

Bodhgaya

Uruvelā

THE NOBLE SEARCH

SO I HAVE HEARD. At one time the Buddha was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvattḥī for alms. Then several mendicants went up to Venerable Ānanda and said to him, "Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha."

"Well then, reverends, go to the brahmin Rammaka's hermitage. Hopefully you'll get to hear a Dhamma talk from the Buddha."

"Yes, reverend," they replied.

Then, after the meal, on his return from almsround, the Buddha addressed Ānanda, "Come, Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation."

"Yes, sir," Ānanda replied. So the Buddha went with Ānanda to the Eastern Monastery. In the late afternoon the Buddha came out of retreat and addressed Ānanda, "Come, Ānanda, let's go to the eastern gate to bathe."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the eastern gate to bathe. When he had bathed and emerged from the water he stood in one robe drying

PĀSARĀSISUTTA

EVAM ME SUTAM — ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jeta-vane anāthapiṇḍikassa ārāme.

Atha kho bhagavā pubbaṅhasamayaṃ nivāsetvā pattacīvaramādāya sāvatthiṃ piṇḍāya pāvīsi. Atha kho sambahulā bhikkhū yenāyasmā ānando tenupasaṅkamiṃsu; upasaṅkamtvā āyasmantaṃ ānandaṃ etadavocuṃ: “cirassutā no, āvuso ānanda, bhagavato sammukhā dhammī kathā. Sādhu mayaṃ, āvuso ānanda, labheyyāma bhagavato sammukhā dhammiṃ kathāṃ savanāyā”ti.

“Tena hāyasmanto yena rammakassa brāhmaṇassa assamo tenupasaṅkamatha; appeva nāma labheyyātha bhagavato sammukhā dhammiṃ kathāṃ savanāyā”ti.

“Evamāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosuṃ.

Atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena pubbārāmo migāramātupāsādo tenupasaṅkamissāma divāvihārāyā”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi. Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbārāmo migāramātupāsādo tenupasaṅkami divāvihārāya. Atha kho bhagavā sāyanhasamayaṃ paṭisallānā vuṭṭhito āyasmantaṃ ānandaṃ āmantesi: “āyāmānanda, yena pubbakoṭṭhako tenupasaṅkamissāma gattāni parisiñcituṃ”ti.

“Evaṃ, bhante”ti kho āyasmā ānando bhagavato paccassosi.

Atha kho bhagavā āyasmatā ānandena saddhiṃ yena pubbakoṭṭhako tenupasaṅkami gattāni parisiñcituṃ. Pubbakoṭṭhake gattāni parisiñcivā paccuttarivā ekacīvaro aṭṭhāsi gattāni pubbāpayamāno. Atha kho āyasmā ānando bhagavantaṃ etadavoca: “ayaṃ, bhante, ram-

himself. Then Ānanda said to the Buddha, “Sir, the hermitage of the brahmin Rammaka is nearby. It’s so delightful, so lovely. Please visit it out of compassion.” The Buddha consented in silence.

He went to the brahmin Rammaka’s hermitage. Now at that time several mendicants were sitting together in the hermitage talking about the teaching. The Buddha stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked with the latch. The mendicants opened the door for the Buddha, and he entered the hermitage, where he sat on the seat spread out and addressed the mendicants, “Mendicants, what were you sitting talking about just now? What conversation was unfinished?”

“Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived.”

“Good, mendicants! It’s appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together and talk about the teaching. When you’re sitting together you should do one of two things: discuss the teachings or keep noble silence.

Mendicants, there are these two searches: the noble search and the ignoble search.

And what is the ignoble search? It’s when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

makassa brāhmaṇassa assamo avidūre. Ramaṇīyo, bhante, rammakassa brāhmaṇassa assamo; pāsādiko, bhante, rammakassa brāhmaṇassa assamo. Sādhu, bhante, bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkamatū anukampaṃ upādāyā”ti. Adhivāsesi bhagavā tuṅhībhāvena.

Atha kho bhagavā yena rammakassa brāhmaṇassa assamo tenupasaṅkami. Tena kho pana samayena sambahulā bhikkhū rammakassa brāhmaṇassa assame dhammiyā kathāya sannisinnā honti. Atha kho bhagavā bahidvāraakoṭṭhake atṭhāsi kathāpariyosānaṃ āgamaṃ yamāno. Atha kho bhagavā kathāpariyosānaṃ viditvā ukkāsivā aggaḷaṃ ākoṭesi. Vivarimsu kho te bhikkhū bhagavato dvāraṃ. Atha kho bhagavā rammakassa brāhmaṇassa assamaṃ pavisitvā paññatte āsane nisīdi. Nisajja kho bhagavā bhikkhū āmantesi: “kāya nuttha, bhikkhave, etarahi kathāya sannisinnā? Kā ca pana vo antarākathā vipakatā”ti?

“Bhagavantameva kho no, bhante, ārabba dhammī kathā vipakatā, atha bhagavā anuppatto”ti.

“Sādhu, bhikkhave. Etaṃ kho, bhikkhave, tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā agārasmā anagāriyaṃ pabbajitānaṃ yaṃ tumhe dhammiyā kathāya sannisideyyātha. Sannipatitānaṃ vo, bhikkhave, dvayaṃ karaṇīyaṃ— dhammī vā kathā, ariyo vā tuṅhībhāvo.

Dvemā, bhikkhave, pariyesanā— ariyā ca pariyesanā, anariyā ca pariyesanā.

Katamā ca, bhikkhave, anariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātidhammo samāno jātidhammaṃyeva pariyesati, attanā jarādhammo samāno jarādhammaṃyeva pariyesati, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati, attanā maraṇadham-

And what should be described as liable to be reborn? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to be reborn. These attachments are liable to be reborn. Someone who is tied, infatuated, and attached to such things, themselves liable to being reborn, seeks what is also liable to be reborn.

