APPENDIX
APPENDIX
Appendix (1)

Kevaṭṭasutta
Kevaṭṭagahapatiputtavatthu

1. Evaṁ me sutam-ekaiṁ samayam bhagavā nālandāyaṁ-viharati pāvārikambavane. Atha kho kevaṭṭo gahapatiputto yena bhagavā tenupasaṅkami; upasaṅkamitvā bhagavantaṁ abhivādetvā ekaṁantaṁ nisīdi. Ekaṁantaṁ nisinnno kho kevaṭṭo gahapatiputto bhagavantaṁ etadavoca-“ayaṁ, bhante, nālandā iddhā ceva phītā ca bahujanā akipañamanussā bhagavati abhippasannā. Sādhu, bhante, bhagavā ekaṁ bhikkhum samādisatu, yo uttaramanussadhammā, iddhipāṭihāriyam karissati; evāyaṁ nālandā bhīyoso matṭāya bhagavati abhippasidissati”ti. Evaṁ vutte, bhagavā kevaṭṭam gahapatiputtaṁ etadavoca-“na kho aham, kevaṭṭa, bhikkhunāṁ evaṁ dhammam desem-etha tumhe, bhikkhave, gihināṁ odātavasanānam uttaramanussadhammā iddhipāṭihāriyam karoṭhā”ti.

Kevaddhasutta
About Kevaddha
What Brahma Didn’t Know

1. Thus have I heard. Once the Lord was staying at Nālanda, in Pāvārika’s mango Grove. And the householder Kevaddha\textsuperscript{323} came to the Lord, prostrated himself before him, and sat down to one side. He then said: ‘Lord, this Nālanda is rich, prosperous, populous, and full of people who have faith in the Lord. It would be well if the Lord were to cause some monk to perform superhuman feats and miracles. In this way Nālanda would come to have even more faith in the Lord’.

The Lord replied: ‘Kevaddha, this is not the way I teach Dhamma to the monks, by saying: ‘Go monks, and perform superhuman feats and miracles for the white-clothed lay-people!’

2. *Dutiyaṃpi kho kevaṭṭo gahapatiputto bhagavantam etadavoca—“nāham, bhante, bhagavantaṁ dhaṁsemi; api ca, evaṁ vadāmi — ‘ayaṁ, bhante, nālandā iddhā ceva phītā ca bahujanā ākiṁnaṁanussā bhagavati abhippasannā. Sādhu, bhante, bhagavā ekāṁ bhikkhuṁ samādisatu, yo uttarimanussadhammā iddhipāṭihāriyam karissati; evāyam nālandā bhīyyoso mattāya bhagavati abhippasidissati”’ti. Dutiyaṃpi kho bhagavā kevaṭṭam gahapatiputtaṁ etadavoca—“na kho aham, kevaṭṭa, bhikkhūnam evaṁ dhammaṁ desemi- etha tumhe, bhikkhave, gihīnaṁ odātavasanaṁ uttarimanussadhammā iddhipāṭihāriyam karothā’’ti. Tatiyaṃpi kho ... abhippasidissati’’’ti.

2. Tatiyaṃpi kho kevaṭṭo gahapatiputto bhagavantaṁ etadavoca—“nāham, bhante, bhagavantaṁ dhaṁsemi; api ca, evaṁ vadāmi—‘ayaṁ, bhante, nālandā iddhā ceva phītā ca bahujanā ākiṁnaṁanussā bhagavati abhippasannā. Sādhu, bhante, bhagavā ekāṁ bhikkhuṁ samādisatu, yo uttarimanussadhammā iddhipāṭihāriyam karissati. Evāyam nālandā bhīyyoso mattāya bhagavati abhippasidissati’’’ti.

2. For a second time Kevadda said: “Lord, I would not be importunate, but I still say: ‘This Nālanda is rich, prosperous ... and would come to have even more faith in the Lord’.”

And the Lord replied as before.

When Kevaddha repeated his request for a third time, the Lord said:

Iddhipāṭihāriya

3. ‘Kevaddha, there are three kinds of miracle that I have declared, having realized them by my own insight. Which three? The miracle of psychic power, the miracle of telepathy, the miracle of instruction.

