

Sandaka Sutta (Majjhima Nikāya Sutta No. 76)

1. To Sandaka
2. Discourse to Sandaka
3. Pali Text of the Sutta

*Translated by Bhikkhu Bodhi
Translated by I. B. Horner
Chatta Sangāyanā Edition*

1. To Sandaka

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1. THUS HAVE I HEARD. On one occasion the Blessed One was living at Kosambī in Ghosita’s Park.

2. Now on that occasion the wanderer Sandaka was staying in the Pilakkha-tree Cave with a large assembly of wanderers.

3. Then, when it was evening, the venerable Ananda rose from meditation and addressed the bhikkhus thus: “Come, friends, let us go to the Devakata Pool to see the cave.” - “Yes, friend,” those bhikkhus replied. Then the venerable Ananda went to the Devakata Pool together with a number of bhikkhus.

4. Now on that occasion the wanderer Sandaka was seated with a large assembly of wanderers who were making an uproar, loudly and noisily talking many kinds of pointless talk,¹ such as talk of kings, robbers, ministers, armies, dangers, battles, food, drink, clothing, beds, garlands, perfumes, relatives, vehicles, villages, towns, cities, countries, women, heroes, streets, wells, the dead, trifles, the origin of the world, the origin of the sea, [514] whether things are so or are not so. Then the wanderer Sandaka saw the venerable Ananda coming in the distance. Seeing him, he quieted his own assembly thus: “Sirs, be quiet; sirs, make no noise. Here comes the recluse Ananda, a disciple of the recluse Gotama, one of the recluse Gotama’s disciples staying in Kosambī. These venerable ones like quiet; they are disciplined in quiet; they commend quiet. Perhaps if he finds our assembly a quiet one, he will think to join us.” Then the wanderers became silent.

5. The venerable Ananda went to the wanderer Sandaka who said to him: “Let Master Ananda come! Welcome to Master Ananda! It is long since Master Ananda found an opportunity to come here. Let Master Ananda be seated; this seat is ready.”

The venerable Ananda sat down on the seat made ready, and the wanderer Sandaka took a low seat and sat down at one side. When he had done so, the venerable Ananda asked him: “For what discussion are you sitting together here now, Sandaka? And what was your discussion that was left unfinished?”

“Master Ananda, let be the discussion for which we are now sitting together here. Master Ananda can well hear about it later. It would be good if Master Ananda would give a talk on his own teacher’s Dhamma.”

“Then, Sandaka, listen and attend closely to what I shall say.”

“Yes, sir,” he replied. The venerable Ananda said this:

6. “Sandaka, these four ways that negate the living of the holy life² have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, and also these four kinds of holy life without consolation have been declared, wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome.”

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1. *Tiracchanakatha*. Many translators render this expression as “animal talk.” However, *tiracchana* means literally “going horizontally,” and though this term is used as a designation for animals ‘ MA explains that in the present context it means talk that goes “horizontally” or “perpendicularly” to the path leading to heaven and liberation.
 2. The “four ways that negate the living of the holy life” (*abrahmacariyavasa*, lit. “ways that are not living the holy life”) are teachings that in principle nullify the prospect of attaining the ultimate fruits of spiritual discipline. As the sutta will show, their proponents -inconsistently with their own principles - did observe celibacy and practise austerities. The “four kinds of holy life without consolation” (*anassasikani brahmacariyani*) do not under mine the principles of the holy life, but they also fail to offer the prospect of attaining the ultimate fruits of spiritual discipline.

“But, Master Ananda, what are those four ways that negate the living of the holy life that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein [515] a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome?”

7. “Here, Sandaka, some teacher holds such a doctrine and view as this: ‘There is nothing given, nothing offered, nothing sacrificed; no fruit or result of good and bad actions; no this world, no other world; no mother, no father; no beings who are reborn spontaneously; no good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this world and the other world. A person consists of the four great elements.⁷10 When he dies, earth returns and goes back to the body of earth, water returns and goes back to the body of water, fire returns and goes back to the body of fire, air returns and goes back to the body of air; the faculties are transferred to space. [Four] men with the bier as fifth carry away the corpse. The funeral orations last as far as the charnel ground; the bones whiten; burnt offerings end with ashes. Giving is a doctrine of fools. When anyone asserts the doctrine that there is [giving and the like], it is empty, false prattle. Fools and the wise are alike cut off and annihilated with the dissolution of the body; after death they do not exist.’

8. “About this a wise man considers thus: ‘This good teacher holds this doctrine and view:³ “There is nothing given ... after death they do not exist.” If this good teacher’s words are true, then here [in this teaching] I have done [my duty] by not doing [it], here I have lived [the holy life] by not living [it]. Both of us are exactly equal here [in this teaching], both have arrived at equality, yet I do not say that both of us are cut off and annihilated with the dissolution of the body, that after death we shall not exist. But it is superfluous for this good teacher to go about naked, to be shaven, to exert himself in the squatting posture, and to pull out his hair and beard, since I, who live in a house crowded with children, who use Benares sandalwood, who wear garlands, scents, and unguents, and accept gold and silver, shall reap exactly the same destination, the same future course, as this good teacher. What do I know and see that I should lead the holy life under this teacher?’ So when he finds that this way negates the living of the holy life, he turns away from it and leaves it.

9. “This is the first way that negates the living of the holy life that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not live the holy life, [516] or if he should live it, would not attain the true way, the Dhamma that is wholesome.

10. “Again, Sandaka, here some teacher holds such a doctrine and view as this: ‘When one acts or makes others act, when one mutilates or makes others mutilate, when one tortures or makes others inflict torture, when one inflicts sorrow or makes others inflict sorrow, when one oppresses or makes others inflict oppression, when one intimidates or makes others inflict intimidation, when one kills living beings, takes what is not given, breaks into houses, plunders wealth, commits burglary, ambushes highways, seduces another’s wife, utters falsehood no evil is done by the doer. If, with a razor-rimmed wheel, one were to make the living beings on this earth into one mass of flesh, into one heap of flesh, because of this there would be no evil and no outcome of evil. If one were to go along the south bank of the Ganges killing and slaughtering, mutilating and making others mutilate, torturing and making others inflict torture, because of this there would be no evil and no outcome of evil. If one were to go along the north bank of the Ganges giving gifts and making others give gifts, making offerings and making others make offerings, because of this there would be no merit and no outcome of merit. By giving, by taming one self, by restraint, by speaking truth, there is no merit and no outcome of merit.’

11. “About this a wise man considers thus: ‘This good teacher holds this doctrine and view: “When one acts ... there is no merit and no outcome of merit.” If this good teacher’s words are true, then here [in this teaching] I have done [my duty] by not doing [it], here I have lived [the holy life] by not living [it]. Both of us are exactly equal here [in this teaching], both have arrived at equality, yet I do not say that whatever both [of us] do, no evil is done. But it is superfluous for this good teacher ... What do I know and see that I should lead the holy life under this teacher?’ So when he finds that this way negates the living of the holy life, he turns away from it and leaves it.

12. “This is the second way that negates the living of the holy life that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened...

13. “Again, Sandaka, here some teacher holds such a doctrine and view as this: ‘There is no cause or condition for the defilement of beings; beings are defiled without cause or condition. There is no cause or condition for the purification of beings; beings are purified without cause or condition. There is no power, no energy, no manly [517] strength, no manly endurance. All beings, all living things, all creatures, all souls are without mastery, power, and energy; moulded by destiny, circumstance, an nature, they experience pleasure and pain in the six classes.’

14. “About this a wise man considers thus: ‘This good teacher holds this doctrine and view: “There is no cause ... in the six classes.” If this good teacher’s words are true, then here [in this teaching] I have done [my duty] by not doing [it], here

3. The following passage makes explicit the materialist premises of the nihilistic view already set forth at MN 60.7. The *Samaññaphala Sutta* ascribes this view to Ajita Kesakambalin (DN 2.23/L55).

I have lived [the holy life] by not living [it]. Both of us are exactly equal [in this teaching], both have arrived at equality, yet I do not ... know that both [of us] will be purified without cause or condition. Thus it is superfluous for this good teacher ... What do I know and see that I should lead the holy life under this teacher?" So when he finds that this way negates the living of the holy life, he turns away from it and leaves it.

15. "This is the third way that negates the living of the holy life that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened..."