And what should be described as liable to grow old? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to grow old. These attachments are liable to grow old. Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

And what should be described as liable to fall sick? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick. These attachments are liable to fall sick. Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick, seeks what is also liable to fall sick.

And what should be described as liable to die? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to die. These attachments are liable to die. Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks what is also liable to die.

And what should be described as liable to sorrow? Partners and children, male and female bondservants, goats and sheep, chickens and

mo samāno maraṇadhammaṃyeva pariyesati, attanā sokadhammo samāno sokadhammaṃyeva pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati.

Kiñca, bhikkhave, jātidhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, jātidhammaṃ, dāsīdāsaṃ jātidhammaṃ, ajeḷakaṃ jātidhammaṃ, kukkuṭasūkaraṃ jātidhammaṃ, hatthigavāssavaḷavaṃ jātidhammaṃ, jātarūparajataṃ jātidhammaṃ. Jātidhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā jātidhammo samāno jātidhammaṃyeva pariyesati.

Kiñca, bhikkhave, jarādhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, jarādhammaṃ, dāsīdāsaṃ jarādhammaṃ, ajeḷakaṃ jarādhammaṃ, kukkuṭasūkaraṃ jarādhammaṃ, hatthigavāssavaḷavaṃ jarādhammaṃ, jātarūparajataṃ jarādhammaṃ. Jarādhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā jarādhammo samāno jarādhammaṃyeva pariyesati.

Kiñca, bhikkhave, byādhidhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, byādhidhammaṃ, dāsīdāsaṃ byādhidhammaṃ, ajeḷakaṃ byādhidhammaṃ, kukkuṭasūkaraṃ byādhidhammaṃ, hatthigavāssavaḷavaṃ byādhidhammaṃ. Byādhidhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā byādhidhammo samāno byādhidhammaṃyeva pariyesati.

Kiñca, bhikkhave, maraṇadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, maraṇadhammaṃ, dāsīdāsaṃ maraṇadhammaṃ, ajeḷakaṃ maraṇadhammaṃ, kukkuṭasūkaraṃ maraṇadhammaṃ, hatthigavāssavaḷavaṃ maraṇadhammaṃ. Maraṇadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesati.

Kiñca, bhikkhave, sokadhammaṃ vadetha? Puttabhariyaṃ, bhikkhave, sokadhammaṃ, dāsīdāsaṃ sokadhammaṃ, ajeḷakaṃ sokadhamm-

pigs, and elephants and cattle are liable to sorrow. These attachments are liable to sorrow. Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks what is also liable to sorrow.

And what should be described as liable to corruption? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and money are liable to corruption. These attachments are liable to corruption. Someone who is tied, infatuated, and attached to such things, themselves liable to corruption, seeks what is also liable to corruption. This is the ignoble search.

And what is the noble search? It's when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks the unborn supreme sanctuary, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they seek the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment. This is the noble search.

Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things.

aṃ, kukkuṭasūkaraṃ sokadhammaṃ, hatthigavāssavaḷavaṃ sokadhammaṃ. Sokadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā sokadhammo samāno sokadhammaṃyeva pariyesati.

Kiñca, bhikkhave, saṅkilesadhammaṃ vadetha? Puttabhayaṃ, bhikkhave, saṅkilesadhammaṃ, dāsīdāsaṃ saṅkilesadhammaṃ, ajeḷakaṃ saṅkilesadhammaṃ, kukkuṭasūkaraṃ saṅkilesadhammaṃ, hatthigavāssavaḷavaṃ saṅkilesadhammaṃ, jātārūparajataṃ saṅkilesadhammaṃ. Saṅkilesadhammā hete, bhikkhave, upadhayo. Etthāyaṃ gathito mucchito ajjhāpanno attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesati. Ayaṃ, bhikkhave, anariyā pariyesanā.

Katamā ca, bhikkhave, ariyā pariyesanā? Idha, bhikkhave, ekacco attanā jātīdhammo samāno jātīdhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesati. Ayaṃ, bhikkhave, ariyā pariyesanā.

Ahampi sudaṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātīdhammo samāno jātīdhammaṃyeva pariyesāmi, attanā jarādhammo samāno jarādhammaṃyeva pariyesāmi, attanā byādhidhammo samāno byādhidhammaṃyeva pariyesāmi,

Then it occurred to me: ‘Why do I, being liable to be reborn, grow old, fall sick, sorrow, die, and become corrupted, seek things that have the same nature? Why don’t I seek the unborn, unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment?’

Some time later, while still black-haired, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in other robes, and went forth from the lay life to homelessness.

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’

attanā maraṇadhammo samāno maraṇadhammaṃyeva pariyesāmi, attanā sokadhammo samāno sokadhammaṃyeva pariyesāmi, attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi. Tassa mayhaṃ, bhikkhave, etadahosi: ‘kiṃ nu kho ahaṃ attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi, attanā jarādhammo samāno ...pe... byādhidhammo samāno ... maraṇadhammo samāno ... sokadhammo samāno ... attanā saṅkilesadhammo samāno saṅkilesadhammaṃyeva pariyesāmi? Yannūnāhaṃ attanā jātidhammo samāno jātidhamme ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā byādhidhammo samāno byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā maraṇadhammo samāno maraṇadhamme ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ, attanā saṅkilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyeseyyaṃ’ti.

So kho ahaṃ, bhikkhave, aparena समयena daharova samāno susukāḷakeso, bhadrena yobbanena samannāgato paṭhamena vayasā akāmakānaṃ mātāpitūnaṃ assumukhānaṃ rudantānaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajīṃ.

So evaṃ pabbajito samāno kiṅkusalaḡavesī anuttaraṃ santivarapadaṃ pariyesamāno yena āḷāro kālāmo tenupasaṅkamiṃ. upasaṅkamitvā āḷāraṃ kālāmaṃ etadavocaṃ: ‘icchāmahaṃ, āvuso kālāma, imasmiṃ dhammavinaye brahmacariyaṃ caritun’ti.

