



BODHIRĀJAKUMĀRASUTTAMĀ
THE DISCOURSE TO PRINCE BODHI (MN 85)

EDITED AND TRANSLATED BY

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Bodhirājakumārasuttam
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Ānandajoti Bhikkhu
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Texts

BJT: Śrī Lamkan edition, from the Buddha Jayanti Tripitaka Series, Volume XI (Colombo, 1973/2508, reprinted with corrections 2005). Appears to be following a Thai manuscript, at least in some crucial places, and differs in readings from the first section of MN.

PTS: European edition, Majjhima-nikāya, Vol. II, (London 1896, reprinted London, 1977). This edition is heavily abbreviated, over and above the normal peyyāla passages, and difficult to reconstruct.

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.

ChS: Burmese edition as found on the Chaṭṭha Saṅgāyana CD-ROM (version 3, Igaṭpuri, 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 Ñāṇamoli and Bhikkhu Bodhi (2nd edition, Wisdom Publications, Somerville, 2001). The translation of this discourse takes up only 6 pages, refers the reader to two other discourses to reconstruct the text, and has extensive abbreviation.

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 niggahīta, and the alternations between *l/l̄* *t/t̄* and *n/n̄* I have ignored, in order to concentrate on true variations in reading.

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.

Introduction

Recently I published a text and translation of the Ariyapariyesanasutta (MN 26), which is probably the best known of the discourses in which the Buddha discusses his practice as a Bodhisatta, his Awakening and decision to teach.

The remarkable thing in connection with that work was the finding, contrary to popular belief, that the Buddha did not identify Uddaka as a teacher, but only as a friend in the spiritual life, and that the Bodhisatta, on his own account, therefore had only acknowledged one teacher during this period, not two.

That discourse, however, presents an incomplete story, that needs to be supplemented by the information given in the Mahāsaccakasutta (MN 36), which again only tells a partial story, there being information available in MN 26 that is not in MN 36, as well as the other way round.¹

Later, however, in the second collection of 50 discourses (Majjhimapaṇṇāsa) we have a discourse given to Prince Bodhi in which both sections of the story are amalgamated and presented in a clear beginning-to-end type narrative.

Unfortunately this discourse has not gathered the attention it deserves because it has been so heavily abbreviated in both the text and translation versions,² quite unlike the situation in the traditional Theravāda countries where both have been written out more or less in full.

The text and translation presented here aims to rectify that situation and give a proper picture of both the text and translation, and the important story it contains in full. This introduction though needs to be supplemented by a reading of the important findings contained in the Introduction to the Discourse about the Noble Search.

Here is a synopsis of this part of the story and the sections found in the various discourses discussed above.

¹ MN 100, the Discourse to Saṅgārava, contains the same information as Mahāsaccaka, which is again incomplete.

² The PTS text, and Bhikkhu Nyanamoli's translation both take up a meagre six pages because of this, and refer back to the two discourses in the earlier collection with instruction on how to reassemble the material.

Noble Search	Mahāsaccaka	Prince Bodhi
moving to Uruvelā	moving to Uruvelā	moving to Uruvelā
meeting with Ālāra	meeting with Ālāra	meeting with Ālāra
meeting with Uddaka	meeting with Uddaka	meeting with Uddaka
	the three similes	the three similes
	suppression of thought	suppression of thought
	suppression of breath	suppression of breath
	suppression of food	suppression of food
	discovery of the true path	discovery of the true path
	attainment of absorption	attainment of absorption
	attainment of three knowledges	attainment of three knowledges
Awakening	Awakening	Awakening
Brahma's request		Brahma's request
deciding who to teach		deciding who to teach
journey to Bārāṇasī, and meeting with Upaka		journey to Bārāṇasī, and meeting with Upaka
meeting with the group-of-five monks		meeting with the group-of-five monks
the group-of-five monks' attainment		the group-of-five monks' attainment

The discourse here opens with Prince Bodhi's desire to offer a meal to the Buddha and his disciples at his newly built Pink Lotus Palace in the Bhagga country, which was west of Bārāṇasī, somewhere near Kosambī.

There is a curious incident at the beginning of the discourse when the Buddha refuses to enter the Palace until the white cloth that has been spread on the steps is taken up. After the meal, Prince Bodhi tells the Buddha that he had had the following thought: "Happiness is not gained through pleasure, happiness is only gained through pain."

This prompts the Buddha to admit, that he too had had that thought at one time, and he relates the story of his going-forth, his meeting with Ālāra and Uddaka, his move to Uruvelā and practice of severe austerities, like thought, breath and food control, before his realisation that because his body was unbalanced, his mind was unable to make progress.

I should note here that the section about the three similes must be out of place as it stands, as it is hardly credible that someone who had realised that asceticism, no matter how painful, was irrelevant to the attainment of Awakening, would then go on to practice extreme asceticism for the following six years.

The proper place for the similes, therefore, seems to be at the end of the austerity period, although it is placed at this position by the three discourses which contain it. In the Sanskrit parallel to this discourse found in fragments, the similes are indeed placed after the austerities.³

³ See Ven. Analayo's A Comparative Study of the Majjhima-nikāya, p. 236.

He then finds the right path by remembering an incident in his childhood in which he had attained absorption (*jhāna*), which though pleasant, was not entangled with sensual desire, and was a way to a higher level of insight.

The discourse then relates the practice through the successive levels of absorption, and with that as basis to the three knowledges and Awakening, followed by his initial hesitation and final decision to teach after being prompted by the Great Brahma.

He then traveled to Isipatana, where he met his former disciples and started his teaching career, which led after one week to all five becoming Arahats. Unfortunately the teachings he gave, now known as the The Discourse that Set the Dhamma Wheel Rolling (Dhammacakkapavattanasutta) and the Discourse about the Characteristic of Non-Self (Anattalakkhaṇasutta) are not included, though they evidently form the backdrop to the results recorded here.

At the end of the present discourse, Prince Bodhi asks how long the training under the Lord Buddha may take, who answers with a succession of diminishing periods up to being taught in the evening and realising in the morning, and vica versa, if the disciple is ready and has the necessary qualifications.

Prince Bodhi then confirms his lay discipleship of the Buddha, Dhamma and Sangha, which had first been taken on his behalf by his Mother, while still in the womb, and by his wet-nurse, while dangling him on her hip, and which he now reconfirms.

The interest in the discourse mainly lies in the narrative of his striving, Awakening and decision to teach, and results gained from that, which now form the backbone of the Buddha Legend, and are certainly the most authentic part of it.

Ānandajoti Bhikkhu
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Bodhirājakumārasuttam

The Discourse to Prince Bodhi (MN 85)

[1. The Invitation]

Evam me sutam:

Thus I have heard:

ekam samayam Bhagavā Bhaggesu viharati

at one time the Gracious One was dwelling amongst the Bhaggas⁴

Suṃsumāragire⁵ Bhesakaḷāvane Migadāye.

in the Deer Park in Bhesakaḷā's⁶ Wood on the Crocodile Hill.

Tena kho pana samayena Bodhissa Rājakumārassa

Then at that time Prince Bodhi's

Kokanado⁷ nāma pāsādo acirakārīto hoti,

palace named Pink Lotus was not long made,

anajjhāvuttho samaṇena vā brāhmaṇena vā kenaci vā manussabhūtena.

and had not been lived in by any ascetic or brāhmaṇa or human being.

Atha kho Bodhi Rājakumāro Sañjikāputtam māṇavam āmantesi:

Then Prince Bodhi addressed the student Sañjikāputta,

‘Ehi tvaṃ, samma Sañjikāputta, yena Bhagavā tenupasaṅkama,

saying: “Go, dear Sañjikāputta, and approach the Gracious One,

upasaṅkamitvā, mama vacanena Bhagavato pāde sirasā vanda,

and after approaching, worship the Gracious One's feet with your head in my name,

appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram puccha:

and ask whether he is free from sickness, free from illness, in good health, and living comfortably, (and say):

‘Bodhi, Bhante, Rājakumāro Bhagavato pāde sirasā vandati,

‘Prince Bodhi, reverend Sir, worships with his head at the Gracious One's feet,

appābādham appātaṅkam lahuṭṭhānam balaṃ phāsuvihāram pucchatī.’ ti

and asks whether you are free from sickness, free from illness, in good health, and living comfortably.’

⁴ The Bhaggas had a small republic to the west of Bārāṇasī.

⁵ ChS: *Suṃsumāragire*; alternative spelling.

⁶ According to the Saṃyutta Comm. this was the name of a yakkhinī.

⁷ RTE: *Kokanudo*, and similarly throughout.

Evañ-ca vadehi:

And say this:

‘Adhivāsetu kira, Bhante, Bhagavā Bodhissa Rājakumārassa

‘May the Gracious One consent, reverend Sir, to Prince Bodhi

svātanāya bhattam saddhim bhikkhusaṅghenā.’” ti

(offering him) a meal on the morrow, together with the Community of monks.’”

“Evañ bho,” ti kho Sañjikāputto māṇavo, Bodhissa Rājakumārassa paṭissutvā,⁸

“Very well, dear Sir,” said the student Sañjikāputta, and after replying to Prince Bodhi,

yena Bhagavā tenupasaṅkama,

he approached the Gracious One,

upasaṅkamitvā Bhagavatā saddhim sammodi,

and after approaching he exchanged greetings with the Gracious One,

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekam-antaṃ nisīdi.

and after exchanging courteous talk and greetings, he sat down on one side.

Ekam-antaṃ nisinno kho Sañjikāputto māṇavo Bhagavantaṃ etad-avoca:

While sitting on one side the student Sañjikāputta said this to the Gracious One:

‘Bodhi bho Gotama⁹ Rājakumāro bhoto Gotamassa pāde sirasā vandati,

‘Prince Bodhi, dear Gotama, worships with his head at dear Gotama’s feet,

appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati.

and asks whether you are free from sickness, free from illness, in good health, and living comfortably.

Evañ-ca vadeti:¹⁰

And he says this:

‘Adhivāsetu kira bhavaṃ Gotamo Bodhissa Rājakumārassa

‘May the venerable Gotama consent to Prince Bodhi

svātanāya bhattam saddhim bhikkhusaṅghenā.’” ti

(offering him) a meal on the morrow, together with the Community of monks.’”

Adhivāsesi Bhagavā tuṅhībhāvena.

The Gracious One consented by maintaining silence.

⁸ PTS: *paṭissutvā*; without gemination.

⁹ ChS omits *Gotama*, here and below.

¹⁰ RTE: *pana vadeti*.

Atha kho Sañjikāputto māṇavo, Bhagavato adhvāsanaṃ viditvā,
Then the student Sañjikāputta, having understood the Gracious One's consent,

uṭṭhāyāsanā yena Bodhi Rājakumāro tenupasaṅkami,
after rising from his seat approached Prince Bodhi,

upasaṅkamtivā Bodhiṃ Rājakumāraṃ etad-avoca:
and after approaching, he said this to Prince Bodhi:

“Avocumhā kho mayaṃ bhoto vacanena¹¹ taṃ bhavantāṃ¹² Gotamaṃ:
“We spoke your words to dear Gotama,

‘Bodhi bho Gotama Rājakumāro bhoto Gotamassa pāde sirasā vandati,
saying: ‘Prince Bodhi, dear Gotama, worships with his head at dear Gotama's feet,

appābādham appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati.
and asks whether you are free from sickness, free from illness, in good health, and living comfortably.

Evañ-ca vadeti:
And he says this:

“Adhvāsetu kira bhavaṃ Gotamo Bodhissa Rājakumārassa
“May the venerable Gotama consent to Prince Bodhi

svātanāya bhattaṃ saddhiṃ bhikkhusaṅghenā” .’ ti
(offering him) a meal on the morrow, together with the Community of monks”.’

adhivutthañ-ca pana samaṇena Gotamenā.” ti
and the Gracious One consented.”

¹¹ ChS: *Avocumha bhoto vacanena*.

¹² PTS: *Bhagavantāṃ*; the Gracious (Gotama).

[2. At the Palace]

Atha kho Bodhi Rājakumāro, tassā rattiyā accayena,
Then Prince Bodhi, after the night had passed,

sake¹³ nivesane paṇītaṃ khādanīyaṃ bhojanīyaṃ paṭiyādāpetvā,
having had excellent foodstuffs made ready in his own residence,

Kokanadañ-ca pāsādaṃ odātehi dussehi santharāpetvā,
and after covering the Pink Lotus palace with white cloth

yāva pacchimā¹⁴ sopānakaḷevarā,¹⁵
up to the last step,

Sañjikāputtaṃ māṇavaṃ āmantesi:
addressed the student Sañjikāputta:

“Ehi tvaṃ, samma Sañjikāputta, yena Bhagavā tenupasaṅkama,
saying: “Go, dear Sañjikāputta, and approach the Gracious One,

upasaṅkamtivā Bhagavato kālaṃ ārocehi:
and after approaching announce the time to the Gracious One,

“Kālo, bho Gotama,¹⁶ niṭṭhitaṃ bhattaṃ.”-ti
saying: ‘It is time, dear Gotama, the meal is ready.’”

“Evaṃ bho,” ti kho Sañjikāputto māṇavo,
“Very well, dear Sir,” said the student Sañjikāputta,

Bodhissa Rājakumārassa paṭissutvā,
and after replying to Prince Bodhi,

yena Bhagavā tenupasaṅkami;
he approached the Gracious One,

upasaṅkamtivā Bhagavato kālaṃ ārocesi:
and after approaching he announced the time to the Gracious One,

“Kālo, bho Gotama, niṭṭhitaṃ bhattaṃ.”-ti
saying: “It is time, dear Gotama, the meal is ready.”

¹³ RTE omits: *sake*.

¹⁴ RTE, ChS: *pacchima-*; words joined in sandhi, also below.

¹⁵ BJT: *sopānakaḷeparā*; alternative spelling, also below.

¹⁶ PTS: *Bhante*, also below.

Atha kho Bhagavā pubbaṅhasamayam nivāsetvā pattacīvaram-ādāya,

Then the Gracious One, after dressing in the morning time, and picking up his bowl and robe,

yena Bodhissa Rājakumārassa nivesanam tenupasaṅkami.

approached Prince Bodhi's residence.

Tena kho pana समयena Bodhi Rājakumāro

Then at that time Prince Bodhi

bahidvāra koṭṭhake ṭhito hoti Bhagavantam āgamayamāno.

was standing outside the doorway waiting for the Gracious One.

Addasā kho Bodhi Rājakumāro Bhagavantam dūrato va āgacchantam,

Prince Bodhi saw the Gracious One approaching from afar,

disvāna paccuggantvā Bhagavantam abhivādetvā purakkhatvā,¹⁷

and after seeing him, and coming out, worshipping, and putting the Gracious One in front,

yena Kokanado pāsādo tenupasaṅkami.

he approached the Pink Lotus palace.

Atha kho Bhagavā pacchimaṃ sopānakaḷevaram nissāya aṭṭhāsi.

Then the Gracious One stood near the last step on the staircase.

Atha kho Bodhi Rājakumāro Bhagavantam etad-avoca:

Then Prince Bodhi said this to the Gracious One:

“Abhirūhatu,¹⁸ Bhante, Bhagavā dussāni, abhirūhatu Sugato dussāni,

“May the Gracious One ascend the cloth, reverend Sir, may the Fortunate One ascend the cloth,

yaṃ mama¹⁹ assa dīgharattam hitāya sukhāyā.” ti

that for a long time will be for my benefit and happiness.”

Evam vutte, Bhagavā tuṅhī ahoṣi.

When this was said, the Gracious One remained silent.

¹⁷ RTE: *purakkhitvā*; alternative spelling.

¹⁸ ChS: *Abhiruhatu*, showing the u/ū alternation.

¹⁹ BJT: *mamaṃ*; alternative form, also below.

Dutiyam-pi kho Bodhi Rājakumāro Bhagavantam etad-avoca:

Then for a second time Prince Bodhi said this to the Gracious One:

“Abhirūhatu, Bhante, Bhagavā dussāni, abhirūhatu Sugato dussāni,

“May the Gracious One ascend the cloth, reverend Sir, may the Fortunate One ascend the cloth,

yaṃ mama assa dīgharattam hitāya sukhāyā.” ti

that for a long time will be for my benefit and happiness.”

Dutiyam-pi kho,²⁰ Bhagavā tuṅhī ahosi.

Then for a second time the Gracious One remained silent.

Tatīyam-pi kho Bodhi Rājakumāro Bhagavantam etad-avoca:

Then for a third time Prince Bodhi said this to the Gracious One:

“Abhirūhatu, Bhante, Bhagavā dussāni, abhirūhatu Sugato dussāni,

“May the Gracious One ascend the cloth, reverend Sir, may the Fortunate One ascend the cloth,

yaṃ mama assa dīgharattam hitāya sukhāyā.” ti

that for a long time will be for my benefit and happiness.”

