

## **Cātumāsutta** **(Majjhima Nikāya Sutta No. 67)**

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*Chatta Sangāyanā Edition*

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### **1. Introduction**

**by Victor Gunasekara**

THE summary of this sutta, as given in the *Pāli Dictionary of Proper Names*, reads as follows:

“Preached at the Amalakāvana in Cātumā. Some new members of the Order, dwelling near the Buddha, made so much noise that they were summoned and asked to leave at once. But the Sākiyans of Cātumā and Brahmā Sahampati interceded on their behalf and they were allowed to return.

“The Buddha then preached to them that just as four terrors await the man who enters the water – waves, crocodiles, whirlpools and sharks – so are there four terrors awaiting the monk – temper, gluttony, the pleasures of the senses and women.”

This Dictionary does not identify where this town of Cātumā is located. The reference to Sākyas indicate that it was located in the far north, in the foothills of the Himalayas, which was the area in which the Buddha was born. The grove in which the Buddha was residing at the time consisted of Amalaka trees which have been identified with the species *Terminalia* which produces an astringent fruit then used for medicinal purposes.

It is clear that this is a sutta given to monks, like many other suttas in this section of the Middle Length Collection. But it does have some relevance for lay persons. Two points of monastic discipline are emphasised in this sutta, one the need to maintain a certain measure of silence, and the other the four dangers to which monks may be exposed.

The occasion for the sutta is the excessive noise made by some newly ordained monks. The Buddha actually ordered these monks to leave, but relented on the intervention of the Sākyas and the Brahmā Sahampati. There is no indication that the Buddha expected perfect silence from the monks. He only objected to loud noise like fishermen hawking fish (translated by Horner as fishermen hauling their nets), Thus there is no justification for the “golden silence” that is demanded by some modern meditation teachers. This is another instance where these teaching try to outdo the Buddha.

The reference to the Brahmās intervention makes it difficult to take this as a real incident for people looking at the discourses in a rational way. Perhaps this was a later addition by the compilers who felt that a decision made by the Buddha would not be revoked at the suggestion on ordinary lay persons, such as the Sākyas. Whatever it is Buddha did change his mind on the expulsion of the monks.

The Buddha then questions the two chief disciples what they thought when the Buddha dismissed the talkative monks. Sariputta thought that this was for the Buddha and his senior monks to devote their time to quiet meditation, presumably without concern for maintain discipline in the Sangha as a whole. He is reprimanded for this view and the same question is put to Moggallana. Moggallana asserted that the Buddha and the chief disciples had the responsibility for the the Sangha as a whole. The Buddha then commends Moggallana and asserts that either he or the Chief Monks should assume responsibility for the Sangha. The significance of this short exchange is that the Buddha did not consider that the sole duty of Chief monks is not only the furtherance of their meditative practice but also to maintain good order amongst the monks.

The rest of the sutta is devoted to a general discourse on the perils which confront monks. It starts with the four fears confronting those who brave the water. This analogy is probably used because *samsāra* (the cycle of existence) is often compared to an ocean or stretch of water that has to be crossed to reach the further shore. The four fears mentioned are waves (*ūmibhaya*), crocodiles (*kumbhīlabhaya*), whirlpools (*āvattābhaya*), and sharks (*susukābhaya*). (The last mentioned is translated as “poisonous fish” by Horner which is perhaps more appropriate as sharks would not have been known in the Sākya territory so far removed from the ocean.)

The corresponding “fears” for monks are: anger (*kodhupāya*), gluttony (*odarikatta*), sensual desire (*kāmaguṇa*) and women (*mātugāma*). A brief comment on each of these may be made.

The term used to describe anger really means up swelling anger, so it is not a simple passing anger. Bhikkhu Bodhi calls it “angry despair” and Horner “angry wrath”. However the example given of this kind of anger does not seem to be appropriate for the term used. The example is that of an elderly monk who resents instructions on what he considers trivial from other junior monks. Even though a person used to giving instructions to others may develop anger towards a younger person giving him instructions it may not occasion despair or wrath. It may be more a question of egotism and conceit. What this particular failing is the inability to control up swelling anger. The comparison with waves is perhaps meant to emphasize that anger arises and subsides.

The second fear that a monk may develop is gluttony. With most things given up it is the daily food towards which monks could develop attachment. This may be accentuated by the lack of certainty that the monk may be offered his daily meal. Thus the fear of hunger may lead to gluttony, which of course has to be controlled if the monk is to remain on the path. The comparison with crocodiles may be due to the popular misconception that crocodiles are insatiate when it comes to eating.

The third fear is indulgence in the five cords of sensual desire (*pañcannetaṃ kāmaguṇānaṃ*). This is a constant theme in the Buddha’s instructions to monks. The Buddha describes a person infatuated by sensual desire as leading the “low life” not worthy of monks who should seek the higher life which is free of excessive indulgence in sensuality. The comparison with whirlpools may be to emphasize the dynamic interactions that result from the different kinds of sensuality. Only five are mentioned related to misuse of the five senses of sight, taste, hearing, smell and tactile sensations. The sixth sense (mental impressions) are not specifically mentioned in this context.

The final fear is sexual attraction. Since the Buddha was addressing monks he was referring to women. It might have been different if he was addressing nuns. While this could be included in the previous fear of sensuality it is specifically mentioned as a fear in its own right. Whether it is the greatest failing in a monk may be indicated by making it the last of the five great fears. The severity of this failing is further emphasised by comparing it to sharks (if that is really what is meant by the Pali term used).

The fear of the four failings that may confront a monk does not seem to be related to the original incident which led to the discourse, viz. the boisterousness of the the new monks.

