Bodhirājakumārasuttaṁ
The Discourse to Prince Bodhi (MN 85)
EDITED AND TRANSLATED BY
Ānandajoti Bhikkhu
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Texts

BJT: Śrī Laṁkan 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.


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, Igatpuri, no date but = 1999). Has all the normal problems associated with the Burmese texts, like spelling differences, and attempts to rectify what it feels is wrong metre.

MLD: Middle Length Discourses of the Buddha, translated by Bhikkhu ānāmoli 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 nīgghāṭa, and the alternations between l/l t/t and n/n 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.

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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.
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 Āḷāra 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

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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 (Dhammacakkappavattanasutta) 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

June 2014
Bodhirājakumārasuttaṁ
The Discourse to Prince Bodhi (MN 85)

[1. The Invitation]

Evaṁ me sutaṁ:
Thus I have heard:

ekāṁ samayaṁ Bhagavā Bhaggasu viharati
at one time the Fortunate One was dwelling amongst the Bhaggas

Suṁsumāragire ChS: Susumāragire; alternative spelling.
Bhaggesu viharati Bhesakāḷavane Migadāye.
in the Deer Park in Bhesakaḷā's Wood on the Crocodile Hill.

Tena kho pana samayena Bodhissa Rājakumārassa
Then at that time Prince Bodhi's

Kokanado7 nāma pāsādo acirakārito 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 Sañjikāputtaṁ māṇavaṁ āmantesi:
Then Prince Bodhi addressed the student Sañjikāputta,

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

upasaṅkamitvā, mama vacanena Bhagavato pāde sirasā vanda,
and after approaching, worship the Fortunate One’s feet with your head in my name,

appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ 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 Fortunate One’s feet,

appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ pucchatī.’ ti
and asks whether you are free from sickness, free from illness, in good health, and living comfortably.’

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4 The Bhaggas had a small republic to the west of Bārāṇasī.
5 ChS: Susumāragire; alternative spelling.
6 According to the Saṁyutta Comm. this was the name of a yakkhinī.
7 RTE: Kokanudo, and similarly throughout.
And say this:

‘Adhivāsetu kira, Bhante, Bhagavā Bodhissa Rājakumārassa
‘May the Fortunate One consent, reverend Sir, to Prince Bodhi

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

“Evaṁ 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 tenupasaṅkami,
he approached the Fortunate One,

upasaṅkamitvā Bhagavatā saddhiṁ sammodi,
and after approaching he exchanged greetings with the Fortunate One,

sammodanīyaṁ kathaṁ sāraṇīyaṁ vītisāretvā ekam-antaṁ nisīdi.
and after exchanging courteous talk and greetings, he sat down on one side.

Ekam-antaṁ nisinno kho Sañjikāputto māṇavo Bhagavantaṁ etad-avoca:
While sitting on one side the student Sañjikāputta said this to the Fortunate One:

“Bodhi bho Gotama”9 Rājakumāro bhoto Gotamassa pāde sirasā vandati,
“Prince Bodhi, dear Gotama, worships with his head at dear Gotama’s feet,

appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsuvihāraṁ 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 bhavaṁ Gotamo Bodhissa Rājakumārassa
‘May the venerable Gotama consent to Prince Bodhi

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

Adhivāsasi Bhagavā tuṅhībhāvena.
The Fortunate One consented by maintaining silence.

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8 PTS: paṭisutvā; without gemination.
9 ChS omits Gotama, here and below.
10 RTE: pana vadeti.
Atha kho Sañjikāputto māṇavo, Bhagavato adhivāsanaṁ viditvā,
Then the student Sañjikāputta, having understood the Fortunate One’s consent,

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

upasaṅkamitvā Bodhiṁ Rājakumāraṁ etad-avoca:
and after approaching, he said this to Prince Bodhi:

“Avocumhā kho mayaṁ bhoto vacanena11 taṁ bhavantāṁ12 Gotamaṁ:
“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,

appābādhaṁ appātaṅkaṁ lahuṭṭhānaṁ balaṁ phāsvihāraṁ 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:

“Andhivāsetu kira bhavaṁ Gotamo Bodhilassa Rājakumārassa
“May the venerable Gotama consent to Prince Bodhi

svātanāya bhattaṁ saddhiṁ bhikkhusaṅghenā”’ .’ ti
(ofering him) a meal on the morrow, together with the Community of monks”’.

adhivutthaṁ-ca pana samañena Gotamenā.”’ ti
and the Fortunate One consented.”

11 ChS: Avocumha bhoto vacanena.
12 PTS: Bhagavantāṁ; the Gracious (Gotama).
Atha kho Bodhi Rājakumāro, tassā rattiyā accayena,
Then Prince Bodhi, after the night had passed,
sake\textsuperscript{13} nivesane paṇītam khādanīyam bhojanīyam paṭiyādāpetvā,
having had excellent foodstuffs made ready in his own residence,
Kokanadaṅ-ca pāsādaṁ odātehi dussehi santharāpetvā, 
and after covering the Pink Lotus palace with white cloth
yāva pacchimā\textsuperscript{14} sopānakaḷevarā,\textsuperscript{15}
up to the last step,
Sañjikāputtaṁ māṇavaṁ āmantesi:
addressed the student Sañjikāputta:
“Ehi tvaṁ, samma Sañjikāputta, yena Bhagavā tenupasaṅkama,
saying: “Go, dear Sañjikāputta, and approach the Fortunate One,
upasaṅkamitvā Bhagavato kālaṁ ārocehi:
and after approaching announce the time to the Fortunate One,
‘Kālo, bho Gotama,' \textsuperscript{16} niṭṭhitam bhattan.’ ”-ti
saying: ‘It is time, dear Gotama, the meal is ready.’ ”
“Evaṁ 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 Fortunate One,
upasaṅkamitvā Bhagavato kālaṁ ārocesi:
and after approaching he announced the time to the Fortunate One,
“Kālo, bho Gotama, niṭṭhitam bhattan.”-ti
saying: “It is time, dear Gotama, the meal is ready.”

\textsuperscript{13} RTE omits: sake.
\textsuperscript{14} RTE, ChS: pacchima-; words joined in sandhi, also below.
\textsuperscript{15} BJT: sopānakaḷeparā; alternative spelling, also below.
\textsuperscript{16} PTS: Bhante, also below.
Atha kho Bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaram-ādāya,
Then the Fortunate One, after dressing in the morning time, and picking up his bowl and robe,

yena Bodhissa Rājakumārassa nivesanaṁ tenupasaṅkami.
approached Prince Bodhi’s residence.

Tena kho pana samayena Bodhi Rājakumāro
Then at that time Prince Bodhi

bhidvārakoṭṭhake ṭhito hoti Bhagavantaṁ āgamayamāno.
was standing outside the doorway waiting for the Fortunate One.

Addasā kho Bodhi Rājakumāro Bhagavantaṁ dūrato va āgacchantaṁ,
Prince Bodhi saw the Fortunate One approaching from afar,

disvāna paccuggantvā Bhagavantaṁ abhivādetvā purakkhatvā,¹⁷
and after seeing him, and coming out, worshipping, and putting the Fortunate One in front,

yena Kokanado pāsādo tenupasaṅkami.
he approached the Pink Lotus palace.

Atha kho Bhagavā pacchimaṁ sopānakaḷevaraṁ nissāya aṭṭhāsi.
Then the Fortunate One stood near the last step on the staircase.

Atha kho Bodhi Rājakumāro Bhagavantaṁ etad-avoca:
Then Prince Bodhi said this to the Fortunate One:

“Abhirūhatu,¹⁸ Bhante, Bhagavā dussāni, abhirūhatu Sugato dussāni,
“May the Fortunate One ascend the cloth, reverend Sir, may the Happy One ascend the cloth,

yaṁ mama¹⁹ assa digharattaṁ hitāya sukhāyā.” ti
that for a long time will be for my benefit and happiness.”

Evaṁ vutte, Bhagavā tuṅkhi ahosi.
When this was said, the Fortunate One remained silent.

¹⁷ RTE: *purakkhitvā*; alternative spelling.
¹⁸ ChS: *Abhiruhatu*, showing the u/ū alternation.
¹⁹ BJT: *mamaṁ*; alternative form, also below.
"Abhirūhatu, Bhante, Bhagavā dussāni, abhirūhatu Sugato dussāni,
"May the Fortunate One ascend the cloth, reverend Sir, may the Happy One ascend the cloth,
yāṁ mama assa dīgharattam hitāya sukhāyā." ti
that for a long time will be for my benefit and happiness.”

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

Dutiyam-pi kho, Bhagavā tuṣṭhī ahosi.
Then for a second time the Fortunate One remained silent.

Tatiyam-pi kho Bodhi Rājakumāro Bhagavantaṁ etad-avoca:
Then for a third time Prince Bodhi said this to the Fortunate One:

"Abhirūhatu, Bhante, Bhagavā dussāni, abhirūhatu Sugato dussāni,
“May the Fortunate One ascend the cloth, reverend Sir, may the Happy One ascend the cloth,
yāṁ mama assa dīgharattam hitāya sukhāyā.” ti
that for a long time will be for my benefit and happiness.”

Then the Fortunate One looked at venerable Ānanda.

Atha kho Bhagavā āyasamantaṁ Ānandaṁ apalokesi.
Then the Fortunate One looked at venerable Ānanda.

Atha kho āyasamā Ānando Bodhiṁ Rājakumāraṁ etad-avoca:
Then venerable Ānanda said this to Prince Bodhi:

“Saṁharatu, Rājakumāra, dussāni,
“Fold up the cloth, Prince,
na kho Bhagavā celapattikaṁ akkamissati.
the Fortunate One does not walk on cloth coverings.

Pacchimaṁ janataṁ Tathāgato apaloketi.” ti
The Realised One looks to people in the future.”

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20 RTE: evam vutte.
21 PTS: Saṁharantu; employing the polite plural.
22 PTS, RTE, ChS omit: kho.
23 RTE, ChS: celapaṭikaṁ; uncertain spelling.
24 ChS: anukampatī ti; as in the Vinaya story, but here the discourse texts agree on apaloketi.
Atha kho Bodhi Rājakumāro, dussāni saṁharāpetvā,
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, Kokanadāṁ pāsādanaṁ abhirūhitvā,
Then the Fortunate One, having ascended the Pink Lotus palace,
paññatte āsane nisīdi, saddhīṁ bhikkhusaṅghena.
sat down on the prepared seat, together with the Community of monks.

Atha kho Bodhi Rājakumāro
Then Prince Bodhi

Buddhapamukhāṁ28 bhikkhusaṅghaṁ paṇītena khādanīyena
° served and satisfied with his own hand the Community of monks
bhojanīyena sahatthā santappesī sampavāresi.
with the Buddha at its head with excellent food and drinks.

Atha kho Bodhi Rājakumāro,
Then Prince Bodhi,

Bhagavantaṁ bhuttāviṁ onītapattapāṇīṁ,
when the Fortunate One had eaten and washed his hand and bowl,
aṇṇataramā nīcam āsanam gahetvā, ekam-antaṁ nisīdi.
after taking a low seat, sat down on one side.