Atha kho Bhagavā āyasmantam Ānandam apalokesi.

Then the Gracious One looked at venerable Ānanda.

Atha kho āyasmā Ānando Bodhiṃ Rājakumāram etad-avoca:

Then venerable Ānanda said this to Prince Bodhi:

“Saṃharatu,²¹ Rājakumāra, dussāni,

“Fold up the cloth, Prince,

na kho²² Bhagavā celapattikam²³ akkamissati.

the Gracious One does not walk on cloth coverings.

Pacchīmam janatam Tathāgato apaloketi.” ti²⁴

The Realised One looks to people in the future.”

²⁰ RTE: *evam vutte*.

²¹ PTS: *Samharantu*; employing the polite plural.

²² PTS, RTE, ChS omit: *kho*.

²³ RTE, ChS: *celapaṭṭikam*; uncertain spelling.

²⁴ ChS: *anukampati ti*; as in the Vinaya story, but here the discourse texts agree on *apaloketi*.

Atha kho Bodhi Rājakumāro, dussāni saṃharāpetvā,
Then Prince Bodhi, after folding up the cloth,

upari Kokanade²⁵ pāsāde²⁶ āsanāni paññāpesi.²⁷
prepared the seats on the Pink Lotus palace.

Atha kho Bhagavā, Kokanadaṃ pāsadaṃ abhirūhitvā,
Then the Gracious One, having ascended the Pink Lotus palace,

paññatte āsane nisīdi, saddhiṃ bhikkhusaṅghena.
sat down on the prepared seat, together with the Community of monks.

Atha kho Bodhi Rājakumāro
Then Prince Bodhi

Buddhapamukhaṃ²⁸ bhikkhusaṅghaṃ paṇītena khādanīyena
° served and satisfied with his own hand the Community of monks

bhojanīyena sahatthā santappesi sampavāresi.
with the Buddha at its head with excellent food and drinks.

Atha kho Bodhi Rājakumāro,
Then Prince Bodhi,

Bhagavantaṃ bhuttāviṃ onītapattapāṇiṃ,
when the Gracious One had eaten and washed his hand and bowl,

aññataraṃ nīcaṃ āsanaṃ gahetvā, ekam-antaṃ nisīdi.
after taking a low seat, sat down on one side.

Ekam-antaṃ nisinno kho
While seated on one side

Bodhi Rājakumāro Bhagavantaṃ etad-avoca:
Prince Bodhi said this to the Gracious One:

“Mayhaṃ kho, Bhante, evaṃ hoti:
“Reverend Sir, this occurred to me:

²⁵ ChS: *Kokanada-*; sandhi form.

²⁶ RTE omits: *pāsāde*.

²⁷ ChS: *paññāpesi*; alternative spelling, also below.

²⁸ RTE, ChS: *Buddhappamukhaṃ*; showing gemination.

‘Na kho sukkena sukham adhigantabbam,

‘Happiness is not gained through pleasure,

dukkhena kho sukham adhigantabbam.’”-ti

happiness is only gained through pain.’ ”

“Mayham-pi kho, Rājakumāra, pubbe va sambodhā,

“To me also, Prince, before the Awakening,

anabhisambuddhassa Bodhisattasseva sato etad-ahosi:

while still an unawakened Bodhisatta this (thought) occurred:

‘Na kho sukkena sukham adhigantabbam,

‘Happiness is not gained through pleasure,

dukkhena kho sukham adhigantabbam.’”-ti

happiness is only gained through pain.’ ”

[3. The Meeting with Āḷāra Kālāma]

So kho ahaṃ, Rājakumāra, aparena samayena

Then at another time, Prince,

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,

akāmakānaṃ Mātāpitūnaṃ,²⁹ assumukhānaṃ rudantānaṃ,³⁰

though my Mother and Father didn't like it, and were crying with tearful faces,

kesamassuṃ ohāretvā, kāsāyāni vatthāni acchādetvā,

after shaving off my hair and beard, and donning brown garments,

agārasmā anagāriyaṃ pabbajim.

I went forth from the home to the homeless life.

So evaṃ pabbajito samāno,

When I had gone forth thus,

kiṃkusalagavesī, anuttaraṃ santivarapadaṃ pariyesaṃāno,

searching for what was wholesome, the unsurpassed, noble and peaceful state,

yena Āḷāro Kālāmo tenupasaṅkamiṃ,

I approached Āḷāra Kālāma,

upasaṅkamitvā, Āḷāraṃ Kālāmaṃ etad-avocaṃ:

and after approaching, I said this to Āḷāra Kālāma:

“Icchāmaḥaṃ, āvuso Kālāma,

“I desire, friend Kālāma,

imasmim Dhammavinaye brahmacariyaṃ caritun.”-ti

to lead the spiritual life in this Dhamma and Discipline.”³¹

²⁹ BJT, PTS: *Mātāpitunnāṃ*, alternative form.

³⁰ RTE: *rodantānaṃ*, alternative spelling.

³¹ It is worth noting the *Dhammavinaya* may have been a general term for any ascetic's teachings regarding theory and conduct, before being adopted by the Buddha himself for his own teaching on these subjects.

Evam vutte, Rājakumāra, Āḷāro Kālāmo maṃ etad-avoca:

When this was said, Prince, Āḷāra Kālāma said this to me:

“Viharatāyasmā, tādiso ayaṃ Dhammo yattha viññū puriso

“Live here, venerable, this Dhamma is such that a wise man

na cirasseva sakam ācariyakaṃ 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 ahaṃ, Rājakumāra, na cirasseva

Then, Prince, in no long time

khippam-eva taṃ Dhammaṃ pariyāpuṇim.

I had soon mastered that Dhamma.

So kho ahaṃ, Rājakumāra, tāvatakeneva,³²

Then, Prince, after a little time,

oṭṭhapahatamattena,³³ lapitalāpanamattena,

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

ñāṇavādañ-ca vadāmi theravādañ-ca,

I spoke knowingly about that teaching and confidently about that teaching,

‘Jānāmi passāmī’ ti ca paṭijānāmi.

claiming: ‘I know, I see.’

Ahañ-ceva aññe ca.

Both I and others also.

Tassa mayhaṃ, Rājakumāra, etad-ahosi:

Then this occurred to me, monks:

‘Na kho Āḷāro Kālāmo: “Imaṃ Dhammaṃ kevalaṃ saddhāmattakena,

° ‘Āḷāra Kālāma did not declare: “Through mere faith in this Dhamma alone,

sayam abhiññā, sacchikatvā upasampajja viharāmī,” ti pavedeti,

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

addhā Āḷāro Kālāmo imaṃ Dhammaṃ jānaṃ passaṃ viharatī.’ ti

for sure Āḷāra Kālāma lives knowing and seeing this Dhamma.’

³² RTE: *tāvattakeneva*, here and below.

³³ BJT: *oṭṭhappahatamattena*; showing gemination.

Atha khvāhaṃ, Rājakumāra, yena Āḷāro Kālāmo tenupasaṅkamim,
Then, Prince, I approached Āḷāra Kālāma,

upasaṅkamitvā, Āḷāraṃ Kālāmaṃ etad-avocaṃ:
and after approaching, I said this to Āḷāra Kālāma:

“Kittāvatā no, āvuso Kālāma:

“In what way, friend Kālāma,

imaṃ Dhammaṃ sayāṃ abhiññā,

° do you declare: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja³⁴ pavedesī?” ti

having directly experienced and attained it?”

Evaṃ vutte, Rājakumāra, Āḷāro Kālāmo Ākiṅcaññāyatanam pavedesi.

When this was said, Prince, Āḷāra Kālāma declared the Sphere of Nothingness.³⁵

Tassa mayhaṃ, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Na kho Āḷārasseva Kālāmassa atthi saddhā, mayhaṃ patthi saddhā,

‘There is not faith for Āḷāra Kālāma (alone), for me also there is faith,

na kho Āḷārasseva Kālāmassa atthi viriyam,³⁶ mayhaṃ patthi viriyam,

there is not energy for Āḷāra Kālāma (alone), for me also there is energy,

na kho Āḷārasseva Kālāmassa atthi sati, mayhaṃ patthi sati,

there is not mindfulness for Āḷāra Kālāma (alone), for me also there is mindfulness,

na kho Āḷārasseva Kālāmassa atthi samādhi, mayhaṃ patthi samādhi,

there is not concentration for Āḷāra Kālāma (alone), for me also there is concentration,

na kho Āḷārasseva Kālāmassa atthi paññā, mayhaṃ patthi paññā.

there is not wisdom for Āḷāra Kālāma (alone), for me also there is wisdom.

Yaṃ nūnāhaṃ yaṃ Dhammaṃ Āḷāro Kālāmo:

What if, in regard to the Dhamma that Āḷāra Kālāma

“Sayāṃ abhiññā, sacchikatvā upasampajja viharāmi” 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?”

³⁴ BJT, ChS reads: *viharāmi ti pavedesī ti* here.

³⁵ The penultimate level in the thirty-one Realms of Existence.

³⁶ ChS: *vīriyam*, and similar forms throughout.

So kho ahaṃ, Rājakumāra, na cirasseva,
Then, Prince, in no long time,

hiṃṣam-eva taṃ Dhammaṃ sayāṃ abhiññā,
soon having deep knowledge of that Dhamma myself,

sacchikatvā upasampajja viḥāsīṃ.
I lived, having directly experienced and attained it.

Atha khvāhaṃ, Rājakumāra, yena Āḷāro Kālāmo tenupasaṅkamīṃ,
Then, Prince, I approached Āḷāra Kālāma,

upasaṅkamitvā, Āḷāraṃ Kālāmaṃ etad-avocaṃ:
and after approaching, I said this to Āḷāra Kālāma:

“Ettāvatā no,³⁷ āvuso Kālāma,
“Is it in this way, friend Kālāma,

imaṃ Dhammaṃ sayāṃ abhiññā,
° that you declare: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja³⁸ pavedesī?” ti
having directly experienced and attained it?”

“Ettāvatā kho ahaṃ, āvuso,
“In this way, friend,

imaṃ Dhammaṃ sayāṃ abhiññā,
° I do declare: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja pavedemī.” ti
having directly experienced and attained it.”

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

Imaṃ Dhammaṃ sayāṃ abhiññā,
say: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja viharāmī.” ti
I live, having directly experienced and attained it.”

³⁷ RTE: *kho*.

³⁸ BJT reads: *viharāmī ti pavedesī ti* here.

“Lābhā no, āvuso, suladdham no, āvuso,

“It is a gain for us, friend, it is a great gain for us, friend,

ye mayam āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.

that we see such a venerable with us in the spiritual life.

Iti yāham Dhammaṃ sayam abhiññā,

Thus I declare I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja pavedemi,

having directly experienced and attained it,

taṃ tvaṃ Dhammaṃ sayam abhiññā,

and you have deep knowledge of this Dhamma yourself,

sacchikatvā upasampajja viharasi.³⁹

and live, having directly experienced and attained it.⁴⁰

Yaṃ tvaṃ Dhammaṃ sayam abhiññā,

You have deep knowledge of this Dhamma yourself,

sacchikatvā upasampajja viharasi,

and live, having directly experienced and attained it,

tam-ahaṃ Dhammaṃ sayam abhiññā,

and I declare I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja pavedemi.

having directly experienced and attained it.

Iti yāham Dhammaṃ jānāmi taṃ tvaṃ Dhammaṃ jānāsi,

Thus the Dhamma I know is the Dhamma you know,

yaṃ tvaṃ Dhammaṃ jānāsi tam-ahaṃ Dhammaṃ jānāmi.

the Dhamma you know is the Dhamma I know.

Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ.

Thus as I am, so are you, as you are, so am I.

Ehi dāni, āvuso, ubho va santā imaṃ gaṇaṃ pariharāmā.” ti

Come now, friend, the two of us will look after this group.”

³⁹ RTE: *vihāsi*, also below.

⁴⁰ Notice a contrast is set up here, between Ājāra’s declaring (*pavedemi*) he has the attainment, as though it was unverified, and the Bodhisatta living (*viharasi*) with the attainment.

‘Iti kho, Rājakumāra, Ājāro Kālāmo ācariyo

‘Thus my teacher Ājāra Kālāma, Prince,

me samāno, antevāsiṃ maṃ samānaṃ attano⁴¹ samasamaṃ ṭhapesi,⁴²
placed me, the pupil, as equal, and in the very same position as himself,

uḷārāya ca maṃ pūjāya pūjesi.

and worshipped me with the highest worship.

Tassa mayhaṃ, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Nāyaṃ 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 saṃvattati,
to peace, to deep knowledge, to Complete Awakening, to Nibbāna,

yāvad-eva Ākiñcaññāyatanūpapattiyā.’ ti

but only as far as rebirth in the Sphere of Nothingness.’

So kho ahaṃ, Rājakumāra, taṃ Dhammaṃ analaṅkaritvā,

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

tasmā Dhammā nibbijja apakkamim.⁴³

I was therefore disgusted with that Dhamma and went away.

⁴¹ RTE, ChS: *attanā*, instrumental?

⁴² RTE: *ṭhabeti*; present indicative.

⁴³ PTS: *nibbijjāpakkamim*, sandhi form.

[4. The Meeting with Uddaka Rāmaputta]

So kho ahaṃ, Rājakumāra,
Then, Prince,

kiṃkusalagavesī, anuttaraṃ santivarapadaṃ pariyesaṃāno,
still searching for what was wholesome, the unsurpassed, noble and peaceful state,

yena Uddako⁴⁴ Rāmaputto tenupasaṅkamim,
I approached Uddaka Rāmaputta,

upasaṅkamitvā Uddakaṃ Rāmaputtaṃ etad-avocaṃ:
and after approaching, I said this to Uddaka Rāmaputta:

“Icchāmaham, āvuso,⁴⁵ imasmiṃ Dhammavinaye brahmacariyaṃ caritun.”-ti
“I desire, friend, to lead the spiritual life in this Dhamma and Discipline.”

Evaṃ vutte, Rājakumāra, Uddako Rāmaputto maṃ etad-avoca:
When this was said, Prince, Uddaka Rāmaputta said this to me:

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

na cirasseva, sakaṃ ācariyakaṃ 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 ahaṃ, Rājakumāra, na cirasseva,
Then in no long time, Prince,

khippam-eva taṃ Dhammaṃ pariyāpuṇim.
soon I had mastered that Dhamma.

So kho ahaṃ, Rājakumāra, tāvatakeneva,
Then, Prince, after a little time I indeed,

oṭṭhapahatamattena,⁴⁶ lapitalāpanamattena,
merely through beating my lips, merely through repeating the prattling,

ñāṇavādañ-ca vadāmi theravādañ-ca,
spoke knowingly about that teaching and confidently about that teaching,

⁴⁴ ChS: *Udak-*, throughout.

⁴⁵ BJT, RTE adds *Rāma*, thereby identifying Uddaka and Rāma. For these readings please see the comments in my Introduction to the *Ariyapariyesanasuttaṃ*, elsewhere on this website.

⁴⁶ RTE: *-mattakena* here, but *-mattena* above, alternative form, similarly in the next compound.

‘Jānāmi⁴⁷ passāmī’ ti ca paṭijānāmi.

claiming: ‘I know, I see.’

Ahañ-ceva aññe ca.

Both I and others also.

Tassa mayhaṃ, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Na kho Rāmo: “Imaṃ Dhammaṃ kevalaṃ saddhāmatkena,

° ‘Rāma did not declare: “Through mere faith in this Dhamma alone,

sayam abhiññā sacchikatvā upasampajja viharāmī,” ti pavedesi,⁴⁸

having knowledge of it myself, I live, having directly experienced and attained it,”

addhā Rāmo imaṃ Dhammaṃ jānaṃ passaṃ vihāsī.’ ti

for sure Rāma lived knowing and seeing this Dhamma.’

Atha khvāhaṃ, Rājakumāra, yena Uddako Rāmaputto tenupasaṅkamiṃ,

Then, Prince, I approached Uddaka Rāmaputta,

upasaṅkamitvā, Uddakaṃ Rāmaputtaṃ etad-avocaṃ:

and after approaching, I said this to Uddaka Rāmaputta:

“Kittāvatā no, āvuso, Rāmo:⁴⁹ Imaṃ Dhammaṃ sayam abhiññā,

° “In what way, friend, did Rāma declare: I have deep knowledge of this Dhamma myself,

sacchikatvā upasampajja⁵⁰ pavedesī?” ti

having directly experienced and attained it?”

Evaṃ vutte, Rājakumāra,

When this was said, Prince,

Uddako Rāmaputto Nevasaññānāsaññāyatanaṃ pavedesi.

Uddaka Rāmaputta declared the Sphere of Neither-Perception-nor-Non-Perception.⁵¹

Tassa mayhaṃ, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

⁴⁷ RTE: *paṭijānāmi* here but *jānāmi* above, inconsistency

⁴⁸ RTE: *pavedeti*, present tense.