There are three points of interest in this sutta: (1) the attitude to maintaining a “noble silence” but which does not involve complete silence, (2) the question of the leadership of the monks that devolves on the chief disciples, and (3) the four common failings that await those who embark on the full discipline of the monk.

## 2. At Cātumā

### Translated by Bhikkhu Bodhi

1. Thus have I heard. On one occasion the Blessed One was living at Cātumā in a Myrobalan grove.

2. Now on that occasion five hundred bhikkhus headed by the venerable Sariputta and the venerable Maha Moggallana had come to Cātumā to see the Blessed One. While the visiting bhikkhus were exchanging greetings with the resident bhikkhus, and were preparing resting places and putting away their bowls and outer robes, they were very loud and noisy.

3. Then the Blessed One addressed the venerable Ananda thus: "Ananda, who are these loud noisy people? One would think they were fishermen hawking fish."<sup>1</sup>

"Venerable sir, they are five hundred bhikkhus headed by Sariputta and Moggallana who have come to Cātumā to see the Blessed One. And while the visiting bhikkhus were exchanging greetings with the resident bhikkhus, and were preparing resting places and putting away their bowls and outer robes, they have been very loud and noisy."

4. "Then, Ananda, tell those bhikkhus in my name that the Teacher calls the venerable ones."

"Yes venerable sir," he replied, and he went to those bhikkhus and told them: "The Teacher calls the venerable ones."

"Yes, friend," they replied, and they went to the Blessed One, and after paying homage to him, sat down

1. *kevaṭṭā maññe macchavilope*. MA gives two explanations: one favours this rendering, the other suggests "fisherman hauling in fish."

at one side . When they had done so, the Blessed One asked them: "Bhikkhus, why are you so loud and noisy? One would think you were fishermen hawking fish."

"Venerable sir, we are five hundred bhikkhus headed by Sariputta and Moggallana who have come to Cātumā to see the Blessed One. And it was while we visiting bhikkhus were exchanging greetings with the resident bhikkhus, and were preparing resting places and putting away our bowls and outer robes, that we were very loud and noisy."

5. "Go, bhikkhus, I dismiss you. You cannot live with me."

"Yes, venerable sir," they replied, and they rose from their seats, and after paying homage to the Blessed One, keeping him on their right, they put away the things in their resting places, and taking their bowls and outer robes, they departed.

6. Now on that occasion the Sakyans of Cātumā had met together in their assembly hall for some business or other. seeing the bhikkhus coming in the distance, they went to them and asked: "Where are you going, venerable sirs?"

"Friends, the Sangha of bhikkhus has been dismissed by the Blessed One."

"Then let the venerable ones be seated awhile. Perhaps we shall be able to restore his confidence."

"Yes, friends," they replied.

7. Then the Sakyans of Cātumā went to the Blessed One, and after paying homage to him, they sat down at one side and said:

"Venerable sir, let the Blessed One delight in the Sangha of bhikkhus; venerable sir, let the Blessed One welcome the Sangha of bhikkhus; venerable sir, let the Blessed One show compassion towards the Sangha of bhikkhus now as he used to show compassion towards it in the past. Venerable sir, there are new bhikkhus here, just gone forth, recently come to this Dhamma and Discipline. If they get no opportunity to see the Blessed One, there may take place in them some change or alteration. Venerable sir, just as when young seedlings get no water there may take place in them some change or alteration, so too, venerable sir, there are new bhikkhus here, just gone forth, recently come to this Dhamma and Discipline. If they get no opportunity to see the Blessed One, there may take place in them some change or alteration. Venerable sir, just as when a young calf does not see its mother there may take place in it some change or alteration, so too, venerable sir, there are new bhikkhus here, just gone forth, recently come to this Dhamma and Discipline. If they get no opportunity to see the Blessed One, there may take place in them some change or alteration. Venerable sir, let the Blessed One delight in the Sangha of the bhikkhus; venerable sir, let the Blessed One welcome the Sangha of bhikkhus; venerable sir, let the Blessed One show compassion towards the Sangha of bhikkhus now as he used to show compassion towards it in the past."

8. Then the Brahma Sahampati<sup>2</sup> knew with his mind the thought in the Blessed One's mind, so just as quickly as a strong man might extend his flexed arm or flex his extended arm, he vanished in the Brahma-world and appeared before the Blessed One. Then he arranged his upper robe on one shoulder, and extending his hands in reverential salutation towards the Blessed One, he said:

9. "Venerable sir, let the Blessed One delight in the Sangha of bhikkhus; venerable sir, let the Blessed One welcome the Sangha of bhikkhus; ... (as in §7) ... now as he used to show compassion towards it in the past."

10. The Sakyans of Cātumā and the Braluna Sahampati were able to restore the Blessed One's confidence with the similes of the seedlings and the young calf.

11. Then the venerable Maha Moggallana addressed the bhikkhus thus: "Get up, friends, take your bowls and outer robes. The Blessed One's confidence has been restored by the Sakyans of Cātumā and the Brahma Sahampati with the similes of the seedlings and the young calf."

12. "Yes, friend," they replied, and taking their bowls and outer robes, they went to the Blessed One, and after paying homage to him, sat down at one side. When they had done so, the Blessed One asked the venerable Sāriputta: "What did you think, Sāriputta, when the Sangha of bhikkhus was dismissed by me?"

"Venerable sir, I thought thus: 'The Sangha of bhikkhus has been dismissed by the Blessed One. The Blessed One will now abide inactive, devoted to pleasant abiding here and now; and we too shall now abide inactive, devoted to pleasant abiding, here and now.'"