16. "Again, Sandaka, here some teacher holds such a doctrine and view as this:⁴ "There are these seven bodies that are unmade, not brought forth, uncreated, without a creator, barren, standing like mountain peaks, standing like pillars. They do not move or change or obstruct each other. None is able [to arouse] pleasure or pain or pleasure-and-pain in another. What are the seven? They are the earth-body, the water-body, the fire-body, the air-body, pleasure, pain, and the soul as the seventh. These seven bodies are unmade ... Herein, there is no killer, no slaughterer, no hearer, no speaker, no cognizer, no intimer. Even those who cut off someone's head with a sharp sword do not deprive anyone of life; the sword merely passes through the space between the seven bodies. There are these fourteen hundred thousand principal kinds of generation, and sixty hundred kinds, and six hundred kinds; there are five hundred kinds of action, and five kinds of action, and three kinds of action, and action and half-action; there are sixty-two ways, sixty-two subaeons, six classes, eight planes of man, forty-nine hundred kinds of livelihood, forty-nine kinds of wanderers, forty-nine hundred [5181] abodes of serpents, twenty hundred faculties, thirty hundred hells, thirty-six elements of dust, seven percipient breeds, seven non-percipient breeds, seven sheathless breeds, seven kinds of gods, seven kinds of men, seven kinds of demons, seven lakes, seven knots, seven kinds of chasms, seven hundred kinds of chasms, seven kinds of dreams, seven hundred kinds of dreams; and there are eighty-four hundred thousand great aeons wherein, by running and wandering through the round of rebirths, fools and the wise both will make an end of suffering.⁵ There is none of this: "By this virtue or observance or asceticism or holy life I shall make unripened action ripen or annihilate ripened action as it comes." Pleasure and pain are meted out. The round of rebirths is limited, there is no shortening or extending it, no increasing or decreasing it. just as a ball of string when thrown goes as far as the string unwinds, so too, by running and wandering through the round of rebirths, fools and the wise both will make an end of suffering."⁶

17. "About this a wise man considers thus: "This good teacher holds this doctrine and view: "There are these seven bodies... fools and the wise both will make an end of suffering." If this good teacher's words are true, then here [in this teaching] I have done [my duty] by not doing [it], here I have lived [the holy life] by not living [it]. Both of us are exactly equal here [in this teaching], both have arrived at equality, yet I do not say that both of us will make an end of suffering by running and wandering through the round of rebirths. But it is superfluous for this good teacher to go about naked, to be shaven, to exert himself in the squatting position, and to pull out his hair and beard, since I, who live in a house crowded with children, who use Benares sandalwood, who wear garlands, scents, and unguents, and accept gold and silver, shall reap exactly the same destination, the same future course, as this good teacher. What do I know and see that I should lead the holy life under this teacher?" So when he finds that this way negates the living of the holy life, he turns away from it and leaves it.

18. "This is the fourth way that negates the living of the holy life that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened..."

19. "These, Sandaka, are the four ways that negate the living of the holy life that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, [5191] wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome."

20. "It is wonderful, Master Ananda, it is marvellous, how the four ways that negate the living of the holy life have been declared by the Blessed One who knows and sees, accomplished and fully enlightened ... But, Master Ananda, what are those four kinds of holy life without consolation that have been declared by the Blessed One who knows and sees, accomplished

4. The point seems to be that even if one does not live the holy life, one ultimately reaps the same rewards as one who does, as the rest of the passage will make clear.

5. In the *Samaññaphala Sutta* the view that follows, as far as "the space between the seven bodies," is ascribed to Pakudha Kaccayana (DN 2.26/L56). However, in that sutta the following passage on the elaborate system of classifications, down to "fools and the wise both will make an end of suffering,- is connected with the view of non-causality and follows immediately upon the statement of the doctrine of non-causality set forth in this sutta at §13. The entire view is there assigned to Makkhali Gosala. Since there are evident connections between the non-causality doctrine and items in the system of classifications (e.g., the reference to the "six classes"), and since both are known to have been typical of the Ajivaka movement headed by Makkhali Gosala, it seems that the inclusion of this system of classifications here under the doctrine of the seven bodies came about through an error of oral transmission. The correct version would thus be the one preserved by the Digha Nikaya. For the commentary on the system of classification, see Bodhi, *The Discourse on the Fruits of Recluseship*, pp. 72-77.

6. This statement reaffirms the fatalistic view of liberation enunciated in §13.

and fully enlightened, wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome?”

21. “Here, Sandaka, some teacher claims to be omniscient and all-seeing, to have complete knowledge and vision thus: ‘Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me.’ He enters an empty house, he gets no almsfood, a dog bites him, he meets with a wild elephant, a wild horse, a wild bull, he asks the name and clan of a woman or a man, he asks the name of a village or a town, and the way to go there. When he is questioned: ‘How is this?’ he replies: ‘I had to enter an empty house, that is why I entered it. I had to get no almsfood, that is why I did not get any. I had to be bitten by a dog, that is why I was bitten. I had to meet with a wild elephant, a wild horse, a wild bull, that is why I met with them. I had to ask the name and clan of a woman or a man, that is why I asked. I had to ask the name of a village or a town and the way to go there, that is why I asked.’

22. “About this a wise man considers thus: ‘This good teacher claims to be omniscient and all-seeing, to have complete knowledge and vision ... When he is questioned: ‘How is this?’ he replies: ‘I had to ... that is why I asked.’ So when he finds that this holy life is without consolation, he turns away from it and leaves it.

23. “This is the first kind of holy life without consolation that has been declared by the Blessed One who knows and sees accomplished and fully enlightened, [520] wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome.

24. “Again, Sandaka, here some teacher is a traditionalist, one who regards oral tradition as truth; he teaches a Dhamma by oral tradition, by legends handed down, by what has come down in scriptures. But when a teacher is a traditionalist, one who regards oral tradition as truth, some is well remembered and some is wrongly remembered, some is true and some is otherwise.

25. “About this a wise man considers thus: ‘This good teacher is a traditionalist ... some is true and some is otherwise.’ So when he finds that this holy life is without consolation, he turns away from it and leaves it.

26. “This is the second kind of holy life without consolation that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened...

27. “Again, Sandaka, here a certain teacher is a reasoner, an inquirer. He teaches a Dhamma hammered out by reasoning, following a line of inquiry as it occurs to him. But when a teacher is a reasoner, an inquirer, some is well reasoned and some is wrongly reasoned, some is true and some is otherwise.

28. “About this a wise man considers thus: ‘This good teacher is a reasoner...some is true and some is otherwise.’ So when he finds that this holy life is without consolation, he turns away from it and leaves it.

29. “This is the third kind of holy life without consolation that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened...

30. “Again, Sandaka, here a certain teacher is dull and confused. Because he is dull and confused, [521] when he is asked such and such a question, he engages in verbal wriggling, in eel-wriggling:⁷ ‘I don’t say it is like this. And I don’t say it is like that. And I don’t say it is otherwise. And I don’t say it is not so. And I don’t say it is not not so.’⁸

31. “About this a wise man considers thus: ‘This good teacher is dull and confused ... [thus] he engages in verbal wriggling, in eel-wriggling...’ So when he finds that this holy life is without consolation, he turns away from it and leaves it.⁹

32. “This is the fourth kind of holy life without consolation that has been declared by the Blessed One who knows and sees, accomplished and fully enlightened...

33. “These, Sandaka, are the four kinds of holy life without consolation that have been declared by the Blessed One who knows and sees, accomplished and fully enlightened, wherein a wise man certainly would not live the holy life, or if he should live it, would not attain the true way, the Dhamma that is wholesome.”

34. “It is wonderful, Master Ananda, it is marvellous, how the four kinds of holy life without consolation have been declared by the Blessed One who knows and sees, accomplished and fully enlightened ... But, Master Ananda, what does that teacher assert, what does he declare, wherein a wise man certainly would live the holy life, and while living it would attain the true way, the Dhamma that is wholesome?

7. MA: This position is called eel-wriggling (*amaravikkhepa*) because the doctrine roams about here and there, like an eel diving in and out of the water, and thus it is impossible to catch hold of it. In the *Samaññaphala Sutta* this position is ascribed to Safijaya Belatthiputta (DN 2.32/1.58-59). It is quite possible that the “eel-wrigglers” were a class of radical sceptics who questioned the entire prospect of apodictic knowledge about ultimate issues.

8. MA: He is incapable of storing up food provisions and other pleasurable goods and subsequently enjoying them.

9. This is the claim made by the Jain teacher the Nigantha Nataputta at MN 14.17, and both the latter and Perana Kassapa at AN 9:38/iv.428-29. The fact that he makes bad judgements and must ask questions belies his claim to omniscience.

35-42. “Here, Sandaka, a Tathagata appears in the world, accomplished, fully enlightened ... (*as Sutta 51, §§12-19*) ... he clarifies his mind from doubt.