⁴⁹ BJT, RTE: *Rāma*, a vocative, again as though Rāma were Uddaka.

⁵⁰ BJT, ChS reads: *viharāmī ti pavedesī ti*.

⁵¹ 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.

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

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

na kho Rāmasseva ahosi sati, mayham patthi sati,
there was not mindfulness for Rāma (alone), for me also there is mindfulness,

na kho Rāmasseva ahosi samādhi, mayham patthi samādhi,
there was not concentration for Rāma (alone), for me also there is concentration,

na kho Rāmasseva ahosi paññā, mayham patthi paññā.
there was not wisdom for Rāma (alone), for me also there is wisdom.

Yam nūnāham yam Dhammam Rāmo:
What if, in regard to the Dhamma that Rāma

Sayam abhiññā, sacchikatvā upasampajja viharāmī, ti pavedesi,
declared: 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 aham, Rājakumāra, na cirasseva
Then, Prince, in no long time,

hippam-eva tam Dhammam, sayam abhiññā,
soon having deep knowledge of that Dhamma myself,

sacchikatvā upasampajja vihāsim.
I lived, having directly experienced and attained it.

Atha khvāham, Rājakumāra, yena Uddako Rāmaputto tenupasaṅkamim,⁵²
Then, Prince, I approached Uddaka Rāmaputta,

upasaṅkamitvā Uddakam Rāmaputtam etad-avocam:
and after approaching, I said this to Uddaka Rāmaputta:

‘Ettāvātā no, āvuso: Rāmo⁵³ imam Dhammam sayam abhiññā,
° ‘Is it in this way, friend, that Rāma declared: I have deep knowledge of this Dhamma myself,

⁵² BJT: *tenupasaṅkami*.

⁵³ BJT, RTE: *Rāma*, thereby identifying Uddaka and Rāma.

sacchikatvā upasampajja pavedesī?” ti
having directly experienced and attained it?”

“Ettāvatā kho, āvuso:⁵⁴ Rāmo imaṃ Dhammaṃ sayāṃ abhiññā,
° “In this way, friend, Rāma did declare he had deep knowledge of this Dhamma himself,

sacchikatvā upasampajja pavedesī.” ti⁵⁵
having directly experienced and attained it.”

“Aham-pi kho, āvuso, ettāvatā: Imaṃ Dhammaṃ sayāṃ 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, suladdhaṃ no, āvuso,
“It is a gain for us, friend, it is a great gain for us, friend,

ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma.
that we see such a venerable with us in the spiritual life.

Iti yaṃ Dhammaṃ Rāmo sayāṃ abhiññā,
° Thus Rāma declared he had deep knowledge of this Dhamma himself,

sacchikatvā upasampajja pavedesi,⁵⁶
having directly experienced and attained it,

taṃ tvaṃ Dhammaṃ sayāṃ abhiññā,
and you have deep knowledge of this Dhamma yourself,

sacchikatvā upasampajja viharasi.⁵⁷
you live, having directly experienced and attained it.

Yaṃ tvaṃ Dhammaṃ sayāṃ abhiññā,
And that Dhamma you have deep knowledge of yourself,

sacchikatvā upasampajja viharasi,
you live, having directly experienced and attained it,

taṃ Dhammaṃ Rāmo sayāṃ abhiññā,
° that Rāma declared he had deep knowledge of that Dhamma himself,

sacchikatvā upasampajja pavedesi.
having directly experienced and attained it.

⁵⁴ RTE: *Ettāvatā kho ahaṃ āvuso*; BJT: *Ettāvatā kho Rāmo, āvuso*.

⁵⁵ BJT, RTE: *pavedemī ti*, first person, present tense.

⁵⁶ RTE: *pavedeti*, present tense.

⁵⁷ RTE: *vihāsi*, here and below.

Iti yaṃ Dhammaṃ Rāmo aññāsi⁵⁸ taṃ tvaṃ Dhammaṃ jānāsi,
Thus the Dhamma Rāma knew is the Dhamma you know,

yaṃ tvaṃ Dhammaṃ jānāsi taṃ Dhammaṃ Rāmo aññāsi.⁵⁹
the Dhamma you know is the Dhamma Rāma knew.

Iti yādiso Rāmo ahoṣi tādiso tuvaṃ, yādiso tuvaṃ tādiso Rāmo ahoṣi.
Thus as Rāma was, so are you, as you are, so was Rāma.

Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā.” ti
Come now, friend, you will look after this group.”

Iti kho, Rājakumāra, Uddako Rāmaputto sabrahmacārī,
Thus my friend in the spiritual life, Uddaka Rāmaputta, Prince,

me samāno, ācariyaṭṭhāne⁶⁰ maṃ ṭhapesi,
placed me in the teacher’s position,

uḷārāya ca maṃ⁶¹ pūjāya pūjesi.
and worshipped me with the highest worship.

Tassa mayhaṃ, Rājakumāra, etad-ahoṣi:
Then, Prince, this occurred to me:

‘Nāyaṃ 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 na⁶² Nibbānāya samvattati,
or to peace, or to deep knowledge, or to Complete Awakening, or to Nibbāna,

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

So kho ahaṃ, Rājakumāra, taṃ Dhammaṃ analaṅkaritvā,
Then, Prince, having not found satisfaction in that Dhamma,

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

⁵⁸ RTE, ChS: *abhiññāsi*, same meaning.

⁵⁹ ChS: *abhiññāsi*, same meaning.

⁶⁰ BJT, PTS add *ca*; RTE adds *va*.

⁶¹ RTE adds *ca* here.

⁶² BJT omits *na upasamāya na abhiññāya na sambodhāya*, by mistake, the same line is included above under Āḷāra’s story.

[5. The Similes]

So kho ahaṃ, Rājakumāra,
Then, Prince,

kiṃkusalagavesī, anuttaraṃ santivarapadaṃ pariyesaṃāno,
still searching for what was wholesome, the unsurpassed, noble and peaceful state,

Magadhesu anupubbena cārikaṃ caramāno,
° while walking gradually on walking tour I entered Magadha,

yena Uruvelā Senānigamo tad-avasariṃ.
and arrived at the Army town at Uruvelā.

Tatthaddasaṃ ramaṇīyaṃ bhūmibhāgaṃ, pāsādikañ-ca vanasaṇḍaṃ,
There I saw a delightful piece of land, and a pleasing jungle thicket,

nadiñ-ca sandantiṃ setakaṃ⁶³ supatitthaṃ⁶⁴ ramaṇīyaṃ,
with a clear river flowing and lovely banks,

samantā ca gocaragāmaṃ.
and nearby a village suitable for collecting alms.

Tassa mayhaṃ, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Ramaṇīyo vata⁶⁵ 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 gocaragāmo.
and it is near a village suitable for collecting alms.

‘Alaṃ vatidaṃ 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 ahaṃ, Rājakumāra, tattheva nisīdiṃ:
Then, Prince, I sat down right there,

‘Alam-idaṃ padhānāyā.’ ti
thinking: ‘This is enough for striving.’

⁶³ RTE: *sītodakam*, here and below.

⁶⁴ PTS: *sūpatittham*, alternative spelling, same below.

⁶⁵ PTS, ChS adds: *bho*, which seems out of place, as he is not addressing anyone at this point.

Apissu maṃ, Rājakumāra, tisso upamā⁶⁶ paṭibhaṃsu anacchariyā,
Then, Prince, these three wonderful similes occurred to me,

pubbe assutapubbā.

that were unheard of in the past.

Seyyathā pi, Rājakumāra, allam kaṭṭham sasneham udake nikkhittam,
Suppose, Prince, there were a green, sappy timber, lying in water,

atha puriso āgaccheyya uttarāraṇim ādāya:
and a man would come with an upper kindling wood,

‘Aggim abhinibbattessāmi, tejo pātukarissāmī.’ ti
thinking: ‘I will make fire, I will engender heat.’

Tam kim maññasi, Rājakumāra, api nu so puriso
What do you think, Prince, would that man

amum allam kaṭṭham sasneham, udake nikkhittam,
with that green, sappy timber, lying in water,

uttarāraṇim ādāya abhimanthento⁶⁷
through rubbing with the upper kindling wood

aggim abhinibbatteyya, tejo pātukareyyā?” ti
be able to make fire, to engender heat?”

“No hidam, bho Gotama.⁶⁸
“Surely not, dear Gotama.

Tam kissa hetu?⁶⁹
What is the reason for that?

Aduñ-hi, bho Gotama,⁷⁰
Because, dear Gotama,

allam kaṭṭham sasneham, tañ-ca pana udake nikkhittam.
it is a green, sappy timber, and it is lying in water.

⁶⁶ BJT: *upamāyo*; alternative form.

⁶⁷ RTE: *abhimanthanto*; alternative form, also below.

⁶⁸ BJT: *Bhante*, and in similar positions throughout. RTE: *No hetum, Bhante*.

⁶⁹ ChS by its punctuation indicates mistakenly that this question is spoken by the Buddha. There are no quotation markers to indicate that we have changed speakers, however, and it is certainly wrong.

⁷⁰ BJT, RTE: *Bhante*, and in similar positions throughout.

Yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgī assā.” ti
That man would only get a fair share of weariness and vexation.”

Evam-eva kho, Rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā
Just so, Prince, whatever ascetics and priests

kāyena ceva cittena ca⁷¹ **kāmehi avūpakaṭṭhā viharanti,**
live unsecluded from sensual pleasures with their body and mind,

yo ca nesaṃ kāmesu kāmacchando,
who, in regard to sensual desire for sensual pleasures,

kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho,
love for sensual pleasures, infatuation for sensual pleasures, thirst for sensual pleasures
and fever for sensual pleasures,

so ca ajjhataṃ na suppahīno⁷² **hoti, na suppaṭippassaddho,**⁷³
without having completely abandoned them on the inside, without having completely
allayed them,

opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā,
° even if those good ascetics and priests feel acute pain,

tibbā kharā⁷⁴ **kaṭukā vedanā vedayanti,**
sharp, harsh, and bitter feelings,

abhabbā va te ñāṇāya dassanāya anuttarāya Sambodhāya,
they are incapable of knowledge and insight into the supreme and complete Awakening,

no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā,
and even if those good ascetics and priests do not feel acute pain,

tibbā kharā kaṭukā vedanā vedayanti,
sharp, harsh, and bitter feelings,

abhabbā va te ñāṇāya dassanāya anuttarāya Sambodhāya.
still they are incapable of knowledge and insight into the supreme and complete
Awakening.

⁷¹ RTE omits: *cittena ca*, also below. *Ceva* always occurs, however, in conjunction with *ca* in these constructions.

⁷² RTE: *supahīno*; lacking gemination, also below.

⁷³ RTE: *supaṭippassaddho*; lacking gemination, also below.

⁷⁴ BJT, RTE: *tippā*, and omits *kharā*, similarly below.

Ayaṃ kho maṃ, Rājakumāra, paṭhamā upamā paṭibhāsi anacchariyā,
This, Prince, is the first wonderful simile that occurred to me,

pubbe assutapubbā.
that was unheard of in the past.

Aparāpi kho maṃ, Rājakumāra, dutiyā upamā paṭibhāsi anacchariyā,
Then, Prince, a second wonderful simile occurred to me,

pubbe assutapubbā.
that was unheard of in the past.

Seyyathā pi, Rājakumāra, allam kaṭṭham sasneham,
Suppose, Prince, there were a green, sappy timber,

ārakā udakā, thale nikkhattam,
far from the water, lying on the ground,

atha puriso āgaccheyya uttarāraṇim ādāya:
and a man would come with an upper kindling wood,

‘Aggim abhinibbattessāmi, tejo pātukarissāmī.’ ti
thinking: ‘I will make fire, I will engender heat.’

Tam kim maññasi, Rājakumāra, api nu so puriso
What do you think, Prince, would that man

amum allam kaṭṭham sasneham, ārakā udakā, thale nikkhattam,
with that green, sappy timber, far from the water, lying on the ground,

uttarāraṇim ādāya abhimanthento
through rubbing with the upper kindling wood

aggim abhinibbatteyya tejo pātukareyyā?” ti
be able to make fire, to engender heat?”

“No hidaṃ, bho Gotama.
“Surely not, dear Gotama.

Tam kissa hetu?
What is the reason for that?

Aduñhi, bho Gotama,
Because, dear Gotama,

allam kaṭṭham sasneham, kiñcāpi ārakā udakā, thale nikkhattam.
it is (still) a green, sappy timber, however far it is from the water, lying on the ground.

Yāvad-eva ca pana so puriso kilamathassa vighātassa bhāgī assā.” ti
That man would only get a fair share of weariness and vexation.”

“Evam-eva kho, Rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā
“Just so, Prince, whatever ascetics and priests

kāyena ceva cittena ca kāmehi⁷⁵ vūpakaṭṭhā viharanti,
live secluded from sensual pleasures with their body and mind,

yo ca nesaṃ kāmesu kāmacchando,
who, in regard to sensual desire for sensual pleasures,

kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho
love for sensual pleasures, infatuation for sensual pleasures, thirst for sensual pleasures
and fever for sensual pleasures,

so ca ajjhataṃ na suppahīno hoti, na suppaṭippassaddho,
without having completely abandoned them on the inside, without having completely
allayed them,

opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā,
° even if those good ascetics and priests feel acute pain,

tibbā kharā⁷⁶ kaṭukā vedanā vedayanti,
sharp, harsh, and bitter feelings,

abhabbā va te ñāṇāya dassanāya anuttarāya Sambodhāya;
they are incapable of knowledge and insight into the supreme and complete Awakening;

no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā,
and even if those good ascetics and priests do not feel acute pain,

tibbā kharā kaṭukā vedanā vedayanti,
sharp, harsh, and bitter feelings,

abhabbā va te ñāṇāya dassanāya anuttarāya Sambodhāya.
(still) they are incapable of knowledge and insight into the supreme and complete
Awakening.

Ayam kho maṃ, Rājakumāra, dutiyā upamā paṭibhāsi anacchariyā,
This, Prince, is the second wonderful simile that occurred to me,

pubbe assutapubbā.
that was unheard of in the past.

⁷⁵ BJT: *kāyena kho kāmehi*, but below as in the text here.

⁷⁶ BJT includes *kharā* here (but not in similar positions above or below).

Aparāpi kho maṃ, Rājakumāra, tatiyā upamā paṭibhāsi anacchariyā,
Then, Prince, a third wonderful simile occurred to me,

pubbe assutapubbā.
that was unheard of in the past.

Seyyathā pi, Rājakumāra, sukkaṃ kaṭṭhaṃ koḷāpaṃ,
Suppose, Prince, there were a dry, sapless timber,

ārakā udakā, thale nikkhattaṃ,
far from the water, lying on the ground,

atha puriso āgaccheyya uttarāraṇiṃ ādāya:
and a man would come with an upper kindling wood,

‘Aggim abhinibbattessāmi, tejo pātukarissāmī.’ ti
thinking: ‘I will make fire, I will engender heat.’

Taṃ kiṃ maññasi, Rājakumāra, api nu so puriso
What do you think, Prince, would that man

amuṃ sukkaṃ kaṭṭhaṃ koḷāpaṃ, ārakā udakā thale nikkhattaṃ,
with that dry, sapless timber, far from the water, lying on the ground,

uttarāraṇiṃ ādāya abhimanthento
through rubbing with the upper kindling wood

aggim abhinibbatteyya, tejo pātukareyyā?” ti
be able to make fire, to engender heat?”

‘Evaṃ, bho Gotama.
“Surely, dear Gotama.

Taṃ kissa hetu?
What is the reason for that?

Aduñhi, bho Gotama,
Because, dear Gotama,

sukkaṃ kaṭṭhaṃ koḷāpaṃ, tañ-ca pana ārakā udakā, thale nikkhattaṃ.”-ti
it is a dry, sapless timber, and it is far from the water, lying on the ground.”

‘Evam-eva kho, Rājakumāra, ye hi keci samaṇā vā brāhmaṇā vā
“Just so, Prince, whatever ascetics and priests

kāyena ceva cittaṃ ca kāmehi vūpakaṭṭhā viharanti,
live secluded from sensual pleasures with their body and mind,

yo ca nesam kāmesu kāmacchando,

who, in regard to sensual desire for sensual pleasures,

kāmasneho kāmamucchā kāmapipāsā kāmapariḷāho,

love for sensual pleasures, infatuation for sensual pleasures, thirst for sensual pleasures and fever for sensual pleasures,

so ca ajjhataṃ suppahīno hoti suppaṭippassaddho,

have completely abandoned them on the inside, completely allayed them,

opakkamikā ce pi te bhonto samaṇabrāhmaṇā dukkhā,

° even if those good ascetics and priests feel acute pain,

tibbā kharā kaṭukā vedanā vedayanti,

sharp, harsh, and bitter feelings,

bhabbā va te ñāṇāya dāsanāya anuttarāya Sambodhāya;

they are capable of knowledge and insight into the supreme and complete Awakening;

no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhā,

and even if those good ascetics and priests do not feel acute pain,

tibbā kharā kaṭukā vedanā vedayanti,

sharp, harsh, and bitter feelings,

bhabbā va te ñāṇāya dāsanāya anuttarāya Sambodhāya.