Āḷāra Kālāma replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditates knowing and seeing this teaching.’

So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’ When I said this, he declared the dimension of nothingness.

Then it occurred to me, ‘It’s not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

Evam vutte, bhikkhave, āḷāro kālāmo maṃ etadavoca: ‘viharatāyas-mā; tādiso ayam dhammo yattha viññū puriso nacirasseva sakam ācariyakam sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyaḷpuṇim. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamat-tena lapitalāpanamattena nāṇavādaṅca vadāmi theravādaṅca, ‘jānāmi passāmi’ti ca paṭijānāmi ahaṅceva aññe ca.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘na kho āḷāro kālāmo im-aṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti; addhā āḷāro kālāmo imaṃ dham-maṃ jānaṃ passaṃ viharatī’ti.

Atha khvāhaṃ, bhikkhave, yena āḷāro kālāmo tenupasaṅkamim; upasaṅkamtivā āḷāraṃ kālāmaṃ etadavocaṃ: ‘kittāvatā no, āvuso kālāma, imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi’ti? Evam vutte, bhikkhave, āḷāro kālāmo ākiṅ-caññāyatanam pavedesi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘na kho āḷārasseva kālāmas-sa atthi saddhā, mayhampatthi saddhā; na kho āḷārasseva kālāmas-sa atthi vīriyam, mayhampatthi vīriyam; na kho āḷārasseva kālāmas-sa atthi sati, mayhampatthi sati; na kho āḷārasseva kālāmas-sa atthi samādhi, mayhampatthi samādhi; na kho āḷārasseva kālāmas-sa atthi paññā, mayhampatthi paññā. Yannūnāhaṃ yaṃ dhammaṃ āḷāro kālā-mo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedeti, tassa dhammassa sacchikiriyāya padaheyyan’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsim.

So I approached Ālāra Kālāma and said to him, ‘Reverend Kālāma, have you realized this teaching with your own insight up to this point, and declare having achieved it?’

‘I have, reverend.’

‘I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and live having achieved it. The teaching that you’ve realized with your own insight, and live having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching that you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’

And that is how my teacher Ālāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka, son of Rāma, and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’

Atha khvāham, bhikkhave, yena ālāro kālāmo tenupasaṅkamim; upasaṅkamtivā ālāraṃ kālāmaṃ etadavocaṃ: ‘Ettāvatā no, āvuso kālāma, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavadesī’ti?

‘Ettāvatā kho ahaṃ, āvuso, imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemī’ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayāṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yāhaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi tamahaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedemi. Iti yāhaṃ dhammaṃ jānāmi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi tamahaṃ dhammaṃ jānāmi. Iti yādiso ahaṃ tādiso tuvaṃ, yādiso tuvaṃ tādiso ahaṃ. Ehi dāni, āvuso, ubhova santā imaṃ gaṇaṃ pariharāmā’ti.

Iti kho, bhikkhave, ālāro kālāmo ācariyo me samāno attano antevāsīm maṃ samānaṃ attanā samasamaṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati, yāvadeva ākiñcaññāyatanūpapattiyā’ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbija apakkamim.

So kho ahaṃ, bhikkhave, kim kusalagavesī anuttaraṃ santivarapaḍaṃ pariyesamāno yena udako rāmaputto tenupasaṅkamim; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ: ‘icchāmahaṃ, āvuso, imasim dhammavinaye brahmacariyaṃ caritun’ti.

Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. So far as lip-recital and oral recitation were concerned, I spoke with knowledge and the authority of the elders. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

So I approached Uddaka, son of Rāma, and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

When I said this, Uddaka, son of Rāma, declared the dimension of neither perception nor non-perception.

Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

Evam vutte, bhikkhave, udako rāmaputto maṃ etadavoca: ‘viharatāyasmā; tādiso ayaṃ dhammo yattha viññū puriso nacirasseva sakaṃ ācariyakaṃ sayam abhiññā sacchikatvā upasampajja vihareyyā’ti.

So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ pariyāpuṇim. So kho ahaṃ, bhikkhave, tāvatakeneva oṭṭhapahatamatena lapitalāpanamattena ñāṇavādaṅca vadāmi theravādaṅca, ‘jānāmi passāmi’ti ca paṭijānāmi ahañceva aññe ca.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘na kho rāmo imaṃ dhammaṃ kevalaṃ saddhāmattakena sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi; addhā rāmo imaṃ dhammaṃ jānaṃ passaṃ vihāsī’ti.

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamiṃ; upasaṅkamtivā udakaṃ rāmaputtaṃ etadavocaṃ: ‘kittāvatā no, āvuso, rāmo imaṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesī’ti?

Evam vutte, bhikkhave, udako rāmaputto nevasaññānāsaññāyatanam pavedesi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘na kho rāmasseva ahosi saddhā, mayhampatthi saddhā; na kho rāmasseva ahosi vīriyam, mayhampatthi vīriyam; na kho rāmasseva ahosi sati, mayhampatthi sati; na kho rāmasseva ahosi samādhi, mayhampatthi samādhi, na kho rāmasseva ahosi paññā, mayhampatthi paññā. Yannūnāhaṃ yaṃ dhammaṃ rāmo sayam abhiññā sacchikatvā upasampajja viharāmīti pavedesi, tassa dhammassa sacchikiriyāya padaheyyan’ti. So kho ahaṃ, bhikkhave, nacirasseva khippameva taṃ dhammaṃ sayam abhiññā sacchikatvā upasampajja vihāsīm.

So I approached Uddaka, son of Rāma, and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘He had, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and live having achieved it. The teaching that you’ve realized with your own insight, and live having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’

And that is how my spiritual companion Uddaka, son of Rāma, placed me in the position of a teacher, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at

Atha khvāhaṃ, bhikkhave, yena udako rāmaputto tenupasaṅkamim; upasaṅkamtvā udakaṃ rāmaputtaṃ etadavocaṃ: ‘Ettāvatā no, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti?