44. “Having thus abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first jhana, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion. A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction, [522] and while living it he would attain the true way, the Dhamma that is wholesome.

45-46. “Again, with the stilling of applied and sustained thought, he enters upon and abides in the second jhana ... With the fading away as well of rapture ... he enters upon and abides in the third jhana ... With the abandoning of pleasure and pain ... he enters upon and abides in the fourth jhana. A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction...

47. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. He recollects his manifold past lives, that is, one birth, two births ... (*as Sutta 51, §24*) ... Thus with their aspects and particulars he recollects his manifold past lives. A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction...

48. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the passing away and reappearance of beings ... (*as Sutta 51, §25*) ... Thus with the divine eye, which is purified and surpasses the human, he sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions. A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction...

49. “When his concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and, attained to imperturbability, he directs it to knowledge of the destruction of the taints. He understands as it actually is: ‘This is suffering’ ... (*as Sutta 51, §26*) ... He understands as it actually is: ‘This is the way leading to the cessation of the taints.’

50. “When he knows and sees thus, his mind is liberated from, the taint of sensual desire, from the taint of being, and from the taint of ignorance. When it is liberated there comes the knowledge: ‘It is liberated.’ He understands: ‘Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming to any state of being.’ A wise man certainly would live the holy life with a teacher under whom a disciple attains such a lofty distinction, and while living it he would attain the true way, the Dhamma that is wholesome.”

51. “But, Master Ananda, when a bhikkhu is an arahant with taints destroyed, one who has lived the holy life, done what had to be done, laid down the burden, reached the true goal, destroyed the fetters of being, and is completely liberated through final knowledge, [523] could he enjoy sensual pleasures?”

“Sandaka, when a bhikkhu is an arahant with taints destroyed ... and is completely liberated through final knowledge, he is incapable of transgression in five cases. A bhikkhu whose taints are destroyed is incapable of deliberately depriving a living being of life; he is incapable of taking what is not given, that is, of stealing; he is incapable of indulging in sexual intercourse; he is incapable of knowingly speaking falsehood; he is incapable of enjoying sensual pleasures by storing them up as he did formerly in lay life.” When a bhikkhu is an arahant with taints destroyed ... he is incapable of transgression in these five cases.”

52. “But, Master Ananda, when a bhikkhu is an arahant with taints destroyed ... is his knowledge and vision that his taints are destroyed continuously and uninterruptedly present to him whether he is walking or standing or sleeping or awake?”

“As to that, Sandaka, I shall give you a simile, for some wise men here understand the meaning of a statement by means of a simile. Suppose a man’s hands and feet were cut off. Would he know ‘My hands and feet are cut off’ continuously and uninterruptedly, whether he is walking or standing or sleeping or awake, or would he know ‘My hands and feet are cut off’ only when he reviews this fact?”

“The man, Master Ananda, would not know ‘My hands and feet are cut off’ continuously and uninterruptedly; rather, he would know ‘My hands and feet are cut off’ only when he views this fact.”

So too, Sandaka, when a bhikkhu is an arahant with taints destroyed ... his knowledge and vision that his taints are destroyed is not continuously and uninterruptedly present to him whether he is walking or standing or sleeping or awake; rather, he knows ‘My taints are destroyed’ only when he reviews this fact.¹⁰

10. The translation of this passage follows the BBS ed.

53. “How many emancipated one¹¹ are there in this Dhamma and Discipline, Master Ananda?”

“There are not only one hundred, Sandaka, or two hundred, three hundred, four hundred or five hundred, but far more emancipated ones than that in this Dhamma and Discipline.”

It is wonderful, Master Ananda, it is marvellous! There is no lauding of one’s own Dhamma and no disparaging of the Dhamma of others; there is the teaching of the Dhamma in its full range, [524] and so many emancipated ones appear. But these Ajlvakas, those mothers’ dead sons, laud themselves and disparage others, and they recognise only three emancipated ones, namely, Nanda Vaccha, Kisa Sankicca, and Makkhali Gosala.¹²

54. Then the wanderer Sandaka addressed his own assembly”Go, sirs. The holy life is to be lived under the recluse Gotama. It is not easy for us now to give up gain, honour, and renown.”

That is how the wanderer Sandaka exhorted his own assembly to live the holy life under the Blessed One.

2. Discourse to Sandaka

Translated by Horner (PTS)

1. Thus have I heard: At one time the Lord was staying near Kosambi in Ghosita’s monastery.

2, Now at that time the wanderer Sandaka was staying in the Fig Tree Cave¹³ with a great company of wanderers, with at least five hundred wanderers.

3. Then the venerable Ananda, emerging from solitude towards evening, addressed the monks, saying: “Come, your reverences, we will go to Devakaṭa Pool so as to see the Cave.” “Yes, your reverence,” these monks answered the venerable Ananda in assent. Then the venerable Ananda, together with many monks, approached Devakaṭa Pool.

4. Now at that time the wanderer Sandaka was sitting down with the great company of wanderers shouting out with a loud noise, a great noise, talking various kinds of inferior talk, that is to say talk on kings, thieves, great ministers, armies, fears, battles, food, drink, clothes, beds, garlands, scents, relations, vehicles, villages, market towns, towns, the country, women, heroes, streets, wells, those departed before, talk of diversity, speculation about the world, speculation about the sea, talk about becoming or not becoming thus or thus. The wanderer Sandaka saw the venerable Ananda coming in the distance; seeing him, he called his own company to order, saying:

“Good sirs, let there be little noise; do not, good sirs, make a noise; this is a disciple of the recluse Gotama who is coming – the recluse Ananda. For as long as disciples of the recluse Gotama have been staying near Kosambī the recluse Ananda has been among them. These venerable ones wish for little noise, they are trained to little noise, they are praisers of little noise. So he may consider approaching if he knows that this is a company of little noise.” Then these wanderers fell silent.

5. Then the venerable Ananda approached the wanderer Sandaka. The wanderer Sandaka spoke thus to the venerable Ananda:

“Let the revered Ananda come, there is a welcome for the revered Ananda ; it is long since the revered Ananda made this opportunity, that is to say for coming here. Let the revered Ananda sit down, this seat is ready.” Then the venerable Ananda sat down on the seat that was ready. And the wanderer Sandaka, having taken a low seat, sat down at a respectful distance. Then the venerable Ananda spoke thus to the wanderer Sandaka as he was sitting down at a respectful distance:

“What is the talk for which you are now gathered together here, Sandaka ? And what was your talk that was interrupted ?”

“Let be that talk, good Ananda, for which we are now gathered together here. It will not be difficult for the good Ananda to hear this talk later. It were good if some *dhamma-talk* belonging to his own teacher were to occur to the revered Ananda himself.” “Well then, Sandaka, listen, attend carefully and I will speak.”

“Yes, sir,” the wanderer Sandaka answered the venerable Ananda in assent. The venerable Ananda spoke thus:

6. “Sandaka, these four ways of living a non-Brahma-faring have been pointed out by this Lord who knows and sees,

11. *Myyataro*: *SJrn* had rendered this as “guides,” Horner as 11 great leaders.” Evidently both followed PED, which takes *niyyatar* to be an agent noun related to *niyya-ma(ka)*, pilot or helmsman. But *nzyya-tar* must be an agent noun of the verb *niyyati*, “to go out (to final emancipation),” and thus it has been rendered here as “emancipated one.”

12. On these three mentors of the Ajlvakas, see MN 36.5 and n.383. MA explains the phrase *puttamataya puttā*, “mother’s dead sons,” thus: The idea occurred to him, “The Ajlvakas are dead; their mother had dead sons.”

13. Pilakkha, probably *ficus infectoria*. See Vin. iv. 35. MA. iii. 220 says there was a tree of this kind at the entrance to the Cave.

perfected one, fully Self-Awakened One; and four comfortless Brahma-farings have been pointed out in which an intelligent man could certainly not live a Brahma-faring, or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled.”

“And what, good Ananda, are these four ways of living a non-Brahma-faring that have been pointed out by the Lord . . . fully Self-Awakened One, in which an intelligent man could certainly not live a Brahma-faring, or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled ?”