4. “Katamañca, kevaṭṭa, iddhipāṭhihāriyaṁ? Idha, kevaṭṭa, bhikkhu anekavihitam iddhividham paccanubhoti. Ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṁ tirobhāvaṁ tiropūṭṭaṁ tiropākāram tiropabbataṁ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karoti seyyathāpi udake; udakepi abhijamāne gacchati seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamati seyyathāpi pakkhī sakoṇo; imepi candimasūriye evāṁ mahiddhike evāṁ mahānubhāve pāṇinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasāṁ vatteti.

“Tamenaṁ anāñataro saddho pasanno passati tam bhikkhum anekavihitam iddhividham paccanubhontam— ekopi hutvā bahudhā hontam, bahudhāpi hutvā eko hontam; āvibhāvaṁ tirobhāvaṁ; tiropūṭṭaṁ tiropākāram tiropabbataṁ asajjamānāni gacchantam seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karontam seyyathāpi udake; udakepi abhijamāne gacchantam seyyathāpi pathaviyaṁ; ākāsepi pallaṅkena kamantam seyyathāpi pakkhī sakoṇo; imepi candimasūriye evāṁ mahiddhike evāṁ mahānubhāve pāṇinā parāmasantam parimajjantaṁ yāva brahmalokāpi kāyena vasāṁ vattentam.


“Tamenaṁ so assaddho appasanno tam sadhāṁ pasannāṁ evāṁ vadeyyya—‘atthi kho, bho, gandhārī nāma vijjā. Tāya so bhikkhu anekavihitam iddhividham paccanubhoti— ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti .pe. yāva brahmalokāpi kāyena vasāṁ vatteti’ti.

“Tamīṁ kim maññasi, kevaṭṭa, api nu so assaddho appasanno tam saddham pasannāṁ evam vadeyyā’’ti? “Vadeyya, bhante’’ti. “Imam kho-
4. What is the miracle of psychic power? Here, Kevaddha, a monk displays various psychic powers in different ways. Being one he becomes many, being many he becomes one... (he appears and disappears; he passes through fences, walls and mountains unhindered as if through air; he sinks into the ground and emerges from it as if it were water; he walks on the water without breaking the surface as if on land; he flies cross-legged through the sky like a bird with wings; he even touches and strokes with his hand the sun and moon, mighty and powerful as they are;) and he travels in the body as far as the Brahma world. Then someone who has faith and trust sees him doing these things.

‘He tells this to someone else who is sceptical and unbelieving, saying: “It is wonderful, sir, it is marvelous, the great power and skill of that ascetic... And that man might say; “Sir, there is something called the Gandhari charm. It is by means of this that that monk becomes many ... What do you think, Kevaddha, would not a sceptic say that to a believer?”.

‘He would, Lord’. ‘And that is why, Kevaddha, seeing the danger of such miracles, I dislike, reject and despise them’.

Ādesanāpāṭihatāriya

5. “Katamañca, kevaṭṭa, ādesanāpāṭihatāriyaṁ? Idha, kevaṭṭa, bhikkhu parasattānaṁ parapuggalānaṁ cittampi ādisati, cetasikampi ādisati, vitakkitampi ādisati, vicāritampi ādisati— evampi te mano, ātthampi te mano, iti ti te cittan’ti.

“Tamenāṁ aññataro saddho pasanno passati taṁ bhikkhum parasattānaṁ parapuggalānaṁ cittampi ādisantam, cetasikampi ādisantam, vitakkitampi ādisantam, vicāritampi ādisantam— evampi te mano, ātthampi te mano, iti ti te cittan’ti. Tamenāṁ so saddho pasanno aññatarassa assaddhassa appasannassa āroceti— acchariyāṁ vata, bho, abhutam vata, bho, sapatassa mahiddhikatā mahānubhavata. Amāham bhikkhum addasaṁ parasattānaṁ parapuggalānaṁ cittampi ādisantam,
cetasikampi ādisati, vitakkitampi ādisati, vicāritampi ādisati—
“evampi te mano, itthampi te mano, itipi te cittan”ti.

“Tamenam so asaddho appasanno taṁ saddham pasannaṁ evam
vadeyya — ‘atthi kho, bho, maṇīka nāma vijjā; tāya so bhikkhu
parasattānaṁ parapuggalānam cittampi ādisati, cetasikampi ādisati,
vitakkitampi ādisati, vicāritampi ādisati— ‘evampi te mano, itthampi te
mano, itipi te cittan”ti.