‘Ettāvatā kho, āvuso, rāmo imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja pavedesī’ti.

‘Ahampi kho, āvuso, ettāvatā imaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharāmi’ti.

‘Lābhā no, āvuso, suladdhaṃ no, āvuso, ye mayaṃ āyasmantaṃ tādisaṃ sabrahmacāriṃ passāma. Iti yaṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi, taṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi. Yaṃ tvaṃ dhammaṃ sayāṃ abhiññā sacchikatvā upasampajja viharasi, taṃ dhammaṃ rāmo sayāṃ abhiññā sacchikatvā upasampajja pavedesi. Iti yaṃ dhammaṃ rāmo abhiññāsi taṃ tvaṃ dhammaṃ jānāsi, yaṃ tvaṃ dhammaṃ jānāsi, taṃ dhammaṃ rāmo abhiññāsi. Iti yādiso rāmo ahosi tādiso tuvaṃ, yādiso tuvaṃ tādiso rāmo ahosi. Ehi dāni, āvuso, tuvaṃ imaṃ gaṇaṃ pariharā’ti.

Iti kho, bhikkhave, udako rāmaputto sabrahmacārī me samāno ācariyaṭṭhāne maṃ ṭhapesi, uḷārāya ca maṃ pūjāya pūjesi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘nāyaṃ dhammo nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati, yāvadeva nevasaññānāsaññāyatanūpapattiyā’ti. So kho ahaṃ, bhikkhave, taṃ dhammaṃ analaṅkaritvā tasmā dhammā nibbijja apakkamim.

So kho ahaṃ, bhikkhave, kim kusalagavesī anuttaraṃ santivarapadaṃ pariyesamāno magadhesu anupubbena cārikaṃ caramāno yena

Senanigama near Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village for alms.

Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms. This is good enough for a gentleman who wishes to put forth effort in meditation.’ So I sat down right there, thinking, ‘This is good enough for meditation.’

And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought the unborn supreme sanctuary, extinguishment—and I found it. Being myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, I sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary, extinguishment—and I found it.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’

Then it occurred to me, ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like attachment, they love it and enjoy it. It’s hard for them to see this thing;

uruvelā senānigamo tadavasariṃ. Tatthaddasaṃ ramaṇīyaṃ bhūmibh-
āgaṃ, pāsādikañca vanasaṇḍaṃ, nadiñca sandantiṃ setakaṃ supatit-
thaṃ ramaṇīyaṃ, samantā ca gocaraḡāmaṃ.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘ramaṇīyo vata bho bhūmibh-
āgo, pāsādiko ca vanasaṇḍo, nadī ca sandati setakā supatitthā ramaṇīyā,
samantā ca gocaraḡāmo. Alaṃ vatidaṃ kulaputtassa padhānatthikassa
padhānāyā’ti. So kho ahaṃ, bhikkhave, tattheva nisīdiṃ— alamidaṃ
padhānāyāti.

So kho ahaṃ, bhikkhave, attanā jātidhammo samāno jātidham-
me ādīnavaṃ viditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pa-
riyesamāno ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ,
attanā jarādhammo samāno jarādhamme ādīnavaṃ viditvā ajaraṃ
anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno ajaraṃ anuttaraṃ
yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā byādhidhammo samāno
byādhidhamme ādīnavaṃ viditvā abyādhiṃ anuttaraṃ yogakkhem-
aṃ nibbānaṃ pariyesamāno abyādhiṃ anuttaraṃ yogakkhemaṃ nib-
bānaṃ ajjhagamaṃ, attanā maraṇadhammo samāno maraṇadhamme
ādīnavaṃ viditvā amataṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjh-
agamaṃ, attanā sokadhammo samāno sokadhamme ādīnavaṃ viditvā
asokaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ, attanā saṅ-
kilesadhammo samāno saṅkilesadhamme ādīnavaṃ viditvā asaṅkiliṭ-
ṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamāno asaṅkiliṭṭh-
aṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃ.

Ñāṇaṅca pana me dassanaṃ udapādi: ‘akuppā me vimutti, ayaman-
timā jāti, natthi dāni punabbhavo’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘adhigato kho myāyaṃ dham-
mo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo
paṇḍitavedaniyo. Ālayarāmā kho panāyaṃ pajā ālayaratā ālayasam-
muditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya

that is, specific conditionality, dependent origination. It's also hard for them to see this thing; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.'

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

'I've struggled hard to realize this,
enough with trying to explain it!
This teaching is not easily understood
by those mired in greed and hate.

Those besotted by greed can't see
what's subtle, going against the stream,
deep, hard to see, and very fine,
for they're shrouded in a mass of darkness.'

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing what I was thinking, thought, 'Oh my goodness! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.'

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, 'Sir, let the Blessed One teach the

duddasaṃ idaṃ ṭhānaṃ yadidaṃ—idappaccayatā paṭiccasamuppādo. Idampi kho ṭhānaṃ duddasaṃ yadidaṃ—sabbasaṅkhārasamatho sab-būpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṃ. Ahañ-ceva kho pana dhammaṃ deseyyaṃ, pare ca me na ājāneyyuraṃ, so mamassa kilamatho, sā mamassa vihesā'ti.

Apissu maṃ, bhikkhave, imā anacchariyā gāthāyo paṭibhaṃsu pub-be assutapubbā:

‘Kicchena me adhigataṃ,
halaṃ dāni pakāsituṃ;
Rāgadosaparetehi,
nāyaṃ dhammo susambudho.

Paṭisotagāmiṃ nipuṇaṃ,
gambhīraṃ duddasaṃ aṇuṃ;
Rāgarattā na dakkhanti,
tamokhandhena āvuṭṭā'ti.

Itiha me, bhikkhave, paṭisañcikkhato appossukkatāya cittaṃ nama-ti, no dhammadesanāya.

Atha kho, bhikkhave, brahmuno sahampatissa mama cetasā ceto-parivitakkamaññāya etadahosi: ‘nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati, no dhammadesanāyā'ti.