"Stop, Sariputta, stop! Such a thought should not be entertained by you again."<sup>3</sup>

13. Then the Blessed One addressed the venerable Maha Moggallana: "What did you think, Moggallana,

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2. It was the Brahma Sahampati who entreated the newly enlightened Buddha to teach the Dhamma to the world. See MN 26.20.

3. MA: In this case Ven. Sariputta erred in not recognizing his responsibility, for the Sangha is the responsibility of the two great elders. Thus the Buddha rebuked him but commended Ven. Moggallana, who recognised his responsibility.

when the Sangha of bhikkhus was dismissed by me?"

"Venerable sir, I thought thus: 'The Sangha of bhikkhus has been dismissed by the Blessed One. The Blessed One will now abide inactive, devoted to pleasant abiding here and now. Now the venerable Sāriputta and I shall lead the Sangha of bhikkhus.'

"Good, good, Moggallana! Either I shall lead the Sangha of bhikkhus or else Sāriputta and Moggallana shall lead it."

**14.** Then the Blessed One addressed the bhikkhus thus:

"Bhikkhus, there are these four kinds of fears to be expected by those who go down to the water.<sup>4</sup> What are the four? They are: fear of waves, fear of crocodiles, fear of whirlpools, and fear of sharks. These are the four kinds of fears to be expected by those who go down to the water.

**15.** "So too, bhikkhus, there are four kinds of fears to be expected by certain persons who have gone forth from the home life into homelessness in this Dhamma and Discipline. What are the four? They are: fear of waves, fear of crocodiles, fear of whirlpools, and fear of sharks.

**16.** "What, bhikkhus, is fear of waves? Here some clansman goes forth out of faith from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' Then, after he has gone forth thus, his companions in the holy life advise and instruct him thus: 'You should move to and fro thus; you should look ahead and look away thus; you should flex and extend the limbs thus; you should wear the patched cloak, bowl, and robes thus.' Then he thinks: 'Formerly, when we were in the home life, we advised and instructed others, and now these [bhikkhus], who seem like they might be our sons or our grandsons, think that they can advise and instruct us.' And so he forsakes the training and reverts to the low life. He is called one who has forsaken the training and reverted to the low life because he was frightened by the fear of waves. Now 'waves' is a term for angry despair.

**17.** "What, bhikkhus, is fear of crocodiles? Here some clansman goes forth out of faith from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' Then, after he has gone forth thus, his companions in the holy life advise and instruct him thus: 'This can be consumed by you, this cannot be consumed by you; this can be eaten by you, this cannot be eaten by you; this can be tasted by you, this cannot be tasted by you; this can be drunk by you, this cannot be drunk by you. You can consume what is allowable, you cannot consume what is not allowable; you can eat what is allowable, you cannot eat what is not allowable; you can taste what is allowable, you cannot taste what is not allowable; you can drink what is allowable, you cannot drink what is not allowable. You can consume food within the proper time, you cannot consume food outside the proper time; you can eat within the proper time, you cannot eat outside the proper time; you can taste food within the proper time, you cannot taste food outside the proper time; you can drink within the proper time, you cannot drink outside the proper time.'<sup>5</sup>

"Then he thinks: 'Formerly, when we were in the home life, we consumed what we liked and did not consume what we did not like; we ate what we liked and did not eat what we did not like; we tasted what we liked and did not taste what we did not like; we drank what we liked and did not drink what we did not like. We consumed what was allowable and what was not allowable; we ate what was allowable and what was not allowable; we tasted what was allowable and what was not allowable; we drank what was allowable and what was not allowable. We consumed food within the proper time and outside the proper time; we ate within the proper time and outside the proper time; we tasted food within the proper time and outside the proper time; we drank within the proper time and outside the proper time. Now, when faithful householders give us good food of various kinds during the day outside the proper time, it seems, these [bhikkhus] put a muzzle on our mouths.'<sup>6</sup> And so he forsakes the training and reverts to the low life. He is called one who has forsaken the training and reverted to the low life because he was frightened by the fear of crocodiles. Now 'crocodiles' is a term for gluttony.

**18.** "What, bhikkhus, is fear of whirlpools? Here some clansman goes forth out of faith from the home

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4. MA: The Buddha undertook this teaching to show that there are four fears (or dangers, *bhaya*) in his Dispensation. Those who can overcome these four fears will become established in the Dispensation, the others will not become established.

5. Pali uses two distinct words signifying different types of food: *khadaniya*, "food to be consumed," includes all varieties of vegetables, nuts, fruits, yams, etc.; *bhojanīya*, "food to be eaten," includes food made of grain, meat, and fish. Things to be tasted (*sayitabba*) would include light refreshments.

6. The proper time is from dawn to noon, beyond which only liquids may be drunk.

life into homelessness, considering: 'I am a victim of birth, ageing, and death, sorrow, lamentation, pain, grief, and despair; I am a victim suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' Then, after he has gone for thus, when it is morning he dresses, and taking his bowl and outer robe, he goes into a village or town for alms with his body unguarded, with his speech unguarded, with mindfulness unestablished, and with sense faculties unrestrained. He sees some householder there or householder's son furnished and endowed with the five cords of sensual pleasure enjoying himself with them. He considers thus: 'Formerly, when we were in the home life, we were furnished and endowed with the five cords of sensual pleasure and we enjoyed ourselves with them. My family has wealth; I can both enjoy wealth and make merit.' And so he forsakes the training and reverts to the low life. He is called one who has forsaken the training and reverted to the low life because he was frightened by the fear of whirlpools. Now 'whirlpools' is a term for the five cords of sensual pleasure.