Ekam-antaṁ nisinno kho
While seated on one side

Bodhi Rājakumāro Bhagavantaṁ etad-avoca:
Prince Bodhi said this to the Fortunate One:

“Mayhaṁ kho, Bhante, evam 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: Buddhappamukhāṁ; showing gemination.
‘Na kho sukhena sukhāṅ adhigantabbaṁ,  
‘Happiness is not gained through pleasure,

dukkhena kho sukhāṅ adhigantabban.’ ”-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 sukhena sukhāṅ adhigantabbaṁ,  
‘Happiness is not gained through pleasure,

dukkhaṅa kho sukhāṅ adhigantabban.’ ”-ti  
happiness is only gained through pain.’ ”
[3. The Meeting with Āḷāra Kālāma]

So kho ahaṁ, Rājakumāra, aparena samayena
Then at another time, Prince,
daharo va samāno, susukāḷakeso,
while still a youth, having beautiful black hair,

bhadrana yobbanena samannāgato, paṭhamena vayasā,
edowed with auspicious youthfulness, in the prime of life,

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

kesamassum ohāretvā, kāsāyāni vatthāni acchādetvā,
after shaving off my hair and beard, and donning brown garments,

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

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

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

yena Āḷāro Kālāmo tenupasaṅkamīṁ,
I approached Āḷāra Kālāma,

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

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

imasmīṁ Dhammavinaye brahmaṇacariyaṁ caritun.”-ti
to lead the spiritual life in this Dhamma and Discipline.”\[31

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29 BJT, PTS: Mātāpitunnaṁ, alternative form.
30 RTE: rodantānaṁ, 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.
Evaṁ vutte, Rājakumāra, Āḷāro Kālāmo maṁ etad-avoca:
When this was said, Prince, Āḷāra Kālāma said this to me:

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

na cirasseva sakāṁ ācariyakaṁ sayāṁ abhiññā,
in no long time, having deep knowledge himself of what comes from his own teacher,
sacchikatvā upasampajja vihareyyā.” ti
can live, having directly experienced and attained it.”

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

khippam-evā taṁ Dhammaṁ pariyāpuṇiṁ.
I had soon mastered that Dhamma.

So kho ahaṁ, Rājakumāra, tāvatakeneva,
Then, Prince, after a little time,

oṭṭhapahatamattena,33 lapitalāpanamattena,
merely through beating my lips, merely through repeating the prattling,

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

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

Ahañ-ceva aṇṇe ca.
Both I and others also.

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

‘Na kho Āḷāro Kālāmo: “Imaṁ Dhammaṁ kevalaṁ saddhāmattakena,
° ‘Āḷāra Kālāma did not declare: “Through mere faith in this Dhamma alone,
sayaṁ abhiññā, sacchikatvā upasampajja viharāmi,” ti pavedeti,
I have deep knowledge of it myself, I live, having directly experienced and attained it.”

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

32 RTE: tāvattakeneva, here and below.
33 BJT: oṭṭhapahatamattena; showing gemination.
Atha khvāhaṁ, Rājakumāra, yena Āḷāro Kālāmo tenupasaṅkamiṁ,
Then, Prince, I approached Āḷāra Kālāma,

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

“Kittāvatā no, āvuso Kālāma:
“In what way, friend Kālāma,

imaṁ Dhammaṁ sayaṁ abhiññā,
do you declare: I have deep knowledge of this Dhamma myself,

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

Evaṁ vutte, Rājakumāra, Āḷāro Kālāmo Ākiñcaññāyatanaṁ pavedesi.
When this was said, Prince, Āḷāra Kālāma declared the Sphere of Nothingness.35

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

‘Na kho Āḷārasseva Kālāmassa atthi saddhā, mayhaṁ patthi saddhā,
‘There is not faith for Āḷāra Kālāma (alone), for me also there is faith,

na kho Āḷārasseva Kālāmassa atthi viriyaṁ,36 mayhaṁ patthi viriyaṁ,
there is not energy for Āḷāra Kālāma (alone), for me also there is energy,

na kho Āḷārasseva Kālāmassa atthi sati, mayhaṁ patthi sati,
there is not mindfulness for Āḷāra Kālāma (alone), for me also there is mindfulness,

na kho Āḷārasseva Kālāmassa atthi samādhi, mayhaṁ patthi samādhi,
there is not concentration for Āḷāra Kālāma (alone), for me also there is concentration,

na kho Āḷārasseva Kālāmassa atthi paññā, mayhaṁ patthi paññā.
there is not wisdom for Āḷāra Kālāma (alone), for me also there is wisdom.

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

“Sayaṁ abhiññā, sacchikatvā upasampajja 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: viriyaṁ, and similar forms throughout.
So kho ahaṁ, Rājakumāra, na cirasseva,
Then, Prince, in no long time,

khippam-eva taṁ Dhammaṁ sayaṁ abhiññā,  
soon having deep knowledge of that Dhamma myself,

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

Atha khvāhaṁ, Rājakumāra, yena Āḷāro Kālāmo tenupasaṅkamiṁ,  
Then, Prince, I approached Āḷāra Kālāma,

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

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

imaṁ Dhammaṁ sayaṁ abhiññā,  
° that you declare: I have deep knowledge of this Dhamma myself,

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

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

imaṁ Dhammaṁ sayaṁ 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,

Imaṁ Dhammaṁ sayaṁ abhiññā,  
say: I have deep knowledge of this Dhamma myself,

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

37 RTE: kho.
38 BJT reads: viharāmī ti pavedesī ti here.
“Lābhā no, āvuso, suladdhaṁ no, āvuso,
“It is a gain for us, friend, it is a great gain for us, friend,
ye mayaṁ āyasmantaṁ tādisaṁ sabrahmacāriṁ passāma.
that we see such a venerable with us in the spiritual life.

Iti yāhaṁ Dhammaṁ sayaṁ abhiññā,
Thus I declare I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja pavedemi,
having directly experienced and attained it,
taṁ tvaṁ Dhammaṁ sayaṁ abhiññā,
and you have deep knowledge of this Dhamma yourself,
sacchikatvā upasampajja viharasi. \(^{39}\)
and live, having directly experienced and attained it. \(^{40}\)

Yaṁ tvaṁ Dhammaṁ sayaṁ abhiññā,
You have deep knowledge of this Dhamma yourself,
sacchikatvā upasampajja viharasi,
and live, having directly experienced and attained it,
tam-ahaṁ Dhammaṁ sayaṁ abhiññā,
and I declare I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja pavedemi.
having directly experienced and attained it.

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

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

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

\(^{39}\) RTE: vihāsi, also below.
\(^{40}\) Notice a contrast is set up here, between Āḷāra’s declaring (pavedemi) he has the attainment, as though it was unverified, and the Bodhisatta living (viharasi) with the attainment.
“Iti kho, Rājakumāra, Āḷāro Kālāmo ācariyo
Thus my teacher Āḷāra Kālāma, Prince,
me samāno, antevāsiṁ mam samānam attano⁴¹ samasamaṁ ṭhapesi,⁴² placed me, the pupil, as equal, and in the very same position as himself,
ulārāya ca maṁ pūjāya pūjesi.
and worshipped me with the highest worship.
Tassa mayhaṁ, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:
‘Nāyaṁ Dhammo nibbidāya na virāgaya na nirodāya,
° ‘This Dhamma does not lead to disenchantment, to dispassion, to cessation,
na upasamāya na abhiññāya na Sambodhāya na Nibbānāya saṁvattati,
to peace, to deep knowledge, to Complete Awakening, to Nibbāna,
yāvad-eva Ākiñcaññāyatanūpapattiya.’ ti
but only as far as rebirth in the Sphere of Nothingness.’
So kho ahaṁ, Rājakumāra, taṁ Dhammaṁ analaṅkaritvā,
Then, Prince, having not found satisfaction in that Dhamma,
tasmā Dhammā nibbijja apakkamiṁ.⁴³
I was therefore disgusted with that Dhamma and went away.

⁴¹ RTE, ChS: attanā, instrumental?
⁴² RTE: ṭhapeti; present indicative.
⁴³ PTS: nibbijjāpakkamiṁ, sandhi form.
So kho ahaṁ, Rājakumāra,
Then, Prince,
kiṅkusalagavesī, anuttaranā santivarapadaṁ pariyesamāno,
still searching for what was wholesome, the unsurpassed, noble and peaceful state,
yena Uddako Rāmaputto tenupasaṅkamiṁ,
I approached Uddaka Rāmaputta,
upasaṅkamitvā Uddakāṁ Rāmaputtaṁ etad-avocaṁ:
and after approaching, I said this to Uddaka Rāmaputta:
“İcchāmahaṁ, āvuso, imasmīṁ Dhammavinaye brahmacariyaṁ caritun.”-ti
“I desire, friend, to lead the spiritual life in this Dhamma and Discipline.”
Evaṁ vutte, Rājakumāra, Uddako Rāmaputto maṁ etad-avocaṁ:
When this was said, Prince, Uddaka Rāmaputta said this to me:
“Viharatāyasmā, tādiso ayaṁ Dhammo yattha viññū puriso
“Live here, venerable, this Dhamma is such that a wise man
na cirasseva, sakam ācariyakaṁ sayam abhiññā,
in no long time, having deep knowledge himself of what comes from his own teacher,
sacchikatvā upasampajja vihareyyā.” ti
can live, having directly experienced and attained it.”
So kho ahaṁ, Rājakumāra, na cirasseva,
Then in no long time, Prince,
khippam-eva taṁ Dhammaṁ pariypuṇiṁ.
soon I had mastered that Dhamma.
So kho ahaṁ, Rājakumāra, tāvatakenaeva,
Then, Prince, after a little time I indeed,
oṭṭhapahatamattena, lapitalāpanamattena,
merely through beating my lips, merely through repeating the prattling,
ṇāṇavādaṁ-ca vadāmi theravādaṁ-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 Ariyapariyesanasuttaṁ, elsewhere on this website.
46 RTE: -mattaka here, but -mattenā above, alternative form, similarly in the next compound.
‘Jānāmi passāmī’ ti ca paṭijānāmi.
claiming: ‘I know, I see.’

Ahañ-ceva aññe ca.
Both I and others also.

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

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

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

Atha khvāhaṁ, Rājakumāra, yena Uddako Rāmaputto tenupasaṅkamiṁ,
Then, Prince, I approached Uddaka Rāmaputta,

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

“Kittāvatā no, āvuso, Rāmo: 49
° “In what way, friend, did Rāma declare: I have deep knowledge of this Dhamma myself,
sacchikatvā upasampajja pavedesī?” ti
having directly experienced and attained it?”

Evaṁ vutte, Rājakumāra,
When this was said, Prince,

Uddako Rāmaputto Nevasaññānāsaññāyatanaṁ pavedesi.
Uddaka Rāmaputta declared the Sphere of Neither-Perception-nor-Non-Perception. 51

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

47 RTE: pajānāmi 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: viharāmi 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, mayhaṁ patthi saddhā,
‘There was not faith for Rāma (alone), for me also there is faith,

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

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

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

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

Yaṁ nūnāhaṁ yaṁ Dhammaṁ Rāmo:
What if, in regard to the Dhamma that Rāma

Sayaṁ 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 ahaṁ, Rājakumāra, na cirasseva
Then, Prince, in no long time,

khippam-eva taṁ Dhammaṁ, sayaṁ abhiññā,
soon having deep knowledge of that Dhamma myself,

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

Atha khvāhaṁ, Rājakumāra, yena Uddako Rāmaputto tenupasaṅkamiṁ,52
Then, Prince, I approached Uddaka Rāmaputta,

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

“Ettāvatā no, āvuso: Rāmo53 imaṁ Dhammaṁ sayaṁ 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.
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sacchikatvā upasampajjā pavesē?" ti
having directly experienced and attained it?"