(still) they are capable of knowledge and insight into the supreme and complete Awakening.

Ayaṃ kho maṃ, Rājakumāra, tatiyā upamā paṭibhāsi anacchariyā,

This, Prince, is the third wonderful simile that occurred to me,

pubbe assutapubbā.

that was unheard of in the past.

Imā kho maṃ, Rājakumāra, tisso upamā paṭibhaṃsu anacchariyā,

These, Prince, are the three wonderful similes that occurred to me,

pubbe assutapubbā.

that were unheard of in the past.

[6. Suppressing Thought and Breath]

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Yaṃ nūnāham dantebhi dantam-ādhāya, jivhāya tālum āhacca,

‘What if I, with teeth clenched against teeth, with the tongue pressing on the palate,

cetasā cittaṃ⁷⁷ abhiniggaṇheyyaṃ, abhinippīleyyaṃ abhisantāpeyyaṃ.’-ti

were to completely restrain, constrain and suppress one thought with (another) thought,

So kho aham, Rājakumāra, dantebhi dantam-ādhāya, jivhāya tālum āhacca,

Then I, Prince, with teeth clenched against teeth, with the tongue pressing on the palate,

cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.

did completely restrain, constrain and suppress one thought with (another) thought.

Tassa mayham, Rājakumāra, dantebhi dantam-ādhāya, jivhāya tālum āhacca,

Then to me, Prince, with teeth clenched against teeth, with the tongue pressing on the palate,

cetasā cittaṃ abhiniggaṇhato⁷⁸ abhinippīlayato abhisantāpayato,

with complete restraint, constraint and suppression of one thought with (another) thought,

kacchehi sedā muccanti.

sweat flowed from my armpits.

Seyyathā pi, Rājakumāra, balavā puriso

Just as a strong man, Prince,

dubbalataram purisaṃ sīse vā gahetvā, khandhe vā gahetvā,

after seizing a very weak man by the head, or seizing him by the body,

abhiniggaṇheyya abhinippīleyya abhisantāpeyya,

would restrain, constrain and suppress him,

evam-eva kho me, Rājakumāra, dantebhi dantam-ādhāya, jivhāya tālum āhacca,

just so to me, Prince, with teeth clenched against teeth, with the tongue pressing on the palate,

cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato

with complete restraint, constraint and suppression of one thought with (another) thought,

kacchehi sedā muccanti.

sweat flowed from my armpits.

⁷⁷ Comm: *cetasā cittaṃ-ti kusalacittena akusalacittaṃ; one thought with (another) thought means one unwholesome thought with (another), wholesome thought.*

⁷⁸ BJT: *abhiniggaṇhayato*, similarly below.

Āraddham kho pana me, Rājakumāra, viriyam hoti asallīnam,
But although, Prince, my energy was strenuous and unshaken,

upaṭṭhitā sati asammutṭhā,⁷⁹
and mindfulness was attended to and unconfused,

sāraddho ca pana me kāyo hoti, appaṭippassaddho,
my body was overstressed, not quietened,

teneva dukkhappadhānena padhānābhitunnassa sato.
and therefore the effort I made was overwhelmed by the strain of exertion.

Tassa mayham, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Yam nūnāham appāṇakam yeva jhānam jhāyeyyan?’-ti
‘What if I were to meditate on the breathless meditation?’

So kho aham, Rājakumāra, mukhato ca nāsato ca assāsapassāse uparundhim.
Then, Prince, I blocked the in-breath and out-breath at the mouth and at the nose.

Tassa mayham, Rājakumāra, mukhato ca nāsato ca assāsapassāsesu uparuddhesu,
Then to me, Prince, with the in-breath and out-breath blocked at the mouth and at the nose,

kaṇṇasotehi vātānam nikkhamantānam⁸⁰ **adhimatto saddo hoti.**
there was an excessive noise of wind escaping through the ears.

Seyyathā pi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti,
Just as there is an excessive noise from blowing on a smith’s bellows,

evam-eva kho me,⁸¹ **Rājakumāra,**
just so to me, Prince,

mukhato ca nāsato ca assāsapassāsesu uparuddhesu,
with the in-breath and out-breath blocked at the mouth and at the nose,

kaṇṇasotehi vātānam nikkhamantānam adhimatto saddo hoti.
there was an excessive noise of wind escaping through the ears.

Āraddham kho pana me, Rājakumāra, viriyam hoti asallīnam,
But although for me, Prince, energy was strenuous and unshaken,

⁷⁹ BJT: *apammutṭhā*; RTE: *appamutṭhā*, and similarly throughout.

⁸⁰ RTE: *nikkhantānam*, similarly below.

⁸¹ BJT omits: *me* here and in similar positions throughout.

upaṭṭhitā sati asammuṭṭhā,
and mindfulness was attended to and unconfused,

sāraddho ca pana me kāyo hoti, appaṭippassaddho,
my body was overstressed, not quietened,

teneva dukkhappadhānena padhānābhitunnassa sato.
and therefore the effort I made was overwhelmed by the strain of exertion.

Tassa mayham, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Yaṃ nūnāham appāṇakam yeva jhānam jhāyeyyan?’-ti
‘What if I were to meditate on the breathless meditation?’

So kho aham, Rājakumāra,
Then, Prince,

mukhato ca nāsato ca kaṇṇato⁸² ca assāsapassāse uparundhim.
I blocked the in-breath and out-breath at the mouth and at the nose and at the ears.

Tassa mayham, Rājakumāra,
Then to me, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu,
with the in-breath and out-breath blocked at the mouth and at the nose and at the ears,

adhimattā vātā muddhani⁸³ ūhananti.⁸⁴
excessive winds raged inside my head.

Seyyathā pi, Rājakumāra, balavā puriso
Just as though a strong man, Prince,

tiṇhena sikharena muddhani abhimattheyya,
were to cleave inside my head with a sharp pointed sword,

evam-eva kho me, Rājakumāra,
just so to me, Prince,

⁸² RTE: *kaṇṇasotato*, similarly below.

⁸³ BJT, RTE: *muddhānam*, similarly below.

⁸⁴ RTE: *ohananti*, similarly below.

mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu,
with the in-breath and out-breath blocked at the mouth and at the nose and at the ears,

adhimattā vātā muddhani ūhananti.
excessive winds raged inside my head.

Āraddhaṃ kho pana me, Rājakumāra, viriyaṃ hoti asallīnaṃ,
But although for me, Prince, energy was strenuous and unshaken,

upaṭṭhitā sati asammuṭṭhā,
and mindfulness was attended to and unconfused,

sāraddho ca pana me kāyo hoti, appaṭippassaddho,
my body was overstressed, not quietened,

teneva dukkhappadhānena padhānābhitunnassa sato.
and therefore the effort I made was overwhelmed by the strain of exertion.

Tassa mayhaṃ, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Yaṃ nūnāhaṃ appāṇakaṃ yeva jhānaṃ jhāyeyyan?’-ti
‘What if I were to meditate on the breathless meditation?’

So kho ahaṃ, Rājakumāra,
Then, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
I blocked the in-breath and out-breath at the mouth and at the nose and at the ears.

Tassa mayhaṃ, Rājakumāra,
Then to me, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu,
with the in-breath and out-breath blocked at the mouth and at the nose and at the ears,

adhimattā sīse sīsavedanā honti.
there was an excessive headache in my head.

Seyyathā pi, Rājakumāra, balavā puriso
Just as though a strong man, Prince,

daḷhena varattakkaṇḍena sīse sīsaveṭṭhaṃ⁸⁵ dadeyya,
were to tie a turban on my head with a strong thong of leather,

⁸⁵ RTE: *sīsaveṭṭhanaṃ*.

evam-eva kho me, Rājakumāra,
just so to me, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu,
with the in-breath and out-breath blocked at the mouth and at the nose and at the ears,

adhimattā sīse sīsavedanā honti.
there was an excessive headache in my head.

Āraddhaṃ kho pana me, Rājakumāra, viriyaṃ hoti asallīnaṃ,
But, Prince, although for me energy was strenuous and unshaken,

upaṭṭhitā sati asammuṭṭhā,
and mindfulness was attended to and unconfused,

sāraddho ca pana me kāyo hoti, appaṭippassaddho,
my body was overstressed, not quietened,

teneva dukkhappadhānena padhānābhitunnassa sato.
and therefore the effort I made was overwhelmed by the strain of exertion.

Tassa mayhaṃ, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Yaṃ nūnāhaṃ appāṇakaṃ yeva jhānaṃ jhāyeyyan?’-ti
‘What if I were to meditate on the breathless meditation?’

So kho ahaṃ, Rājakumāra,
Then, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
I blocked the in-breath and out-breath at the mouth and at the nose and at the ears.

Tassa mayhaṃ, Rājakumāra,
Then to me, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu,
with the in-breath and out-breath blocked at the mouth and at the nose and at the ears,

adhimattā vātā kucchiṃ parikantanti.
excessive winds cut through my stomach.

Seyyathā pi, Rājakumāra, dakkho goghātako vā goghātakantevāsī vā
Just as though, Prince, a butcher or a butcher’s apprentice

tiṅhena govikantanena kucchiṃ parikanteyya,
were to cut through the stomach with a sharp butcher's knife,⁸⁶

evam-eva kho me,⁸⁷ **Rājakumāra,**
just so to me, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu,
with the in-breath and out-breath blocked at the mouth and at the nose and at the ears,

adhimattā vātā kucchiṃ parikantanti.
excessive winds cut through my stomach.

Āraddhaṃ kho pana me, Rājakumāra, viriyaṃ hoti asallīnaṃ,
But although for me, Prince, energy was strenuous and unshaken,

upaṭṭhitā sati asammuṭṭhā,
and mindfulness was attended to and unconfused,

sāraddho ca pana me kāyo hoti, appaṭippassaddho,
my body was overstressed, not quietened,

teneva dukkhappadhānena padhānābhitunnassa sato.
and therefore the effort I made was overwhelmed by the strain of exertion.

Tassa mayhaṃ, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Yam nūnāhaṃ appāṇakaṃ⁸⁸ yeva jhānaṃ jhāyeyyan?’-ti
‘What if I were to meditate on the breathless meditation?’

So kho ahaṃ, Rājakumāra,
Then, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.
I blocked the in-breath and out-breath at the mouth and at the nose and at the ears.

Tassa mayhaṃ, Rājakumāra,
Then to me, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu,
with the in-breath and out-breath blocked at the mouth and at the nose and at the ears,

adhimatto kāyasmim̐ dāho hoti.
there was an excessive fever inside the body.

⁸⁶ Lit: *Cow-knife*.

⁸⁷ RTE omits: *me*.

⁸⁸ BJT: *appaṇakaṃ*; but *appāṇakaṃ* elsewhere, printer's error.

Seyyathā pi, Rājakumāra, dve balavanto purisā
Just as though two strong men, Prince,

dubbalataram purisam nānābāhāsu gahetvā,
after seizing a very weak man with their arms,

aṅgārakāsuyā santāpeyyum samparitāpeyyum,
were to burn and scorch him with embers,

evam-eva kho me, Rājakumāra,
so for me, Prince,

mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu,
with the in-breath and out-breath blocked at the mouth and at the nose and at the ears,

adhimatto kāyasmim ḍāho hoti.
there was an excessive fever inside the body.

Āraddham kho pana me, Rājakumāra, viriyam hoti asallīnam,
But although for me, Prince, energy was strenuous and unshaken,

upaṭṭhitā sati asammuṭṭhā,
and mindfulness was attended to and unconfused,

sāraddho ca pana me kāyo hoti, appaṭippassaddho,
my body was overstressed, not quietened,

teneva dukkhappadhānena padhānābhitunnassa sato.
and therefore the effort I made was overwhelmed by the strain of exertion.

Apissu maṃ, Rājakumāra, devatā disvā, evam-āhaṃsu:
Further, Prince, this occurred to the gods after seeing me:

‘Kālaṅkato⁸⁹ samaṇo Gotamo,’ ti
‘The ascetic Gotama has died,’⁹⁰

ekaccā devatā evam-āhaṃsu:
this occurred to some gods:

‘Na kālaṅkato samaṇo Gotamo, api ca kālaṅkarotī,’ ti
‘The ascetic Gotama has not died, he is dying,’

ekaccā devatā evam-āhaṃsu:
this occurred to some gods:

⁸⁹ BJT, RTE: *Kālakato*, and similarly below, but they both write *kālaṅkaroti*.

⁹⁰ Lit: *made (his) time*.

‘Na kālaṅkato samaṇo Gotamo, na pi ca⁹¹ kālaṅkaroti,
‘The ascetic Gotama has not died, he is not dying,

Arahaṃ samaṇo Gotamo,
the ascetic Gotama is Worthy,

vihāro tveva so Arahato evarūpo hotī.’ ti
it is in this way that the Worthy One lives.’

⁹¹ RTE, ChS omit: *ca*.

[7. The Fasting]

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Yaṃ nūnāham sabbaso āhārupacchedāya paṭipajjeyyan?’-ti

‘What if I were to practice with cutting off food entirely?’

Atha kho maṃ, Rājakumāra, devatā upasaṅkamitvā etad-avocum:

Then, Prince, some gods having approached, said this to me:

‘Mā kho tvaṃ, Mārīsa, sabbaso āhārupacchedāya paṭipajji.

‘Do not, Sir, practice with cutting off food entirely.

Sace kho tvaṃ, Mārīsa, sabbaso āhārupacchedāya paṭipajjissasi,

If, Sir, you will practice with cutting off food entirely,

tassa te mayam dibbam ojam lomakūpehi ajjhohāressāma,

we will make you imbibe divine nutrient through the pores of your skin,

tāya tvaṃ yāpessasī.” ti

and you will keep going.”

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Ahañ-ceva kho pana sabbaso ajaddhukam⁹² paṭijāneyyam,

‘If I were to claim I am entirely without food,⁹³

imā ca me devatā dibbam ojam lomakūpehi ajjhohāreyyūm,

and these gods were to make me imbibe divine nutrient through the pores of my skin,

tāya cāham yāpeyyam, taṃ mamassa⁹⁴ musā.’ ti

and I were to keep going, that would be a falsehood for me.”

So kho aham, Rājakumāra, tā devatā paccācikkhāmi: “Halan?”-ti vadāmi.

Then, Prince, I rejected those gods, saying: “Why should I (do that?)”

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Yaṃ nūnāham thokam thokam āhāram āhāreyyam, pasatam pasatam,

‘What if I were to take food little by little, measure by measure,

⁹² ChS: *ajajjitam*; spelling unsure.

⁹³ Comm: *ajaddhukam-ti abhojanam*.

⁹⁴ BJT: *mamāssa*; alternative sandhi.

yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ,
whether it be mung bean soup, or vetch soup,

yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ?'-ti
or chick-pea soup, or pea soup?'

So kho ahaṃ, Rājakumāra, thokaṃ thokaṃ āhāraṃ āhāresim, pasataṃ pasataṃ,
Then, Prince, I took food little by little, measure by measure,

yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ,
whether mung bean soup, or vetch soup,

yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.
or chick-pea soup, or pea soup.

Tassa mayhaṃ, Rājakumāra, thokaṃ thokaṃ āhāraṃ āhārayato, pasataṃ pasataṃ,
Then, Prince, as I took food little by little, measure by measure,

yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ,
whether mung bean soup, or vetch soup,

yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ,
or chick-pea soup, or pea soup,

adhimattakasimānaṃ patto kāyo hoti.
this body became excessively emaciated.

Seyyathā pi nāma āsītikapabbāni vā kāḷapabbāni⁹⁵ vā,
Just like vine knots or bamboo knots,

evam-evassu me aṅgapaccaṅgāni bhavanti tāyevappāhāratāya.
so were my limbs both great and small through having so little food.

Seyyathā pi nāma oṭṭhapadaṃ,
Just like a camel's foot,

evam-evassu me ānisadaṃ hoti tāyevappāhāratāya.
so did my buttocks become through having so little food.

Seyyathā pi nāma vaṭṭanāvālī,
Just like a twisted vine,

evam-evassu me piṭṭhikaṅṭako uṇṇatāvanato hoti tāyevappāhāratāya.
so did my backbone become twisted through having so little food.

⁹⁵ BJT: *kākapabbāni*, both reading and meaning are uncertain.