19. "What, bhikkhus, is fear of sharks? Here some clansman goes forth out of faith from the home life into homelessness, considering: 'I am a victim of birth, ageing, and death, of sorrow, lamentation, pain, grief, and despair; I am a victim of suffering, a prey to suffering. Surely an ending of this whole mass of suffering can be known.' Then, after he has gone forth thus, when it is morning he dresses, and taking his bowl and outer robe, he goes into a village or town for alms with his body unguarded, with his speech unguarded, with mindfulness unestablished, and with sense faculties unrestrained. He sees a woman there lightly clothed, lightly dressed. When he sees such a woman, lust infects his mind. Because his mind has been infected by lust, he forsakes the training and reverts to the low life. He is called one who has forsaken the training and reverted to the low life because he was frightened by the fear of sharks. Now 'sharks' is a term for women.

20. "Bhikkhus, these are the four kinds of fears to be expected by certain persons who have gone forth from the home life into homelessness in this Dhamma and Discipline."

This is what the Blessed One said. The bhikkhus were satisfied and delighted in the Blessed One's words.

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### 3. Discourse at Cātumā

Translated by Horner (PTS)

Thus have I heard: At one time the Lord was staying near Cātumā in the Myrobalan Grove. Now at that time at least five hundred monks,<sup>7</sup> with Sāriputta and Moggallāna<sup>8</sup> at their head had arrived at Cātumā to see the Lord, and there was a loud noise, a great noise as these incoming monks were exchanging greetings with the resident monks, while lodgings were being prepared and bowls and robes were being put away. Then the Lord addressed the venerable Ananda, saying: "What, Ananda, is this loud noise, this great noise, which seems like that of fisherfolk when hauling in a catch?"

"Revered sir, these monks, at least five hundred, with Sāriputta and Moggallāna at their head have arrived at Cātumā to see the Lord, and while the incoming monks are exchanging greetings with the resident monks, while lodgings are being prepared and bowls and robes are being put away, there is a loud noise, a great noise."

"Well then, Ananda, in my name summon these monks, saying: 'The Teacher is summoning the venerable ones.'"

"Yes, revered sir," and the venerable Ananda, having answered the Lord in assent, approached these monks; having approached, he spoke thus to these monks: "The Teacher is summoning the venerable ones."

"Yes, your reverence," and these [457] monks, having answered the venerable Ananda in assent, approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord spoke thus to these monks as they were sitting down at a respectful distance: "Do not you, monks, think that the loud noise, the great noise is like that of fisherfolk when hauling in a catch?"

"Revered sir, at least five hundred monks with Sāriputta and Moggallāna at their head have arrived at

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7. This passage also occurs at Ud. 24-25, where Yasoja is at the head of the monks, but the episode is there placed at Sāvatti. These monks were perhaps only recently ordained, and that is why the two chief disciples were in charge of them. MA. iii. 172 speaks of them as *kulaputtā*, as though hardly recognising their passage to monk's status. But with this compare the first speech ascribed to the Lord in the next Discourse where he refers to those who have gone forth both as young men of family and as monks.

8. No epithet 'Venerable,' here.

Cātumā to see the Lord, and while ... bowls and robes are being put away, there is a loud noise, a great noise."

"Go away, monks, I dismiss you, you should not stay near me."

"Very well, revered sir," and these monks having answered the Lord in assent, having greeted the Lord keeping their right sides towards him, having packed away their lodgings, departed taking their bowls and robes.

Now at that time the Sakyans of Cātumā were assembled in the conference hall on some business or other. The Sakyans of Cātumā saw these monks coming in the distance; having seen them, they approached these monks; having approached, they spoke thus to these monks: "Now, where are you, venerable ones, going?"

"Friends, the Order of monks has been dismissed by the Lord."

"Well then, venerable ones, sit down for a moment; perhaps we could reconcile the Lord."

"Very well, friends," these monks answered the Sakyans of Cātumā in assent. Then the Sakyans of Cātumā approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. As they were sitting down at a respectful distance, the Sakyans of Cātumā spoke thus to the Lord:

"Revered sir, let the Lord rejoice the Order of monks, let the Lord greet the Order of monks. Revered sir, even as the Order of monks was helped previously by the Lord, so let the Lord help the Order of monks now. There are here, revered sir, new monks, not long gone forth, quite recently come into this *dhamma* and discipline. Not getting a chance to see the Lord, there may be faltering<sup>9</sup> for them, there maybe vicissitudes.<sup>10</sup> Even, revered sir, as there maybe faltering and vicissitudes for young seeds if they do not get water, even so, revered sir, there are here [458] new monks, not long gone forth, quite recently come into this *dhamma* and discipline; if they do not get a chance to see the Lord, there may be faltering for them, there may be vicissitudes. And even, revered sir, as there may be faltering, as there may be vicissitudes for a young calf that does not see its mother, so, revered sir, there are here new monks, not long gone forth, quite recently come into this *dhamma* and discipline. Not seeing the Lord, there may be faltering for them, there may be vicissitudes. Revered sir, let the Lord rejoice the Order of monks, let the Lord greet the Order of monks. Revered sir, even as the Order of monks was helped previously by the Lord, so let the Lord help the Order of monks now."