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

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

“Lābhā no, āvuso, suladdhaṁ no, āvuso,
° "It is a gain for us, friend, it is a great gain for us, friend,
ye mayaṁ āyasmantam tādisaṁ sabrahmacāriṁ passāma.
that we see such a venerable with us in the spiritual life.
Iti yaṁ Dhammaṁ Rāmo sayaṁ abhiññā,
° Thus Rāma declared he had deep knowledge of this Dhamma himself,
sacchikatvā upasampajjā pavesē,56
having directly experienced and attained it,
taṁ tvāṁ Dhammaṁ sayaṁ abhiññā,
and you have deep knowledge of this Dhamma yourself,
sacchikatvā upasampajjā viharasi,57
you live, having directly experienced and attained it.
Yāṁ tvāṁ Dhammaṁ sayaṁ abhiññā,
And that Dhamma you have deep knowledge of yourself,
sacchikatvā upasampajjā viharasi,
you live, having directly experienced and attained it,
taṁ Dhammaṁ Rāmo sayaṁ abhiññā,
° that Rāma declared he had deep knowledge of that Dhamma himself,
sacchikatvā upasampajjā pavesē.
having directly experienced and attained it.

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54 RTE: Ettāvatā kho ahaṁ 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 yaṁ Dhammaṁ Rāmo aṅnāsi,
Thus the Dhamma Rāma knew is the Dhamma you know,

yaṁ tvaṁ Dhammaṁ jānāsi taṁ Dhammaṁ Rāmo aṅnāsi.
the Dhamma you know is the Dhamma Rāma knew.

Iti yādiso Rāmo ahosi tādiso tuvaṁ, yādiso tuvaṁ tādiso Rāmo ahosi.
Thus as Rāma was, so are you, as you are, so was Rāma.

Ehi dāni, āvuso, tuvaṁ imaṁ gaṇaṁ pariharā.” ti
Come now, friend, you will look after this group.”

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

me samāno, ācariyaṭṭhāne maṁ ṭhapesi,
placed me in the teacher’s position,

uḷārāya ca maṁ pūjaya pūjesi.
and worshipped me with the highest worship.

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

‘Nāyaṁ Dhammo nibbidāya na virāgāya na nirodhāya,
° ‘This Dhamma does not lead to disenchantment, or to dispassion, or to cessation,

na upasamāya na abhiññāya na Sambodhāya naNibbānāya saṁvattati,
or to peace, or to deep knowledge, or to Complete Awakening, or to Nibbāna,

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

So kho ahaṁ, Rājakumāra, taṁ Dhammaṁ analaṅkaritvā,
Then, Prince, having not found satisfaction in that Dhamma,

tasmā Dhammā nibbijja apakkamiṁ.
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.
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[5. The Similes]

So kho ahaṁ, Rājakumāra,
Then, Prince,

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

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

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

Tatthaddasaṁ ramaṇiyaṁ bhūmibhāgaṁ, pāsādika-ca vanasaṇḍaṁ,
There I saw a delightful piece of land, and a pleasing jungle thicket,

nadi-ca sandantiṁ setakā ca supatitthaṁ ramaṇiyaṁ,
with a clear river flowing and lovely banks,

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

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

‘Ramaṇīyo vata bhūmibhāgo, pāsādiko ca vanasaṇḍo,
‘Delightful is this piece of land, with its pleasing jungle thicket,

nadi-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.

‘Alam-idaṁ kulaputtassa padhānatthikassa padhānāyā.’ ti
I thought: ‘This is surely enough for the striving of a son of a good family who is seeking to strive.’

So kho ahaṁ, Rājakumāra, tattheva nisidiṁ:
Then, Prince, I sat down right there,

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

63 RTE: sītodakaṁ, here and below.
64 PTS: sūpatitthaṁ, alternative spelling, same below.
65 PTS, ChS adds: bho, which seems out of place, as he is not addressing anyone at this point.
Apissu maṁ, Rājakumāra, tisso upamā 66 paṭibhaṁsu anacchariyā,
Then, Prince, these three wonderful similes occurred to me,
pubbe assutapubbā.
that were unheard of in the past.

Seyyathā pi, Rājakumāra, allāṁ kaṭṭhamān sasnehamā udake nikkhitṭamān,
Suppose, Prince, there were a green, sappy timber, lying in water,
atha puriso āgaccheyya uttarāraṇimā ṣāḍāya:
and a man would come with an upper kindling wood,

‘Aggiṁ abhinibbattessāmi, tejo pātukarissāmi.’ ti
thinking: ‘I will make fire, I will engender heat.’

Taṁ kimā manāṇasi, Rājakumāra, api nu so puriso
What do you think, Prince, would that man

amumā allāṁ kaṭṭhamān sasnehamā, udake nikkhitṭamān,
with that green, sappy timber, lying in water,

uttarāraṇimā ṣāḍāya abhimanthento 67
through rubbing with the upper kindling wood

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

“No hidaṁ, bho Gotama.” 68
“Surely not, dear Gotama.

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

Aduṅhi, bho Gotama, 70
Because, dear Gotama,

allāṁ kaṭṭhamān sasnehamā, taṅ-ca pana udake nikkhitṭamān.
it is a green, sappy timber, and it is lying in water.

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66 BJT: upamāyo; alternative form.
67 RTE: abhimanthento; 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.”
That man would only get a fair share of weariness and vexation.”

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

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

yo ca nesaṁ 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 ajjhattaṁ na suppahīno hoti, na suppaṭippassaddho,
without having completely abandoned them on the inside, without having completely

allayed them,

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

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

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

no ce pi te bhonto samañabrāhmañā 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 ṇāṇāya 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.
This, Prince, is the first wonderful simile that occurred to me,
that was unheard of in the past.

Then, Prince, a second wonderful simile occurred to me,
that was unheard of in the past.

Suppose, Prince, there were a green, sappy timber,
far from the water, lying on the ground,
and a man would come with an upper kindling wood,
thinking: ‘I will make fire, I will engender heat.’

What do you think, Prince, would that man
with that green, sappy timber, far from the water, lying on the ground,
through rubbing with the upper kindling wood
be able to make fire, to engender heat?’

“Surely not, dear Gotama.
What is the reason for that?
Because, dear Gotama,
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 cittaṁ ca kāmehi75 vūpakaṭṭhā viharanti,
live secluded from sensual pleasures with their body and mind,

yo ca nesaṁ 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 ajjhattāṁ na suppahīno hoti, na suppaṭipassaddho,
without having completely abandoned them on the inside, without having completely
allayed them,

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

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

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

no ce pi te bhonto samaṇabrāhmaṇā opakkamikā dukkhaṁ,
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 ūṇaṁya dassanāya anuttarāya Sambodhāya.
(still) they are incapable of knowledge and insight into the supreme and complete
Awakening.

Ayaṁ kho maṁ, 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 maṁ, Rājakumāra, tatiyā upamā paṭibhāsi anacchariyā,
Then, Prince, a third wonderful simile occured to me,
pubbe assutapubbā.
that was unheard of in the past.

Seyyathā pi, Rājakumāra, sukkhaṁ kaṭṭhaṁ koḷāpaṁ,
Suppose, Prince, there were a dry, sapless timber,
ārakā udakā, thale nikkhittaṁ,
far from the water, lying on the ground,

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

‘Aggiṁ abhinibbattessāmi, tejo pātukarissāmi.’ ti
thinking: ‘I will make fire, I will engender heat.’

Taṁ kiṁ mañṇasī, Rājakumāra, api nu so puriso
What do you think, Prince, would that man

amuṁ sukkhaṁ kaṭṭhaṁ koḷāpaṁ, ārakā udakā thale nikkhittaṁ,
with that dry, sapless timber, far from the water, lying on the ground,

uttarāraṇīṁ ādāya abhimanthento
through rubbing with the upper kindling wood

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

“Evaṁ, bho Gotama.
“Surely, dear Gotama.

Taṁ kissa hetu?
What is the reason for that?

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

sukkhaṁ kaṭṭhaṁ koḷāpaṁ, taṅ-ca pana ārakā udakā, thale nikkhittan.”-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 cittena ca kāmehi vūpakaṭṭhā viharanti,
live secluded from sensual pleasures with their body and mind,
yo ca nesaṁ kāmesu kāmacchando,
who, in regard to sensual desire for sensual pleasures,

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

so ca ajjhattaṁ 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,

mīlī kharā kāṭukā vedanā vedayanti,
sharp, harsh, and bitter feelings,

bhabbā va te ēha dassanāya 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,

mīlī kharā kāṭukā vedanā vedayanti,
sharp, harsh, and bitter feelings,

bhabbā va te ēha dassanāya anuttarāya Sambodhāya.
(still) they are capable of knowledge and insight into the supreme and complete Awakening.

Ayaṁ kho maṁ, 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 maṁ, Rājakumāra, tissu upamā paṭibhaṁsu 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 mayhaṁ, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Yaṁ nūnāhaṁ dantebhi dantam-ādhāya, jivhāya tāluṁ āhacca,
‘What if I, with teeth clenched against teeth, with the tongue pressing on the palate,
cetasā cittaṁ\textsuperscript{77} abhiniggaṇheyyaṁ, abhinippīleyyaṁ abhisantāpeyyan.’-ti
were to completely restrain, constrain and suppress one thought with (another) thought,

So kho ahaṁ, Rājakumāra, dantebhi dantam-ādhāya, jivhāya tāluṁ āhacca,
Then I, Prince, with teeth clenched against teeth, with the tongue pressing on the palate,
cetasā cittaṁ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.
did completely restrain, constrain and suppress one thought with (another) thought.

Tassa mayhaṁ, Rājakumāra, dantebhi dantam-ādhāya, jivhāya tāluṁ āhacca,
Then to me, Prince, with teeth clenched against teeth, with the tongue pressing on the palate,
cetasā cittaṁ abhiniggaṇhaṁto abhinippīlīyato 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,
dubbalataraṁ purisaṁ sīse vā gaheṣvā, 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 tāluṁ āhacca,
just so to me, Prince, with teeth clenched against teeth, with the tongue pressing on the palate,
cetasā cittaṁ abhiniggaṇhaṁto abhinippīlayato abhisantāpayato
with complete restraint, constraint and suppression of one thought with (another) thought,

kacchehi sedā muccanti.
sweat flowed from my armpits.

\textsuperscript{77} Comm: \textit{cetasā cittan-ti kusalacittena akusalacittan}; one thought with (another) thought means one unwholesome thought with (another), wholesome thought.

\textsuperscript{78} BJT: \textit{abhiniggaṇhayato}, similarly below.
Āraddhaṁ kho pana me, Rājakumāra, viriyaṁ hoti asallīnaṁ,
But although, Prince, my energy was strenuous and unshaken,

uptihatā sati asammutṭhā,\(^{79}\)
and mindfulness was attended to and unconfused,

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

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

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

‘Yaṁ nūnāhaṁ appāṇakaṁ yeva jhānaṁ jhāyeyyan?’-ti
‘What if I were to meditate on the breathless meditation?’

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

Tassa mayhaṁ, 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 vātānaṁ nikkhamantānaṁ\(^{80}\) 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 vātānaṁ nikkhamantānaṁ adhimatto saddo hoti.
there was an excessive noise of wind escaping through the ears.

Āraddhaṁ kho pana me, Rājakumāra, viriyaṁ hoti asallīnaṁ,
But although for me, Prince, energy was strenuous and unshaken,

\(^{79}\) BJT: apamuttothā; RTE: appamuttothā, and similarly throughout.
\(^{80}\) RTE: nikkhatanāṁ, 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 mayhaṁ, Rājakumāra, etad-ahosi:  
Then, Prince, this occurred to me:

‘Yaṁ nūnāhaṁ appāṇakaṁ yeva jhānaṁ jhāyeyyan?'-ti  
‘What if I were to meditate on the breathless meditation?’

So kho ahaṁ, Rājakumāra,  
Then, Prince,

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

Tassa mayhaṁ, 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 muddhānaṁ  
excessive winds raged inside my head.

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

tiṅhena sikharena muddhāni abhimattheyya,  
were to cleave inside my head with a sharp pointed sword,

evaṁ-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 uhananti.
excessive winds raged inside my head.