7. “As to this, Sandaka, some teacher speaks thus and is of this view:¹⁴ ‘There is no (result of) gift, no (result of) sacrifice; there is no fruit or ripening of deeds well done or ill done; there is not this world, there is not a world beyond; there is not (benefit from serving) mother or father; there are no beings of spontaneous uprising; there are not in the world recluses and brahmans who are faring rightly, proceeding rightly, and who proclaim this world and a world beyond, having realised them by their own super-knowledge. This man is derived from the four great elements so that, when he passes away, the earthy part of his body returns and relapses to earth, the fluid part to water, the hot part to heat, the windy part to wind, and his sense-organs pass over into the ether. Four men, with a bier as the fifth, go along taking the corpse; as far as the cemetery they make known his characteristics. His bones become pigeon-grey. Offerings end as ashes. It is imbeciles who speak of giving. It is vain, lying, empty talk on their part who profess to say: There is.’¹⁵ Fools and wise alike are annihilated and destroyed at the breaking up of the body; after dying they are not.’

8. Wherefore, Sandaka, an intelligent man reflects thus: ‘This worthy teacher speaks thus and is of this view: “There is no (result of) gift ... after dying they are not.” If this is a true word of this good teacher, then what is done herein is without my doing it, what is lived herein is without my living it. Moreover both of us are herein on an exact level in attaining recluship, although I do not say: “ We will both be annihilated and destroyed at the breaking up of the body; after dying we will not be.” It is excessive of this good teacher to be naked, shaven, to practise squatting on his heels, to pluck out the hair of his head and beard, while I am living in a house surrounded and supported by sons, delighting in Kasi’s sandal-wood perfumes, decked with garlands, scents and unguents, enjoying the use of gold and silver. For in a future state I will be on an exact level in wayfarings as this good teacher. Knowing what, seeing what, should I fare the Brahma-faring under this teacher?’ He, realising that this is a way of living a non-Brahma-faring, goes away uninterested in this Brahma-faring.

9. This, Sandaka, is the first way of living a non-Brahma-faring that has been pointed out by this Lord who knows and sees, perfected one, fully Self-Awakened One, (a way) in which an intelligent man could certainly not [516] live a Brahma-faring or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled.

10. And again, Sandaka, some teacher here speaks thus and is of this view: ‘From doing, from making (another) do, from mutilating, from making (another) mutilate ... from that source there is not merit, there is not the perpetuating of merit. There is no merit from giving, from taming, from restraining, from truth-speaking, there is not the perpetuating of merit.’

11. Wherefore, Sandaka, an intelligent man reflects thus: ‘This worthy teacher speaks thus and is of this view: “From doing, from making (another) do ... there is not the perpetuating of merit.” If this is a true word of this good teacher, then what is done herein is without my doing it, what is lived herein is without my living it. Moreover both of us are herein on an exact level in attaining recluse-ship, although I do not say: “Evil will not be done by the deeds of both.” It is excessive of this good teacher ... Knowing what, seeing what, should I fare the Brahma-faring under this teacher ?’ He, realising that this is a way of living a non-Brahma-faring, goes away uninterested in this Brahma-faring.

12. This, Sandaka, is the second way of living a non-Brahma-faring ... could not gain success in the right path, in *dhamma*, in what is skilled.

13. And again, Sandaka, some teacher here speaks thus and is of this view: ‘There is no cause, no reason for the defilement of creatures ... they experience pleasure and pain amid the six classes.’

14. Wherefore, Sandaka, an intelligent man reflects thus: ‘This worthy teacher speaks thus and is of this view: “There is no cause, no reason for the defilement of creatures ... they experience pleasure and pain amid the six classes.” If this is a true word of this good teacher, then what is done herein is without my doing it, what is lived herein is without my living it. Moreover both of us are herein on an exact level in attaining recluship, although I do not say: “We will both be purified without cause, without reason.” It is excessive of this good teacher ... Knowing what, seeing what, should I fare the Brahma-faring under this teacher ?’ He, realising that this is a way of living a non-Brahma-faring, goes away uninterested in this Brahma-faring:

14. This, Sandaka, is the third way of living a non-Brahma-faring ... could not gain success in the right path, in

14. Ascribed to Ajita Kesakambalin at *D. i. 55*; cf. also *M. i. 287, 402, S. iii. 206*. See translation and notes by A. L. Basham in his *History and Doctrines of the Ajivikas*, London, 1951, p.15.

15. *atthikavada*, affirmatists, “ there -is-ists.” Here MA. iii. 227 takes the theory to refer to there being fruit of giving.

dhamma, in what is skilled.

16. And again, Sandaka, some teacher here speaks thus and is of this view:¹⁶ ‘These seven classes are not made or caused to be made, they are not created or caused to be created, they are barren (of results), standing stable as a mountain, stable as a pillar, they do not move or change or injure one another, they are unable to affect one another’s pleasure or pain or pleasure-and-pain. What are the seven ? Earth,¹⁷ water, heat, wind, pleasures, pains, life-principles-these seven. These seven classes are not made or caused to be made, they are not created . . . they are unable to affect one another’s pleasure of pain or pleasure-and-pain. Herein there is neither slayer nor one that makes another slay, neither hearers nor one that makes another hear, neither knower nor one that makes another know. Even he who cuts off (another’s) head with a sharp sword deprives no one of life, for the sword merely penetrates the gap between the seven classes. There are these fourteen hundred thousand chief kinds of birth and sixty hundred and six hundred. There are five hundred karmas and (another) five karmas and (another) three karmas. There is a karma and half a karma. There are sixty-two practices, sixty-two sub-divisions (in a great kalpa¹⁸), six classes of mankind,¹⁹ eight stages in (the life of a) man,²⁰ forty-nine hundred modes of livelihood, forty-nine hundred wanderers,³ [518] forty-nine hundred naga-dwellings, twenty hundred faculties, thirty hundred Niraya Hells, thirty-six places where dust collects, seven births where there is consciousness, seven births where there is no consciousness, seven kinds of production where there are joints in the stalk, seven kinds of devas, seven kinds of men, seven kinds of demons, seven lakes, seven knots, seven (greater) mountains, seven hundred (smaller) mountains, seven (great) dreams, seven hundred (lesser) dreams. There are 84,000 great kalpas in which both fools and the wise, when they have run on and circled on, will make an end of anguish. It is useless to say: ‘I, by this moral practice or habit or austerity or Brahma-faring will bring an unmaturing karma to maturity, or gradually exhaust karma already matured.’ This is not so. Happiness and pain are measured out (as) in a bushel; circling on has its limits fixed; there is not decline and growth, there is not high degree or low. Indeed, just as a ball of thread, when thrown down, unwinds itself as it rolls, even so will fools and the wise alike, when they have run on and circled on, make an end of anguish.’

17. Wherefore, Sandaka, an intelligent man reflects thus: ‘This worthy teacher speaks thus and is of this view: “These seven classes ... will make an end of anguish.” If this is a true word of this good teacher, then what is done herein is without my doing it, what is lived herein is without my living it. Moreover both of us are on an exact level in attaining recluseship, although I do not say: “When we have both run on and circled on we will make an end of anguish.” It is excessive of this good teacher to be naked, shaven ... seeing what, should I fare the Brahma-faring under this teacher ?’ He, realising that this is a way of living a non-Brahma-faring, goes away un-interested in that Brahma-faring.

18. This, Sandaka, is the fourth way of living a non-Brahma-faring that has been pointed out by this Lord who knows and sees, perfected one, fully Self-Awakened One, and in which an intelligent man could certainly not live a Brahma-faring, or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled.

19. These, Sandaka, are the four ways of living a non-Brahma-faring that have been pointed out by this Lord who knows and sees, perfected one, fully Self-Awakened One, [519] and in which an intelligent man could certainly not live a Brahma-faring, or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled.”

20. “It is wonderful, good Ananda, it is marvellous, good Ananda, that although there are these four ways of living a non-Brahma-faring, they have been pointed out by this Lord who knows and sees, perfected one, fully Self-Awakened One, as those in which an intelligent man could certainly not live a Brahma-faring, or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled. But now, good Ananda, what are these four comfortless Brahma-farings that have been pointed out by this Lord who knows and sees, perfected one, fully Self-Awakened One, and in which an intelligent man

16. At D. i. 56 ascribed to Pakudha Kaccāyana. See also S. iii. 211.

17. For a discussion of these terms down to “great kalpas,” see A. L. Basham, *op. cit.*, p. 240,,x’. The following view is ascribed to Makkhali Gosiila at D. i. 53-54.

18. MA. ii. 230: “in each kalpa there are 64 sub-divisions, *antarakappa*. But because he does not know the other two, he (Makkhali GosAla) speaks thus.”