Atha kho, bhikkhave, brahmā sahampati—seyyathāpi nāma balavā puriso samiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjey-ya; evameva—brahmaloke antarahito mama purato pāturaḥosi. Atha kho, bhikkhave, brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karit-vā yenāhaṃ tenañjalim paṇāmetvā maṃ etadavoca: ‘desetu, bhante,

Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!

That's what Brahmā Sahampati said. Then he went on to say:

'Among the Magadhans there appeared in the past
an impure teaching thought up by those still stained.
Fling open the door to the deathless!

Let them hear the teaching the immaculate one discovered.

Standing high on a rocky mountain,
you can see the people all around.
In just the same way, all-seer, wise one,
having ascended the Temple of Truth,
rid of sorrow, look upon the people
swamped with sorrow, oppressed by rebirth and old age.

Rise, hero! Victor in battle, leader of the caravan,
wander the world without obligation.

Let the Blessed One teach the Dhamma!
There will be those who understand!'

Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the

bhagavā dhammaṃ, desetu sugato dhammaṃ. Santi sattā apparajak-khajātikā, assavanatā dhammassa parihāyanti. Bhavissanti dhammas-sa aññātāro'ti.

Idamavoca, bhikkhave, brahmā sahampati. Idam vtvā athāparaṃ etadavoca:

'Pāturahosi magadhesu pubbe,
Dhammo asuddho samalehi cintito;
Apāpuretaṃ amatassa dvāraṃ,
Suṇantu dhammaṃ vimalenānubuddhaṃ.

Sele yathā pabbatamuddhaniṭṭhito,
Yathāpi passe janataṃ samantato;
Tathūpamaṃ dhammamayaṃ sumedha,
Pāsādamāruyha samantacakkhu;
Sokāvatiṇṇaṃ janatamapetasoko,
Avekkhassu jātijarābhībhūtaṃ.

Uṭṭhehi vīra vijitasāṅgāma,
Satthavāha aṇaṇa vicara loke;
Desassu bhagavā dhammaṃ,
Aññātāro bhavissanti'ti.

Atha kho ahaṃ, bhikkhave, brahmuno ca ajjhesanaṃ viditvā sat-tesu ca kāruṇṇataṃ paṭicca buddhacakkhunā lokaṃ volokesiṃ. Ad-dasaṃ kho ahaṃ, bhikkhave, buddhacakkhunā lokaṃ volokento satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvā-kāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassā-vine viharante, appekacce na paralokavajjabhayadassāvīne viharante.

next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Then I replied in verse to Brahmā Sahampati:

‘Flung open are the doors to the deathless!

Let those with ears to hear commit to faith.

Thinking it would be troublesome, Brahmā, I did not teach
the sophisticated, sublime Dhamma among humans.’

Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

Then it occurred to me, ‘That Āḷāra Kālāma is astute, competent, clever, and has long had little dust in his eyes. Why don't I teach him first of all? He'll quickly understand the teaching.’

Seyyathāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni antonimuggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakānuggatāni samodakāṃ ʘhitāni, appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake saṃvaḍḍhāni udakāṃ accuggamma ʘhitāni anupalittāni udakena; evameva kho ahaṃ, bhikkhave, buddhacakkhunā lokāṃ volokento addasaṃ satte apparajakkhe mahārajakkhe, tikkhindriye mudindriye, svākāre dvākāre, suviññāpaye duviññāpaye, appekacce paralokavajjabhayadassāvīne viharante, appekacce na paralokavajjabhayadassāvīne viharante.

Atha khvāhaṃ, bhikkhave, brahmānaṃ sahampatiṃ gāthāya paccabhāsiṃ:

‘Apārutā tesāṃ amatassa dvārā,
Ye sotavanto pamuñcantu saddhaṃ;
Vihimsasaññī paṇaṃ na bhāsiṃ,
Dhammaṃ paṇītaṃ manujesu brahme’ti.

Atha kho, bhikkhave, brahmā sahampati ‘katāvakāso khomhi bhagavatā dhammadesanāyā’ti maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyi.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘kassa nu kho ahaṃ paṭhamaṃ dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti?

Tassa mayhaṃ, bhikkhave, etadahosi: ‘ayaṃ kho ālāro kālāmo paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yannūnāhaṃ ālārassa kālāmassa paṭhamaṃ dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti.

But a deity came to me and said, ‘Sir, Āḷāra Kālāma passed away seven days ago.’

And knowledge and vision arose in me, ‘Āḷāra Kālāma passed away seven days ago.’

I thought, ‘This is a great loss for Āḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.’

Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

Then it occurred to me, ‘That Uddaka, son of Rāma, is astute, competent, clever, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’

But a deity came to me and said, ‘Sir, Uddaka, son of Rāma, passed away just last night.’

And knowledge and vision arose in me, ‘Uddaka, son of Rāma, passed away just last night.’

I thought, ‘This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.’

Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

Then it occurred to me, ‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don’t I teach them first of all?’

Then I thought, ‘Where are the group of five mendicants staying these days?’ With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Benares, in the deer park at Isipatana. So, when I had stayed in Uruvelā as long as I wished, I set out for Benares.

Atha kho maṃ, bhikkhave, devatā upasaṅkamtivā etadavoca: ‘sat-tāhakālaṅkato, bhante, āḷāro kālāmo’ti.

Ñāṇaṅca pana me dassanaṃ udapādi: ‘sattāhakālaṅkato āḷāro kālāmo’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘mahājāniyo kho āḷāro kālāmo. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti?

Tassa mayhaṃ, bhikkhave, etadahosi: ‘ayaṃ kho udako rāmaputto paṇḍito viyatto medhāvī dīgharattaṃ apparajakkhajātiko. Yannūnāhaṃ udakassa rāmaputtassa paṭhamam dhammaṃ deseyyaṃ. So imaṃ dhammaṃ khippameva ājānissatī’ti.