Āraddhaṁ kho pana me, Rājakumāra, viriyaṁ hoti asallīnaṁ,
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 mayhaṁ, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Yaṁ nūnāhaṁ appāṇakaṁ yeva jhānaṁ jhāyeyyan?’-ti
‘What if I were to meditate on the breathless meditation?’

So kho ahaṁ, Rājakumāra,
Then, Prince,

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

Tassa mayhaṁ, 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 sīsavadanā honti.
there was an excessive headache in my head.

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

dalhena varattakkhaṇḍena sīse sīsavethamāṁ85 dadeyya,
were to tie a turban on my head with a strong thong of leather,

85 RTE: sīsavethanāṁ.
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.

Āraddhaṁ kho pana me, Rājakumāra, viriyāṁ hoti asallīnaṁ,
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 padhānābhittunna sato.
and therefore the effort I made was overwhelmed by the strain of exertion.

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

‘Yaṁ nūnāhaṁ appāṇakaṁ yeva jhānaṁ jhāyeyyan?’-ti
‘What if I were to meditate on the breathless meditation?’

So kho ahaṁ, Rājakumāra,
Then, Prince,

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

Tassa mayhaṁ, 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 kucchiṁ 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
tīphena govikantanena kucchiṁ parikanteyya,
were to cut through the stomach with a sharp butcher’s knife,\(^{86}\)

evam-evā 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 kucchiṁ parikantanti.
excessive winds cut through my stomach.

Āraddhaṁ kho pana me, Rājakumāra, viriyaṁ hoti asallīnaṁ,
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 mayhaṁ, Rājakumāra, etad-ahosi:
Then, Prince, this occurred to me:

‘Yaṁ nūnāham appāṇakaṁ\(^{88}\) yeva jhānaṁ jhāyeyyan?’-ti
‘What if I were to meditate on the breathless meditation?’

So kho ahaṁ, Rājakumāra,
Then, Prince,

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

Tassa mayhaṁ, 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 kāyasmiṁ ḍāho hoti.
there was an excessive fever inside the body.

\(^{86}\) Lit: *Cow-knife*.
\(^{87}\) RTE omissions: *me*.
\(^{88}\) BJT: *appaṇakaṁ*; but *appāṇakaṁ* elsewhere, printer’s error.
The Discourse concerning Prince Bodhi - 39

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

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

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

evam-evə 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 kāyasmiṁ ḍāho hoti. 
there was an excessive fever inside the body.

Āraddhaṁ kho pana me, Rājakumāra, viriyaṁ hoti asallīnaṁ, 
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 padhānābhītunnassa sato.
and therefore the effort I made was overwhelmed by the strain of exertion.

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

‘Kālaṅkato samāno Gotamo,’ ti
‘The ascetic Gotama has died,’

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

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

ekaccā devatā evam-āhaṁsu:
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 ca kālaṅkaroti,
The ascetic Gotama has not died, he is not dying,

Arahaṁ 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.
The Discourse concerning Prince Bodhi - 41

[7. The Fasting]

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

‘Yaṁ nūnāhaṁ sabbaso āhārupacchedāya paṭipajjeyyan?’-ti
‘What if I were to practice with cutting off food entirely?

Atha kho maṁ, Rājakumāra, devatā upasaṅkamitvā etad-avocum:
Then, Prince, some gods having approached, said this to me:

“Mā kho tvaṁ, Mārisa, sabbaso āhārupacchedāya paṭipajjī.
“Do not, Sir, practice with cutting off food entirely.

Sace kho tvaṁ, Mārisa, sabbaso āhārupacchedāya paṭipajjissasi,
If, Sir, you will practice with cutting off food entirely,

tassa te mayaṁ dibbaṁ ojaṁ lomakūpehi ajjhohāressāma,
we will make you imbibe divine nutrient through the pores of your skin,

tāya tvaṁ yāpessasi.” ti
and you will keep going.”

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

‘Ahañ-ceva kho pana sabbaso ajaddhukaṁ92 paṭijāneyyaṁ,
‘If I were to claim I am entirely without food,93

imā ca me devatā dibbaṁ ojaṁ lomakūpehi ajjhohāreyyuṁ,
and these gods were to make me imbibe divine nutrient through the pores of my skin,

tāya cāhaṁ yāpeyyaṁ, taṁ mamassa94 musā.’ ti
and I were to keep going, that would be a falsehood for me.”

So kho ahaṁ, Rājakumāra, tā devatā paccācikkhami: “Halan?”-ti vadāmi.
Then, Prince, I rejected those gods, saying: “Why should I (do that?)”

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

‘Yaṁ nūnāhaṁ thokaṁ thokaṁ āhāraṁ āhāreyyaṁ, pasataṁ pasataṁ,
‘What if I were to take food little by little, measure by measure,

92 ChS: ajajjitaṁ; spelling unsure.
93 Comm: ajaddhukaṁ-ti abhojanam.
94 BJT: mamāssa; alternative sandhi.
yadi vā muggayūsaṁ, yadi vā kulatthayūsaṁ,
whether it be mung bean soup, or vetch soup,
yadi vā kaḷāyayūsaṁ, yadi vā hareṇukayūsan?’-ti
or chick-pea soup, or pea soup?’

So kho ahaṁ, Rājakumāra, thokaṁ thokaṁ āhāraṁ āhāresiṁ, pasataṁ pasataṁ,
Then, Prince, I took food little by little, measure by measure,
yadi vā muggayūsaṁ, yadi vā kulatthayūsaṁ,
whether mung bean soup, or vetch soup,
yadi vā kaḷāyayūsaṁ, yadi vā hareṇukayūsaṁ.
or chick-pea soup, or pea soup.

Tassa mayhaṁ, Rājakumāra, thokaṁ thokaṁ āhāraṁ āhārayato, pasataṁ pasataṁ,
Then, Prince, as I took food little by little, measure by measure,
yadi vā muggayūsaṁ, yadi vā kulatthayūsaṁ,
whether mung bean soup, or vetch soup,
yadi vā kaḷāyayūsaṁ, yadi vā hareṇukayūsaṁ,
or chick-pea soup, or pea soup,
adhimaṁ 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 oṭṭhapadaṁ,
Just like a camel’s foot,
evam-evassu me ānisadaṁ hoti tāyevappāhāratāya.
so did my buttocks become through having so little food.

Seyyathā pi nāma vaṭṭanāvaḷī,
Just like a twisted vine,
evam-evassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya.
so did my backbone become twisted through having so little food.

95 BJT: kākapabbāni, both reading and meaning are uncertain.
Just like an old hall, in which the main beam is rotten and broken,

so did my ribs become rotten and broken through having so little food.

Just like in a deep pool,

the stars in the water are seen lying deep and distant,

so in the sockets of my eyes, the pupils of my eyes

were seen lying deep and distant through having so little food.

Just like a freshly cut bitter gourd

will become withered and shrunken through wind and heat,

so did the skin on my head become withered and shrunken through having so little food.

Then, Prince, thinking: ‘I will touch the skin of my stomach,’

I took ahold of my backbone,

thinking: ‘I will touch my backbone,’

I took ahold of the skin of my stomach,

so far, Prince,

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

Then, Prince, thinking: ‘I will pass excrement or urine,’

96 BJT: parāmasissāmi; alternative form, similarly below.
tattheva avakujjo papatāmi tāyevappāhāratāya.
I fell down face forward right there through having so little food.

So kho ahaṁ, Rājakumāra,
Then, Prince,

imam-eva kāyaṁ assāsento pāṇinā gattāni anumajjāmi.
I rubbed this body and my limbs comfortably with my hand

Tassa mayhaṁ, 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.

Apīssu maṁ, Rājakumāra, manussā disvā evam-āhaṁsu:
Further, Prince, this occurred to men after seeing me:

‘Kālo samaṇo Gotamo,’ ti
‘The ascetic Gotama is black,’

ekacce manussā evam-āhaṁsu:
and to some men this occurred:

‘Na kālo samaṇo Gotamo, sāmo samaṇo Gotamo,’ ti
‘The ascetic Gotama is not black, the ascetic Gotama is brown,’

ekacce manussā evam-āhaṁsu:
and to some men this occurred:

‘Na kālo 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 chavīvaṇṇo pariyoḍāto
So far, Prince, was the pure and bright colour of my skin

upahato hoti tāyevappāhāratāya.
spoilt through having so little food.

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

‘Ye kho keci atītam-addhānam samaṇā vā brāhmaṇā vā
‘Those ascetics and priests in the past times who
opakkamikā dukkha tibba kharā\(^97\) kațukā vedaṇā veda\(\text{-}\)yiṁsu,
felt acute pain, sharp, harsh, and bitter feelings,

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

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

opakkamikā dukkha tibba kharā kațukā vedaṇā veda\(\text{-}\)yissanti,
will feel acute pain, sharp, harsh, and bitter feelings,

etāvaparamaṁ, 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 dukkha tibba kharā kațukā vedaṇā veda\(\text{-}\)yanti,
feel acute pain, sharp, harsh, and bitter feelings,

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

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

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

Siyā nu kho aṇṇo maggo Bodhāyā?’ ti
I wonder is there another path to Awakening?’

\(^{97}\) BJT: \textit{tippā}, omit \textit{kharā}, similarly below.
[8. Finding the Right Path]

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

‘Abhijānāmi kho panāhaṁ 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,

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

paṭhamaṁ jhānaṁ 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 mayhaṁ, Rājakumāra, satānusāri viññāṇaṁ ahosi:
Then to me, Prince, in conformity with that recollection I became conscious:

‘Eseva98 maggo Bodhāyā.’ ti
‘This is the path to Awakening.’

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

‘Kiṁ nu kho ahaṁ tassa sukhassa bhāyāmi?
‘Why am I afraid of that pleasure?

Yaṁ taṁ sukhāṁ aṇṇatreva,
That pleasure is one thing,

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

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

‘Na kho ahaṁ tassa sukhassa bhāyāmi.
‘I am not afraid of that pleasure.

98 BJT: Eso va.
Yaṁ taṁ sukhāṁ aññatreva,
That pleasure is one thing,
kāmehi aññatra akusalehi dhammehi.’ ti
and unwholesome sensual pleasures are another thing.’

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

‘Na kho taṁ sukaram Sukhaṁ adhigantuṁ
‘It is not easy to attain that pleasure
evaṁ adhimattakasimānaṁ pattakāyena,
with the body so excessively emaciated,

Yaṁ nūnāhaṁ oḷārikaṁ āhāraṁ āhāreyyaṁ odanakummāsan?’-ti
what if I were to take gross food, boiled rice and milk?’

So kho ahaṁ, Rājakumāra, oḷārikaṁ āhāraṁ āhāresiṁ odanakummāsaṁ.
Then, Prince, I took gross food, boiled rice and milk.

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

pañca vaggīya bhikkhū paccuṭṭhitā honti:
the group-of-five monks were present,

‘Yaṁ kho samaṇo Gotamo Dhammaṁ adhi gayissati, taṁ no ārocessatī.’ ti
thinking: ‘This ascetic Gotama will attain Dhamma, and he will inform us.

Yato kho ahaṁ, Rājakumāra, oḷārikaṁ āhāraṁ āhāresiṁ odanakummāsaṁ,
When, Prince, I took gross food, boiled rice and milk,

atha me te pañca vaggīya bhikkhū nibbijja pakkamiṁsu:
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 ahaṁ, Rājakumāra, oḷārikaṁ āhāraṁ āhāretvā balaṁ gahetvā,
Then, Prince, having taken gross food and regained strength,

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

savitakkaṁ savicāraṁ vivekajaṁ pītisukham, 
having thinking, reflection, and the happiness and rapture born of seclusion,

paṭhamaṁ jhānaṁ upasampajja vihāsīṁ.
I dwelt having attained the first absorption.