19. *chal-abhijatiyo*. Cf. the corresponding theory of Parana Kessapa at A. iii. 383. See also D. iii. 250. Referred to at M. i. 407 as *chass-evabhijati*, as at M. ii. 222. The black class includes, according to MA. iii. 121, DA. 162, SA. ii. 343 butchers, hunters, fishermen, robbers, etc.; the blue includes monks and some wanderers; the red, Jains and wearers of one cloth only; the yellow, householders and disciples of unclothed ascetics; the white includes Nanda, Vaceba, Sanikicca (MA. iii. 121), or it includes Naked Ascetics, men and women (DA. 162=SA. ii. 343); the radiant class includes Naked Ascetics (MA. iii. 121), or Nanda Vaccha, Kissaa Sankicca, Makkhali Gosiaala (DA. 162= SA. ii. 343).

20. ‘MA. iii. 230-231: babyhood, playtime, stage of investigation, standing erect, learning time, recluseship, victory (*jina*), explained by *jananakaala*, time of knowing) and prostrate time, *pannabhumi* (translated at K.S. iii. 171, ii. 2 as “attainment,” reading *pattabhumi*, a suggested v.l. at SA. ii. 343).

certainly could not live a Brahma-faring, or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled ?”

21. “As to this, Sandaka, some teacher, all-knowing, all-seeing, claims all-embracing knowledge-and-vision, saying: ‘Whether I am walking or standing still or asleep or awake, knowledge-and-vision is constantly and perpetually before me.’ He enters an empty place, and he does not obtain almsfood, and a dog bites him, and he encounters a fierce elephant, and he encounters a fierce horse, and he encounters a fierce bullock, and he asks a woman and a man their name and clan, and he asks the name of a village or a market town and the way. He, being one who asks, “How was this?” answers, ‘I had to enter an empty place, therefore I entered; I had to obtain no almsfood, therefore I obtained none; (someone) had to be bitten by a dog, therefore I was bitten by one; (someone) had to encounter a fierce elephant, horse and bullock, therefore I encountered them; (someone) had to ask a woman and a man their name and clan, therefore I asked; (someone) had to ask the name of a village and market town and the way, therefore I asked.’

22. Whereupon, Sandaka, an intelligent person reflects thus: ‘This revered teacher, all-knowing, all-seeing . . . therefore I asked.’ Having realised that this Brahma-faring is comfortless, he goes away uninterested in this Brahma-faring.

23. This, Sandaka, is the first comfortless Brahma-faring that has been pointed out by this Lord who knows and sees, perfected one, fully Self-Awakened One, and [520] in which an intelligent man certainly could not live a Brahma-faring, or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled.

24. And again, Sandaka, some teacher here depends on report, holds to report for his ‘truths,’ he teaches *dhamma* according to report, according to hearsay and tradition, according to the authority of the collections. If a teacher, Sandaka, depends on report, holds to report for his ‘truths’, he remembers (part) well and he remembers (part) badly, and is both right and wrong.

25. Wherefore, Sandaka, an intelligent person reflects thus: ‘This worthy teacher depends on report ... and wrong.’ Having realised that this Brahma-faring is comfortless, he goes away uninterested in this Brahma-faring.

26. This, Sandaka, is the second comfortless Brahma-faring . . . *dhamma*, in what is skilled.

27. And again, Sandaka, some teacher here is a reasoner and investigator; he teaches *dhamma* on a system of his own devising, beaten out by reasoning and based on investigation. If, Sandaka, a teacher is a reasoner and investigator, part is well reasoned and part is badly reasoned, and is both right and wrong.

28. Wherefore, Sandaka, an intelligent person reflects thus: ‘This worthy teacher is a reasoner and investigator ... and wrong.’ Having realised that this Brahma-faring is comfortless, he goes away uninterested in this Brahma-faring.

29. This, Sandaka, is the third comfortless Brahma-faring ... *dhamma*, in what is skilled.

30. And again, Sandaka, some teacher here is stupid and confused; because of his stupidity and confusion, on being asked a question on this or that [521] he falls into equivocation, into eel-wriggling, ‘It is not thus for me, it is not so for me, it is not otherwise for me, I do not say it is not, I do not say it is not not.’

31. Wherefore, Sandaka, an intelligent person reflects thus: ‘This worthy teacher is stupid and confused ... I do not say that it is not not.’ Having realised that this Brahma-faring is comfortless, he goes away uninterested in this Brahma-faring.

32. This, Sandaka, is the fourth comfortless Brahma-faring that has been pointed out by this Lord who knows and sees, perfected one, fully Self-Awakened One, and in which an intelligent man could certainly not live a Brahma-faring, or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled.

33. These, Sandaka, are the four comfortless Brahma-farings that have been pointed out by this Lord ... could not gain success in the right path, in *dhamma*, in what is skilled.”

34. “It is wonderful, good Ananda, it is marvellous, good Ananda, that these four comfortless Brahma-farings have been pointed out by this Lord who knows and sees, perfected one, fully Self-Awakened One, as those in which an intelligent man could certainly not live a Brahma-faring or, if living it, could not gain success in the right path, in *dhamma*, in what is skilled. Good Ananda, what does this Teacher teach, what does he profess whereby an intelligent man could certainly live a Brahma-faring and, living it, could gain success in the right path, in *dhamma*, in what is skilled ?”

35 - 44. “As to this, Sandaka, a Tathagata arises in the world, a perfected one, a fully Self-Awakened One, endowed with knowledge and right conduct, well-farer, knower of the worlds, matchless charioteer of men to be tamed, teacher of *devas* and men, an Awakened One, a Lord. He (. . . *as in* Kandaraka Sutta, M.i. 344-347 ...) having got rid of these five hindrances – defilements of the mind and weakening to intuitive wisdom – aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation, which is accompanied by initial thought and discursive thought, is born of aloofness and is rapturous and joyful. If a disciple attains such lofty eminence under this Teacher, [522] an intelligent person could certainly live that Brahma-faring and, living it, could gain success in the right path, in *dhamma*, in what is skilled. And again, Sandaka, a monk, by allaying initial and discursive thought . . . enters and abides in the second meditation ... the third... the fourth meditation. If a disciple attains such lofty eminence could gain success in the right path, in *dhamma*, in what

is skilled.

45-46. Thus with the mind composed (. . . *as in* Kandaraka Sutta, M.i. 347-349) ... he comprehends: Destroyed is birth, brought to a close the Brahma-faring, done is what was to be done, there is no more of being such or so. If a disciple attains such lofty eminence under this Teacher, an intelligent person. could certainly live that Brahma-faring and, living it, could gain success in the right path, in *dhamma*, in what is skilled.”

47-51. “But, good Ananda, could that monk who is a perfected one, the cankers destroyed, who has lived the life, done what was to be done, laid down the burden, attained his own goal, the fetters of becoming utterly destroyed, freed by perfect profound knowledge – could he enjoy pleasures of the senses ?”

“Whatever monk, Sandaka, is a perfected one . . . freed by perfect profound knowledge, he cannot become one to transgress five points: a monk whose cankers are destroyed cannot become one intentionally to deprive a living creature of life ... to take what has not been given, as it were by theft ... to indulge in sexual intercourse ... to speak a deliberate lie ... to enjoy pleasures of the senses in regard to what was stored as he did formerly when in the household state. Sandaka, whatever monk is a perfected one . . . freed by perfect profound knowledge he cannot become one to transgress these five points.”

52. “But, good Ananda, if a monk is one perfected ... freed by perfect profound knowledge, then, whether he is walking or standing still or asleep or awake is the knowledge-and-vision constantly and perpetually present that his cankers are destroyed ?”

“Well then, Sandaka, I will make you a simile, for by a simile some intelligent persons here understand the meaning of what has been said. Sandaka, it is like a man whose hands and feet have been cut off; whether he is walking or standing still or asleep or awake, constantly and perpetually are his hands and feet as though cut off; and moreover while he is reflecting on it, he knows: ‘My hands and feet have been cut off.’ Even so, Sandaka, whatever monk is a perfected one, the cankers destroyed, who has lived the life, done what was to be done, laid down the burden, attained his own goal, the fetters of becoming utterly destroyed, freed by perfect profound knowledge, for him whether he is walking or standing still or asleep or awake, the cankers are as though destroyed; and moreover while he is reflecting on it, he knows: ‘My cankers are destroyed.’”

53. “How many great leaders, good Ananda, are there in this *dhamma* and discipline ?”

“Not merely a hundred, nor two, three, four or five hundred, but far more are those who are great leaders in this *dhamma* and discipline.”

“Wonderful, good Ananda, marvellous, good Ananda; there can be no extolling of their own *dhamma* nor disparaging of the *dhamma* of others; but both the teaching of *dhamma* in its (whole).extents and so many great leaders can be seen. On the other hand, these Naked Ascetics are children of a childless mother, they both extol themselves and disparage others, and they show only three great leaders, namely Nanda Vaccha, Kisa Sankicca and Makkhali Gosila.”