Atha kho maṃ, bhikkhave, devatā upasaṅkamtivā etadavoca: ‘abhidosakālaṅkato, bhante, udako rāmaputto’ti.

Ñāṇaṅca pana me dassanaṃ udapādi: ‘abhidosakālaṅkato udako rāmaputto’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘mahājāniyo kho udako rāmaputto. Sace hi so imaṃ dhammaṃ suṇeyya, khippameva ājāneyyā’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyaṃ; ko imaṃ dhammaṃ khippameva ājānissatī’ti?

Tassa mayhaṃ, bhikkhave, etadahosi: ‘bahukārā kho me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upaṭṭhahiṃsu. Yannūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammaṃ deseyyaṃ’ti.

Tassa mayhaṃ, bhikkhave, etadahosi: ‘kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantī’ti? Addasaṃ kho ahaṃ, bhikkhave, dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye

While I was traveling along the road between Gayā and Bodhgaya, the Ājīvaka ascetic Upaka saw me and said, ‘Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’

I replied to Upaka in verse:

‘I am the champion, the knower of all,
 unsullied in the midst of all things.
I’ve given up all, freed through the ending of craving.
 Since I know for myself, whose follower should I be?

I have no teacher.
 There is no-one like me.
In the world with its gods,
 I have no counterpart.

For in this world, I am the perfected one;
 I am the supreme Teacher.
I alone am fully awakened,
 cooled, extinguished.

I am going to the city of Kāsi
 to roll forth the Wheel of Dhamma.
In this world that is so blind,
 I’ll beat the deathless drum!’

bhikkhū bārāṇasiyaṃ viharante isipatane migadāye. Atha khvāhaṃ, bhikkhave, uruvelāyaṃ yathābhirantaṃ viharitvā yena bārāṇasī tena cārikaṃ pakkamiṃ.

Addasā kho maṃ, bhikkhave, upako ājīvako antarā ca gayāṃ antarā ca bodhiṃ addhānamaggappaṭipannaṃ. Disvāna maṃ etadavoca: ‘vip-pasannāni kho te, āvuso, indriyāni, parisuddho chavivaṇṇo pariyodā-to. Kaṃsi tvaṃ, āvuso, uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesī’ti?

Evaṃ vutte, ahaṃ, bhikkhave, upakaṃ ājīvakaṃ gāthāhi ajjhabh-āsīṃ:

‘Sabbābhibhū sabbavidūhamasmi,
Sabbesu dhammesu anūpalitto;
Sabbañjaho taṇhākkhaye vimutto,
Sayaṃ abhiññāya kamuddiseyyaṃ.

Na me ācariyo atthi,
sadiso me na vijjati;
Sadevakasmiṃ lokasmiṃ,
natthi me paṭipuggalo.

Ahañhi arahā loke,
ahaṃ satthā anuttaro;
Ekomhi sammāsambuddho,
sītibhūtosmi nibbuto.

Dhammacakkaṃ pavattetuṃ,
Gacchāmi kāsinaṃ puraṃ;
Andhībhūtasmiṃ lokasmiṃ,
Āhañchaṃ amatadundubhin’ti.

‘According to what you claim, reverend, you ought to be the Infinite Victor.’

‘The victors are those who, like me,
have reached the ending of defilements.
I have conquered bad qualities, Upaka—
that’s why I’m a victor.’

When I had spoken, Upaka said: ‘If you say so, reverend.’ Shaking his head, he took a wrong turn and left.

Traveling stage by stage, I arrived at Benares, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, ‘Here comes the ascetic Gotama. He’s so indulgent; he strayed from the struggle and returned to indulgence. We shouldn’t bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.’ Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as ‘reverend’.

So I said to them, ‘Mendicants, don’t address me by name and as ‘reverend’. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

‘Yathā kho tvaṃ, āvuso, paṭijānāsi, arahasi anantajino’ti.

‘Mādisā ve jinā honti,
ye pattā āsavakkhayaṃ;
Jitā me pāpakā dhammā,
tasmāhamupaka jino’ti.

Evam vutte, bhikkhave, upako ājīvako ‘hupeyyapāvuso’ti vatvā sīs-
aṃ okampetvā ummaggaṃ gahetvā pakkāmi.

Atha khvāhaṃ, bhikkhave, anupubbena cārikaṃ caramāno yena
bārāṇasī isipatanaṃ migadāyo yena pañcavaggiyā bhikkhū tenupasaṅ-
kamaṃ. Addasaṃsu kho maṃ, bhikkhave, pañcavaggiyā bhikkhū dūra-
to āgacchantaṃ. Disvāna aññaamaññaṃ saṅṭhapesuṃ: ‘ayaṃ kho, āvu-
so, samaṇo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bā-
hullāya. So neva abhivādetabbo, na paccuṭṭhātabbo; nāssa pattacīvaraṃ
paṭiggahetabbaṃ. Api ca kho āsanaṃ ṭhapetabbaṃ, sace ākaṅkhissati
nisīdissati’ti. Yathā yathā kho ahaṃ, bhikkhave, upasaṅkamaṃ tathā
tathā pañcavaggiyā bhikkhū nāsakkhimsu sakāya katikāya saṅṭhātuṃ.
Appekacce maṃ paccuggantvā pattacīvaraṃ paṭiggahesuṃ, appekac-
ce āsanaṃ paññapesuṃ, appekacce pādodakaṃ upaṭṭhapesuṃ. Api ca
kho maṃ nāmena ca āvusovādena ca samudācaranti.

Evam vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ:
‘mā, bhikkhave, tathāgataṃ nāmena ca āvusovādena ca samudācara-
tha. Arahamaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bh-
ikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ
desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya

But they said to me, ‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

So I said to them, ‘The Realized One has not become indulgent, strayed from the struggle and returned to indulgence. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life.’

But for a second time they said to me, ‘Reverend Gotama ... you’ve returned to indulgence.’

So for a second time I said to them, ‘The Realized One has not become indulgent ...’