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

ajjhattaṁ sampasādanaṁ cetaso ekodibhāvaṁ, 
with internal clarity, and one-pointedness of mind,

avitakkaṁ avicāraṁ samādhiṣam pītisukham, 
being without thinking, without reflection, having the happiness and rapture born of concentration,

dutiyaṁ jhānaṁ upasampajja vihāsīṁ. 
I dwelt having attained the second absorption.

Pītiyā ca virāgā upekkhako ca vihāsīṁ, 
With the fading away of raptu I dwelt equanimous,

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

yaṁ taṁ Ariyā ācikkhanti: 
about which the Noble Ones declare:

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

tatiyaṁ jhānaṁ upasampajja vihāsīṁ. 
(thus) I dwelt having attained the third absorption.

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

pubbeva somanassadomanassānam atthaṅgamā, 
and with the previous disappearance of mental well-being and sorrow,
adukkham asukhamⁱ⁰⁰ upekkhasati-pārisuddhiṁ,
without pain, without pleasure, and with complete purity of mindfulness owing to equanimity,

catutthāṁ jhānaṁ upasampajja vihāsiṁ.
I dwelt having attained the fourth absorption.

So evaṁ samāhite citte, parisuddhe pari-yodāte,
Then with a mind well-concentrated, and complete purity that comes from a cleansed mind,

anaṅgane vigatūpakkilese mudabhūte kammaniyē, ṭhite āneñjappatte,
being passionless, free of defilements, malleable, workable, steady, imperturbable,
pubbenivāsanussati-nāṇāya cittaṁ abhininnāmesiṁ.
I directed my mind to knowledge and recall of previous existences.

So anekavibhitaṁ pubbenivāsaṁ anussarāmi, seyyathidaṁ:
I recollected various previous existences, such as:

ekam-pi jātiṁ, 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, tiṁsam-pi jātiyo, cattārīsam-pi jātiyo,
ten 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 saṁvaṭṭakappe, aneke pi vivaṭṭakappe, aneke pi saṁvaṭṭavivaṭṭakappe:
innumerable aeons of devolution, innumerable aeons of evolution, innumerable aeons of devolution and evolution:
amutrāsiṁ evaṁnāmo, evaṁgotto, evaṁvaṇṇo, evam-āhāro,
in such and such a place I had this name, this family, this class, this food,
evaṁsukhadukkha-paṭisaṁvedi 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,
tatrāpāsiṁ evaṁnāmo, evaṁgotto, evaṁvaṇṇo, evam-āhāro,
and in that place I had this name, this family, this class, this food,

¹⁰⁰ ChS: adukkham-asukham; sandhi form.
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evaṁsukhadukkhapaṭisaṁvedī evam-āyupariyanto,
this experience of pleasure and pain, this life term,

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

iti sākāraṁ sa-uddesaṁ anekavihitaṁ pubbenivāsaṁ anussarāmi.
and so with their characteristics and with their details I recollected my various previous existences.

Ayaṁ kho me, Rājakumāra, rattiyā paṭhame yāme, paṭhamā vijjā adhigatā,
This to me, Prince, in the first watch of the night, was the first knowledge I attained,

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

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

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

So evaṁ 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,

sattānaṁ cutūpapātaṅgāya cittaṁ abhininnāmesiṁ.
I directed my mind to knowledge of the passing away and rearising 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 paṇīte, suvaṇṇe dubbaṇṇe, 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,
endowed with bad verbal conduct, endowed with bad mental conduct,

who blamed the noble ones, were ones of wrong view, and undertook deeds based on wrong view,

at the break-up of the body, after death,

arise in the lower world, in an unhappy destiny, in the nether regions,

and those venerables who are endowed with good bodily conduct,

endowed with good verbal conduct, endowed with good mental conduct,

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

at the break-up of the body, after death,

arise in a good destiny, a heavenly world.

This to me, Prince, in the middle watch of the night, was the second knowledge I attained,

ignorance was abandoned, knowledge arose,

darkness was abandoned, light arose,

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

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

being passionless, free of defilements, malleable, workable, steady, imperturbable,
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āsavānaṁ khayañāṇāya cittaṁ abhininnāmesiṁ.
I directed my mind to knowledge about the destruction of the pollutants.

So: ‘Idam dukkhan’-ti yathābhūtaṁ abbhaññāsiṁ,
I knew, as it really is: ‘This is suffering,’

‘Ayaṁ dukkhasamudayo’ ti yathābhūtaṁ abbhaññāsiṁ,
I knew, as it really is: ‘This is the arising of suffering,’

‘Ayaṁ dukkhanirodho’ ti yathābhūtaṁ abbhaññāsiṁ,
I knew, as it really is: ‘This is the cessation of suffering,’

‘Ayaṁ dukkhanirodhagāminī paṭipadā’ ti yathābhūtaṁ abbhaññāsiṁ.
I knew, as it really is: ‘This is the practice going to the cessation of suffering,’

‘Ime āsavā’ ti yathābhūtaṁ abbhaññāsiṁ,
I knew, as it really is: ‘These are pollutants,’

‘Ayaṁ āsavasamudayo’ ti yathābhūtaṁ abbhaññāsiṁ,
I knew, as it really is: ‘This is the arising of pollutants,’

‘Ayaṁ āsavanirodho’ ti yathābhūtaṁ abbhaññāsiṁ,
I knew, as it really is: ‘This is the cessation of pollutants,’

‘Ayaṁ āsavanirodhagāminī paṭipadā’ ti yathābhūtaṁ abbhaññāsiṁ.
I knew, as it really is: ‘This is the practice going to the cessation of pollutants,’

Tassa me evaṁ jānato evaṁ passato,
Then knowing in this way, seeing in this way,

kāmāsavā pi cittaṁ vimuccittha,
my mind was free from the pollutant of sensuality,

bhavāsavā pi cittaṁ vimuccittha,
my mind was free from the pollutant of (craving for) continued existence,

avijjāsavā pi cittaṁ vimuccittha.
my mind was free from the pollutant of ignorance.

Vimuttasmiṁ: ‘Vimuttam’-iti ŋaṇam ahosi.
In freedom there was the knowledge: ‘(This is) freedom,’

‘Khīṇā jāti,
‘Destroyed is (re)birth,

vusitaṁ brahmacariyaṁ,
accomplished is the spiritual life,
kataṁ karaṇīyaṁ,
done is what ought to be done,

nāparaṁ itthattāyā, ’ti abbhaṅṅāsiṁ.’
there is no more of this mundane state,’ this I knew.

Ayaṁ kho me, Rājakumāra, rattiyā pacchime yāme tatiyā vijjā adhigatā,
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 taṁ appamattassa ātāpino pahitattassa viharato.
as I was living heedful, ardent, and resolute in this way.
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[9. The Story about Brahmā’s Request]

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

‘Adhigato kho mayāyaṁ¹⁰¹ Dhammo gambhīro duddaso duranubodho,
‘This Dhamma I have attained is deep, hard to see, hard to understand,
santo paṇīto atakkāvacaronipuṇo paṇḍitavedaniyo.
peaceful, excellent, beyond the sphere of logic, profound, understandable (only) by the wise.

Ālayarāmā kho panāyaṁ paļā ālayaratā ālayasammoditā, But this generation delights in desire, is devoted to desire, gladdened by desire,
alayarāmā kho panāyaṁ paļā¹⁰² ālayaratāya ālayasammoditāya,
and for this generation delighting in desire, devoted to desire, gladdened by desire,
duddasaṁ idaṁ ṭhānaṁ, yad-idaṁ: idappaccayatā paṭiccasamuppādo.
this thing is hard to see, that is to say: conditionality and conditional origination.

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

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

Apissu maṁ, Rājakumāra, imā anacchariyā gāthā¹⁰³ paṭibhaṁsu, Further, Prince, these truly wonderful verses occurred to me,
pubbe assutapubbā:
that were unheard of in the past:

¹⁰¹ BJT, RTE: myāyaṁ, PTS: me ayaṁ; form uncertain.
¹⁰² BJT: ālayarāmāya kho panapajāya; RTE: kho pajāya.
¹⁰³ ChS: gāthāyo, alternative form.
‘Kicchena me adhigataṁ halaṁ dāni pakāsītuṁ?
‘Now is it suitable for me to explain what was attained with difficulty?

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

Paṭisotagāmiṁnipuṇaṁ gambhīraṁ duddasaṁ aṇuṁ.
Going against the stream, it is profound, deep, hard to see, subtle.

Rāgarattā na dakkhanti,104 tamokkhandhena105 āvuṭā.’106
Those delighting in passion, obstructed by darkness, will not see it.’

Itiha me, Rājakumāra, paṭisañcikkhato,
Such was my reflection, Prince,
appossukkatāya cittaṁ 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 cetoparitakkm-aṇīya etad-ahosi:
knowing with his mind the reflection in my mind, this (thought) occurred:

‘Nassati vata bho loko, vinassati vata bho loko,
‘The world is surely going to destruction, the world is surely going to complete destruction,
yatra hi nāma Tathāgatassa Arahato Sammāsambuddhassa
wherever the Realised One, the Worthy One, the Perfect Sambuddha’s
appossukkatāya cittaṁ namati no Dhammadesanāyā.’108 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
sammiṇjitaṁ vā bāhaṁ pasāreyya pasāritaṁ vā bāhaṁ sammiṇjeyya,
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: āvaṭā ti, alternative forms.
107 RTE: -desanāyāti, but there seems no need for the quotation marker here as the narrative continues.
so did he vanish from the Brahmā world and appear in front of me.

Then, Prince, Brahmā Sahampati, after arranging his upper robe on one shoulder,

and raising his hands in respectful salutation, said this to me:

“Let the Fortunate One preach the Dhamma, reverend Sir, let the Happy One preach the Dhamma,

there are beings with little dust on the eyes who are perishing through not hearing the Dhamma,

there will be those who understand the Dhamma.”

Brahmā Sahampati, Prince, said this and after saying this he said something more:

“Formerly there appeared amongst the Magadhans

an impure Dhamma, invented by those still stained,

open the door to the Deathless,

let them hear the Dhamma understood by the Pure One.

As one who is standing on a rock on the top of a mountain

can see the people on all sides,
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tathūpamaṁ Dhammamayaṁ Sumedha
° in the same way, One of Great Wisdom, having ascended

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

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

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

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

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

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

Atha khvāhaṁ, Rājakumāra, Brahmuno ca ajjhesanaṁ viditvā,
Then, Prince, having understood Brahmā’s request,

sattesu ca kāruṇṇatam paṭicca Buddhacakkhuṁ lokam volokesiṁ.113
out of kindness I looked at beings around the world with my Buddha-eye.

Addasaṁ kho ahaṁ, Rājakumāra, Buddhacakkhuṁ lokam volokento
While looking around the world, Prince, with my Buddha-eye, I saw

satte apparajakkhe 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 paralokavajjabhayadassāvīna viharante,115
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 ahaṁ, 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 paralokavajjabhayadassāvīna viharante.
Just as with water-lilies or lotuses or white lotuses, some of those water-lilies or lotuses or white lotuses, born in the water, flourishing in the water, not rising above water, are nourished from inside the depths; some of those water-lilies or lotuses or white lotuses, born in the water, flourishing in the water, surrounded by water, stand level with the water; some of those water-lilies or lotuses or white lotuses, born in the water, flourishing in the water, stand above the water, and are untouched by the water.