“Taṁ kirī maññasi, kevaṭṭa, api nu so asaddho appasanno taṁ
saddham pasannaṁ evam vadeyyā”ti “Vadeyya, bhante’ti. “Imam kho
ahāṁ, kevaṭṭa, ādesanāpāṭihārye ādinavāṁ sampassamāno ādesanāpāṭihā-
riyena aṭṭiyāmi harāyāmi jigučchāmi”.

5. ‘And what is the miracle of telepathy? Here, a monk reads the
minds of other beings, of other people, reads their mental states, their
thoughts and ponderings, and says: ‘That is how, your mind is, that is how
it inclines, that is in your heart’. Then someone who has faith and trust sees
him doing these things.

He tells this to someone else who is sceptical and unbelieving,
saying: ‘It is wonderful, sir, it is marvelous, the great power and skill of
that ascetic...’ And that man might say: ‘Sir, there is something called the
Manika charm. It is by means of this that that monk can read the minds of
others ....’ And that is why, seeing the danger of such miracles, I ... despise
them”.

Anusāsanāpāṭihārya

6. “Katamañca, kevaṭṭa, anusāsanāpāṭihāryaṁ? Idha, kevaṭṭa,
bhikkhu evamanusāsi— ‘evanī vitakketha, mā evanī vitakkayittha, evanī
manasikarotha, mā evanī manasākatha, idam pajahatha, idam upasampajja
viharathā’ti. Idam vuccati, kevaṭṭa, anusāsanāpāṭihāryaṁ.

“Puna caparāṁ, kevaṭṭa, idha tathāgato loke uppajjati arahaṁ
sammāsambuddho .pe. Evaṁ kho, kevaṭṭa, bhikkhu silasampanno hoti .pe.
paṭhamaṁ jhānaṁ upasampajja viharati. Idampi vuccati, kevaṭṭa, anusāsa-
nipāṭihāryaṁ .pe. dutiyaṁ jhānaṁ .pe. tatiyaṁ jhānaṁ .pe. catutthāṁ
jhānaṁ upasampajja viharati. Idampi vuccati, kevaṭṭa, anusāsanāpāṭihā-
riyam .pe. māṇadassanāya cittaṁ abhinīharati abhininnāmeti .pe. idampi vuccati, kevaṭṭa, anusāsanāpāthāriyam .pe. nāparaṁ itthattāyati pajānāti .pe. idampi vuccati, kevaṭṭa, anusāsanāpāthāriyam.

"Imāni kho, kevaṭṭa, tīpi pāṭihāriyāni mayā sayam abhīnā sacchikatvā paveditāni”.

6. And what is the miracle of instruction? Here, Kevaddha, a monk gives instruction as follows: ‘Consider in this way, don’t consider in that, direct your mind this way, not that way, give up that, gain this and persevere in it”. That, Kevaddha, is called the miracle of instruction.

“Again, Kevaddha, a Tathāgata arises in the world, an Arahant, fully-enlightened Buddha, endowed with wisdom and conduct, Well-Farer, Knower of the worlds, incomparable Trainer of men to be tamed, Teacher of gods and humans, enlightened and blessed. He, having realized it by his own super-knowledge, proclaims this world with its devas, maras and Brahmas, its princes and people. He preaches the Dhamma which is lovely in its beginning, lovely in its middle, lovely in its ending, in the spirit and in the letter, and displays the fully-perfected and purified holy life.

A disciple goes forth and practises the moralities ... He guards the sense-doors and attains the four jhanas... he attains various insights... he realizes the Four Noble Truths, the path and the cessation of the corruptions ...and he knows ...

There is nothing further here. ‘That, Kevaddha, is called the miracle of instruction.

And I, Kevaddha, have experienced these three miracles by my own super-knowledge.

Bhūtanirodhesakabhikkhuvatthu

7. “Bhūtapubbam, kevaṭṭa, imasmiṁīṇeva bhikkhusaṅge aṁnataraṁ bhikkhuno evam cetasa parivitakko udapādi— kattha nu kho ime cattāro

324 See the paragraph, mentioned above, fully in Sutta-2, verses 41-97, By Maurice Walshe, The Long Discourses of the Buddha, Printed in the United States of America, 1996.
mahābhūtā aparisesā nirujjhanti, seyyathidaṁ— pathavidhātu āpodhātu tejodhātu vāyodhātu'ti?

7. Once, Kevaddha, in this order of monks the thought occurred to a certain monk: ‘I wonder where the four great elements—the earth element, the water element, the fire element, the air element—cease without remainder’.