Then Brahmā Sahampati,<sup>11</sup> knowing by mind the reasoning in the Lord's mind, as a strong man might stretch forth his bent arm or might bend back his outstretched arm, even so, vanishing from the Brahma-world he appeared before the Lord. Then Brahmā Sahampati, arranging his outer robe over one shoulder, saluting the Lord with joined palms, spoke thus to the Lord: "Revered sir, let the Lord rejoice the Order of monks ... (*repeat as for the Sakyans of Cātumā*) ... Revered sir, even as the Order of monks was helped previously by the Lord, [459] so let the Lord help the Order of monks now".

The Sakyans of Cātumā and Brahmā Sahampati were able to reconcile the Lord by the analogy of the seeds and the analogy of the young<sup>12</sup> (calf). Then the venerable Moggallāna the Great addressed the monks, saying: "Arise, your reverences, pick up your bowls and robes, the Lord has been reconciled by the Sakyans of Cātumā and by Brahmā Sahampati with the analogy of the seeds and the analogy of the young (calf)."

"Yes, your reverence," and these monks, having answered the venerable Moggallāna the Great in assent, rising from their seats, taking their bowls and robes, approached the Lord; having approached, having greeted the Lord, they sat down at a respectful distance. The Lord spoke thus to the venerable Sāriputta as he was sitting down at a respectful distance:

"What did you, Sāriputta, think when the Order of monks was dismissed by me?"

"When the Order of monks was dismissed by the Lord, I, revered sir, thought: 'The Lord is now unconcerned, he will abide intent on abiding in ease here and now.'<sup>13</sup> We too, unconcerned now, will abide intent on abiding in ease here and now.' "

"Do you wait, Sāriputta, do you wait, Sāriputta. Sāriputta, never let such a thought arise in you again."<sup>14</sup> Then the Lord addressed the venerable Moggallāna the Great, saying:

"What did you, Moggallāna, think when the Order of monks was dismissed by me?"

"When the Order of monks was dismissed by the Lord, I, revered sir, thought: 'The Lord is now

9. *aññathatta*, "othemess." See M. i. 448 ("depression"), ii. 51, and S. iii. 91-92.

10. *vipariṇāma*, change, falling away.

11. The persuasions of Brahma Sahampati and the Sakyans of Cātumā are referred to at *Miln.* 209

12. *Tarunāpama*, as at M. i. 432, of a young baby.

13. Except for the tense, these words are identical with Devadatta's at Vin. ii. 188.

14. According to *MA. iii. 176*, the Elder did not know his duty (*bhārabhāva*), which was, as was Moggallāna's, to the Order of monks – as shown by the latter's answer; therefore he was commended for it. It is not often that Sāriputta is rebuked by Gotama, but see M. ii. 195, and Intr. p. xxvi.

unconcerned, he will abide intent on abiding in ease here and now. I and the venerable Sāriputta will now lead the Order of monks.' "

"It is good, Moggallāna, it is good. For either I, Moggallāna, could lead the Order of monks, or Sāriputta and Moggallāna."<sup>15</sup>

Then the Lord addressed the Order of monks, saying: "Monks, these four perils for one going down to the water" are to be expected. What four? Peril of waves, peril of crocodiles, peril of whirlpools, peril of fierce fishes.<sup>16</sup> These are the four perils to be expected for one going down to the water. Similarly, monks, four perils are to be expected for some persons here who have gone forth from home into homelessness in this dhamma and discipline. [400] What four ? Peril of waves, peril of crocodiles, peril of whirlpools, peril of fierce fishes.

And what, monks, is the peril of waves ? Here, monks, some young man of family, gone forth from home into homelessness through faith, thinks: 'Although I am oppressed by birth, ageing, dying, by grief, sorrow, suffering, lamentation and despair, oppressed by anguish, overcome by anguish, yet perhaps some ending of this whole mass of anguish may be seen.' His fellow Brahma-farers exhort and instruct him who has thus gone forth: 'Thus should you go out, thus should you return, thus should you look in front, thus should you look round, thus should you bend out (your arm), thus should you bend it back, thus should you carry your outer cloak, your bowl and robe.' If it occurs to him: 'While I was formerly in the household state, we used to exhort and instruct others, but these who seem like our sons, who seem like our grandsons, think that they should exhort and instruct us' - then, disavowing the training, he returns to the low life of the world. This one, monks, who disavows the training and returns to the low life of the world is called one who is scared by the peril of waves. 'The peril of waves,' monks, is a synonym for angry wrath.<sup>17</sup>

And what, monks, is the peril of crocodiles? Here, monks, some young man of family who has gone forth from home into homelessness through faith, thinks: 'Although I am oppressed by birth ... yet perhaps some ending of this whole mass of anguish may be seen.' His fellow Brahma-farers exhort and instruct him who has thus gone forth: 'This can be eaten<sup>18</sup> by you, this cannot be eaten by you, this can be partaken of by you, this cannot be partaken of by you, this can be savoured by you, this cannot be savoured by you, this can be **drunk** by you, this cannot be drunk by you; you should eat what is allowable, you should not eat what is not allowable, you should partake of what is allowable, you should not partake of what is **not allowable**, you should savour what is allowable, you should not savour what is not allowable, you should drink what is allowable, you should not drink what is not allowable; you should eat at the **right** time, you should not eat at the wrong time, you should partake of at the right time, you should not partake of at the wrong time, you should savour at the right time, you should not savour at the wrong time, you should drink at the right time, you should not drink at the wrong time.' If it occurs to him [461] 'Formerly when I was in the household state we ate what we liked, we did not **eat what** we did not like, we partook of what we liked, we did not partake of what we did not like, we savoured what we liked, we did not savour what we did not like, we drank what we liked, we did not **drink what** we did not like; we ate what was allowable and we ate what was not allowable, we partook of what was allowable and we partook of what was not allowable, we savoured what was allowable and we savoured what was not allowable, we drank what was allowable and we drank what was not allowable; we ate at the right time and we ate at the wrong time, we partook of at the right time and we partook of at the wrong time, we savoured at the right time and we savoured at the wrong time, we drank at the right time and we drank at the wrong time. But when those householders who have faith give us sumptuous foods, solid and soft, at a wrong time, during the day, it seems as if they are putting restraint over the mouth<sup>19</sup> and disavowing the training, he returns to the low life of the world. This one, monks, who disavowing the training, returns to the low life of the world, is called one who is scared by the peril of crocodiles. 'The peril of crocodiles,' monks, is a synonym for gluttony.