Even so while looking around the world, Prince, with my Buddha-eye, I saw beings having little dust on the eyes, having great dust on the eyes, having sharp faculties, having undeveloped faculties,

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117 BJT, RTE, PTS: *saṁvaddhāni*; also below, alternative spelling.
118 RTE: *antonimuggaposīni*.
119 BJT, PTS omit *udakānuggatāni*.
120 BJT, PTS: *udakā*, ablative.
121 RTE: *anuppalittāni*, with gemination.
svākāre dvākāre, suviññāpaye duviññāpaye,\textsuperscript{122} having good conditions, having poor conditions, easy to instruct, hard to instruct,
appekacce paralokavajhabhayadassāvine viharante,\textsuperscript{123} and (only) some who dwelt seeing danger in what is blameworthy and in the next world.

Atha khvāhaṁ, Rājakumāra, Brahmānaṁ Sahampatiṁ gāthāya ajjhabhāsiṁ:\textsuperscript{124} Then, Prince, I recited this verse to Brahmā Sahampati:

\begin{quote}
\end{quote}

Atha kho, Rājakumāra, Brahmā Sahampati:

Then, Prince, Brahmā Sahampati,

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

\begin{quote}
maṁ abhivādetvā padakkhiṇāṁ katvā, tatthevantaradhāyi.
\end{quote}

after worshipping and circumambulating me, vanished right there.

\textsuperscript{122} BJT omits \textit{dvākāre} and \textit{duviññāpaye}.
\textsuperscript{123} BJT has an extra line in square brackets: \textit{appekacce na paralokavajhabhayadassāvine viharante}.
\textsuperscript{124} BJT: \textit{paccabhāsiṁ}; ChS: \textit{ajjhabhāsi}. The reading here seems very uncertain, although the meaning is the same in all three cases.
\textsuperscript{125} ChS: \textit{te}, ‘correcting’ the metre.
\textsuperscript{126} PTS adds \textit{[Brahme]}, like this in square brackets.
[10. Deciding Who to Teach]

_Tassa mayhaṁ, Rājakumāra, etad-ahosi:_
Then, Prince, this occurred to me:

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

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

_Tassa mayhaṁ, Rājakumāra, etad-ahosi:_
Then, Prince, this occurred to me:

‘Ayaṁ kho Āḷāro Kālāmo paṇḍito viyatto127 medhāvī,
‘This Āḷāra Kālāma is wise, learned, intelligent,
dīgharattaṁ apparaṇkhetāko.
for a long time he has been one with little dust on his eyes.

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

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

_Atha kho maṁ, Rājakumāra, devatā upasaṅkamitvā etad-avoca:_128
Then a god, Prince, having approached, said this to me:

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

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

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

_Tassa mayhaṁ, Rājakumāra, etad-ahosi:_
Then, Prince, this occurred to me:

‘Mahājāniyo kho Āḷāro Kālāmo,
‘Āḷāra Kālāma had great understanding,

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127 BJT: _byatto_, alternative form.
128 PTS: _etad-avocum_; plural form, also below.
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sace hi so imaṁ Dhammaṁ suṇeyya khippam-eva ājāneyyā.’ ti
if he had heard this Dhamma he would have understood it quickly.’

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

‘Kassa nu kho ahaṁ¹²⁹ paṭhamaṁ Dhammaṁ deseyyaṁ?
‘To whom should I first teach the Dhamma?

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

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

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

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

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

Atha kho maṁ, 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,”

pañca paṇca me dassanaṁ udapādi:
and to me knowledge and insight arose:

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

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

¹²⁹ RTE omits ahaṁ.
‘Mahājāniyo kho Uddako Rāmaputto,
‘Uddaka Rāmaputta had great understanding,

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

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

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

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

Tassa mayhaṁ, 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 maṁ padhānapahitattaṁ upaṭṭhahiṁsu.
they attended on me when I was striving resolutely.

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

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

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

Addasaṁ kho ahaṁ, Rājakumāra,
I saw with the divine eye, Prince,

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

pañcavaggiye bhikkhū Bārāṇasiyaṁ viharante Isipatane Migadāye.
that the group-of-five monks were dwelling near Bārāṇasī, in the Deer Park at Isipatana.
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[11. The Abstainer Upaka]

Atha khvāhaṁ, Rājakumāra, Uruvelāyaṁ yathābhirantaṁ viharitvā,
Then, Prince, having dwelt for as long as I liked

I left on walking tour for Bārāṇasī.

Addasā kho maṁ, Rājakumāra, Upako Ājīvako
The Abstainer Upaka saw me, Prince,

antarā ca Gayā antarā ca Bodhiṁ addhānamaggapatipannanāṁ,
going along the highway between the Bodhi (tree) and Gayā,

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

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

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

ko vā te Satthā, kassa vā tvaṁ Dhammaṁ rocesī?”
or who is your teacher, or what Dhamma do you prefer?”

Evaṁ vutte ahaṁ, Rājakumāra, Upakaṁ Ājīvakam gāthāhi ajjhabhāsiṁ:
When this was said, Prince, I addressed the Abstainer Upaka with verses:

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

sabbesu dhammesu anūpalitto,
undefiled in regard to all things,

sabbaṅjaho taṅhakkhaye vimutto,
having given up everything, liberated through the destruction of craving,

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

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130 RTE, PTS: pakkāmiṁ, which seems to be malformed.
131 PTS, ChS: -ppatipannam, showing gemination.
132 RTE: tam; transcription mistake?
Na me Ācariyo atthi, sadiso me na vijatī,
There is no Teacher for me, no one like me is found,

sadevakasmiṁ\(^{133}\) lokasmiṁ natthi me paṭipuggalo.
there is no person equal to me in the world with its gods.

Ahañ-hi Arahā loke ahaṁ Satthā Anuttaro,
I am a Worthy One in the world, I am the Unsurpassed Teacher,
ekomhi Sammāsambuddho, sītibhūtosmi nibutto.
I am the One Perfect Sambuddha, cool and passionless.

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

andhabhūtasmiṁ\(^{134}\) lokasmiṁ āhañchaṁ Amatadundubhin.”-ti
I will beat the drum of the Deathless in a world that is blind.”

“Yathā kho tvaṁ āvuso paṭijānāsi Arahasi\(^{135}\) Anantajino!” ti
“It is as if you declare, friend, you are a Worthy One, an Infinite Victor!”

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

Jitā me pāpakā dhammā, tasmāham Upakā\(^{136}\) Jino.” ti
“I have been victorious over all wicked things, therefore, Upaka, I am a Victor.”

Evaṁ vutte, Rājakumāra, Upako Ājīvako\(^{137}\) “Huveyyapāvuso”\(^{138}\) ti vatvā,
When this was said, Prince, the Abstainer Upaka, after saying: “It may be so, friend,”
sīsaṁ okampetvā ummaggaṁ 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: so Upako, alternative form of the vocative.
\(^{137}\) RTE: hupeyyāvuso; both forms seem to be dialectical remnants.
[12. The Meeting at Isipatana]

Atha kho vāhaṁ, Rājakumāra, anupubbena cārikaṁ caramāno,
Then, Prince, while I was walking gradually on walking tour,

yena Bārāṇaṁī 139 Isipatanaṁ Migadāyo,
I approached Bārāṇaṁī, Isipatana, the Deer Park,

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

Addasaṁsu 140 kho maṁ, Rājakumāra,
The group-of-five monks, Prince,

pañcavaggiyā bhikkhū dūrato va 141 āgacchantāṁ,
saw me coming from afar,

disvāna aānām-aānām saṇṭhapesuṁ:
and after seeing (me), they resolved among themselves:

“Ayam kho, 142 āvuso, Samaṇo Gotamo āgacchati bāhulliko, 143
“This Ascetic Gotama who is coming, friends, is given to luxury,
padhānavibbhanto āvatto bāhullāya.
sforsaking the striving he has gone back to luxury.

So neva abhivādetabbo na paccuṭṭhātabbo,
He should certainly not be worshipped or stood up for,

nāssa pattacīvaraṁ paṭiggahetabbāṁ,
nor should his bowl and robe be taken,

api ca kho āsanaṁ ṭhapetabbāṁ, sace ākaṅkhissati nisīdissati.” ti
however, we can prepare a seat, if he wishes he will sit down.”

Yathā yathā kho ahaṁ, Rājakumāra, 144 upasaṅkamīṁ, 145
As I approached, Prince,

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139 RTE adds yena here.
140 BJT, PTS: Addasāsun, 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

nāsakkhiṁsu sakāya katikāya saṇṭhātuṁ,
were unable to continue with their own agreement,

appekacce maṁ paccuggantvā, pattacīvaraṁ paṭiggahesuṁ,
and after coming out to meet me, some took my bowl and robe,

appekacce āsanaṁ paññāpesuṁ,146
some prepared the seat,

appekacce pādodakaṁ upaṭṭhapesuṁ.147
some placed the water (for washing) the feet.

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

Evaṁ vutte148 ahaṁ, Rājakumāra, pañcavaggiye bhikkhū etad-avocaṁ:
When this was said, Prince, I said this to the group-of-five monks:

“Mā, bhikkhave, Tathāgataṁ
“Do not address the Fortunate One, monks,

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

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

Odahatha, bhikkhave, sotaṁ,
Lend an ear, monks,

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

ahaṁ Dhammaṁ desemi,
I will teach the Dhamma,

yathānusīṭṭhaṁ tatha150 paṭipajjamānā,
(and) following the path as it has been preached,

146 ChS: paññāpesuṁ, alternative form.
147 RTE: upaṭṭhāpesuṁ, alternative form.
148 RTE omits evaṁ vutte.
149 ChS: samudācaratha, imperative where an aorist is expected.
150 RTE omits tatha.
na cirasseva, yassatthāya kulaputtā
after no long time in regard to that good for which young men of good family

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

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

diṭṭhe va dhamme sayaṁ abhiññā
do you will dwell having known,

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

Evaṁ vutte, Rājakumāra, pañcavaggiyā bhikkhū maṁ etad avocuṁ:
When this was said, Prince, the group-of-five monks said this to me:

“Tāya pi kho tvaṁ, āvuso Gotama, iriyāya,¹⁵¹
“But you, friend Gotama, by that (ascetic) lifestyle,

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

nājjhagamā¹⁵² uttarimanussadhāmmā¹⁵³
did not attain states beyond (ordinary) human beings,

alam-ariyaññadassanāvisesāṁ.
a distinction of what is truly noble knowledge and insight.

Kim pana tvām etarahi bāhuliko,
So how can you now, given to luxury,

padhānavibbhanto, āvatto¹⁵⁴ bāhullāya,
forsaking the striving, gone back to luxury,

adhiγamisasi uttarimanussadhāmmā
attein states beyond (ordinary) human beings,

alam-ariyaññadassanāvisesan?”—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: uttarim manussadhāmmā, resolving the compound.
¹⁵⁴ BJT: āvatto, here, but āvatto below.
Evaṁ vutte ahaṁ, Rājakumāra, pañcavaggiye bhikkhū etad-avocām: 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 āvatto ¹⁵⁶ bāhullāya,
is not forsaking the striving, and has not gone back to luxury,

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

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

ahaṁ Dhammaṁ desemi yathānusiṭṭhaṁ tathā ¹⁵⁷ paṭipajjamānāṁ,
I will teach the Dhamma, (and) following the path as it has been preached,

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

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

tad-anuttaraṁ brahma-cariyapariyosānaṁ,
that unsurpassed conclusion to the spiritual life,

diṭṭhe va dhamme sayaṁ abhiññā
you will dwell having known,

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

Dutiyaṁ-pi kho, Rājakumāra, pañcavaggiya bhikkhū maṁ etad-avocām:
For a second time, Prince, the group-of-five monks said this to me:

“Tāya pi kho tvāṁ āvuso Gotama ¹⁵⁸ iriyāya,
“But you, friend Gotama, by that (ascetic) lifestyle,

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

¹⁵⁵ PTS: *etad-avocām*, 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-ariyānakāḷadassanavisesam.
did not attain states beyond (ordinary) human beings, a distinction of what is truly noble
knowledge and insight.