8. “Atthā kho so, kevatta, bhikkhu tathārūpaṁ samādhīṁ samāpajjī, yathāsamāhite citte devayāniyo maggo pāturahosi. Atthā kho so, kevatta, bhikkhu yena cātumahārājikā devā tenupasaṅkami; upasaṅkamitvā cātumahārājike deve etadavoca—‘kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavidhātu āpodhātu tejodhātu vāyodhātu’ti?


8. And that monk attained to such a state of mental concentration that the way to the deva-realms appeared before him”.

Then, coming to the Realm of the devas of the Four Great Kings, he asked those devas: ‘Friends, where do the four great elements—the earth, water, fire and air—cease without remainder?’ At this question the devas of the Four Great Kings said to him: ‘Monk, we don’t know where the four great elements cease without remainder.

But the Four Great Kings are loftier and wiser than we are. They may know where the four great elements cease.

9. “Atthā kho so, kevatta, bhikkhu yena cattāro mahārājāno tenupasaṅkami; upasaṅkamitvā cattāro mahārāje etadavoca—‘kattha nu
kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—
pathavidhatu āpodhātu tejodhātu vāyodhātuṭi? Evaṁ vutte, kevaṭṭa, cattāro
mahārājāno taṁ bhikkhum etadavocum—'mayampi kho, bhikkhu, na jānāma, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—
pathavidhatu, āpodhātu tejodhātu vāyodhātūti. Atthi kho, bhikkhu,
tāvatimsā nāma devā amhehi abhikkantatarā ca pañ̄̃atatarā ca. Te kho etāṁ
jāneyyaṁ, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—
pathavidhatu āpodhātu tejodhātu vāyodhātūṭi.

10. “Atha kho so, kevaṭṭa, bhikkhu yena tāvatimsā devā
tenupasaṅkami; upasaṅkamitvā tāvatimsē deve etadavoca — 'kattha nu kho,
āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—
pathavidhatu āpodhātu tejodhātu vāyodhātūṭi? Evaṁ vutte, kevaṭṭa,
tāvatimsā devā taṁ bhikkhum etadavocum—'mayampi kho, bhikkhu, na jānāma,
yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—
pathavidhatu āpodhātu tejodhātu vāyodhātūti. Atthi kho, bhikkhu, sakko
nāma devānaṁindo amhehi abhikkantatarā ca pañ̄̃atatarā ca. So kho etāṁ
jāneyyaṁ, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ —
pathavidhatu āpodhātu tejodhātu vāyodhātūṭi.

.9. So that monk went to the Four Great Kings and asked that same
question, but they replied: “We don’t know, but the Thirty-Three Gods
may know...”

10. So that monk went to the Thirty-Three Gods, who said: “We
don’t know, but Sakka, lord of the gods, may know...”

11. “Atha kho so, kevaṭṭa, bhikkhu yena sakko devānaṁindo
tenupasaṅkami; upasaṅkamitvā sakkaṁ devānaṁindaṁ etadavoca —
'kattha nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti,
seyyathidaṁ— pathavidhatu āpodhātu tejodhātu vāyodhātūṭi? Evaṁ vutte,
kevaṭṭa, sakko devānaṁindo taṁ bhikkhum etadavoca — 'ahampi kho,
bhikkhu, na jānāmi, yatthime cattāro mahābhūtā aparisesā nirujjhanti,
seyyathidaṁ— pathavidhatu āpodhātu tejodhātu vāyodhātūti. Atthi kho,
bhikkhu, yāmā nāma devā. pe. suyāmo nāma devaputto. tusītā nāma devā.
11. Sakka, lord of the gods said: “The Yāmā devas may know...”
The Yāmā devas said: “Suyāma, son of the devas, may know...”
Suyāma said: “The Tusita devas may know...”
The Tusita devas said: “Santusita, son of the devas, many know...”
The Santusita devas said: “The Nimmānarati devas may know...”
The Nimmānarati devas said: “Sunimmita, son of the devas, may know...”
Sunimmita said: “The Paranimmita-Vassavati devas may know...”