And what, monks, is the peril of whirlpools ? Here, monks, some young man of family who has gone forth from home into homelessness through faith, thinks: 'I am oppressed by birth ... **but perhaps** some ending can be seen of this whole mass of anguish.' He, gone forth thus, having dressed in the morning, taking his bowl and robe,

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15. At D. ii. 100, Gotama tells Ananda that it does not occur to a Tathāgata: 'I will lead the Order of monks.' At *Vin. ii. 188* he tells Devadatta he would not hand over (*na nissajjeyyam*) the Order of monks even to Sāriputta and Moggallāna. See *Intr.* p. xxvii.

16. Referred to among the many perils or fears, *bhaya*, at *Miln. 196*.

17. Another synonym for this is given at *M. i. 144*.

18. *khādītabbam*, referring to eating solid food, and *bhuñjītabbam* (partake of) to eating soft food.

19. *mukhāvaranaṃ karonti*. *Avaraṇa* is a prohibition, interdiction, obstruction, covering.

enters a village or market town for almsfood unguarded as to his body, unguarded as to his speech,<sup>20</sup> mindfulness not set up, the senseorgans uncontrolled. He there sees a householder or a householder's son indulging in and provided with the five strands of sense-pleasures, and finding delight in them. If it occurs to him; 'Formerly while we were in the household state, indulging in and provided with the five strands of sense-pleasures, we found delight in them. As there is wealth in my home, it is possible both to enjoy wealth and to do meritorious things,' he, disavowing the training, returns to the low life of the world. This one, monks who, disavowing the training, returns to the low life of the world, is called one who is scared of the peril of whirlpools. 'The peril of whirlpools,' monks, is a synonym for the five strands of sense-pleasures.

And what, monks, is the peril of fierce fishes? Here, monks, [462] some young man of family who has gone forth from home into homelessness through faith, thinks: 'I am oppressed by birth ... but perhaps some ending to this whole mass of anguish can be seen.' He, gone forth thus, having dressed in the morning, taking his bowl and robe, enters a village or a market town for almsfood unguarded in his body, unguarded in his speech, mindfulness not set up, the senseorgans uncontrolled. He sees a woman there<sup>2</sup> who is improperly dressed or improperly clothed. When he has seen that woman who is improperly dressed or improperly clothed, passion corrupts his mind, and with his mind corrupted by passion, disavowing the training he returns to the low life of the world. This one, monks, who disavowing the training, returns to the low life of the world, is called one who is scared by the peril of fierce fishes. 'The peril of fierce fishes,' monks, is a synonym for women.

These monks, are the four perils to be expected for some persons here who have gone forth from home into homelessness in this *dhamma* and discipline."

Thus spoke the Lord. Delighted, these monks rejoiced in what the Lord had said.

## 4. Pali Text of the Sutta

### 7. Cātumasuttam

157. Evaṃ me sutam— ekaṃ samayaṃ bhagavā cātumāyaṃ viharati āmalakīvane. Tena kho pana samayena sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni honti bhagavantam dassanāya. Te ca āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā ahesuṃ. Atha kho bhagavā āyasmantaṃ ānandaṃ āmantesi— “ke panete, ānanda, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope”ti? “Etāni, bhante, sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ (2.0120) anuppattāni bhagavantam dassanāya. Te āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti. “Tenahānanda, mama vacanena te bhikkhū āmantehi— ‘sathā āyasmante āmantetī’”ti. “Evaṃ, bhante”ti kho āyasmā ānando bhagavato paṭissutvā yena te bhikkhū tenupasaṅkami; upasaṅkamtivā te bhikkhū etadavoca— “sathā āyasmante āmantetī”ti. “Evaṃvuso”ti kho te bhikkhū āyasmato ānandassa paṭissutvā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinne kho te bhikkhū bhagavā etadavoca— “kiṃ nu tumhe, bhikkhave, uccāsaddā mahāsaddā, kevaṭṭā maññe macchavilope”ti? “Imāni, bhante, sārīputtamoggallānappamukhāni pañcamattāni bhikkhusatāni cātumaṃ anuppattāni bhagavantam dassanāya. Teme āgantukā bhikkhū nevāsikehi bhikkhūhi saddhiṃ paṭisammodamānā senāsanāni paññāpayamānā pattacīvarāni paṭisāmayamānā uccāsaddā mahāsaddā”ti. “Gacchatha, bhikkhave, paṇāmemi vo, na vo mama santike vatthabban”ti. “Evaṃ, bhante”ti kho te bhikkhū bhagavato paṭissutvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaramādāya pakkamiṃsu.