54. Then the wanderer Sandaka addressed his own company, saying: “ Let the good sirs fare forth; the living of the Brahma-faring is under the recluse Gotama, although it is not easy for us now to give up gains, honours, fame.”

It was in this way that the wanderer Sandaka sent his own company into the Lord’s Brahma-faring.

3. Pali Text of the Sutta

6. Sandakasuttam

1. Evaṃ me sutam– ekaṃ samayaṃ bhagavā kosambiyam viharati ghoṣitārāme.

2. Tena kho pana samayena sandako paribbājako pilakkhaguhāyaṃ paṭivasati mahatiyā paribbājakaparisāya saddhiṃ pañcamattehi paribbājakasatehi.

3. Atha kho āyasmā ānando sāyanhasamayaṃ paṭisallānā vuṭṭhito bhikkhū āmantesi– “āyāmāvuso, yena devakatasobbho tenupasaṅkamissāma guhādassanāyā”ti. “Evaṃāvuso”ti kho te bhikkhū āyasmato ānandassa paccassosum. Atha kho āyasmā ānando sambahulehi bhikkhūhi saddhiṃ yena devakatasobbho tenupasaṅkami.

4. Tena kho pana samayena sandako paribbājako mahatiyā (2.0181) paribbājakaparisāya saddhiṃ nisinno hoti unnādinīyā uccāsaddamahāsaddāya anekavihiṭam tiracchānakatham kathentiya, seyyathidaṃ– rājakatham corakatham mahāmatthakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham sūrakatham visikhākatham kumbhaṭṭhānakatham pubbapetakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ itibhavābhavakatham iti vā. Addasā kho sandako paribbājako āyasmantaṃ ānandaṃ dūratova āgacchantam. Disvāna sakaṃ parisam saṅghāpesi– “appasaddā bhonto hontu, mā bhonto saddamakatha; ayaṃ samaṇassa gotamassa sāvako āgacchati samaṇo ānando. Yāvatā kho pana samaṇassa gotamassa sāvakā kosambiyam paṭivasanti, ayaṃ tesam aññataro samaṇo ānando. Appasaddakāma kho pana te āyasmanto appasaddavinīta appasaddassa vaṇṇavādino; appeva nāma appasaddam parisam viditvā upasaṅkamitabbam maññeyyā”ti.

Atha kho te paribbājakā tuṅhī ahesuṃ.

5. Atha kho āyasmā ānando yena sandako paribbājako tenupasaṅkami. Atha kho sandako paribbājako āyasmantaṃ ānandaṃ etadavoca— “etu kho bhavaṃ ānando, svāgataṃ bhoto ānandassa. Cirassaṃ kho bhavaṃ ānando imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. Nisīdatu bhavaṃ ānando, idamāsanam paññattan”ti.

Nisīdi kho āyasmā ānando paññatte āsane. Sandakopi kho paribbājako aññataram nīcam āsanam gahetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho sandakam paribbājakam āyasmā ānando etadavoca— “kāyanuttha, sandaka, etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā”ti? “Tiṅgatesā, bho ānanda, kathā yāya mayaṃ etarahi kathāya sannisinnā. Nesā bhoto ānandassa kathā dullabhā bhavissati pacchāpi savanāya. Sādhū vata bhavantaṃyeva ānandaṃ paṭibhātu sake ācariyake dhammīkathā”ti. “Tena hi, sandaka, suṇāhi, sādhuṃ manasi karohi, bhāssissāmi”ti. “Evaṃ bho”ti kho sandako paribbājako āyasmato ānandassa paccassosi. Āyasmā ānando etadavoca—

6. “cattārome (2.0182), sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena abrahmacariyavāsā akkhātā cattāri ca anassāsikāni brahmacariyāni akkhātāni, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca , nārādheyya nāyaṃ dhammaṃ kusalan”ti. “Katame pana te, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā, yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya nāyaṃ dhammaṃ kusalan”ti?

7. “Idha, sandaka, ekacco satthā evaṃvādī hoti evaṃdiṭṭhi— ‘natthi dinnam, natthi yittham, natthi hutam, natthi sukata dukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedenti. Cātumahābhūṭiko ayam puriso yadā kālaṅkaroti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Asandipaṅcamā purisā matam ādāya gacchanti, yāvāḷahanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti. Bhassantā āhutiyo; dattupaññattaṃ yadidaṃ dānam. Tesam tucchā musā vilāpo ye keci atthikavādam vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti param maraṇā”ti.

8. “Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati— ‘ayam kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi— natthi dinnam, natthi yittham, natthi hutam, natthi sukata dukkaṭānam kammānam phalam vipāko, natthi ayam loko, natthi paroloko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loka samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṅca lokam paraṅca lokam sayam abhiññā sacchikatvā pavedenti. Cātumahābhūṭiko ayam puriso yadā kālaṅkaroti, pathavī pathavīkāyaṃ anupeti anupagacchati, āpo āpokāyaṃ (2.0183) anupeti anupagacchati, tejo tejokāyaṃ anupeti anupagacchati, vāyo vāyokāyaṃ anupeti anupagacchati, ākāsaṃ indriyāni saṅkamanti. Asandipaṅcamā purisā matam ādāya gacchanti, yāvāḷahanā padāni paññāyanti. Kāpotakāni aṭṭhīni bhavanti. Bhassantā āhutiyo; dattupaññattaṃ yadidaṃ dānam. Tesam tucchā musā vilāpo ye keci atthikavādam vadanti. Bāle ca paṇḍite ca kāyassa bhedā ucchijjanti vinassanti na honti param maraṇā”ti. Sace imassa bhoto satthuno saccam vacanam, akatena me ettha katam, avusitena me ettha vusitam. Ubhopi mayaṃ ettha samasamā sāmāñnam pattā, yo cāham na vadāmi ‘ubho kāyassa bhedā ucchijjissāma, vinassissāma, na bhavissāma param maraṇā”ti. Atirekam kho panimassa bhoto satthuno naggiyam muṇḍiyam ukkuṭikappadhānam kesamassulocanam yoham puttasambādhasayanam , ajjhāvasanto kāsikacandanam paccanubhonto mālāgandhavigāyanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamagatiko bhavissāmi. Abhisamparāyam soham kiṃ jānanto kiṃ passanto imasmim satthari brahmacariyaṃ carissāmi? ‘So abrahmacariyavāso ayan’ti— iti viditvā tasmā brahmacariyā nibbijja pakkamati.

9. Ayam kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya nāyaṃ dhammaṃ kusalam.

10. “Puna caparam, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi— ‘karoto kārayato chindato chedāpayato pacato pācāpayato socayato socāpayato kilamato kilamāpayato phandato phandāpayato paṇamatipātayato adinnaṃ ādiyato sandhim chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṅgato paradāram gacchato musā bhaṅato karoto na karīyati pāpaṃ.

Khurapariyantena cepi cakkena yo imissā pathaviyā paṇe ekam maṃsakhalam ekam maṃsapuñjam kareyya, natthi tatonidānam pāpaṃ, natthi pāpassa āgamo. Dakkhīṇaṅcepi gaṅgāya tīram gaccheyya hananto ghārento chindato chedāpento pacanto pacāpento, natthi tatonidānam pāpaṃ, natthi (2.0184) pāpassa āgamo. Uttaraṅcepi gaṅgāya tīram gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānam puñnam, natthi puññassa āgamo. Dānena damena saṃyamena saccavajjena natthi puñnam, natthi puññassa āgamo”ti.

11. “Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati— ‘ayam kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi— karoto kārayato chindato chedāpayato pacato pācāpayato socato socāpayato kilamato kilamāpayato phandato phandāpayato paṇamatipātayato adinnaṃ ādiyato sandhim chindato nillopaṃ harato ekāgārikaṃ karoto paripantho tiṅgato paradāram gacchato musā bhaṅato karoto na karīyati pāpaṃ khurapariyantena cepi cakkena yo imissā pathaviyā paṇe ekam maṃsakhalam ekam maṃsapuñjam kareyya, natthi tatonidānam pāpaṃ, natthi pāpassa āgamo. Dakkhīṇaṅcepi gaṅgāya

tīraṃ gaccheyya hananto ghātentō chindanto chedāpento pacanto pacāpento, natthi tatonidānaṃ pāpaṃ, natthi pāpassa āgamo. Uttarañcepi gaṅgāya tīraṃ gaccheyya dadanto dāpento yajanto yajāpento, natthi tatonidānaṃ puññaṃ, natthi puññaṃssa āgamo. Dānena damena saṃyamena saccavajjena natthi puññaṃ, natthi puññaṃssa āgamo'ti. Sace imassa bhoto satthuno saccam vacanam, akatena me ettha kataṃ, avusitena me ettha vusitam. Ubhopi mayam ettha samasamā sāmāññaṃ pattā, yo cāham na vadāmi 'ubhinnaṃ kurutaṃ na karīyati pāpan'ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmim satthari brahmacariyaṃ carissāmi? 'So abrahmacariyavāso ayan'ti iti veditvā tasmā brahmacariyā nibbija pakkamati.

12. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

13. "Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi- 'natthi hetu, natthi paccayo sattānaṃ saṃkilesāya; ahetū appaccayā sattā (2.0185) saṃkilissanti; natthi hetu, natthi paccayo sattānaṃ visuddhiyā; ahetū appaccayā sattā visujjhanti; natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo; sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhāṃ paṭisaṃvedentī'ti.

14. "Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati- 'ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi- natthi hetu, natthi paccayo sattānaṃ saṃkilesāya, ahetū appaccayā sattā saṃkilissanti. Natthi hetu natthi paccayo sattānaṃ visuddhiyā, ahetū appaccayā sattā visujjhanti. Natthi balaṃ, natthi vīriyaṃ, natthi purisathāmo, natthi purisaparakkamo, sabbe sattā sabbe paṇā sabbe bhūtā sabbe jīvā avasā abalā avīriyā niyatisaṅgatibhāvaparīṇatā chasvevābhijātīsu sukhadukkhāṃ paṭisaṃvedentī'ti. Sace imassa bhoto satthuno saccam vacanam, akatena me ettha kataṃ, avusitena me ettha vusitam. Ubhopi mayam ettha samasamā sāmāññaṃ pattā, yo cāham na vadāmi 'ubho ahetū appaccayā visujjhissamā'ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttambādhasayanaṃ ajjhāvasanto kāsikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādiyanto iminā bhotā satthārā samasamatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmim satthari brahmacariyaṃ carissāmi? 'So abrahmacariyavāso ayan'ti- iti veditvā tasmā brahmacariyā nibbija pakkamati.

15. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyo abrahmacariyavāso akkhāto yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

16. "Puna caparaṃ, sandaka, idhekacco satthā evaṃvādī hoti evaṃdiṭṭhi- 'sattime kāyā akaṭā akaṭavidhā animmitā animmāta vañjhā kūṭaṭṭhā esikaṭṭhāyīṭṭhitā, te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti nālaṃ aññamaññaṃssa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame- ime sattakāyā akaṭā akaṭavidhā animmitā (2.0186) animmāta vañjhā kūṭaṭṭhā esikaṭṭhāyīṭṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññaṃssa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yopi tiṅhena satthena sīsaṃ chindati, na koci kañci, jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvaṭṭhipaṭipadā, dvaṭṭhantarakappā, chaḷābhijātiyo, aṭṭha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribbājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chaṭṭimsa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṇṭhigabbhā, satta devā, satta mānusa, satta pesācā, satta sarā, satta pavuṭā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti, mahākappino, satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācessāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmīti. Hevaṃ natthi doṇamite sukhadukkhe pariyantakate saṃsāre, natthi hāyanaṃvāḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbēhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissantī'ti.

17. "Tatra, sandaka, viññū puriso iti paṭisaṅcikkhati- 'ayaṃ kho bhavaṃ satthā evaṃvādī evaṃdiṭṭhi- sattime kāyā akaṭā akaṭavidhā animmitā animmāta vañjhā kūṭaṭṭhā esikaṭṭhāyīṭṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññaṃssa sukhāya vā dukkhāya vā sukhadukkhāya vā. Katame satta? Pathavīkāyo āpokāyo tejokāyo vāyokāyo sukhe dukkhe jīve sattame- ime satta kāyā akaṭā akaṭavidhā animmitā animmāta vañjhā kūṭaṭṭhā esikaṭṭhāyīṭṭhitā. Te na iñjanti na vipariṇamanti na aññamaññaṃ byābādhenti. Nālaṃ aññamaññaṃssa sukhāya vā dukkhāya vā sukhadukkhāya vā. Tattha natthi hantā vā (2.0187) ghātetā vā sotā vā sāvetā vā viññātā vā viññāpetā vā. Yopi tiṅhena satthena sīsaṃ chindati, na koci kañci jīvitā voropeti. Sattannaṃtveva kāyānamantarena satthaṃ vivaramanupatati. Cuddasa kho panimāni yonipamukhasatasahassāni saṭṭhi ca satāni cha ca satāni pañca ca

kammuno satāni pañca ca kammāni tīṇi ca kammāni, kamme ca aḍḍhakamme ca, dvaṭṭhipaṭipadā, dvaṭṭhantarakappā, chaḷābhijātiyo, aṭṭha purisabhūmiyo, ekūnapaññāsa ājīvakasate, ekūnapaññāsa paribhājakasate, ekūnapaññāsa nāgāvāsasate, vīse indriyasate, tiṃse nirayasate, chattim̐sa rajodhātuyo, satta saññīgabbhā, satta asaññīgabbhā, satta nigaṅṭhigabbhā, satta devā, satta mānūsā, satta pesācā, satta sarā, satta pavuḷā, satta papātā, satta papātasatāni, satta supinā, satta supinasatāni, cullāsīti mahākappino satasahassāni, yāni bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti. Tattha natthi imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā aparipakkaṃ vā kammaṃ paripācassāmi, paripakkaṃ vā kammaṃ phussa phussa byantiṃ karissāmīti, hevaṃ natthi doṇamite sukhadukkhe pariyaṅkataṃ saṃsāre, natthi hāyanaḍḍhane, natthi ukkaṃsāvakaṃse. Seyyathāpi nāma suttaguḷe khitte nibbeḷhiyamānameva paleti, evameva bāle ca paṇḍite ca sandhāvitvā saṃsaritvā dukkhassantaṃ karissanti'ti. Sace pana imassa bhoto satthuno saccaṃ vacanaṃ, akatena me ettha kataṃ, avusitena me ettha vusitaṃ. Ubhopi mayaṃ ettha samasamā sāmaññaṃ pattā, yo cāhaṃ na vadāmi. 'Ubho sandhāvitvā saṃsaritvā dukkhassantaṃ karissāmā'ti. Atirekaṃ kho panimassa bhoto satthuno naggiyaṃ muṇḍiyaṃ ukkuṭikappadhānaṃ kesamassulocanaṃ yohaṃ puttasambādhasayanaṃ ajjhāvasanto kāśikacandanaṃ paccanubhonto mālāgandhavilepanaṃ dhārento jātarūparajataṃ sādīyanta iminā bhota satthārā samasamagatiko bhavissāmi. Abhisamparāyaṃ sohaṃ kiṃ jānanto kiṃ passanto imasmīṃ satthari brahmacariyaṃ carissāmi? 'So abrahmacariyavāso ayan'ti— iti viditvā tasmā brahmacariyā nibbija pakkamati. Ayaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catuttho abrahmacariyavāso akkhāto yatha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

18-19. "Ime (2.0188) kho te, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsā akkhātā yatha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan'ti.

20. "Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāro abrahmacariyavāsāva samānā 'abrahmacariyavāsā'ti akkhātā yatha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan'ti. Katamāni pana tāni, bho ānanda, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yatha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalan'ti?

21. "Idha, sandaka, ekacco satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti— 'carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitan'ti. So suññampi agāraṃ pavisati, piṇḍampi na labhati, kukkurupi ḍaṃsati, caṇḍenapi hatthinā samāgacchati, caṇḍenapi assena samāgacchati, caṇḍenapi goṇena samāgacchati, itthiyāpi purisassapi nāmampi gottampi pucchati, gāmassapi nigamassapi nāmampi maggampi pucchati. So 'kimidan'ti puṭṭho samāno 'suññaṃ me agāraṃ pavisitabbaṃ ahoṣi', tena pāvismiṃ; 'piṇḍampi aladdhabbaṃ ahoṣi', tena nālattaṃ; 'kukkurena ḍaṃsitabbaṃ ahoṣi', tenamhi, daṭṭho; 'caṇḍena hatthinā samāgantabbaṃ ahoṣi', tena samāgamiṃ; 'caṇḍena assena samāgantabbaṃ ahoṣi', tena samāgamiṃ; 'caṇḍena goṇena samāgantabbaṃ ahoṣi', tena samāgamiṃ; 'itthiyāpi purisassapi nāmampi gottampi pucchitabbaṃ ahoṣi', tena pucchim; 'gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahoṣi', tena pucchinti.