12. “Atha kho so, kevāṭṭā, bhikkhu yena vasavattī devaputto
tenupasāṅkami; upasaṅkamitvā vasavattīṁ devaputtaṁ etadavoca—'kattha
nu kho, āvuso, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—
pathavidhātu āpodhātu tejodhātu vāyodhātu’ti? Evaṁ vutte kevāṭṭā,
vassavattī devaputto tam bhikkhum etadavoca—‘ahampi kho, bhikkhu, na
jānāmi yaththime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—
pathavidhātu āpodhātu tejodhātu vāyodhātūti. Atthi kho, bhikkhu,
brahmākāyikā nāma devā amhehi abhikkantaratā ca paññatatarā ca. Te kho
etam jāneyyuṁ, yaththime cattāro mahābhūtā aparisesā nirujjhanti,
seyyathidaṁ—pathavidhātu āpodhātu tejodhātu vāyodhātu’ti.

12. The Paranimmita-Vassavati devas said: “Vasavatti, son of the
devas, may know...”
Vasavatti said: “The devas of Brahmā’s retinue may know...”

13. “Atha kho so, kevāṭṭā, bhikkhu tathārūpaṁ samādhīṁ samāpajji,
yathāsamāhite citte brahmāyāniyo maggo pāturahosi. Atha kho so, kevāṭṭā,
bhikkhu yena brahmākāyikā devā tenupasāṅkami; upasaṅkamitvā
brahmākāyike deve etadavoca—‘kattha nu kho, āvuso, ime cattāro

So kho etam jāneyya, yatthime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidam— pathavidhātū āpodhātū tejodhātū vāyodhātū’tī.

“Kahāṁ panāvuso, etaraṁ so mahābrahmā’ti? ‘Mayampi kho, bhikkhu, na jānāma, yattha vā brahmā yena vā brahmā yahiṃ vā brahmā; api ca, bhikkhu, yattha nimitta dissanti, āloko saṁjāyati, obhiṣo pātubhavati, brahmā pātubhavissati, brahmuno hetam pubbanimittāṁ pātubhāvāya, yadidam āloko saṁjāyati, obhiṣo pātubhavati’ti. Atha kho so, kevaṭṭa, mahābrahmā nacirasseva pāturahosi.

13. Then that monk, by the appropriate concentration, made the way to the Bhāmā world appear before him. He went to the devas of Brahmā’s retinue and asked the. They said: “We don’t know. But there is Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Lord, the Maker and Creator, the Ruler, Appointer and Orderer, Father of All That Have Been and Shall Be. He is loftier and wiser than we are. He would know where the four great elements cease without remainder”. “And where, friends, is the Great Brahmā now?” “Monk, we do not know when, how and where Brahmā will appear. But when the signs are seen_ when a light appears and a radiance shines forth_ then Brahmā will appear. Such signs are an indication that he will appear”. Then it was not long before the Great Brahmā appeared.

14. And that monk went up to him and said: “Friend, where do the four great elements_ earth, water, fire, air_ cease without remainder?” to which the Great Brahmā replied: “Monk, I am Brahmā, Great Brahmā, the Conqueror, the Unconquered, the All-Seeing, All-Powerful, the Lord, the Maker and Creator, the Ruler, Appointer and Orderer, Father of All-That Have Been and Shall Be”.

“A second time the monk said: “Friend, I did not ask if you are Brahmā, Great Brahmā... I ask you where the four great elements cease without remainder”. And a second time the Great Brahmā replied as before.

And a third time the monk said: “Friend, I did not ask you that, I asked where the four great elements_ earth, water, fire, air_ cease without remainder”.

16. "Atha kho so, kevaṭṭa, bhikkhu—seyyathāpi nāma balavā puriso samimjitaṁ vā bāhāṁ pasāreyya, pasāritaṁ vā bāhāṁ samimjeyya evameva brahma-loke antarahaṁ mama purato pāturahosī. Atha kho so, kevaṭṭa, bhikkhu maṁ abhivādetvā ekamantam nisiddi, ekamantam nissinno kho, kevaṭṭa, so bhikkhu maṁ etadavoca—‘kattha nu kho, bhante, ime cattāro mahābhūtā aparisesā nirujjhanti, seyyathidaṁ—pathavidhātu āpodhātu tejodhātu vāyodhātūti’?

16. So that monk, as swiftly as a strong man might flex or unflex his arm, vanished from the Brahmā world and appeared in my presence. He prostrated himself before me, then sat down to one side and said: "Lord,
where do the four great elements_ the earth elements, the water element, the fire element and the air element_ cease without remainder?”