158. Tena kho pana samayena cātumeyyakā sakyā santhāgāre, sannipatitā honti kenacideva karaṇīyena. Addasaṃsu kho cātumeyyakā sakyā te bhikkhū dūratova āgacchante; disvāna yena te bhikkhū tenupasaṅkamiṃsu; upasaṅkamtivā te bhikkhū etadavocuṃ— “handā, kahaṃ pana tumhe āyasmanto gacchathā”ti? “Bhagavatā kho, āvuso, bhikkhusaṅgho paṇāmito”ti. “Tenahāyasmanto muhuttaṃ nisīdatha, appeva nāma mayaṃ sakkuṇeyyāma bhagavantam pasādetun”ti. “Evaṃvuso”ti kho te bhikkhū cātumeyyakānaṃ sakyānaṃ paccassosuṃ. Atha kho cātumeyyakā sakyā yena bhagavā tenupasaṅkamiṃsu; upasaṅkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdiṃsu. Ekamantaṃ nisinnā kho cātumeyyakā sakyā bhagavantam etadavocuṃ— “abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā

20. A. ii. 125 inserts (rightly) *arakkhitena cittena*, unguarded as to his thought.

bhikkhusaṅghaṃ. Seyyathāpi, bhante (2.0121), bhagavatā pubbe bhikkhusaṅgho anuggahito, evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghaṃ. Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ. Tesaṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, bījanaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghan”ti.

159. Atha kho brahmā sahampati bhagavato cetasā cetoparivitakkamaññāya– seyyathāpi nāma balavā puriso samiñjitaṃ , vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ samiñjeyya, evameva– brahmaloke antarahito bhagavato purato pāturaḥosi. Atha kho brahmā sahampati ekaṃsaṃ uttarāsaṅgaṃ karitvā yena bhagavā tenañjaliṃ paṇāmetvā bhagavantaṃ etadavoca– “abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghaṃ. Santettha, bhante, bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi, bhante, bījanaṃ taruṇānaṃ udakaṃ alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ dassanāya alabhantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Seyyathāpi bhante, vacchassa taruṇassa mātaraṃ apassantassa siyā aññathattaṃ, siyā vipariṇāmo; evameva kho, bhante, santettha bhikkhū navā (2.0122) acirapabbajitā adhunāgatā imaṃ dhammavinayaṃ, tesāṃ bhagavantaṃ apassantānaṃ siyā aññathattaṃ, siyā vipariṇāmo. Abhinandatu, bhante, bhagavā bhikkhusaṅghaṃ; abhivadatu, bhante, bhagavā bhikkhusaṅghaṃ. Seyyathāpi, bhante, bhagavatā pubbe bhikkhusaṅgho anuggahito; evameva bhagavā etarahi anuggaṇhātu bhikkhusaṅghan”ti.

160. Asakkhiṃsu kho cātumeyyakā ca sakyā brahmā ca sahampati bhagavantaṃ pasādetuṃ bījūpamena ca taruṇūpamena ca. Atha kho āyasmā mahāmogallāno bhikkhū āmantesi– “uṭṭhethāvuso, gaṇhatha pattacīvaraṃ. Pasādito bhagavā cātumeyyakehi ca sakyehi brahmunā ca sahampatinā bījūpamena ca taruṇūpamena cā”ti. “Evamāvuso”ti kho te bhikkhū āyasmato mahāmogallānassa paṭissutvā uṭṭhāyāsanaṃ pattacīvaramādāya yena bhagavā tenupasaṅkamimṃsu; upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimṃsu. Ekamantaṃ nisinnaṃ kho āyasmantaṃ sārīputtaṃ bhagavā etadavoca– “kinti te, sārīputta, ahoṣi mayā bhikkhusaṅghe paṇāmite”ti? “Evaṃ kho me, bhante, ahoṣi– ‘bhagavatā bhikkhusaṅgho paṇāmito. Apposukko dāni bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, mayampi dāni apposukkā diṭṭhadhammasukhavihāramanuyuttā viharissāmā”ti. “Āgamehi tvaṃ, sārīputta, āgamehi tvaṃ, sārīputta, diṭṭhadhammasukhavihāraṃ”ti. Atha kho bhagavā āyasmantaṃ mahāmogallānaṃ āmantesi– “kinti te, mogallāna, ahoṣi mayā bhikkhusaṅghe paṇāmite”ti? “Evaṃ kho me, bhante, ahoṣi– ‘bhagavatā bhikkhusaṅgho paṇāmito. Apposukko dāni bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharissati, ahañca dāni āyasmā ca sārīputto bhikkhusaṅghaṃ pariharissāmā”ti. “Sādhu sādhu, mogallāna! Ahaṃ vā hi, mogallāna, bhikkhusaṅghaṃ parihareyyaṃ sārīputtamogallānā vā”ti.

161. Atha kho bhagavā bhikkhū āmantesi– “cattārimāni, bhikkhave, bhayāni udakorohante pāṭikañkhitabbāni. Katamāni cattāri? Āmibhayaṃ , kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ– imāni, bhikkhave, cattāri bhayāni udakorohante pāṭikañkhitabbāni. Evameva kho, bhikkhave, cattārimāni bhayāni (2.0123) idhekacce puggale imasmimṃ dhammavinaye agārasmā anagāriyaṃ pabbajite pāṭikañkhitabbāni. Katamāni cattāri? Āmibhayaṃ, kumbhīlabhayaṃ, āvaṭṭabhayaṃ, susukābhayaṃ.