22. Tatra, sandaka, viññū puriso iti paṭisañcikkhati— 'ayaṃ kho bhavaṃ satthā sabbaññū sabbadassāvī aparisesaṃ ñāṇadassanaṃ paṭijānāti ...pe... 'gāmassapi nigamassapi nāmampi maggampi pucchitabbaṃ ahoṣi, tena pucchinti' (2.0189). So 'anassāsikaṃ idaṃ brahmacarin'ti— iti viditvā tasmā brahmacariyā nibbija pakkamati.

23. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena paṭhamaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yatha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

24. "Puna caparaṃ, sandaka, idhekacco satthā anussaviko hoti anussavasacco. So anussavena itihitaharamparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana, sandaka, satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti.

25. Tatra, sandaka, viññū puriso iti paṭisañcikkhati— 'ayaṃ kho bhavaṃ satthā anussaviko anussavasacco so anussavena itihitaharamparāya piṭakasampadāya dhammaṃ deseti. Anussavikassa kho pana satthuno anussavasaccassa sussutampi hoti dussutampi hoti tathāpi hoti aññathāpi hoti'. So 'anassāsikaṃ idaṃ brahmacariyan'ti— iti viditvā tasmā brahmacariyā nibbija pakkamati.

26. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena dutiyaṃ anassāsikaṃ brahmacariyaṃ akkhātaṃ yatha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

27. "Puna caparaṃ, sandaka, idhekacco satthā takkī hoti vīmaṃsī. So takkapariyāhataṃ vīmaṃsānucaritaṃ sayappaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana, sandaka, satthuno vīmaṃsissa sutakkitaṃ hoti duttakkitaṃ hoti tathāpi hoti aññathāpi hoti.

28. Tatra, sandaka, viññū puriso iti paṭisañcikkhati— 'ayaṃ kho bhavaṃ satthā takkī vīmaṃsī. So takkapariyāhataṃ

vīmaṃsānucaritaṃ sayamaṃpaṭibhānaṃ dhammaṃ deseti. Takkissa kho pana satthuno vīmaṃsissa sutakkitaṃpi hoti duttakkitaṃpi hoti tathāpi hoti aññathāpi hoti'. So 'anassāsikaṃ idaṃ brahmacariyaṃ'ti– iti viditvā tasmā brahmacariyaṃ nibbija pakkamati.

29. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena tatiyaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

30. "Puna (2.0190) caparaṃ, sandaka, idhekacco satthā mando hoti momūho. So mandattā momūhattā tattha tattha , pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ– 'evantipi , me no, tathātipi , me no, aññathātipi , me no, notipi me no, no notipi me no'ti.

31. Tatra, sandaka, viññū puriso iti paṭisañcikkhati– 'ayaṃ kho bhavaṃ satthā mando momūho. So mandattā momūhattā tattha tattha pañhaṃ puṭṭho samāno vācāvikkhepaṃ āpajjati amarāvikkhepaṃ– evantipi me no, tathātipi me no, aññathātipi me no, notipi me no, no notipi me no'ti. So 'anassāsikaṃ idaṃ brahmacariyaṃ'ti– iti viditvā tasmā brahmacariyaṃ nibbija pakkamati.

32. Idaṃ kho, sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena catutthaṃ anassāsikaṃ brahmacariyaṃ akkhātāṃ yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ.

33. "Imāni kho, (tāni sandaka, tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāni brahmacariyāni akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ'ti.

34. "Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Yāvañcidaṃ tena bhagavatā jānatā passatā arahatā sammāsambuddhena cattāri anassāsikāneva brahmacariyāni anassāsikāni brahmacariyānīti akkhātāni yattha viññū puriso sasakkaṃ brahmacariyaṃ na vaseyya, vasanto ca nārādheyya ñāyaṃ dhammaṃ kusalaṃ. So pana, bho ānanda, satthā kiṃ vādī kiṃ akkhāyī yattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ'ti.

35-44. "Idha, sandaka, tathāgato loka uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā ...pe... , so ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe vivicceva kāmehi vivicca akusalehi (2.0191) dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho , sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

45-46. "Puna caparaṃ, sandaka, bhikkhu vitakkavicārānaṃ vūpasamā ...pe.. dutiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

47. "Puna caparaṃ, sandaka, bhikkhu pītiyā ca virāgā upekkhako ca viharati ...pe... tatiyaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

"Puna caparaṃ, sandaka, bhikkhu sukhasa ca pahānā ...pe... catutthaṃ jhānaṃ upasampajja viharati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

48. "So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiñāya cittaṃ abhininnāmeti. So anekavihitaṃ pubbenivāsaṃ anussarati, seyyathidaṃ– ekampi jātiṃ dvepi jātiyo ...pe... iti sākāraṃ sa-uddesaṃ anekavihitaṃ pubbenivāsaṃ anussarati. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

49. "So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātāñāya cittaṃ abhininnāmeti. So dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate ...pe... yathākammūpage satte pajānāti. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati (2.0192) tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalaṃ.

50. "So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayañāya cittaṃ abhininnāmeti. So 'idaṃ dukkhaṃ'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti; 'ime āsavā'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavasamudayo'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodho'ti yathābhūtaṃ pajānāti, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ pajānāti. Tassa evaṃ

jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati. Vimuttasmiṃ vimuttamiti ñāṇaṃ hoti. ‘Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti. Yasmiṃ kho, sandaka, satthari sāvako evarūpaṃ uḷāravisesaṃ adhigacchati tattha viññū puriso sasakkaṃ brahmacariyaṃ vaseyya, vasanto ca ārādheyya ñāyaṃ dhammaṃ kusalan”ti.

51. “Yo pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto paribhuñjeyya so kāme”ti? “Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto abhabbo so pañcaṭṭhānāni ajjhācaritum. Abhabbo khīṇāsavo bhikkhu sañicca paṇaṃ jīvita voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasañkhātaṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevetum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe agāriyabhūto. Yo so, sandaka, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto abhabbo so imāni pañcaṭṭhānāni ajjhācaritun”ti.

52. “Yo (2.0193) pana so, bho ānanda, bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ñāṇadassanaṃ paccupaṭṭhitam— ‘khīṇā me āsavā’”ti? “Tena hi, sandaka, upamaṃ te karissāmi; upamāyapidehacce viññū purisā bhāsītassa atthaṃ ājānanti. Seyyathāpi, sandaka, purisassa hatthapādā chinnā; tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ (jānāti— ‘chinnā me hatthapādā’ti, udāhu paccavekkhamāno jānāti— ‘chinnā me hatthapādā’”ti? “Na kho, bho ānanda, so puriso satataṃ samitaṃ jānāti— ‘chinnā me hatthapādā’ ti.) , Api ca kho pana naṃ paccavekkhamāno jānāti— ‘chinnā me hatthapādā’”ti. “Evameva kho, sandaka, yo so bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññā vimutto tassa carato ceva tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ (ñāṇadassanaṃ na paccupaṭṭhitam— ‘khīṇā me āsavā’ti;) , api ca kho pana naṃ paccavekkhamāno jānāti— ‘khīṇā me āsavā’”ti.

53. “Kīvabahukā pana, bho ānanda, imasmimṃ dhammavinaye niyyātāro”ti? “Na kho, sandaka, ekaṃyeva satam na dve satāni na tīṇi satāni na cattāri satāni na pañca satāni, atha kho bhivyova ye imasmimṃ dhammavinaye niyyātāro”ti. “Acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda! Na ca nāma sadhammokkaṃsanā bhavissati, na paradhammavambhanā, āyatane ca dhammadesanā tāva bahukā ca niyyātāro paññāyissanti. Ime panājīvakā puttamatāya puttā attānañceva ukkaṃsenti, pare ca vambhenti tayo ceva niyyātāro paññapenti, seyyathidaṃ— nandaṃ vacchaṃ, kisaṃ saṃkiccaṃ, makkhaliṃ gosālan”ti.

54. Atha kho sandako paribbājako sakaṃ parisam āmantesi— “carantu bhonto samaṇe gotame brahmacariyavāso. Na dāni sukaraṃ amhehi lābhasakkārasiloke pariccajitun”ti. Iti hidaṃ sandako paribbājako sakaṃ parisam uyyojesi bhagavati brahmacariyeti.

Sandakasuttaṃ niṭṭhitaṃ chaṭṭhaṃ.