But for a third time they said to me, ‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any

kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ — brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

Evaṃ vutte, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocum: 'tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyaññāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyaññāṇadassanavisesaṃ'ti?

Evaṃ vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocam: 'na, bhikkhave, tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Oda-hatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva — yassathāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ — brahmacariyapariyosānaṃ diṭṭheva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharissathā'ti.

Dutiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocum: 'tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyaññāṇadassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariyaññāṇadassanavisesaṃ'ti?

Dutiyampi kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocam: 'na, bhikkhave, tathāgato bāhulliko ...pe... upasampajja viharissathā'ti.

Tatiyampi kho, bhikkhave, pañcavaggiyā bhikkhū maṃ etadavocum: 'tāyapi kho tvaṃ, āvuso gotama, iriyāya tāya paṭipadāya tāya dukkarakārikāya nājjhagamā uttari manussadhammā alamariyaññāṇa-

superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and returned to indulgence?'

So I said to them, 'Mendicants, have you ever known me to speak like this before?'

'No sir, we have not.'

'The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved the Deathless! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought the unborn supreme sanctuary, extinguishment—and they found it. Being themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought the unaging, unailing, undying, sorrowless, uncorrupted supreme sanctuary,

dassanavisesaṃ, kiṃ pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttari manussadhammā alamariya-ñānadassanavisesaṃ'ti?

Evam vutte, ahaṃ, bhikkhave, pañcavaggiye bhikkhū etadavocaṃ: 'abhijānātha me no tumhe, bhikkhave, ito pubbe evarūpaṃ pabhāvitametaṃ'ti?

'No hetam, bhante'.

'Arahaṃ, bhikkhave, tathāgato sammāsambuddho. Odahatha, bhikkhave, sotaṃ, amatamadhigataṃ, ahamanusāsāmi, ahaṃ dhammaṃ desemi. Yathānusiṭṭhaṃ tathā paṭipajjamānā nacirasseva—yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ—brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā'ti.

Asakkhim kho ahaṃ, bhikkhave, pañcavaggiye bhikkhū saññāpetum. Dvepi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, tayo bhikkhū piṇḍāya caranti. Yaṃ tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema. Tayopi sudaṃ, bhikkhave, bhikkhū ovaḍāmi, dve bhikkhū piṇḍāya caranti. Yaṃ dve bhikkhū piṇḍāya caritvā āharanti tena chabbaggiyā yāpema.

Atha kho, bhikkhave, pañcavaggiyā bhikkhū mayā evaṃ ovadiyamānā evaṃ anusāsiyamānā attanā jātidhammā samānā jātidhamme ādīnavam veditvā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajātaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā jarādhammā samānā jarādhamme ādīnavam veditvā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesamānā ajaraṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagamaṃsu, attanā byādhidhammā samānā ...pe... attanā maraṇadhammā samānā ... attanā sokadhammā samānā ... attanā saṅkilesadhammā samānā saṅkilesadhamme ādīnavam

extinguishment—and they found it. Knowledge and vision arose in them: ‘Our freedom is unshakable; this is our last rebirth; now there are no more future lives.’

Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear ... Smells known by the nose ... Tastes known by the tongue ... Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and are vulnerable to the Wicked One.

Suppose a deer in the wilderness was lying caught on a pile of snares. You’d know that it has met with calamity and disaster, and is vulnerable to the hunter. And when the hunter comes, it cannot flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and are vulnerable to the Wicked One.

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven’t met with calamity and disaster, and are not vulnerable to the Wicked One.

viditvā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ pariyesa-
mānā asaṅkiliṭṭhaṃ anuttaraṃ yogakkhemaṃ nibbānaṃ ajjhagam-
aṃsu. Nāṇaṅca pana nesaṃ dassanaṃ udapādi: ‘akuppā no vimutti,
ayamantimā jāti, natthi dāni punabbhavo’ti.

Pañcime, bhikkhave, kāmaguṇā. Katame pañca? Cakkhaviññey-
yā rūpā iṭṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā,
sotaviññeyyā saddā ...pe... ghānaviññeyyā gandhā ... jivhāviññeyyā ra-
sā ... kāyaviññeyyā phoṭṭhabbā iṭṭhā kantā manāpā piyarūpā kāmūpas-
amhitā rajanīyā. Ime kho, bhikkhave, pañca kāmaguṇā.

Ye hi keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe
gathitā mucchitā ajjhopannā anādīnavadassāvino anissaraṇapaññā
paribhuñjanti, te evamassu veditabbā: ‘anayamāpannā byasanamāpan-
nā yathākāmakaraṇīyā pāpimato’.

Seyyathāpi, bhikkhave, āraññako mago baddho pāsarāsīm adh-
isayeyya. So evamassa veditabbo: ‘anayamāpanno byasanamāpanno
yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmaṃ
na pakkamissatī’ti.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime
pañca kāmaguṇe gathitā mucchitā ajjhopannā anādīnavadassāvino
anissaraṇapaññā paribhuñjanti, te evamassu veditabbā: ‘anayamāpan-
nā byasanamāpannā yathākāmakaraṇīyā pāpimato’.

Ye ca kho keci, bhikkhave, samaṇā vā brāhmaṇā vā ime pañca
kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nis-
saraṇapaññā paribhuñjanti, te evamassu veditabbā: ‘na anayamāpan-
nā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

Suppose a deer in the wilderness was lying on a pile of snares without being caught. You'd know that it hasn't met with calamity and disaster, and isn't vulnerable to the hunter. And when the hunter comes, it can flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven't met with calamity and disaster, and are not vulnerable to the Wicked One.

Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence. Why is that? Because it's out of the hunter's range.

In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra ...

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is called a mendicant who has blinded Māra ...

Seyyathāpi, bhikkhave, āraññako mago abaddho pāsarāsīm adhisayeyya. So evamassa veditabbo: ‘na anayamāpanno na byasanamāpanno na yathākāmakaraṇīyo luddassa. Āgacchante ca pana ludde yena kāmaṃ pakkamissatī’ti.