Tiradassisakunupama


17. “I replied: “Monk, once upon a time seafaring merchants, when they set sail on the ocean, took in their ship a land-sighting bird. When they could not see the land themselves, they released this bird. The bird flew to the east, to the south, to the west, to the north, it flew to the zenith and to the intermediate points of the compass. If it saw land anywhere, it flew there. But if it saw no land, it returned to the ship. In the same way, monk, you have been as far as the Brahmā world searching for an answer to your question and not finding it, and now you come back to me. But, monk, you should not ask your question in this way: ‘Where do the four great elements_ the earth element, the water element, the fire element, the air element_ cease without remainder?’

18. “Evaṁ ca kho eso, bhikkhu, paṁho pucitabbo— ‘Kattha āpo ca pathavi, tejo vāyo na gādhati;
Kattha dighaṁca rassaṁca, anuṁ thulaṁ subhāsubham.
Kattha nāmaṁca rūpaṁca, asesaṁ uparujjhati’ti.
18. Instead, this is how the question should have been put:
“Where do earth, water, fire and air no footing find?
Where are long and short, small and great, fair and foul_
Where are ‘name-and-form’ wholly destroyed?”.

‘Viśānāma anidassanaṁ, anantaṁ sabbatopabhaṁ;
Ettha āpo ca pathavī, tejo vāyo na gāḍhati.
Ettha dighaṇca rassaṇaṁ, aṇum thūlaṁ subhāsaṁbhāṁ;
Ettha nāmaṇca rūpaṇca, acesam uparujjhāti.
Viśānassā nirdhena, ettham uparujjhāti’ti.

Kevaṭṭasuttāṁ niśhitaṁ.

19. And the answer is:
“Where consciousness is signless, boundless, all luminous,
That’s where earth, water, fire and air find no footing,
There both long and short, small and great, fair and foul
There ‘name-and-form’ are wholly destroyed.
With the cessation of consciousness this is all destroyed”
20. Thus the Lord spoke, and the householder Kevaddha, delighted,
rejoiced at his words.

End of Kevaddhasutta

Jambukhadakasamīyutta
1. Nibbānapāñhāsutta

1. Ekaṁ samayaṁ āyasmā sāriputto magadhesu viharatī nalakagāma. Atha kho jambukhādako paribbājako yenāyasmā sāriputto tenupasaṅkami; upasaṅkamitvā āyasmata sāriputtena saddhiṁ sammodi. Sammodaniyāṁ kathāṁ sāraṇīyāṁ vītisāvetvā ekamantaṁ nisīdi. Ekamantaṁ nisinno kho jambukhādako paribbājako āyasmantam sāriputtam etadavoca—


Jambukhādakasamīyutta
Connected Discourses with Jambukhādaka

1. Question on Nibbāna

On one occasion the Venerable Sāriputta was dwelling in Magadha at Nalakagāma. Then the wanderer Jambukhādaka approached the
Venerable Sāriputta and exchanged greetings with him. When they had concluded their greetings and cordial talk, he sat down to one side and said to the Venerable Sāriputta.

“Friend Sāriputta, it is said, ‘Nibbāna, Nibbāna’. What now is Nibbāna?”

“The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is called Nibbāna”.

“But, friend, is there a path, is there a way for the realization of this Nibbāna?”

“There is a path, friend, there is a way for realization of this Nibbāna”.

“And what, friend, is that path, what is that way for the realization of this Nibbāna?”

“It is, friend, this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the path, friend, this is the way for the realization of this Nibbāna”.

“Excellent is the path, friend, excellent is the way for the realization of this Nibbāna. And it is enough, friend Sāraiputta, for diligence”.

2. Arahantship

“Friend Sāriputta, is said, ‘arahantship, arahantship’. What now is arahantship?”
“The destruction of lust, the destruction of hatred, the destruction of delusion: this, friend, is called arahantship”.
“But, friend, is there a path, is there a way for the realization of this arahantship?”
“There is a path, friend, there is a way for the realization of this arahantship”.
“And what, friend, is that path, what is that way for the realization of this arahantship?”
“It is, friend, this Noble Eightfold Path; that is, right view... right concentration. This is the path, friend, that is the way for the realization of this arahantship”.
“Excellent is the path, friend, excellent is the way for the realization of this arahantship. And it is enough, friend Sāriputta, for dilligence”.