Seyyathā pi nāma jarasālāya gopāṇasiyo oluggaviluggā bhavanti,
Just like an old hall, in which the main beam is rotten and broken,

evam-evassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya.
so did my ribs become rotten and broken through having so little food.

Seyyathā pi nāma gambhīre udapāne,
Just like in a deep pool,

udakatārakā gambhīragatā okkhāyikā dissanti,
the stars in the water are seen lying deep and distant,

evam-evassu me akkhikūpesu akkhitārakā
so in the sockets of my eyes, the pupils of my eyes

gambhīragatā okkhāyikā dissanti tāyevappāhāratāya.
were seen lying deep and distant through having so little food.

Seyyathā pi nāma tittakālābu āmakacchinno
Just like a freshly cut bitter gourd

vātāpena samphuṭito hoti sammilāto,
will become withered and shrunken through wind and heat,

evam-evassu me sīsacchavi samphuṭitā hoti sammilātā tāyevappāhāratāya.
so did the skin on my head become withered and shrunken through having so little food.

So kho ahaṃ, Rājakumāra: ‘Udaracchaviṃ parimasissāmī,’⁹⁶ ti
Then, Prince, thinking: ‘I will touch the skin of my stomach,’

piṭṭhikaṇṭakam yeva pariggaṇhāmi,
I took ahold of my backbone,

‘Piṭṭhikaṇṭakam parimasissāmī,’ ti
thinking: ‘I will touch my backbone,’

udaracchaviṃ yeva pariggaṇhāmi,
I took ahold of the skin of my stomach,

yāvassu me, Rājakumāra,
so far, Prince,

udaracchaviṃpiṭṭhikaṇṭakam allīnā hoti tāyevappāhāratāya.
did the skin of my stomach and my backbone stick together through having so little food.

So kho ahaṃ, Rājakumāra: ‘Vaccaṃ vā muttam vā karissāmī,’ ti
Then, Prince, thinking: ‘I will pass excrement or urine,’

⁹⁶ BJT: *parāmasissāmī*; alternative form, similarly below.

tattheva avakuḅḅo papatāmi tāyevappāhāratāya.

I fell down face forward right there through having so little food.

So kho ahaṃ, Rājakumāra,

Then, Prince,

imam-eva kāyaṃ assāsento pāṇinā gattāni anumajjāmi.

I rubbed this body and my limbs comfortably with my hand

Tassa mayhaṃ, Rājakumāra, pāṇinā gattāni anumajjato,

Then, Prince, as I rubbed my limbs with my hand,

pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya.

hair that was rotten at the root fell out of my body through having so little food.

Apissu maṃ, Rājakumāra, manussā disvā evam-āhaṃsu:

Further, Prince, this occurred to men after seeing me:

‘Kāḷo samaṇo Gotamo,’ ti

‘The ascetic Gotama is black,’

ekacce manussā evam-āhaṃsu:

and to some men this occurred:

‘Na kāḷo samaṇo Gotamo, sāmo samaṇo Gotamo,’ ti

‘The ascetic Gotama is not black, the ascetic Gotama is brown,’

ekacce manussā evam-āhaṃsu:

and to some men this occurred:

‘Na kāḷo samaṇo Gotamo, na pi sāmo, maṅguracchavi samaṇo Gotamo.’ ti

‘The ascetic Gotama is not black, he is not brown, the ascetic Gotama has golden skin.’

Yāvassu me, Rājakumāra, tāva parisuddho chavivaṇṇo pariyodāto

So far, Prince, was the pure and bright colour of my skin

upahato hoti tāyevappāhāratāya.

spoilt through having so little food.

Tassa mayhaṃ, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Ye kho keci atītam-addhānaṃ samaṇā vā brāhmaṇā vā

‘Those ascetics and priests in the past times who

opakkamikā dukkhā tībā kharā⁹⁷ kaṭukā vedanā vedayimsu,
felt acute pain, sharp, harsh, and bitter feelings,

etāvaparamaṃ na-y-ito bhiyyo.
there is nothing beyond or superior to this.

Ye pi hi keci anāgatam-addhānaṃ samaṇā vā brāhmaṇā vā
Those ascetics and priests in the future times who

opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayissanti,
will feel acute pain, sharp, harsh, and bitter feelings,

etāvaparamaṃ, na-y-ito bhiyyo.
there is nothing beyond or superior to this.

Ye pi hi keci etarahi samaṇā vā brāhmaṇā vā
Those ascetics and priests who now

opakkamikā dukkhā tībā kharā kaṭukā vedanā vedayanti,
feel acute pain, sharp, harsh, and bitter feelings,

etāvaparamaṃ, na-y-ito bhiyyo.
there is nothing beyond or superior to this.

Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi
But even by undergoing this bitter austerity I did not attain

uttarimanussadhammā alam-ariyaññadassanavisesaṃ.
a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge
and insight.

Siyā nu kho añño maggo Bodhāyā?' ti
I wonder is there another path to Awakening?

⁹⁷ BJT: *tippā*, omit *kharā*, similarly below.

[8. Finding the Right Path]

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Abhijānāmi kho panāham Pitu Sakkassa kammante,

‘But I recall that while my Sakyan Father was at work,

sītāya jambucchāyāya nisinno,

while I was sitting in the cool of the shade of the Rose-Apple tree,

vivicceva kāmehi, vivicca akusalehi dhammehi,

quite secluded from sense desires, secluded from unwholesome things,

savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ,

having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja viharitā.

I dwelt having attained the first absorption.

Siyā nu kho eso maggo Bodhāyā?’ ti

I wonder if this is the path to Awakening?’

Tassa mayham, Rājakumāra, satānusāri viññāṇaṃ ahosi:

Then to me, Prince, in conformity with that recollection I became conscious:

‘Eseva⁹⁸ maggo Bodhāyā.’ ti

‘This is the path to Awakening.’

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Kiṃ nu kho aham tassa sukhasa bhāyāmi?’

‘Why am I afraid of that pleasure?’

Yam taṃ sukhaṃ aññatreva,

That pleasure is one thing,

kāmehi aññatra akusalehi dhammehī.’ ti

and unwholesome sensual pleasures are another thing.’

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Na kho aham tassa sukhasa bhāyāmi.

‘I am not afraid of that pleasure.

⁹⁸ BJT: *Eso va.*

Yaṃ taṃ sukhaṃ aññatreva,
That pleasure is one thing,

kāmehi aññatra akusalehi dhammehi.’ ti
and unwholesome sensual pleasures are another thing.’

Tassa mayhaṃ, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Na kho taṃ sukaraṃ sukhaṃ adhigantum
‘It is not easy to attain that pleasure

evaṃ adhimattakasimānaṃ pattakāyena,
with the body so excessively emaciated,

Yaṃ nūnāhaṃ oḷārikaṃ āhāraṃ āhāreyyaṃ odanakummāsan?’-ti
what if I were to take gross food, boiled rice and milk?’

So kho ahaṃ, Rājakumāra, oḷārikaṃ āhāraṃ āhāresim odanakummāsam.
Then, Prince, I took gross food, boiled rice and milk.

Tena kho pana maṃ, Rājakumāra, samayena
But at that time, Prince,

pañcavaggiyā bhikkhū paccupaṭṭhitā honti:
the group-of-five monks were present,

‘Yaṃ kho samaṇo Gotamo Dhammaṃ adhigamissati, taṃ no ārocessatī.’ ti
thinking: ‘This ascetic Gotama will attain Dhamma, and he will inform us.

Yato kho ahaṃ, Rājakumāra, oḷārikaṃ āhāraṃ āhāresim odanakummāsam,
When, Prince, I took gross food, boiled rice and milk,

atha me te pañcavaggiyā bhikkhū nibbijja pakkamimsu:
then the group-of-five monks being disgusted, left me,

‘Bāhuliko⁹⁹ samaṇo Gotamo, padhānavibbhanto, āvatto bāhullāyā.’ ti
thinking: ‘This ascetic Gotama is given to luxury, he has forsaken the striving, he has gone back to luxury.’

⁹⁹ ChS: *Bāhulliko*.

So kho aham, Rājakumāra, oḷārikaṃ āhāraṃ āhāretvā balaṃ gaheṭvā,
Then, Prince, having taken gross food and regained strength,

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

savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ,
having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṃ jhānaṃ upasampajja vihāsim.
I dwelt having attained the first absorption.

Vitakkavicāraṇaṃ vūpasamā,
With the ending of thinking, and reflection,

ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ,
with internal clarity, and one-pointedness of mind,

avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ,
being without thinking, without reflection, having the happiness and rapture born of concentration,

dutiyaṃ jhānaṃ upasampajja vihāsim.
I dwelt having attained the second absorption.

Pītiyā ca virāgā upekkhako ca vihāsim,
With the fading away of rapture I dwelt equanimous,

sato ca sampajāno, sukhañ-ca kāyena paṭisaṃvedesim,
mindful, clearly knowing, experiencing happiness through the body,

yaṃ taṃ Ariyā ācikkhanti:
about which the Noble Ones declare:

‘Upekkhako satimā sukhavihārī,’ ti
“He lives pleasantly, mindful, and equanimous,”

tatiyaṃ jhānaṃ upasampajja vihāsim.
(thus) I dwelt having attained the third absorption.

Sukhassa ca pahānā, dukkhassa ca pahānā,
Having given up pleasure, given up pain,

pubbeva somanassadomanassānaṃ atthaṅgamā,
and with the previous disappearance of mental well-being and sorrow,

adukkhāṃ asukhāṃ¹⁰⁰ upekkhāsati pārisuddhīm,

without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

cattutthāṃ jhānaṃ upasampajja vihāsim.

I dwelt having attained the fourth absorption.

So evaṃ samāhite citte, parisuddhe pariyodāte,

Then with a mind well-concentrated, and complete purity that comes from a cleansed mind,

anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye, ṭhite āneñjappatte,

being passionless, free of defilements, malleable, workable, steady, imperturbable,

pubbenivāsānussatiñāṇāya cittaṃ abhininnāmesim.

I directed my mind to knowledge and recall of previous existences.

So anekavihitāṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ:

I recollected various previous existences, such as:

ekam-pi jātim, dve pi jātiyo, tisso pi jātiyo, catasso pi jātiyo, pañca pi jātiyo,

one life, two lives, three lives, four lives, five lives,

dasa pi jātiyo, visam-pi jātiyo, tiṃsam-pi jātiyo, cattārīsam-pi jātiyo,

ten lives, twenty lives, thirty lives, forty lives,

paññāsam-pi jātiyo, jātisatam-pi, jātisahassam-pi, jātisatasahassam-pi,

fifty lives, a hundred lives, a thousand lives, a hundred thousand lives,

aneke pi samvaṭṭakappe, aneke pi vivaṭṭakappe, aneke pi samvaṭṭavivaṭṭakappe:

innumerable aeons of devolution, innumerable aeons of evolution, innumerable aeons of devolution and evolution:

amutrāsim evaṃnāmo, evaṃgotto, evaṃvaṇṇo, evam-āhāro,

in such and such a place I had this name, this family, this class, this food,

evaṃsukhadukkhapaṭisaṃvedī evam-āyupariyanto;

this experience of pleasure and pain, this life term;

so tato cuto amutra udapādī,

passing away from there I arose in another state of existence,

tatrāpāsim evaṃnāmo, evaṃgotto, evaṃvaṇṇo, evam-āhāro,

and in that place I had this name, this family, this class, this food,

¹⁰⁰ ChS: *adukkhāṃ-asukkhāṃ*; sandhi form.

evaṃsukhadukkhapaṭisaṃvedī evaṃ-āyupariyanto,
this experience of pleasure and pain, this life term,

so tato cuto idhupapanno ti,
and passing away from there I arose here,

iti sākāraṃ sa-uddesaṃ anekavihitāṃ pubbenivāsaṃ anussarāmi.
and so with their characteristics and with their details I recollected my various previous existences.

Ayaṃ kho me, Rājakumāra, rattiyaṃ paṭhame yāme, paṭhamā vijjā adhiḡatā,
This to me, Prince, in the first watch of the night, was the first knowledge I attained,

avijjā vihatā, vijjā uppannā,
ignorance was abandoned, knowledge arose,

tamo vihato, āloko uppanno,
darkness was abandoned, light arose,

yathā taṃ appamattassa ātāpino pahitattassa viharato.
as I was living heedful, ardent, and resolute in this way.

So evaṃ samāhite citte, parisuddhe pariyoḡāte,
Then with a mind well-concentrated, and complete purity that comes from a cleansed mind,

anaṅgaṇe viḡatūpakkilese mudubhūte kammaniye ṭhite āneṅjappatte,
being passionless, free of defilements, malleable, workable, steady, imperturbable,

sattānaṃ cutūpapātaṅṅāya cittaṃ abhininnāmesim.
I directed my mind to knowledge of the passing away and rearing of beings.

So dibbena cakkhunā visuddhena atikkantamānusakena
With the divine eye which is purified and surpasses that of (normal) men

satte passāmi cavamāne upapajjamāne,
I saw the passing away and arising of beings,

hīne paṅṅite, suvaṅṅe dubbaṅṅe, sugate duggate,
inferior, superior, beautiful, ugly, in a good destiny, in a bad destiny,

yathākammūpage satte pajānāmi:
and I knew beings arise according to their (good and bad) actions:

Ime vata bhonto sattā kāyaduccaritena samannāgatā,
Those venerables who are endowed with bad bodily conduct,

vacīduccaritena samannāgatā, manoduccaritena samannāgatā,
endowed with bad verbal conduct, endowed with bad mental conduct,

ariyānaṃ upavādakā, micchādiṭṭhikā micchādiṭṭhikammasamādānā,
who blamed the noble ones, were ones of wrong view, and undertook deeds based on wrong view,

te kāyassa bheda, param maraṇā,
at the break-up of the body, after death,

apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā,
arise in the lower world, in an unfortunate destiny, in the fall, in the nether regions,

ime vā pana bhonto sattā kāyasucaritena samannāgatā
and those venerables who are endowed with good bodily conduct,

vacīsucaritena samannāgatā manosucaritena samannāgatā
endowed with good verbal conduct, endowed with good mental conduct,

ariyānaṃ anupavādakā, sammādiṭṭhikā, sammādiṭṭhikammasamādānā,
who did not blame the noble ones, were ones of right view, and undertook deeds based on right view,

te kāyassa bheda, param maraṇā,
at the break-up of the body, after death,

sugatiṃ saggam lokam upapannā ti.
arise in a good destiny, a heavenly world.

Ayaṃ kho me, Rājakumāra, rattiya majjhime yāme dutiya vijjā adhigatā,
This to me, Prince, in the middle watch of the night, was the second knowledge I attained,

avijjā vihatā, vijjā uppannā,
ignorance was abandoned, knowledge arose,

tamo vihato, āloko uppanno,
darkness was abandoned, light arose,

yathā taṃ appamattassa ātāpino pahitattassa viharato.
as I was living heedful, ardent, and resolute in this way.

So evaṃ samāhite citte, parisuddhe pariyodāte,
Then with a mind well-concentrated, and complete purity that comes from a cleansed mind,

anaṅgaṇe vigatūpakkilese mudubhūte kammaniye, ṭhite āneñjappatte,
being passionless, free of defilements, malleable, workable, steady, imperturbable,

āsavānaṃ khayaññāya cittaṃ abhininnāmesim.

I directed my mind to knowledge about the destruction of the pollutants.

So: 'Idaṃ dukkhan'-ti yathābhūtaṃ abbhaññāsim,

I knew, as it really is: 'This is suffering,'

'Ayaṃ dukkhasamudayo' ti yathābhūtaṃ abbhaññāsim,

I knew, as it really is: 'This is the arising of suffering,'

'Ayaṃ dukkhanirodho' ti yathābhūtaṃ abbhaññāsim,

I knew, as it really is: 'This is the cessation of suffering,'

'Ayaṃ dukkhanirodhagāminī paṭipadā' ti yathābhūtaṃ abbhaññāsim.

I knew, as it really is: 'This is the practice going to the cessation of suffering,'

'Ime āsavā' ti yathābhūtaṃ abbhaññāsim,

I knew, as it really is: 'These are pollutants,'

'Ayaṃ āsavasamudayo' ti yathābhūtaṃ abbhaññāsim,

I knew, as it really is: 'This is the arising of pollutants,'

'Ayaṃ āsavanirodho' ti yathābhūtaṃ abbhaññāsim,

I knew, as it really is: 'This is the cessation of pollutants,'

'Ayaṃ āsavanirodhagāminī paṭipadā' ti yathābhūtaṃ abbhaññāsim.

I knew, as it really is: 'This is the practice going to the cessation of pollutants,'

Tassa me evaṃ jānato evaṃ passato,

Then knowing in this way, seeing in this way,

kāmāsavā pi cittaṃ vimuccittha,

my mind was free from the pollutant of sensuality,

bhavāsavā pi cittaṃ vimuccittha,

my mind was free from the pollutant of (craving for) continued existence,

avijjāsavā pi cittaṃ vimuccittha.

my mind was free from the pollutant of ignorance.