Evameva kho, bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā ime pañca kāmaguṇe agathitā amucchitā anajjhopannā ādīnavadassāvino nissaraṇapaññā paribhuñjanti, te evamassu veditabbā: ‘na anayamāpannā na byasanamāpannā na yathākāmakaraṇīyā pāpimato’.

Seyyathāpi, bhikkhave, āraññako mago araññe pavane caramāno vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Tam kissa hetu? Anāpāthagato, bhikkhave, luddassa.

Evameva kho, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānam upasampajja viharati. Ayam vuccati, bhikkhave, bhikkhu andhamakāsi mārāṃ apadam, vadhitvā māraccakkhum adassanam gato pāpimato.

Puna caparam, bhikkhave, bhikkhu vitakkavicārānam vūpasamā ajjhattam sampasādanam cetaso ekodibhāvam avitakkaṃ avicāram samādhijam pītisukham dutiyam jhānam upasampajja viharati. Ayam vuccati, bhikkhave ...pe... pāpimato.

Puna caparam, bhikkhave, bhikkhu pītiyā ca virāgā upekkhako ca viharati, sato ca sampajāno, sukhañca kāyena paṭisamvedeti yam tam ariyā ācikkhanti ‘upekkhako satimā sukhavihārī’ti tatiyam jhānam upasampajja viharati. Ayam vuccati, bhikkhave ...pe... pāpimato.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra ...

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. They’ve crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence. Why is that? Because they’re out of the Wicked One’s range.”

Puna caparaṃ, bhikkhave, bhikkhu sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso rūpasaññānaṃ samatikkamā paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ amanasikārā ‘ananto ākāso’ti ākāsañācāyatanānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākāsañācāyatanānaṃ samatikkamma ‘anantaṃ viññāṇaṃ’ti viññāṇañcāyatanānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso viññāṇañcāyatanānaṃ samatikkamma ‘natthi kiñci’ti ākiñcaññāyatanānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso ākiñcaññāyatanānaṃ samatikkamma nevasaññānāsaññāyatanānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave ...pe... pāpimato.

Puna caparaṃ, bhikkhave, bhikkhu sabbaso nevasaññānāsaññāyatanānaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati, paññāya cassa disvā āsavā parikkhīṇā honti. Ayaṃ vuccati, bhikkhave, bhikkhu andhamakāsi māraṃ apadaṃ, vadhitvā māracakkhuṃ adasanaṃ gato pāpimato. Tiṇṇo loke visattikaṃ vissattho gacchati, vissattho tiṭṭhati, vissattho nisīdati, vissattho seyyaṃ kappeti. Taṃ kissa hetu? Anāpāthagato, bhikkhave, pāpimato”ti.

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Pāsarāsisuttaṃ niṭṭhitaṃ chaṭṭhaṃ.

UPON AWAKENING (1ST)

SO I HAVE HEARD. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the first part of the night, he reflected on dependent origination in forward order:

“When this exists, that is; due to the arising of this, that arises. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.”

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear
to the keen, meditating brahmin,
his doubts are dispelled,
since he understands each thing and its cause.”

PAṬHAMABODHISUTTA

EVAM ME SUTAM — ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimuttisukhapaṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā paṭhamaṃ yāmaṃ paṭiccasamuppādaṃ anulomaṃ sādhukaṃ manasākāsi:

“Iti imasmiṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati, yadidaṃ — avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hotī”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato pajānāti sahetudhamman”ti.

UPON AWAKENING (2ND)

SO I HAVE HEARD. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the second part of the night, he reflected on dependent origination in reverse order:

“When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear
to the keen, meditating brahmin,
his doubts are dispelled,
since he’s known the end of conditions.”

DUTIYABODHISUTTA

EVAM ME SUTAM — ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimutti-sukhapaṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā majjhimaṃ yāmaṃ paṭiccasamuppādaṃ paṭilomaṃ sādhukaṃ manasākāsi:

“Iti imasmim̐ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ — avijjānirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatana nirodho, saḷāyatana nirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhan-ti. Evametassa kevalassa dukkhakkhandhassa nirodho hotī”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

“Yadā have pātubhavanti dhammā,
Ātāpino jhāyato brāhmaṇassa;
Athassa kaṅkhā vapayanti sabbā,
Yato khayāṃ paccayānaṃ avedī”ti.

UPON AWAKENING (3RD)

SO I HAVE HEARD. At one time, when he was first awakened, the Buddha was staying near Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the last part of the night, he reflected on dependent origination in forward and reverse order:

“When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases,

TATIYABODHISUTTA

EVAM ME SUTAM — ekaṃ samayaṃ bhagavā uruvelāyaṃ viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. Tena kho pana samayena bhagavā sattāhaṃ ekapallaṅkena nisinno hoti vimutti-sukhapaṭisaṃvedī. Atha kho bhagavā tassa sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rattiyā pacchimam yāmaṃ paṭiccasamuppādam anulomapaṭilomaṃ sādhukaṃ manasākāsi:

“Iti imasmim sati idaṃ hoti, imassuppādā idaṃ uppajjati, imasmim asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati; yadidaṃ— avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.

Avijjāya tveva asesavirāganirodhā saṅkhāranirodho, saṅkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā

rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

Then, knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear
to the keen, meditating brahmin,
he remains, scattering Māra’s army,
as the sun lights up the sky.”

jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanas-
supāyāsā nirujjhanti. Evametassa kevalassa dukkhakkhandhassa niro-
dho hotī”ti.

Atha kho bhagavā etamatthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ
udānesi:

“Yadā have pātubhavanti dhammā,
 Ātāpino jhāyato brāhmaṇassa;
Vidhūpayāṃ tiṭṭhati mārasenaṃ,
 Sūriyova obhāsayaṃantalikkhaṃ”ti.