3. Dhammavādipāñhāsutta


“Atthi panāvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti? “Atthi kho, āvuso, maggo atthi paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti. “Katamo, panāvuso, maggo katamā paṭipadā etassa rāgassa dosassa mohassa pahānāyā”ti. “Ayameva kho,
3. Porponents of Dhamma

“Friend, Sāriputta, who are the proponents of Dhamma in the world? Who are practising well in the world? Who are the fortunate ones in the world?”

“Those friend, who teach the Dhamma for the abandonment of lust, for the abandonment of hatred, for the abandonment of delusion: they are the proponents of Dhamma in the world. Those who are practising for the abandonment of lust, for the abandonment of hatred, for the abandonment of delusion: they are practising well in the world. Those for whom lust, hatred, and delusion have been abandoned, cut off at the root, made like palm stumps, obliterated so that they are no more subject to future arising: they are the fortunate ones in the world”.

“But, friend, is there a path, is there a way for the abandonment of this lust, hatred, and delusion”.

“There is a path, friend, there is a way for the abandonment of this lust, hatred, and delusion”.

“And what, friend, is that path...?”

“It is, friend, this Noble Eightfold Path...”

“Excellent is the path, friend, excellent is the way for the abandonment of this lust, hatred, and delusion. And it is enough, friend Sāriputt, for diligence”.

4. Kimatthiyasutta

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parinānāyā”ti? “Atthi kho, āvuso, maggo atthi paṭipada, etassa dukkhassa parinānāyā”ti? “Katamo panāvuso, maggo katama paṭipada, etassa dukkhassa parinānāyā”ti?


4. For What Purpose?

“For what purpose, friend Sāriputta, is the holy life lived under the ascetic Gotama?”.

“It is, friend, for the full understanding of suffering that the holy life is lived under the Blessed One”.

“But, friend, is there a path, is there a way for the full understanding of this suffering?”.

“There is a path, friend, there is a way... this Noble Eightfold Path...”.

5. Assāsappattasutta


5. Consoletion

“Friend Sāriputta, it is said, ‘one who has attained consolation, one who has attained consolation’. In what way, friend, has one attained consolation”.

“When, friend, a bhikkhu understands as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of the six bases for contact, in this way he has attained consolation”.

“But, friend, is there a path, is there a way for the realization of this consolation?”

“There is a path, friend, there is a way... this Noble Eightfold Path...”.

6. Paramassāsappattasutta

6. Supreme Consolation

“Friend Sāriputta, it is said, ‘one who has attained supreme consolation, one who has attained supreme consolation’. In what way, friend, has one attained supreme consolation?”

“When, friend, having understood as it really is the origin and the passing away, the gratification, the danger, and the escape in the case of the six bases for contact, a bhikkhu is liberated by nonclinging, in this way he has attained supreme consolation”.

“But, friend, is there a path, is there a way for the realization of this supreme consolation?”.

“There is a path, friend, there is a way... this Noble Eightfold Path...”.

7. Vedanāpañhāsutta


7. Feeling

“Friend Sāriputta, it is said, ‘feeling, feeling’. What now is feeling?”
“There are, friend, these three feelings: pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. These are the three feelings”.

“But, friend, is there a path, is there a way for the full understanding of these three feelings?”.

“There is a path, friend, there is a way... this Noble Eightfold Path...”.

8. Āsavapaññasutta


8. Taints

“Friend Sāriputta, it is said, ‘taint, taint’. What now is a taint?”.

“There are, friend, these three taints: the taint of sensuality, the taint of existence, the taint of ignorance. These are the three taints”.

“But, friend, is there a path, is there a way for the abandonment of these three taints?”.

“There is a path, friend, there is a way... this Noble Eightfold Path...”.

9. Avijjāpaññasutta

9. Ignorance

“Friend Sāriputta, it is said, ‘ignorance, ignorance’. What now is ignorance”

“Not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the way leading to the cessation of suffering. This is called ignorance”.

“But, friend, is there a path, is there a way for the abandonment of this ignorance?”

“There is a path, friend, there is a way... this Noble Eightfold Path...”.

10. Taṁhāpaṁhāsutta


10. Craving

“Friend Sāriputta, it is said, ‘craving, craving’. What now is craving?”

“There are, friend, these three kinds of craving: craving for sensual pleasures, craving for existence, craving for extermination. These are the three kinds of craving”.

“But, friend, is there a path, is there a way for the abandonment of this craving?”

