wanders without seeing (him).

Puna caparaṁ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,
sukhassa ca pahānā, dukkhassa ca pahānā,
having given up pleasure, given up pain,
pubbe va somanassadomanassānaṁ atthaṅgamā,
and with the previous disappearance of mental well-being and sorrow,

PTS: *upekh-*, and similarly throughout, alternative form.
adukkhaṁ asukhaṁ,\textsuperscript{139} upekkhāsati-pārisuddhiṁ,
without pain, without pleasure, and with complete purity of mindfulness owing to
equanimity,
catuttham jhānaṁ upasampajja viharati.
dwells having attained the fourth absorption.

Ayaṁ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṁ apadaṁ,
It is said of this monk, monks, he has made Māra blind and footless,
vadhitvā Māracakkhuṁ, adassanaṁ gato Pāpimato.
he has destroyed Māra’s eye, the Wicked One wanders without seeing (him).

Puna caparaṁ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,
sabbaso rūpasānānaṁ samatikkamā, paṭīghasaṅkānaṁ atthaṅgamā,\textsuperscript{140}
having completely transcended perceptions of form, with the disappearance of
perceptions of (sensory) impact,
nānattasaṅkānaṁ amanaskārā: ‘Ananto ākāsō,’ ti
not attending to perceptions of variety, (understanding): ‘This is endless space’,
ākāsānaṅcāyatanāṁ upasampajja viharati.
abides in the sphere of endless space.

Ayaṁ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṁ apadaṁ,
It is said of this monk, monks, he has made Māra blind and footless,
vadhitvā Māracakkhuṁ, adassanaṁ gato Pāpimato.
he has destroyed Māra’s eye, the Wicked One wanders without seeing (him).

Puna caparaṁ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,
sabbaso ākāsānaṅcāyatanāṁ samatikkamma: ‘Anantaṁ viññāgan,’-ti
having completely transcended the sphere of endless space, (understanding): ‘This is
endless consciousness,’
viññāgaṅcāyatanāṁ upasampajja viharati.
abides in the sphere of endless consciousness.

\textsuperscript{139} ChS: \textit{adukkham-asukhaṁ}, sandhi form.
\textsuperscript{140} BJT, PTS: \textit{atthagamā}, alternative form.
Ayaṁ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṁ apadaṁ,
It is said of this monk, monks, he has made Māra blind and footless,
vadhitvā Māracakkhuṁ, adassanaṁ gato Pāpimato.
he has destroyed Māra’s eye, the Wicked One wanders without seeing (him).

Puna caparaṁ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,
sabbaso viññāṇāñcāyatanaṁ samatikkamma: ‘Natthi kiñcī,’ ti
having completely transcended the sphere of endless consciousness, (understanding):
‘This is nothing,’
ākiñcaññāñayatanāṁ upasampajja viharati.
abides in the sphere of nothingness.

Ayaṁ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṁ apadaṁ,
It is said of this monk, monks, he has made Māra blind and footless,
vadhitvā Māracakkhuṁ, adassanaṁ gato Pāpimato.
he has destroyed Māra’s eye, the Wicked One wanders without seeing (him).

Puna caparaṁ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,
sabbaso ākiñcaññāñayatanāṁ samatikkamma,
having completely transcended the sphere of nothingness,
nevasaññāṇāsaññāñayatanāṁ upasampajja viharati.
abides in the sphere of neither-perception-nor-non-perception.

Ayaṁ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṁ apadaṁ,
It is said of this monk, monks, he has made Māra blind and footless,
vadhitvā Māracakkhuṁ, adassanaṁ gato Pāpimato.
he has destroyed Māra’s eye, the Wicked One wanders without seeing (him).

Puna caparaṁ, bhikkhave, bhikkhu,
Furthermore, monks, a monk,
sabbaso nevasaññāṇāsaññāñayatanāṁ samatikkamma,
having completely transcended the sphere of neither-perception-nor-non-perception,
saññāvedayitanirdham upasampajja viharati,
abides in the cessation of perception and feeling,
paññāya cassa disvā, āsavā parikkhīṇā honti.
and having seen with wisdom, his pollutants are totally destroyed.

Ayaṁ vuccati, bhikkhave, bhikkhu andham-akāsi Māraṁ apadamī,
It is said of this monk, monks, he has made Māra blind and footless,

vadhitvā Māracakkhuṁ, adassanaṁ gato Pāpimato.
he has destroyed Māra’s eye, the Wicked One wanders without seeing (him).

Tiṇṇo loke visattikāṁ,
He has crossed over the world,

so vissattho gacchi, vissattho tiṭṭhati,
he goes confidently, he stands confidently,

vissattho nisīdati, vissattho seyyam kappeti.
he sits confidently, he lies down confidently.

Taṁ kissa hetu?
What is the reason for that?

Anāpāthagato, bhikkhave, Pāpimato.” ti
He is not within the range, monks, of the Wicked One.

Idam-avoca Bhagavā,
The Gracious One said this,

attamanā te bhikkhū Bhagavato bhāsitam abhinandun-ti.
and those monks were uplifted and greatly rejoiced in what was said by the Gracious One.

Ariyapariyesanasuttam Niṭṭhitam
The Discourse about the Noble Search is Finished

---

141 RTE: paññāya passa.
142 ChS omits so.
143 RTE: vissattho, alternative form.
144 BJT, PTS: Ariyapariyesanasuttam Chaṭṭhami; RTE, ChS: Pāsarāsisuttam Niṭṭhitam Chaṭṭhami.