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

Dutiyam-pi kho ahaṁ, Rājakumāra, pañcavaggiye bhikkhu etad-avocaṁ: 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.

Arahaṁ, bhikkhave, Tathāgato Sammathsambuddho,
The Realised One, monks, is a Worthy One, a Perfect Sambuddha,
odahatha, bhikkhave, sotaṁ Amatam-adhipataṁ aham-anusāsāmi,
lend an ear, monks, I will instruct you about the attainment of the Deathless,
ahaṁ Dhammaṁ desemi yathānusīṭṭham tathā paṭipajjamānā,
I will teach the Dhamma, (and) following the path as it has been preached,
na cirasseva, yassatthāya kulaputtā
after no long time in regard to that good for which young men of good family
sammad-eva agārasmā anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,
tad-anuttaram brahmacariyapariyosānaṁ,
that unsurpassed conclusion to the spiritual life,
dīṭṭhe va dhamme sayāṁ abhiñña sacchikatvā upasampajja viharissathā.” ti
you will dwell having known, experienced, and attained it yourselves in this very life.”

159 BJT, ChS: etad-avocaṁ, inappropriate plural form.
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Tātiyam-pi kho, Rājakumāra, pañcavaggiyā bhikkhū maṁ etad-avocuṁ:
For a third time, Prince, the group-of-five monks said this to me:

“Tāya pi kho tvaṁ āvuso Gotamaṁ160 iriyāya,
“But you, friend Gotama, by that (ascetic) lifestyle,
tāya paṭipadāya tāya dukkarakārikāya,
that practice, that difficult way of living,

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

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

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

Evaṁ vutte ahaṁ, Rājakumāra, pañcavaggiye bhikkhū etad-avocāṁ:
When this was said, Prince, I said this to the group-of-five monks:

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

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

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

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

ahaṁ Dhammaṁ desemi yathānusīṭham tathā163 paṭipajjamānā,
I will teach the Dhamma, (and) following the path as it has been preached,

160 RTE omits: Gotama here.
161 BJT, PTS: vabhācitaṁ-etan-ti; ChS: pabhāvitam-etan?”-ti. The reading is again uncertain
here, vabhācita is not found elsewhere; it is hard to see what the ChS reading could mean here.
162 BJT, RTE: Na bhikkhave Tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya
arahaṁ, 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

samma-sammatad-eva agārasmā anagārīyaṁ pabbajanti,
rightly go forth from the home to the homeless life,

tad-anuttaraṁ brahma-caryaparipuṇṇaṁ,
that unsurpassed conclusion to the spiritual life,

dīṭṭhe va dhamme sayaṁ abhīññā sacchikatvā upasampajjā viharissathā,” ti
you will dwell having known, experienced, and attained it yourselves in this very life,“

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

Dve pi sudāṁ, Rājakumāra, bhikkhū164 ovadāmi, tayo bhikkhū piṇḍāya caranti,
Then, Prince, I advised two monks, and three monks wandered for alms food,

yaṁ 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 sudām, Rājakumāra, bhikkhū ovadāmi, dve bhikkhū piṇḍāya caranti,
Then, Prince, I advised three monks, and two monks wandered for alms food,

yaṁ 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 evaṁ ovadiyamānā evaṁ 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,

samma-sammatad-eva agārasmā anagārīyaṁ 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.
that unsurpassed conclusion to the spiritual life,

dwelt having known, experienced, and attained it themselves in this very life.”
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[13. All about Attainments]

Evaṁ vutte, Bodhi Rājakumāro Bhagavantam etad-avoca:
When this was said, prince Bodhi said this to the Fortunate One:

“All about Attainments”

“Kīva cirena nu kho, Bhante, bhikkhu Tathāgataṁ vināyakaṁ 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 anagāriyaṁ pabbajanti,
rightly go forth from the homeless life,

tad-anuttaraṁ brahma-caryapariyosānaṁ,
that unsurpassed conclusion to the spiritual life,

dīṭṭhe va dhamme sayāṁ abhiññā sacchikatvā upasampajja vihareyyā?”
can dwell having known, experienced, and attained it himself in this very life?”

“Tena hi, Rājakumāra, taṁ yevettha paṭipucchissāmi:
“Now then, Prince, here I will ask you something in return:

yathā te khameyya, tathā naṁ byākareyyāsi.
as you see fit, so you should answer.

Taṁ kiṁ maññasi, Rājakumāra,
What do you think of this, Prince,

kusalo tvāṁ hatthārūḷhe aṅkusagayhe sippe?”
are you skilled in the art of training a mounted elephant with a goad?”

“Evaṁ, Bhante, kusalo aham hatthārūḷhe aṅkusagayhe sippe.”
“Yes, reverend Sir, I am skilled in the art of training a mounted elephant with a goad.”

“Taṁ kiṁ maññasi, Rājakumāra, idha puriso āgaccheyya:
“What do you think of this, Prince, if a man came here (thinking):

‘Bodhi Rājakumāro hatthārūḷhaṁ aṅkusagayhaṁ sippaṁ jānāti,
‘Prince Bodhi is skilled in the art of training a mounted elephant with a goad,
tassāhaṁ santike hatthārūḷhaṁ aṅkusagayhaṁ sippaṁ sikkhisāmi.’
I will train in his presence in the art of training a mounted elephant with a goad.’

"BJT, haṭṭhārūyhe; and similar forms below; PTS: haṭṭhārūyhe here, haṭṭhārūyhe and similar forms below.
169 RTE: aṅkusagaṇhe; similarly below."
The Discourse concerning Prince Bodhi - 74

So cassa assaddho\(^{170}\)
But for one without faith

\[\text{yāvatakaṁ}^{171}\text{ saddhena pattabbaṁ taṁ na sampāpuṇeyya,}\]
he cannot attain what can be attained by one with faith,

so cassa bahvābādho\(^{172}\)
for one with many afflictions

\[\text{yāvatakaṁ appābādhena pattabbaṁ taṁ na sampāpuṇeyya,}\]
he cannot attain what can be attained by one with few afflictions,

so cassa saṭho māyāvī
for one who is treacherous and deceitful

\[\text{yāvatakaṁ asaṭhena amāyāvinā pattabbaṁ taṁ na sampāpuṇeyya,}\]
he cannot attain what can be attained by one who is not treacherous and deceitful,

so cassa kusīto
for one who is lazy

\[\text{yāvatakaṁ āraddhaviriyena pattabbaṁ taṁ na sampāpuṇeyya,}\]
he cannot attain what can be attained by one who is energetic,

so cassa duppañño
for one with little wisdom

\[\text{yāvatakaṁ paññavatā}^{173}\text{ pattabbaṁ taṁ na sampāpuṇeyya.}\]
he cannot attain what can be attained by one who is wise.

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

tava santike hatthārūḷhaṁ aṅkusagayhaṁ sippaṁ 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 hatthārūḷhaṁ aṅkusagayhaṁ sippaṁ 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: *yāvattakaṁ*; 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.
The Discourse concerning Prince Bodhi - 75

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

“Tambah kiṁ maññasi, Rājakumāra, idha puriso āgaccheyya:
“What do you think of this, Prince, if a man came here (thinking):

‘Bodhi Rājakumāro hatthārūḷhaṁ aṅkusagayhaṁ sippaṁ jānāti,
‘Prince Bodhi is skilled in the art of training a mounted elephant with a goad,
tassāhaṁ santike hatthārūḷhaṁ aṅkusagayhaṁ sippaṁ sikkhisāmī.’ 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

yāvatakaṁ saddhena pattabbaṁ taṁ sampāpuṇeyya,
he can attain what can be attained by one with faith,

so cassa appābādho
for one with few afflictions

yāvatakaṁ appābādhena pattabbaṁ taṁ 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

yāvatakaṁ asaṭhena amāyāvinā pattabbaṁ taṁ sampāpuṇeyya,
he can attain what can be attained by one who is not treacherous and deceitful,

so cassa āraddhaviriyono
for one who is energetic

yāvatakaṁ āraddhaviriyena pattabbaṁ taṁ sampāpuṇeyya,
he can attain what can be attained by one who is energetic,

so cassa paññavā175
for one who is wise

yāvatakaṁ paññavatā pattabbaṁ taṁ sampāpuṇeyya.
he can attain what can be attained by one who is wise.

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

tava santike hatthārūḷhaṁ aṅkusagayhaṁ sippaṁ sikkheyya?” 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 sippaṁ sikkheyya,
that man could train in my presence in the art of training a mounted elephant with a goad,

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

“Evam-evā 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 Bodhiṁ:
he believes in the Realised One’s Awakening (thus):

Iti pi so Bhagavā Arahaṁ Sammāsambuddho,
Such is he, the Fortunate One, the Worthy One, the Perfect Sambuddha,

vijjācaraṇasaṃpanno Sugato lokavidū,
the one endowed with understanding and good conduct, the Happy One, the one who understands the worlds,

anuttaro purisadammaśārathi,176
the Teacher of gods and men, the Buddha, the Fortunate One,

Satthā devamanussānaṁ Buddhho 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,
derived with good digestion and metabolism,

nātisītāya nāccuṇhāya 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.
yathābhūtaṁ attānaṁ āvikattā satthari vā viññūsu vā sabrahmacārīsu.
and shows himself as he really is to his teachers and his wise spiritual friends.

Āraddhaviriyavo viharati akusalānaṁ dhammānaṁ pahānāya,
He lives energetically, giving up unwholesome things,

kusalānaṁ dhammānaṁ upasampadāya,
and undertaking wholesome things,

thāmavā dalhaparakkamano anikkhittadhuro kusalesu dhammesu.
steadfast, making strong effort, not abandoning responsibility regarding wholesome things.

Paññavā hoti udayatthagāminiya paññāya samannāgato,
He is wise, endowed with wisdom regarding rising and falling,

ariyāya nibbedhikāya sammādukkhakkhayagāminiya.
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, Rājakumāra, pañca padhāniyaṅgehi samannāgato,
Endowed, Prince, with these five qualities,

bhikkhu Tathāgataṁ vināyakaṁ 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 anagāriyaṁ pabbajanti,
righly go forth from the home to the homeless life,

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

dīṭhe va dhamme sayāṁ abhiññā sacchikatvā,
he can dwell having known, experienced.

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177 PTS: āvikatvā; alternative form.
178 RTE: hoti; he is (energetic).
179 BJT: uppādāya.
180 PTS: -dhūro; alternative form.
181 PTS: Imehi kho.
upasampajjā vihareyya satta vassāni.
and attained it himself within seven years.

Tiṭṭhantu, Rājakumāra, satta vassāni,
Let alone seven years, Prince,

imehi pañcahi padhāniyāṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṁ vināyakaṁ 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 anagāriyan pabbajanti,
rightly go forth from the home to the homeless life,

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

dīṭṭhe va dhamme sayam abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajjā vihareyya cha vassāni.183
and attained it himself within six years.

Tiṭṭhantu, Rājakumāra, cha vassāni,
Let alone six years, Prince,

imehi pañcahi padhāniyāṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṁ vināyakaṁ 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 anagāriyan pabbajanti,
rightly go forth from the home to the homeless life,

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182 PTS: Tiṭṭhatu; throughout, which would seem to be dissonant with the grammar.
183 ChS: chabbassāni; sandhi form, also below.
that unsurpassed conclusion to the spiritual life,

° he can dwell having known, experienced,

and attained it himself within five years.

Let alone five years, Prince,

endowed with these five qualities,

a monk who gains the Realised One as trainer,

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

dwelling having known, experienced,

and attained it himself within four years.