162. “Katamañca, bhikkhave, ūmibhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti– ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriyaṃ paññāyethā”ti. Tameṇaṃ tathā pabbajitaṃ samānaṃ sabrahmacārī ovaḍanti, anusāsanti– ‘evaṃ te abhikkamitabbaṃ, evaṃ te paṭikkamitabbaṃ, evaṃ te ālokitabbaṃ, evaṃ te vilokitabbaṃ, evaṃ te samiñjitabbaṃ, evaṃ te pasāritabbaṃ, evaṃ te saṅghāṭīpattacīvaraṃ dhāretabbaṃ”ti. Tassa evaṃ hoti– ‘mayāṃ kho pubbe agāriyabhūtā samānā aññe ovaḍāma, anusāsāma , Ime panamhākaṃ puttamatā maññe, nattamatā maññe, amhe , ovaḍitabbaṃ anusāsitabbaṃ maññantī”ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, ūmibhayaṃ bhīto sikkhaṃ paccakkhāya hīnāyāvatto. ‘Āmibhayaṃ”ti kho, bhikkhave, kodhupāyāsassettaṃ adhivacanaṃ.

163. “Katamañca, bhikkhave, kumbhīlabhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā

anagāriyaṃ pabbajito hoti— ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti. Tameṇaṃ tathā pabbajitaṃ samānaṃ sabrahmacārī ovaḍanti anusāsanti— ‘idaṃ te khāditabbaṃ, idaṃ te na khāditabbaṃ; idaṃ te bhuñjitabbaṃ, idaṃ te na bhuñjitabbaṃ; idaṃ te sāyitabbaṃ, idaṃ te na sāyitabbaṃ; idaṃ te pātabbaṃ, idaṃ te na pātabbaṃ; kappiyaṃ te khāditabbaṃ, akappiyaṃ te na khāditabbaṃ; kappiyaṃ te bhuñjitabbaṃ, akappiyaṃ te na bhuñjitabbaṃ; kappiyaṃ te sāyitabbaṃ, akappiyaṃ te na sāyitabbaṃ; kappiyaṃ te pātabbaṃ, akappiyaṃ te na pātabbaṃ; kāle te khāditabbaṃ, vikāle te na khāditabbaṃ; kāle te bhuñjitabbaṃ, vikāle te (2.0124) na bhuñjitabbaṃ; kāle te sāyitabbaṃ, vikāle te na sāyitabbaṃ; kāle te pātabbaṃ, vikāle te na pātabban’ti. Tassa evaṃ hoti— ‘mayaṃ kho pubbe agāriyabhūtā samānā yaṃ icchāma taṃ khādāma, yaṃ na icchāma na taṃ khādāma; yaṃ icchāma taṃ bhuñjāma, yaṃ na icchāma na taṃ bhuñjāma; yaṃ icchāma taṃ sāyāma, yaṃ na icchāma na taṃ sāyāma; yaṃ icchāma taṃ pivāma, yaṃ na icchāma na taṃ pivāma; kappiyampi khādāma, akappiyampi khādāma; kappiyampi bhuñjāma, akappiyampi bhuñjāma; kappiyampi sāyāma, akappiyampi sāyāma; kappiyampi pivāma, akappiyampi pivāma; kālepi khādāma, vikālepi khādāma; kālepi bhuñjāma vikālepi bhuñjāma; kālepi sāyāma, vikālepi sāyāma; kālepi pivāma, vikālepi pivāma. Yampi no saddhā gahapatikā divā vikāle paṇītaṃ khādanīyaṃ bhojanīyaṃ denti tatthapime mukhāvaraṇaṃ maññe karontī’ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, kumbhīlabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. ‘Kumbhīlabhayan’ti kho, bhikkhave, odarikattasettaṃ adhivacanaṃ.

164. “Katamañca, bhikkhave, āvaṭṭabhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti— ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti. So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati. Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ, . Tassa evaṃ hoti— ‘mayaṃ kho pubbe agāriyabhūtā samānā pañcahi kāmagaṇehi samappitā samaṅgībhūtā paricārimhā. Saṃvijjanti kho pana me kule, bhogā. Sakkā bhoge ca bhuñjituṃ puññāni ca kātun’ti. So sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, āvaṭṭabhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. ‘Āvaṭṭabhayan’ti kho, bhikkhave, pañcannetaṃ kāmagaṇānaṃ adhivacanaṃ.

165. “Katamañca (2.0125), bhikkhave, susukābhayaṃ? Idha, bhikkhave, ekacco kulaputto saddhā agārasmā anagāriyaṃ pabbajito hoti— ‘otiṇṇomhi jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi dukkhotiṇṇo dukkhapareto; appeva nāma imassa kevalassa dukkhakkhandhassa antakiriya paññāyethā’ti. So evaṃ pabbajito samāno pubbaṇhasamayaṃ nivāsetvā pattacīvaramādāya gāmaṃ vā nigamaṃ vā piṇḍāya pavisati. Arakkhiteneva kāyena arakkhitāya vācāya anupaṭṭhitāya satiyā asaṃvutehi indriyehi so tattha passati mātugāmaṃ dunnivatthaṃ vā duppārutaṃ vā. Tassa mātugāmaṃ disvā dunnivatthaṃ vā duppārutaṃ vā rāgo cittaṃ anuddhaṃseti. So rāgānuddhaṃsena, cittena sikkhaṃ paccakkhāya hīnāyāvattati. Ayaṃ vuccati, bhikkhave, susukābhayassa bhīto sikkhaṃ paccakkhāya hīnāyāvatto. ‘Susukābhayan’ti kho, bhikkhave, mātugāmassetaṃ adhivacanaṃ. Imāni kho, bhikkhave, cattāri bhayāni, idhekacce puggale imasmiṃ dhammavinaye agārasmā anagāriyaṃ pabbajite pāṭikañkhitabbānī’ti.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.

Cātumasuttaṃ niṭṭhitaṃ sattamaṃ.