Vimuttasmiṃ: 'Vimuttam'-iti ñāṇaṃ ahoṣi.

In freedom there was the knowledge: '(This is) freedom,'

'Khīṇā jāti,

'Destroyed is (re)birth,

vusitaṃ brahmacariyaṃ,

accomplished is the spiritual life,

katam̐ karaṇīyaṃ,

done is what ought to be done,

nāparaṃ itthattāyā,' ti abbhaññāsīm.'

there is no more of this mundane state,' this I knew.

Ayaṃ kho me, Rājakumāra, rattiyaṃ pacchime yāme tatiyaṃ vijjā adhiḡatā,

This to me, Prince, in the last watch of the night, was the third knowledge I attained,

avijjā vihatā, vijjā uppannā,

ignorance was abandoned, knowledge arose,

tamo vihato, āloko uppanno,

darkness was abandoned, light arose,

yathā taṃ appamattassa ātāpino pahitattassa viharato.

as I was living heedful, ardent, and resolute in this way.

[9. The Story about Brahmā's Request]

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Adhigato kho mayāyam¹⁰¹ Dhammo gambhīro duddaso duranubodho,
‘This Dhamma I have attained is deep, hard to see, hard to understand,

santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo.

peaceful, excellent, beyond the sphere of logic, profound, understandable (only) by the wise.

Ālayarāmā kho panāyam pajā ālayaratā ālayasammuditā,

But this generation delights in desire, is devoted to desire, gladdened by desire,

ālayarāmā kho panāyam pajā¹⁰² ālayaratāya ālayasammuditāya,

and for this generation delighting in desire, devoted to desire, gladdened by desire,

duddasaṃ idaṃ ṭhānaṃ, yad-idaṃ: idappaccayatā paṭiccasamuppādo.

this thing is hard to see, that is to say: conditionality and conditional origination.

Idam-pi kho ṭhānaṃ duddasaṃ, yad-idaṃ:

This thing also is hard to see, that is to say:

sabbasaṅkhārasamatho, sabbūpadhipaṭṭinissaggo,

the tranquilising of all processes, the letting go of all bases for cleaving,

taṇhakkhayo, virāgo, nirodho, Nibbānaṃ.

the end of craving, dispassion, cessation, Nibbāna.

Ahañ-ce va kho pana Dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ

But if I were to teach the Dhamma and others did not understand me

so mamaṃ kilamatho, sā mamaṃ vihesā.’ ti

that would be tiring for me, that would be troublesome to me.’

Apissu maṃ, Rājakumāra, imā anacchariyā gāthā¹⁰³ paṭibhaṃsu,

Further, Prince, these truly wonderful verses occurred to me,

pubbe assutapubbā:

that were unheard of in the past:

¹⁰¹ BJT, RTE: *myāyam*, PTS: *me ayam*; form uncertain.

¹⁰² BJT: *ālayarāmāya kho panapajāya*; RTE: *kho pajāya*.

¹⁰³ ChS: *gāthāyo*, alternative form.

‘Kicchena me adhigataṃ halaṃ dāni pakāsitum?’

‘Now is it suitable for me to explain what was attained with difficulty?’

Rāgadosaparetehi nāyaṃ Dhammo susambudho.

For those overcome by passion and hatred this Dhamma is not easily understood.

Paṭisotagāmiṃ nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ.

Going against the stream, it is profound, deep, hard to see, subtle.

Rāgarattā na dakkhanti,¹⁰⁴ tamokkhandhena¹⁰⁵ āvuṭṭā.’ ti¹⁰⁶

Those delighting in passion, obstructed by darkness, will not see it.’

Itiha me, Rājakumāra, paṭisañcikkhato,

Such was my reflection, Prince,

apossukkatāya cittaṃ namati, no Dhammadesanāya.¹⁰⁷

and my mind inclined to inaction, not to teaching the Dhamma.

Atha kho, Rājakumāra, Brahmuno Sahampatissa,

Then, Prince, to Brahmā Sahampati,

mama cetasā cetoparivitakkam-aññāya 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

apossukkatāya cittaṃ namati no Dhammadesanāya.’ ti

mind inclines to inaction, not to teaching the Dhamma.’

Atha kho, Rājakumāra, Brahmā Sahampati seyyathā pi nāma balavā puriso

Then, Prince, Brahmā Sahampati, just as a strong man

sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya,

might stretch out a bent arm, or bend in an outstretched arm,

¹⁰⁴ BJT: *dakkhinti*, alternative form.

¹⁰⁵ ChS: *tamokkhandhena*, alternative form.

¹⁰⁶ RTE: *āvutā ti*; PTS: *āvaṭṭā ti*, alternative forms.

¹⁰⁷ RTE: *-desanāyāti*, but there seems no need for the quotation marker here as the narrative continues.

evam-eva¹⁰⁸ Brahmāloke antarahito mama purato pātur-ahosi.
so did he vanish from the Brahmā world and appear in front of me.

Atha kho, Rājakumāra, Brahmā Sahampati, ekaṃsaṃ uttarāsaṅgaṃ karitvā,
Then, Prince, Brahmā Sahampati, after arranging his upper robe on one shoulder,

yenāhaṃ tenañjaliṃ paṇāmetvā, maṃ etad-avoca:
and raising his hands in respectful salutation, said this to me:

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

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

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

Idam-avoca, Rājakumāra, Brahmā Sahampati, idaṃ vatvā athāparaṃ etad-avoca:
Brahmā Sahampati, Prince, said this and after saying this he said something more:

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

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

apāpuretaṃ¹⁰⁹ Amatassa dvāraṃ,
open the door to the Deathless,

suṇantu Dhammaṃ Vimalenānubuddhaṃ.
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 janataṃ samantato,
can see the people on all sides,

¹⁰⁸ RTE: *evam-eva kho*; BJT, PTS: *evam-evam*.

¹⁰⁹ BJT: *avāpuretaṃ*; alternative form.

tathūpamaṃ Dhammamayaṃ Sumedha

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

Pāsādam-āruyha Samantacakkhu,

the Palace made from Dhamma, Visionary One,

sokāvatiṇṇaṃ janataṃ¹¹⁰ Apetasoko,

° look down on the people overcome by grief,

avekkhassu jātijarābhibhūtaṃ.

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

Uṭṭhehi Vīra Vijitasāṅgāma,

Rise up, O Hero, Victorious in Battle.

Satthavāha Anaṇa vicara loke.

Caravan-Leader, Debtless One, travel through the world.

Desassu¹¹¹ Bhagavā Dhammaṃ, aññātāro bhavissantī.” ti

Let the Gracious One teach the Dhamma, there will be those who understand.”

Atha khvāhaṃ,¹¹² Rājakumāra, Brahmuno ca ajjhesanaṃ veditvā,

Then, Prince, having understood Brahmā’s request,

sattesu ca kāruṇṇataṃ paṭicca Buddhacakkhunā lokam volokesim.¹¹³

out of kindness I looked at beings around the world with my Buddha-eye.

Addasaṃ kho ahaṃ, Rājakumāra, Buddhacakkhunā lokam volokento

While looking around the world, Prince, with my Buddha-eye, I saw

satte appajakkhe mahārajakkhe, tikkhindriye mudindriye,

beings having little dust on the eyes, having great dust on the eyes, having sharp faculties, having undeveloped faculties,

svākāre dvākāre, suviññāpaye duviññāpaye,¹¹⁴

having good conditions, having poor conditions, easy to instruct, hard to instruct,

appekacce paralokavajjabhayadassāvine¹¹⁵ viharante.¹¹⁶

and (only) some who dwelt seeing danger in what is blameworthy and in the next world.

¹¹⁰ BJT, RTE: *janatam*, alternative sandhi.

¹¹¹ RTE: *Desetu*; alternative form.

¹¹² ChS: *kho ahaṃ*, parsing the sandhi.

¹¹³ BJT: *olokesim*; alternative form.

¹¹⁴ BJT omits: *dvākāre* and *duviññāpaye*.

¹¹⁵ BJT, RTE: *-dassāvino*.

¹¹⁶ BJT has an extra line in square brackets: *appekacce na paralokavajjabhayadassāvine viharante*.

Seyyathā pi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ 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 saṃvaḍḍhāni¹¹⁷ udakānuggatāni antonimuggaposīni;¹¹⁸
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 saṃvaḍḍhāni, udakānuggatāni,¹¹⁹ samodakaṃ 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 saṃvaḍḍhāni udakaṃ¹²⁰ accuggamma tiṭṭhanti,
born in the water, flourishing in the water, stand above the water,

anupalittāni¹²¹ udakena.
and are untouched by the water.

Evam-eva kho ahaṃ, Rājakumāra, Buddhacakkhunā lokam volokento addasaṃ
Even so while looking around the world, Prince, with my Buddha-eye, I saw

satte appajakkhe mahārajakkhe, tikkhindriye mudindriye,
beings having little dust on the eyes, having great dust on the eyes, having sharp faculties,
having undeveloped faculties,

¹¹⁷ BJT, RTE, PTS: *saṃvaddhāni*; also below, alternative spelling.

¹¹⁸ RTE: *antonimuggapositāni*.

¹¹⁹ BJT, PTS omit *udakānuggatāni*.

¹²⁰ BJT, PTS: *udakā*, ablative.

¹²¹ RTE: *anupalittāni*, with gemination.

svākāre dvākāre, suviññāpaye duviññāpaye,¹²²

having good conditions, having poor conditions, easy to instruct, hard to instruct,

appekacce paralokavajjabhayadassāvīne viharante.¹²³

and (only) some who dwelt seeing danger in what is blameworthy and in the next world.

Atha khvāhaṃ, Rājakumāra, Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsim:¹²⁴

Then, Prince, I recited this verse to Brahmā Sahampati:

“Apārutā tesāṃ¹²⁵ Amatassa dvārā,¹²⁶

“Open for you are the doors to the Deathless,

ye sotavanto pamañcantu saddhaṃ.

whoever has ears let them release their faith.

Vihimsasaññī paṇaṇaṃ na bhāsim,

° Perceiving trouble, Brahmā, I did not speak amongst humans,

Dhammaṃ paṇītaṃ manujesu Brahme!” ti

about what was hard-learned, the excellent Dhamma!”

Atha kho, Rājakumāra, Brahmā Sahampati:

Then, Prince, Brahmā Sahampati,

‘Katāvakāso khomhi Bhagavatā Dhammadesanāyā,’ ti

thinking: ‘I have obtained consent for the Gracious One to teach the Dhamma,’

maṃ abhivādetvā padakkhiṇaṃ katvā, tatthevantaradhāyi.

after worshipping and circumambulating me, vanished right there.

¹²² BJT omits *dvākāre* and *duviññāpaye*.

¹²³ BJT has an extra line in square brackets: *appekacce na paralokavajjabhayadassāvīne viharante*.

¹²⁴ BJT: *paccabhāsim*; ChS: *ajjhabhāsi*. The reading here seems very uncertain, although the meaning is the same in all three cases.

¹²⁵ ChS: *te*, ‘correcting’ the metre.

¹²⁶ PTS adds [*Brahme*], like this in square brackets.

[10. Deciding Who to Teach]

Tassa mayhaṃ, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Kassa nu kho ahaṃ paṭhamam Dhammam deseyyam?’

‘To whom should I first teach the Dhamma?’

Ko imam Dhammam khippam-eva ājānissatī?’ ti

Who will be able to understand the Dhamma quickly?’

Tassa mayhaṃ, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Ayaṃ kho Āḷāro Kālāmo paṇḍito viyatto¹²⁷ medhāvī,

‘This Āḷāra Kālāma is wise, learned, intelligent,

dīgharattam apparajakkhajātiko.

for a long time he has been one with little dust on his eyes.

Yaṃ nūnāhaṃ Āḷārassa Kālāmassa paṭhamam Dhammam deseyyam?’

Now what if I first teach the Dhamma to Āḷāra Kālāma?’

So imam Dhammam khippam-eva ājānissatī.’ ti

He will be able to understand the Dhamma quickly.’

Atha kho maṃ, Rājakumāra, devatā upasaṅkamtivā etad-avoca:¹²⁸

Then a god, Prince, having approached, said this to me:

‘Sattāhakālaṅkato Bhante Āḷāro Kālāmo,’ ti

‘Āḷāra Kālāma died seven days ago, reverend Sir,’

ñāṇañ-ca pana me dassanaṃ udapādi:

and to me knowledge and insight arose:

‘Sattāhakālaṅkato Āḷāro Kālāmo.’ ti

‘Āḷāra Kālāma died seven days ago.’

Tassa mayhaṃ, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Mahājāṇiyo kho Āḷāro Kālāmo,

‘Āḷāra Kālāma had great understanding,

¹²⁷ BJT: *byatto*, alternative form.

¹²⁸ PTS: *etad-avocum*; plural form, also below.

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

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Kassa nu kho aham¹²⁹ paṭhamam Dhammam deseeyam?

‘To whom should I first teach the Dhamma?

Ko imam Dhammam khippam-eva ājānissatī?’ ti

Who will be able to understand the Dhamma quickly?’

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

‘Ayam kho Uddako Rāmaputto paṇḍito viyatto medhāvī,

‘This Uddaka Rāmaputta is wise, learned, intelligent,

dīgharattam apparajakkhājātikō.

for a long time he has been one with little dust on his eyes.

Yam nūnāham Uddakassa Rāmaputtassa paṭhamam Dhammam deseeyam?

Now, what if I first teach the Dhamma to Uddaka Rāmaputta?

So imam Dhammam khippam-eva ājānissatī.’ ti

He will be able to understand the Dhamma quickly.’

Atha kho mam, Rājakumāra, devatā upasaṅkamitvā etad-avoca:

Then, Prince, a god having approached, said this to me:

‘Abhidosakālaṅkato Bhante Uddako Rāmaputto,’ ti

‘Uddaka Rāmaputta died yesterday evening, reverend Sir,’

ñāṇañ-ca pana me dassanam udapādi:

and to me knowledge and insight arose:

‘Abhidosakālaṅkato Uddako Rāmaputto.’ ti

‘Uddaka Rāmaputta died yesterday evening.’

Tassa mayham, Rājakumāra, etad-ahosi:

Then, Prince, this occurred to me:

¹²⁹ RTE omits *aham*.

‘Mahājāniyo kho Uddako Rāmaputto,
‘Uddaka Rāmaputta had great understanding,

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

Tassa mayham, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Kassa nu kho aham paṭhamam Dhammam deseeyam?’
‘To whom should I first teach the Dhamma?’

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

Tassa mayham, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Bahūkārā kho me pañcavaggiyā bhikkhū,
‘The group-of-five monks were very helpful to me,

ye mam padhānapahitattam upaṭṭhahimsu.
they attended on me when I was striving resolutely.

Yam nūnāham pañcavaggiyānam bhikkhūnam paṭhamam Dhammam deseeyam?’-ti
Now, what if I first teach the Dhamma to the group-of-five monks?’

Tassa mayham, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

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

Addasam kho aham, Rājakumāra,
I saw with the divine eye, Prince,

dibbena cakkhunā visuddhena atikkantamānusakena,
which is purified and surpasses that of (normal) men,

pañcavaggiye bhikkhū Bārāṇasiyam viharante Isipatane Migadāye.
that the group-of-five monks were dwelling near Bārāṇasī, in the Deer Park at Isipatana.

[11. The Abstainer Upaka]

Atha khvāhaṃ, Rājakumāra, Uruvelāyaṃ yathābhirantaṃ viharitvā,
Then, Prince, having dwelt for as long as I liked

yena Bārāṇasī tena cārikam pakkamim.¹³⁰

I left on walking tour for Bārāṇasī.

Addasā kho maṃ, Rājakumāra, Upako Ājīvako

The Abstainer Upaka saw me, Prince,

antarā ca Gayam antarā ca Bodhim addhānamaggapaṭipannaṃ,¹³¹

going along the highway between the Bodhi (tree) and Gayā,

disvāna maṃ etad-avoca:

and after seeing (me), he said this to me:

“Vipprasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto,

“Your faculties, friend, are very clear, purified is your skin and bright,

kamsi tvam āvuso uddissa pabbajito,

on account of whom, friend, did you go forth,

ko vā te Satthā, kassa vā tvam¹³² Dhammam rocesī?” ti

or who is your teacher, or what Dhamma do you prefer?”

Evaṃ vutte ahaṃ, Rājakumāra, Upakam Ājivakam gāthāhi ajjhabhāsīm:

When this was said, Prince, I addressed the Abstainer Upaka with verses:

“Sabbābhibhū 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,

sayaṃ abhiññāya kam-uddiseyyaṃ?

having deep knowledge myself, who should I point to (as Teacher)?