Let alone four years, Prince,

endowed with these five qualities,

a monk who gains the Realised One as trainer,

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

dwelling having known, experienced,

and attained it himself within four years.

Let alone four years, Prince,
that unsurpassed conclusion to the spiritual life,

he can dwell having known, experienced,

and attained it himself within three years.

Let alone four years, Prince,

dwelt having known, experienced,

and attained it himself within two years.

Let alone two years, Prince,

rightly go forth from the home to the homeless life,
tad-anuttaram brahmaçariya-pariyosanaṁ,
that unsurpassed conclusion to the spiritual life,
dītthe va dhamme sayaṁ abhiññā sacchikatvā,
° he can dwell having known, experienced,
upasampajja vihareyya ekaṁ vassaṁ.
and attained it himself within one year.

Tiṭṭhatu, Rājakumāra, ekaṁ vassaṁ,
Let alone one year, Prince,
imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,
bhikkhu Tathāgataṁ vināyakaṁ 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 anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,
tad-anuttaram brahmaçariya-pariyosanaṁ,
that unsurpassed conclusion to the spiritual life,
dītthe va dhamme sayaṁ 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 Tathāgataṁ vināyakaṁ 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 anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,
tad-anuttaram brahmacariyapariyosanaṁ,
that unsurpassed conclusion to the spiritual life,

dittthe va dhamme sayam abhijnā 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,
edowed with these five qualities,

bhikkhu Tathāgataṁ vināyakam 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 anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,

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

dittthe va dhamme sayam abhijnā 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,
edowed with these five qualities,

bhikkhu Tathāgataṁ vināyakam labhamāno,
a monk who gains the Realised One as trainer,

yassatthāya kulaputtā
in regard to that good for which young men of good family
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sammad-eva agārasmā anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,

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

dīṭṭhe va dhamme sayaṁ abhiññā sacchikatvā,
º 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,
iṃehi pañcahi padhāniyaṁgehi samannāgato,
endowed with these five qualities,
bhikkhu Tathāgataṁ vināyakaṁ 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 anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,

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

dīṭṭhe va dhamme sayaṁ abhiññā sacchikatvā,
º 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,
iṃehi pañcahi padhāniyaṁgehi samannāgato,
endowed with these five qualities,
bhikkhu Tathāgataṁ vināyakaṁ labhamāno,
a monk who gains the Realised One as trainer,
yassatthāya kulaputtā
in regard to that good for which young men of good family
sammađ-eva agārasmā anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,

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

dīṭṭhe va dhamme sayaṁ 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 Tathāgataṁ vināyakaṁ labhamāno,
a monk who gains the Realised One as trainer,
yassatthāya kulaputtā
in regard to that good for which young men of good family
sammađ-eva agārasmā anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,
tad-anuttaraṁ brahmacariyapariyosānaṁ,
that unsurpassed conclusion to the spiritual life,
dīṭṭhe va dhamme sayaṁ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya ekaṁ māsaṁ.
and attained it himself within one month.

Tiṭṭhatu, Rājakumāra, ekaṁ māsaṁ,
Let alone one month, Prince,
imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,
bhikkhu Tathāgataṁ vināyakaṁ labhamāno,
a monk who gains the Realised One as trainer,

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184 RTE omits: ekaṁ; also below.
yassatthāya kulaputtā
in regard to that good for which young men of good family

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

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

dīṭṭhe va dhamme sayāṁ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya aḍḍhamāsaṁ.
and attained it himself within half a month.

Tiṭṭhatu, Rājakumāra, aḍḍhamāso,\(^{185}\)
Let alone half a month, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
derned with these five qualities,

bhikkhu Tathāgataṁ vināyakaṁ 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 anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,

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

dīṭṭhe va dhamme sayāṁ abhiññā sacchikatvā,
° 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,
derned with these five qualities,
bhikkhu Tathāgataṁ vināyakaṁ 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-evā agārasmā anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,
tad-anuttaraṁ brahmaçariyapariyosānaṁ,
that unsurpassed conclusion to the spiritual life,
dīṭṭhe va dhamme sayāṁ 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 Tathāgataṁ vināyakaṁ 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-evā agārasmā anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,
tad-anuttaraṁ brahmaçariyapariyosānaṁ,
that unsurpassed conclusion to the spiritual life,
dīṭṭhe va dhamme sayāṁ 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 Tathāgataṁ vināyakaṁ 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 anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,

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

dīṭṭhe va dhamme sayaṁ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya cattāri rattindivāni.
and attained it himself within four days and nights.

Titṭhantu, Rājakumāra, cattāri rattindivāni,
Let alone within four days and nights, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṁ vināyakaṁ 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 anagāriyaṁ pabbajanti,
rightly go forth from the home to the homeless life,

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

dīṭṭhe va dhamme sayaṁ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya tīṇi rattindivāni.
and attained it himself within three days and nights.

Titṭhantu, Rājakumāra, tīṇi rattindivāni,
Let alone within three days and nights, Prince,

imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,
bhikkhu Tathāgataṁ vināyakaṁ labhamāno,
a monk who gains the Realised One as trainer,

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

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

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

dīṭṭhe va dhamme sayaṁ 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 Tathāgataṁ vināyakaṁ labhamāno,
a monk who gains the Realised One as trainer,

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

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

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

dīṭṭhe va dhamme sayaṁ abhiññā sacchikatvā,
° he can dwell having known, experienced,

upasampajja vihareyya ekaṁ rattindivo.
and attained it himself within one day and night.

Tiṭṭhatu, Rājakumāra, eko rattindivo,\textsuperscript{186}
Let alone within one day and night, Prince,

\textsuperscript{186} ChS: rattindivo.
imehi pañcahi padhāniyaṅgehi samannāgato,
endowed with these five qualities,

bhikkhu Tathāgataṁ vināyakaṁ labhamāno,
a monk who gains the Realised One as trainer,

sāyam-anusīṭṭho pāto visesāṁ adhigamissati,
instructed in the evening can attain distinction by morning,

pātam-anusīṭṭho sāyaṁ visesāṁ adhigamissati.” ti
instructed in the morning can attain distinction by evening.”

Evaṁ vutte, Bodhi Rājakumāro Bhagavantaṁ etad-avoca:
When this was said, Prince Bodhi said this to the Fortunate One:

“Aho Buddho, aho Dhammo, aho Dhammassa svākkhātatā!
“Oh, the Buddha, oh the Dhamma, oh the well-taught Dhamma!

Yatra hi nāma sāyam-anusīṭṭho pāto visesāṁ adhigamissati,
Indeed, instructed in the evening he can attain distinction by morning,

pātam-anusīṭṭho sāyaṁ visesāṁ adhigamissati!” ti
instructed in the morning he can attain distinction by evening!”

Evaṁ vutte, Sañjikāputto māṇavo Bodhiṁ Rājakumāraṁ etad-avoca:
When this was said, the student Sañjikāputta said this to Prince Bodhi:

“Evam-eva panāyaṁ bhavaṁ Bodhi:
“Now this venerable Bodhi

‘Aho Buddho, aho Dhammo, aho Dhammassa svākkhātatā!” ca vadeti,188
says this: ‘Oh, the Buddha, oh the Dhamma, oh the well-taught Dhamma!”

atha ca pana189 na taṁ bhavantaṁ Gotamaṁ saraṇaṁ gacchati190
but then he doesn’t go to the reverend Gotama for refuge

Dhammañ-ca Bhikkhusaṅghaṅ-ca.” ti
or to the Dhamma, or to the Saṅgha of monks.”

\[187\] ChS omits \textit{ti}.
\[188\] RTE: \textit{svākkhātatā!' ti pavadeti}; same meaning.
\[189\] BJT, RTE insert \textit{bhavaṁ}; \textit{dear}, here.
\[190\] PTS: \textit{gacchāmi}. 
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“Mā hevaṁ, samma Sañjikāputta, avaca,
Do not say that, dear Sañjikāputta,

mā hevaṁ, samma Sañjikāputta, avaca.
do not say that, dear Sañjikāputta.

Sammukhā me taṁ, samma Sañjikāputta, 
Face-to-face, dear Sañjikāputta,

Ayyāya sutaṁ, sammukhā paṭiggahitaṁ:192
I heard this from my Noble (Mother), face-to-face I learned it:

Ekam-idaṁ, samma Sañjikāputta, samayaṁ
At one time, dear Sañjikāputta,

Bhagavā Kosambiyaṁ viharati Ghositārāme.
the Fortunate 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 Fortunate One,

upasaṅkamitvā Bhagavantaṁ abhivādetvā, ekam-antaṁ nisīdi.
and after approaching and worshipping the Fortunate One, she sat down on one side.

Ekam-antaṁ nisinnā kho me Ayyā Bhagavantaṁ etad-avoca:
While sitting on one side my Noble (Mother) said this to the Fortunate One:

‘Yo me ayaṁ, Bhaṇte, kucchigato kumārako vā kumārikā vā,
‘Whatever this is, reverend Sir, in my womb, a boy or a girl,

so Bhagavantaṁ saraṇaṁ gacchati,
he goes to the reverend Gotama for refuge,

Dhammaṁ-ca Bhikkhusaṅghaṁ-ca.
and to the Dhamma, and to the Saṅgha of monks.

Upāsakaṁ taṁ194 Bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ 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-idaṁ, samma Sañjikāputta, samayaṁ
At one time, dear Sañjikāputta,

191 RTE omits: samma.
192 PTS: paṭiggahitaṁ.
193 PTS: kucchivati; alternative form.
194 RTE: nam; alternative form.
The Discourse concerning Prince Bodhi

Bhagavā idheva Bhaggesu viharatī
‘the Fortunate One was dwelling here amongst the Bhaggas

Suṁsumāragare Bhesakaḷāvane Migadāye.
in the Deer Park in Bhesakaḷā’s Wood on the Crocodile Hill.

Atha kho mamaṁ dhāti aṅkena haritvā,
Then my nurse, carrying me on her hip,
yena Bhagavā tenupasaṅkami,
approached the Fortunate One,
upasaṅkamitvā Bhagavantaṁ abhivādetvā, ekam-antaṁ aṭṭhāsi.
and after approaching and worshipping the Fortunate One, she stood on one side.

Ekam-antaṁ ṭhitā kho mamaṁ dhāti Bhagavantaṁ etad-avoca:
While standing on one side my nurse said this to the Fortunate One:

‘Ayaṁ, Bhante, Bodhi Rājakumāro Bhagavantaṁ saraṇaṁ gacchati,
‘This Prince Bodhi, reverend Sir, goes to the reverend Gotama for refuge,
Dhammañ-ca Bhikkhusaṅgha-ca.
and to the Dhamma, and to the Saṅgha of monks.

Upāsakaṁ taṁ Bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ 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.’

Esāhaṁ, samma Sañjikāputta, tatiyam-pi Bhagavantaṁ saraṇaṁ gacchāmi,
Now today, dear Sañjikāputta, for a third time I go to the reverend Gotama for refuge,
Dhammañ-ca Bhikkhusaṅgha-ca.
and to the Dhamma, and to the Saṅgha of monks.

Upāsakaṁ maṁ Bhagavā dhāretu ajjatagge pāṇupetaṁ saraṇaṁ 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.”

Bodhirājakumārasuttaṁ Niṭṭhitaṁ
The Discourse to Prince Bodhi is Finished

195 PTS, RTE, ChS: maṁ, also below.
197 PTS: mama; RTE omits here.
198 ChS: tatiyakam-pi.
199 BJT, PTS: Bodhirājakumārasuttaṁ Pañcamam; RTE, ChS: Bodhirājakumārasuttaṁ Niṭṭhitaṁ Pañcamam.