¹³⁰ RTE, PTS: *pakkāmim*, which seems to be malformed.

¹³¹ PTS, ChS: *-ppaṭipannaṃ*, showing gemination.

¹³² RTE: *taṃ*; transcription mistake?

Na me Ācariyo atthi, sadiso me na vijjati,
There is no Teacher for me, no one like me is found,

sadevakasmiṃ¹³³ lokasmiṃ natthi me paṭipuggalo.
there is no person equal to me in the world with its gods.

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

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

Dhammacakkaṃ pavattetuṃ gacchāmi Kāsināṃ purāṃ,
I go to Kāsi's city to set the Dhamma-Wheel rolling,

andhabhūtasmiṃ¹³⁴ lokasmiṃ āhañchaṃ Amatadundubhin.”-ti
I will beat the drum of the Deathless in a world that is blind.”

“Yathā kho tvaṃ āvuso paṭijānāsi Arahasi¹³⁵ Anantajino!” ti
“It is as if you declare, friend, you are a Worthy One, an Infinite Victor!”

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

Jitā me pāpakā dhammā, tasmāham-Upakā¹³⁶ Jino.” ti
I have been victorious over all wicked things, therefore, Upaka, I am a Victor.”

Evaṃ vutte, Rājakumāra, Upako Ājīvako¹³⁷ “Huveyyapāvuso”¹³⁸ ti vatvā,
When this was said, Prince, the Abstainer Upaka, after saying: “It may be so, friend,”

sīsāṃ okampetvā ummaggaṃ gahetvā pakkāmi.
shaking his head, and taking the wrong path, went away.

¹³³ RTE: *sadevakasmi*, to produce pathyā siloka.

¹³⁴ RTE: *andhabhūtasmi*, to produce pathyā siloka.

¹³⁵ BJT omits *Arahasi*.

¹³⁶ RTE: *Upaka*, alternative form of the vocative.

¹³⁷ RTE: *so Upako*, omits *Ājīvako*.

¹³⁸ RTE: *huveyyāvuso*; both forms seem to be dialectical remnants.

[12. The Meeting at Isipatana]

Atha khvāhaṃ, Rājakumāra, anupubbena cārikaṃ caramāno,
Then, Prince, while I was walking gradually on walking tour,

yena Bārāṇasī¹³⁹ Isipatanaṃ Migadāyo,
° I approached Bārāṇasī, Isipatana, the Deer Park,

yena pañcavaggiyā bhikkhū tenupasaṅkamim.
and the group-of-five monks.

Addasaṃsu¹⁴⁰ kho maṃ, Rājakumāra,
° The group-of-five monks, Prince,

pañcavaggiyā bhikkhū dūrato va¹⁴¹ āgacchantam,
saw me coming from afar,

disvāna aññaṃ-aññaṃ saṅghapesum:
and after seeing (me), they resolved among themselves:

“Ayaṃ kho,¹⁴² āvuso, Samaṇo Gotamo āgacchati bāhuliko,¹⁴³
“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 pattaṭṭhāraṃ paṭiggahetabbaṃ,
nor should his bowl and robe be taken,

api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati nisīdissatī.” ti
however, we can prepare a seat, if he wishes he will sit down.”

Yathā yathā kho ahaṃ, Rājakumāra,¹⁴⁴ upasaṅkamim,¹⁴⁵
As I approached, Prince,

¹³⁹ RTE adds *yena* here.

¹⁴⁰ BJT, PTS: *Addasāsum*, alternative form.

¹⁴¹ ChS omits *va*.

¹⁴² PTS omits *kho*.

¹⁴³ RTE: *bāhulliko*, no doubt standardising with *bāhullāya* below.

¹⁴⁴ RTE adds: *pañcavaggiye bhikkhū*.

¹⁴⁵ BJT, PTS: *upasaṅkamāmi*?

tathā tathā pañcavaggiyā bhikkhū
the group-of-five monks

nāsakkhimsu sakāya katikāya saṅḥātum,
were unable to continue with their own agreement,

appekacce maṃ paccuggantvā, pattacīvaram paṭiggahesum,
and after coming out to meet me, some took my bowl and robe,

appekacce āsanam paññāpesum,¹⁴⁶
some prepared the seat,

appekacce pādodakam upaṭṭhapesum.¹⁴⁷
some placed the water (for washing) the feet.

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

Evaṃ vutte¹⁴⁸ **ahaṃ, Rājakumāra, pañcavaggiye bhikkhū etad-avocaṃ:**
When this was said, Prince, I said this to the group-of-five monks:

“Mā, bhikkhave, Tathāgataṃ
“Do not address the Gracious One, monks,

nāmena ca āvusovādena ca samudācarittha,¹⁴⁹
by name and by the word ‘friend’,

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

Odahatha, bhikkhave, sotaṃ,
Lend an ear, monks,

Amatam-adhigataṃ aham-anusāsāmi,
I will instruct you about the attainment of the Deathless,

ahaṃ Dhammaṃ desemi,
I will teach the Dhamma,

yathānusiṭṭhaṃ tathā¹⁵⁰ **paṭipajjamānā,**
(and) following the path as it has been preached,

¹⁴⁶ ChS: *paññāpesum*, alternative form.

¹⁴⁷ RTE: *upaṭṭhāpesum*, alternative form.

¹⁴⁸ RTE omits *evaṃ vutte*.

¹⁴⁹ ChS: *samudācaratha*, imperative where an aorist is expected.

¹⁵⁰ RTE omits *tathā*.

na cirasseva, yassatthāya kulaputtā

after no long time in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā

° you will dwell having known,

sacchikatvā upasampajja viharissathā.” ti

experienced, and attained it yourselves in this very life.”

Evāṃ vutte, Rājakumāra, pañcavaggiyā bhikkhū maṃ etad-avocum:

When this was said, Prince, the group-of-five monks said this to me:

“Tāya pi kho tvaṃ, āvuso Gotama, iriyāya,¹⁵¹

“But you, friend Gotama, by that (ascetic) lifestyle,

tāya paṭipadāya tāya dukkarakārikāya,

that practice, that difficult way of living,

nājjhagamā¹⁵² uttarimanussadhammā¹⁵³

did not attain states beyond (ordinary) human beings,

alam-ariyaññadassanavisesaṃ.

a distinction of what is truly noble knowledge and insight.

Kim pana tvaṃ etarahi bāhuliko,

So how can you now, given to luxury,

padhānavibbhanto, āvatto¹⁵⁴ bāhullāya,

forsaking the striving, gone back to luxury,

adhigamissasi uttarimanussadhammā

attain states beyond (ordinary) human beings,

alam-ariyaññadassanavisesaṃ?”-ti

a distinction of what is truly noble knowledge and insight?”

¹⁵¹ RTE: *ariyāya*? Also elsewhere.

¹⁵² RTE: *na ajjhagamā*, resolving the sandhi.

¹⁵³ RTE, PTS: *uttariṃ manussadhammā*, resolving the compound.

¹⁵⁴ BJT: *āvatto*, here, but *āvatto* below.

Evam vutte aham, Rājakumāra, pañcavaggiye bhikkhū etad-avocam:¹⁵⁵
When this was said, Prince, 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 āvatto¹⁵⁶ **bāhullāya,**
is not forsaking the striving, and has not gone back to luxury,

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

odahatha, bhikkhave, sotam Amatam-adhigataṃ aham-anusāsāmi,
lend an ear, monks, I will instruct you about the attainment of the Deathless,

aham Dhammaṃ desemi yathānusiṭṭhaṃ tathā¹⁵⁷ **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 anagāriyaṃ pabbajanti,
rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam abhiññā
you will dwell having known,

sacchikatvā upasampajja viharissathā.” ti
experienced, and attained it yourselves in this very life.”

Dutiyam-pi kho, Rājakumāra, pañcavaggiyā bhikkhū maṃ etad-avocum:
For a second time, Prince, the group-of-five monks said this to me:

“Tāya pi kho tvam āvuso Gotama¹⁵⁸ **iriyāya,**
“But you, friend Gotama, by that (ascetic) lifestyle,

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

¹⁵⁵ PTS: *etad-avocum*, inappropriate plural form.

¹⁵⁶ RTE omits: *na*, reads simply: *padhānavibbhanto āvatto*, the negative meaning being carried through from the beginning of the sentence.

¹⁵⁷ RTE omits *tathā*.

¹⁵⁸ BJT omits: *Gotama* here and below, but includes it above.

nājjhagamā uttarimanussadhammā alam-ariyañāṇadassanavisesaṃ.

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

Kim pana tvam 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 a state beyond (ordinary) human beings, a distinction of what is truly noble knowledge and insight?”

Dutiyam-pi kho ahaṃ, Rājakumāra, pañcavaggiye bhikkhū etad-avocaṃ:¹⁵⁹

For a second time, Prince, 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.

Arahaṃ, bhikkhave, Tathāgato Sammāsambuddho,

The Realised One, monks, is a Worthy One, a Perfect Sambuddha,

odahatha, bhikkhave, sotaṃ Amatam-adhigataṃ aham-anusāsāmi,

lend an ear, monks, I will instruct you about the attainment of the Deathless,

ahaṃ Dhammaṃ desemi yathānusiṭṭhaṃ 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 anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathā.” ti

you will dwell having known, experienced, and attained it yourselves in this very life.”

¹⁵⁹ BJT, ChS: *etad-avocum*, inappropriate plural form.

Tatīyam-pi kho, Rājakumāra, pañcavaggiyā bhikkhū maṃ etad-avocum:
For a third time, Prince, the group-of-five monks said this to me:

“Tāya pi kho tvaṃ āvuso Gotama¹⁶⁰ iriyāya,
“But you, friend Gotama, by that (ascetic) lifestyle,

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

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

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

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

Evaṃ vutte ahaṃ, Rājakumāra, pañcavaggiye bhikkhū etad-avocam:
When this was said, Prince, I said this to the group-of-five monks:

“Abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ bhāsitaṃ-etan?”-ti¹⁶¹
“Are you aware, monks, of my having spoken to you like this before?”

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

“Arahaṃ,¹⁶² bhikkhave, Tathāgato Sammāsambuddho,
“The Realised One, monks, is a Worthy One, a Perfect Sambuddha,

odahatha, bhikkhave, sotaṃ Amatam-adhigataṃ aham-anusāsāmi,
lend an ear, monks, I will instruct you about the attainment of the Deathless,

ahaṃ Dhammaṃ desemi yathānusiṭṭhaṃ tathā¹⁶³ paṭipajjamānā,
I will teach the Dhamma, (and) following the path as it has been preached,

¹⁶⁰ RTE omits: *Gotama* here.

¹⁶¹ BJT, PTS: *vabbhācītaṃ-etan-ti*; ChS: *pabhāvitam-etan?”-ti*. The reading is again uncertain here, *vabbhācīta* is not found elsewhere; it is hard to see what the ChS reading could mean here.

¹⁶² BJT, RTE: *Na bhikkhave Tathāgato bāhuliko na padhānavibbhanto na āvatto bāhullāya arahaṃ*, repeating the earlier statement.

¹⁶³ RTE omits *tathā*.

na cirasseva, yassatthāya kulaputtā

after no long time in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā,” ti

you will dwell having known, experienced, and attained it yourselves in this very life,”

asakkhiṃ kho ahaṃ, Rājakumāra, pañcavaggiye bhikkhū saññāpetuṃ.

and I was able, Prince, to persuade the group-of-five monks.

Dve pi sudaṃ, Rājakumāra, bhikkhū¹⁶⁴ ovaḍāmi, tayo bhikkhū piṇḍāya caranti,

Then, Prince, I advised two monks, and three monks wandered for alms food,

yaṃ tayo bhikkhū piṇḍāya caritvā, āharanti tena chabbaggā¹⁶⁵ yāpema.

and the group of six monks subsisted on whatever, after walking for alms food, the three monks brought them.

Tayo pi sudaṃ, Rājakumāra, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti,

Then, Prince, I advised three monks, and two monks wandered for alms food,

yaṃ dve¹⁶⁶ bhikkhū piṇḍāya caritvā āharanti tena chabbaggā¹⁶⁷ yāpema.

and the group of six monks subsisted on whatever, after walking for alms food, the two monks brought them.

Atha kho, Rājakumāra, pañcavaggiyā bhikkhū,

Then, Prince, the group-of-five monks,

mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā,

while being advised by me, while being instructed,

na cirasseva, yassatthāya kulaputtā,

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

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

¹⁶⁴ BJT omits *bhikkhū*.

¹⁶⁵ BJT: *chabbaggiyā*; similarly below, alternative form.

¹⁶⁶ RTE: *dve pi*.

¹⁶⁷ PTS: *chabbaggo*.

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

diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharimsū.” ti
dwelt having known, experienced, and attained it themselves in this very life.”

[13. All about Attainments]

Evam vutte, Bodhi Rājakumāro Bhagavantam etad-avoca:

When this was said, prince Bodhi said this to the Gracious One:

“Kīva cirena nu kho, Bhante, bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
“How long, reverend Sir, when a monk gains the Realised One as trainer, before he,

yassatthāya kulaputtā

in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihareyyā?” ti

can dwell having known, experienced, and attained it himself in this very life?”

“Tena hi, Rājakumāra, taṃ yevettha paṭipucchissāmi:

“Now then, Prince, here I will ask you something in return:

yathā te khameyya, tathā naṃ byākareyyāsi.

as you see fit, so you should answer.

Taṃ kiṃ maññasi, Rājakumāra,

What do you think of this, Prince,

kusalo tvaṃ hatthārūḷhe¹⁶⁸ añkusagayhe¹⁶⁹ sippe?” ti

are you skilled in the art of training a mounted elephant with a goad?”

“Evaṃ, Bhante, kusalo ahaṃ hatthārūḷhe añkusagayhe sippe.” ti

“Yes, reverend Sir, I am skilled in the art of training a mounted elephant with a goad.”

“Taṃ kiṃ maññasi, Rājakumāra, idha puriso āgaccheyya:

“What do you think of this, Prince, if a man came here (thinking):

‘Bodhi Rājakumāro hatthārūḷhaṃ añkusagayhaṃ sippaṃ jānāti,

‘Prince Bodhi is skilled in the art of training a mounted elephant with a goad,

tassāhaṃ santike hatthārūḷhaṃ añkusagayhaṃ sippaṃ sikkhissāmi.’ ti

I will train in his presence in the art of training a mounted elephant with a goad.’

¹⁶⁸ BJT, *hatthārūyhe*; and similar forms below; PTS: *haṭṭhārūyhe* here, *hatthārūyhe* and similar forms below.

¹⁶⁹ RTE: *añkusaganhe*; similarly below.

So cassa assaddho¹⁷⁰

But for one without faith

yāvatakaṃ¹⁷¹ **saddhena pattaḅbaṃ taṃ na sampāpuṇeyya,**
he cannot attain what can be attained by one with faith,

so cassa bahvābādho¹⁷²
for one with many afflictions

yāvatakaṃ appābādhena pattaḅbaṃ taṃ na sampāpuṇeyya,
he cannot attain what can be attained by one with few afflictions,

so cassa saṭho māyāvī
for one who is treacherous and deceitful

yāvatakaṃ asaṭhena amāyāvinā pattaḅbaṃ taṃ na sampāpuṇeyya,
he cannot attain what can be attained by one who is not treacherous and deceitful,

so cassa kusīto
for one who is lazy

yāvatakaṃ āradhaviṛiyena pattaḅbaṃ taṃ na sampāpuṇeyya,
he cannot attain what can be attained by one who is energetic,

so cassa duppañño
for one with little wisdom

yāvatakaṃ paññavatā¹⁷³ **pattaḅbaṃ taṃ na sampāpuṇeyya.**
he cannot attain what can be attained by one who is wise.

Taṃ kiṃ maññasi, Rājakumāra, api nu so puriso
What do you think of this, Prince, can that man

tava santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyyā?” ti
train in your presence in the art of training a mounted elephant with a goad?”

“Ekam-ekenāpi,¹⁷⁴ **Bhante, aṅgena samannāgato**
“Being endowed with even one of those qualities

so puriso na mama santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkheyya,
that man could not train in my presence in the art of training a mounted elephant with a goad,

¹⁷⁰ RTE: *asaddho*; without gemination, similarly below.

¹⁷¹ RTE: *yāvattakaṃ*; similarly below.

¹⁷² PTS, ChS: *bavhābādho* and similar forms below.

¹⁷³ PTS: *paññāvatā*; alternative form.

¹⁷⁴ BJT, PTS: *ekam-ekena pi*; but we would expect sandhi, also below.

ko pana vādo pañcahaṅgehī!” ti

what to say about one with all five qualities!”

“Taṃ kiṃ maññasi, Rājakumāra, idha puriso āgaccheyya:

“What do you think of this, Prince, if a man came here (thinking):

‘Bodhi Rājakumāro hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ jānāti,

‘Prince Bodhi is skilled in the art of training a mounted elephant with a goad,

tassāhaṃ santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkhissāmī.’ ti

I will train in his presence in the art of training a mounted elephant with a goad.’

So cassa saddho

But for one with faith

yāvatakaṃ saddhena pattabbaṃ taṃ sampāpuṇeyya,

he can attain what can be attained by one with faith,

so cassa appābādho

for one with few afflictions

yāvatakaṃ appābādhena pattabbaṃ taṃ sampāpuṇeyya,

he can attain what can be attained by one with few afflictions,

so cassa asaṭho amāyāvī

for one who is not treacherous and deceitful

yāvatakaṃ asaṭhena amāyāvinā pattabbaṃ taṃ sampāpuṇeyya,

he can attain what can be attained by one who is not treacherous and deceitful,

so cassa āraddhaviriyo

for one who is energetic

yāvatakaṃ āraddhaviriyena pattabbaṃ taṃ sampāpuṇeyya,

he can attain what can be attained by one who is energetic,

so cassa paññavā¹⁷⁵

for one who is wise

yāvatakaṃ paññavatā pattabbaṃ taṃ sampāpuṇeyya.

he can attain what can be attained by one who is wise.

Taṃ kiṃ maññasi, Rājakumāra, api nu so puriso

What do you think of this, Prince, can that man

tava santike hatthārūḷhaṃ aṅkusagayhaṃ sippaṃ sikkhēyā?” ti

train in your presence in the art of training a mounted elephant with a goad?”

¹⁷⁵ PTS: *paññāvā*; alternative form.

“Ekam-ekenāpi, Bhante, aṅgena samannāgato
“Being endowed with even one of those qualities

so puriso mama santike hatthārūḷham aṅkusagayham sippam sikkheyya,
that man could train in my presence in the art of training a mounted elephant with a goad,

ko pana vādo pañcahaṅgehī!” ti
what to say about one with all five qualities!”

“Evam-eva kho, Rājakumāra, pañcimāni padhāniyaṅgāni.
“Thus, Prince, there are these five qualities of striving.

Katamāni pañca?
Which five?

Idha, Rājakumāra, bhikkhu saddho hoti,
Here, Prince, a monk has faith,

saddahati Tathāgatassa Bodhim:
he believes in the Realised One’s Awakening (thus):

Iti pi so Bhagavā Arahaṃ Sammāsambuddho,
Such is he, the Gracious One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasampanno Sugato lokavidū,
the one endowed with understanding and good conduct, the Fortunate One, the one who understands the worlds,

anuttaro purisadammasārathī,¹⁷⁶
the Teacher of gods and men, the Buddha, the Gracious One,

Satthā devamanussānaṃ Buddho Bhagavā. ti
the unsurpassed guide for those people who need taming.

Appābādho hoti appātaṅko,
He is one with few afflictions and little illness,

samavepākiniyā gahaṇiyā samannāgato,
endowed with good digestion and metabolism,

nātisītāya nāccuṅhāya majjhimāya padhānakkhamāya.
neither too cool nor too hot, (but) in the middle, and suitable for striving.

Asaṭho hoti amāyāvī
He is not treacherous or deceitful

¹⁷⁶ RTE, PTS: *-sārathi*; alternative form.

yathābhūtaṃ attānaṃ āvikattā¹⁷⁷ sathari vā viññūsu vā sabrahmacārīsu.
and shows himself as he really is to his teachers and his wise spiritual friends.

Āraddhaviriyo viharati¹⁷⁸ akusalānaṃ dhammānaṃ pahānāya,
He lives energetically, giving up unwholesome things,

kusalānaṃ dhammānaṃ upasampadāya,¹⁷⁹
and undertaking wholesome things,

thāmaṃ vā daḥaparakkamo anikkhittadhuro¹⁸⁰ kusalesu dhammesu.
steadfast, making strong effort, not abandoning responsibility regarding wholesome things.

Paññavā hoti udayatthagāminiyā paññāya samannāgato,
He is wise, endowed with wisdom regarding rising and falling,

ariyāya nibbedhikāya sammādukkhakkhayagāminiyā.
regarding noble penetration, regarding what leads to the complete destruction of suffering.

Imāni kho, Rājakumāra, pañca padhāniyaṅgāni.
These, Prince, are the five qualities of striving.

Imehi,¹⁸¹ Rājakumāra, pañcahi padhāniyaṅgehi samannāgato,
Endowed, Prince, with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,
° he can dwell having known, experienced,

¹⁷⁷ PTS: *āvikatvā*; alternative form.

¹⁷⁸ RTE: *hoti*; *he is (energetic)*.

¹⁷⁹ BJT: *uppādāya*.

¹⁸⁰ PTS: *-dhūro*; alternative form.

¹⁸¹ PTS: *Imehi kho*.

upasampajja vihareyya satta vassāni.

and attained it himself within seven years.

Tiṭṭhantu,¹⁸² Rājakumāra, satta vassāni,

Let alone seven years, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,

endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,

a monk who gains the Realised One as trainer,

yassatthāya kulaputtā

in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,

° he can dwell having known, experienced,

upasampajja vihareyya cha vassāni.¹⁸³

and attained it himself within six years.

Tiṭṭhantu, Rājakumāra, cha vassāni,

Let alone six years, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,

endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,

a monk who gains the Realised One as trainer,

yassatthāya kulaputtā

in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

¹⁸² PTS: *Tiṭṭhatu*; throughout, which would seem to be dissonant with the grammar.

¹⁸³ ChS: *chabbassāni*; sandhi form, also below.

tad-anuttaram̐ brahmacariyapariyosānam̐,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam̐ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya pañca vassāni.
and attained it himself within five years.

Tiṭṭhantu, Rājakumāra, pañca vassāni,
Let alone five years, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaram̐ brahmacariyapariyosānam̐,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam̐ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya cattāri vassāni.
and attained it himself within four years.

Tiṭṭhantu, Rājakumāra, cattāri vassāni,
Let alone four years, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaram̐ brahmacariyapariyosānam,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam̐ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya tīṇi vassāni.
and attained it himself within three years.

Tiṭṭhantu, Rājakumāra, tīṇi vassāni,
Let alone four years, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaram̐ brahmacariyapariyosānam,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam̐ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya dve vassāni.
and attained it himself within two years.

Tiṭṭhantu, Rājakumāra, dve vassāni,
Let alone two years, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaram̐ brahmacariyapariyosānam̐,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam̐ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya ekam̐ vassam̐.
and attained it himself within one year.

Tiṭṭhatu, Rājakumāra, ekam̐ vassam̐,
Let alone one year, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaram̐ brahmacariyapariyosānam̐,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam̐ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya satta māsāni.
and attained it himself within seven months.

Tiṭṭhantu, Rājakumāra, satta māsāni,
Let alone seven months, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaram̐ brahmacariyapariyosānam̐,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam̐ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya cha māsāni.
and attained it himself within six months.

Tiṭṭhantu, Rājakumāra, cha māsāni,
Let alone six months, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaram̐ brahmacariyapariyosānam̐,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayam̐ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya pañca māsāni.
and attained it himself within five months.

Tiṭṭhantu, Rājakumāra, pañca māsāni,
Let alone five months, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

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

diṭṭhe va dhamme sayam abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya cattāri māsāni.
and attained it himself within four months.

Tiṭṭhantu, Rājakumāra, cattāri māsāni,
Let alone four months, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

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

diṭṭhe va dhamme sayam abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya tīṇi māsāni.
and attained it himself within three months.

Tiṭṭhantu, Rājakumāra, tīṇi māsāni,
Let alone three months, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya dve māsāni.
and attained it himself within two months.

Tiṭṭhantu, Rājakumāra, dve māsāni,
Let alone two months, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya ekaṃ¹⁸⁴ māsāṃ.
and attained it himself within one month.

Tiṭṭhatu, Rājakumāra, ekaṃ māsāṃ,
Let alone one month, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

¹⁸⁴ RTE omits: *ekaṃ*; also below.

yassatthāya kulaputtā

in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,

° he can dwell having known, experienced,

upasampajja vihareyya aḍḍhamāsaṃ.

and attained it himself within half a month.

Tiṭṭhatu, Rājakumāra, aḍḍhamāso,¹⁸⁵

Let alone half a month, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,

endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,

a monk who gains the Realised One as trainer,

yassatthāya kulaputtā

in regard to that good for which young men of good family

sammad-eva agārasmā anagāriyaṃ pabbajanti,

rightly go forth from the home to the homeless life,

tad-anuttaraṃ brahmacariyapariyosānaṃ,

that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,

° he can dwell having known, experienced,

upasampajja vihareyya satta rattindivāni.

and attained it himself within seven days and nights.

Tiṭṭhantu, Rājakumāra, satta rattindivāni,

Let alone within seven days and nights, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,

endowed with these five qualities,

¹⁸⁵ ChS: *aḍḍhamāsaṃ*.

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya cha rattindivāni.
and attained it himself within six days and nights.

Tiṭṭhantu, Rājakumāra, cha rattindivāni,
Let alone within six days and nights, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya pañca rattindivāni.
and attained it himself within five days and nights.

Tiṭṭhantu, Rājakumāra, pañca rattindivāni,
Let alone within five days and nights, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya cattāri rattindivāni.
and attained it himself within four days and nights.

Tiṭṭhantu, Rājakumāra, cattāri rattindivāni,
Let alone within four days and nights, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya tīṇi rattindivāni.
and attained it himself within three days and nights.

Tiṭṭhantu, Rājakumāra, tīṇi rattindivāni,
Let alone within three days and nights, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya dve rattindivāni.
and attained it himself within two days and nights.

Tiṭṭhantu, Rājakumāra, dve rattindivāni,
Let alone within two days and nights, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family

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

tad-anuttaraṃ brahmacariyapariyosānaṃ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayāṃ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya ekaṃ rattindivānaṃ.
and attained it himself within one day and night.

Tiṭṭhatu, Rājakumāra, eko rattindivo,¹⁸⁶
Let alone within one day and night, Prince,

¹⁸⁶ ChS: *rattindivānaṃ*.

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṃ vināyakaṃ labhamāno,
a monk who gains the Realised One as trainer,

sāyam-anusiṭṭho pāto visesaṃ adhiḡamissati,
instructed in the evening can attain distinction by morning,

pātam-anusiṭṭho sāyam visesaṃ adhiḡamissatī.” ti¹⁸⁷
instructed in the morning can attain distinction by evening.”

Evam vutte, Bodhi Rājakumāro Bhagavantam etad-avoca:
When this was said, Prince Bodhi said this to the Gracious One:

“Aho Buddho, aho Dhammo, aho Dhammassa svākkhātātā!
“Oh, the Buddha, oh the Dhamma, oh the well-taught Dhamma!

Yatra hi nāma sāyam-anusiṭṭho pāto visesaṃ adhiḡamissati,
Indeed, instructed in the evening he can attain distinction by morning,

pātam-anusiṭṭho sāyam visesaṃ adhiḡamissatī!” ti
instructed in the morning he can attain distinction by evening!”

Evam vutte, Sañjikāputto māṇavo Bodhiṃ Rājakumāraṃ etad-avoca:
When this was said, the student Sañjikāputta said this to Prince Bodhi:

“Evam-eva panāyaṃ bhavaṃ Bodhi:
“Now this venerable Bodhi

‘Aho Buddho, aho Dhammo, aho Dhammassa svākkhātātā!’ ca vadeti,¹⁸⁸
says this: ‘Oh, the Buddha, oh the Dhamma, oh the well-taught Dhamma!’

atha ca pana¹⁸⁹ na taṃ bhavantaṃ Gotamaṃ saraṇaṃ gacchati¹⁹⁰
but then he doesn’t go to the reverend Gotama for refuge

Dhammañ-ca Bhikkhusaṅghañ-cā.” ti
or to the Dhamma, or to the Saṅgha of monks.”

¹⁸⁷ ChS omits *ti*.

¹⁸⁸ RTE: *svākkhātātā!’ ti pavadeti*; same meaning.

¹⁸⁹ BJT, RTE insert *bhavaṃ; dear*, here.

¹⁹⁰ PTS: *gacchāmi*.

“Mā hevaṃ, samma Sañjikāputta, avaca,
“Do not say that, dear Sañjikāputta,

mā hevaṃ, samma Sañjikāputta, avaca.
do not say that, dear Sañjikāputta.

Sammukhā me taṃ, samma¹⁹¹ Sañjikāputta,
Face-to-face, dear Sañjikāputta,

Ayyāya sutam, sammukhā paṭiggahitam:¹⁹²
I heard this from my Noble (Mother), face-to-face I learned it:

Ekam-idam, samma Sañjikāputta, samayaṃ
At one time, dear Sañjikāputta,

Bhagavā Kosambiyam viharati Ghositārāme.
the Gracious One was dwelling near Kosambī, in Ghosita’s Monastery.

Atha kho me Ayyā kucchimatī¹⁹³ yena Bhagavā tenupasaṅkami,
Then my Noble (Mother), who was pregnant, approached the Gracious One,

upasaṅkamitvā Bhagavantam abhivādetvā, ekam-antaṃ nisīdi.
and after approaching and worshipping the Gracious One, she sat down on one side.

Ekam-antaṃ nisinnā kho me Ayyā Bhagavantam etad-avoca:
While sitting on one side my Noble (Mother) said this to the Gracious One:

‘Yo me ayam, Bhante, kucchigato kumārako vā kumārikā vā,
‘Whatever this is, reverend Sir, in my womb, a boy or a girl,

so Bhagavantam saraṇam gacchati,
he goes to the reverend Gotama for refuge,

Dhammañ-ca Bhikkhusaṅghañ-ca.
and to the Dhamma, and to the Saṅgha of monks.

Upāsakam taṃ¹⁹⁴ Bhagavā dhāretu ajjatagge pāṇupetaṃ saraṇam gatan.’-ti
Please bear in mind that he is a lay disciple who has gone for refuge from today forward for as long as he has the breath of life.’

Ekam-idam, samma Sañjikāputta, samayaṃ
At one time, dear Sañjikāputta,

¹⁹¹ RTE omits: *samma*.

¹⁹² PTS: *paṭiggahitam*.

¹⁹³ PTS: *kucchivatī*; alternative form.

¹⁹⁴ RTE: *nam*; alternative form.

Bhagavā idheva Bhaggesu viharati

‘the Gracious One was dwelling here amongst the Bhaggas

Sumsumāragire Bhesakaḷāvane Migadāye.

in the Deer Park in Bhesakaḷā’s Wood on the Crocodile Hill.

Atha kho mamam¹⁹⁵ dhāti añkena haritvā,¹⁹⁶

Then my nurse, carrying me on her hip,

yena Bhagavā tenupasañkami,

approached the Gracious One,

upasañkamitvā Bhagavantam abhivādetvā, ekam-antam aṭṭhāsi.

and after approaching and worshipping the Gracious One, she stood on one side.

Ekam-antam ṭhitā kho mamam¹⁹⁷ dhāti Bhagavantam etad-avoca:

While standing on one side my nurse said this to the Gracious One:

‘Ayañ, Bhante, Bodhi Rājakumāro Bhagavantam saraṇam gacchati,

‘This Prince Bodhi, reverend Sir, goes to the reverend Gotama for refuge,

Dhammañ-ca Bhikkhusaṅghañ-ca.

and to the Dhamma, and to the Saṅgha of monks.

Upāsakam tañ Bhagavā dhāretu ajjatagge pāṇupetañ saraṇam gatan.’-ti

Please bear in mind that he is a lay disciple who has gone for refuge from today forward for as long as he has the breath of life.’

Esāham, samma Sañjikāputta, tatiyam-pi¹⁹⁸ Bhagavantam saraṇam gacchāmi,

Now today, dear Sañjikāputta, for a third time I go to the reverend Gotama for refuge,

Dhammañ-ca Bhikkhusaṅghañ-ca.

and to the Dhamma, and to the Saṅgha of monks.

Upāsakam mañ Bhagavā dhāretu ajjatagge pāṇupetañ saraṇam gatan.”-ti

Please bear in mind that I am a lay disciple who has gone for refuge from today forward for as long as I have the breath of life.”

Bodhirājakumārasuttam Niṭṭhitam¹⁹⁹

The Discourse to Prince Bodhi is Finished

¹⁹⁵ PTS, RTE, ChS: *mam*, also below.

¹⁹⁶ BJT, PTS: *vāhitvā*? RTE: *pāyitvā*, *having suckled*.

¹⁹⁷ PTS: *mama*; RTE omits here.

¹⁹⁸ ChS: *tatiyakam-pi*.

¹⁹⁹ BJT, PTS: *Bodhirājakumārasuttam Pañcamam*; RTE, ChS: *Bodhirājakumārasuttam Niṭṭhitam Pañcamam*.