“There is a path, friend, there is a way, this Noble Eightfold Path...”.

11. Oghapaṁhāsutta

11. Floods

“Friend Śāriputta, it is said, ‘flood, flood’. What now is a flood?’
“There are, friend, these four floods: the flood of sensuality, the flood of existence, the flood of views, the flood of ignorance. These are the four floods”.
“But, friend, is there a path, is there a way for the abandonment of these four floods?”.
“There is a path, friend, there is a way... this Noble Eightfold Path...”.

12. Upādānapāññhāsutta


12. Clinging

“Friend Sāriputta, it is said, ‘clinging, clinging’. What now is clinging?’.
“There are, friend, these four kinds of clinging: clinging to sensual pleasures, clinging to views, clinging to rules and vows, clinging to a doctrine of self. These are the four kinds of clinging”.
But, friend, is there a path, is there a way for the abandonment of these four kinds of clinging?”

“There is a path, friend, there is a way... this Noble Eightfold Path...”.

13. Bhavapañhāsutta


13. Existence

“Friend Sāriputta, it is said, ‘existence, existence’. What now is existence?”

“There are, friend, these three kinds of existence: sense-sphere existence, form-sphere existence, formless-sphere existence. There are the three kinds of existence”.

“But, friend, is there a path, is there a way for the full understanding of these three kinds of existence?”

“There is a path, friend, there is a way... this Noble Eightfold Path...?"
14. Suffering

“Friend Sāriputta, it is said, ‘suffering, suffering’. What now is suffering?”.

“There are, friend, these three kinds of suffering: the suffering due to pain, the suffering due to formations, the suffering due to change. These are the three kinds of suffering.

“But, friend, is there a path, is there a way for the full understanding of these three kinds of suffering?”

“There is a path, friend, there is a way... this Noble Eightfold Path...”.

15. Sakkāyapaññāsutta

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15. Identity

“Friend Sāriputta, it is said, ‘identity, identity’. What now is identity?”.

“These five aggregates subject to clinging, friend, have been called identity by the Blessed One; that is, the form aggregate subject to clinging, the feeling aggregate subject to clinging, the perception aggregate subject to clinging, the volitional formations aggregate subject to clinging, the consciousness aggregate subject to clinging. These five aggregates subject to clinging have been called identity by the Blessed One”.

“But, friend, is there a path, is there a way for the full understanding of this identity?”

“There is a path, friend, there is a way for the full understanding of this identity”.

“And what, friend, is that path, what is that way for the full understanding of this identity”.

“It is, friend, this Noble Eightfold Path; that is, right view... right concentration. This is the path, friend, this is the way for the full understanding of this identity”.

“Excellent is the path, friend, excellent is the way for the full understanding of this identity. And it is enough, friend Sāriputta, for diligence”.
16. Dukkarapaññhāsutta


16. Difficult to Do

“Friend Sāriputta, what is difficult to do in this Dhamma and Discipline?”
“Going forth, friend, is difficult to do in this Dhamma and Discipline”.
“What, friend, is difficult to do by one who has gone forth?”
“To find delight, friend, is difficult to do by one who has gone forth”.
“What, friend, is difficult to do by one who has found delight”.
“Practice in accordance with the Dhamma, friend, is difficult to do by one who has found delight”.
“But, friend, if a bhikkhu is practising in accordance with the Dhamma, would it take him long to become an arahant?”
“Not long, friend”.

End of Jambukhādakasamīyutta

3. Nibbānadhātusutta

1. Vuttaṁhetaṁ Bhagavatā, vuttamarahatāti me sutaṁ—
   "Dvemā, bhikkhave, nibbānadhātu yo. Katame dve? Sa-upādisesā ca nibbānadhātu, anupādisesā ca nibbānadhātu.
   "Duve imā cakkhumatā pakāsitā, nibbānadhātu anissitena tādīnā.
   Ekā hi dhātu idha diṭṭhadhammikā, sa-upādisesā bhavanettisaṁkhaya.
   Anupādisesā pana samparāyikā, yamhi nirujjhanti bhavāni sabbaso.

Nibbānadātusuttam nitthitaṁ

Nibbānadātusutta

1. This was said by the Exalted One.

‘Monks, there are these two conditions of nibbana. What two? The condition of nibbana with the basis still remaining and that without basis. Of what sort, monks, is the condition of nibbana which has the basis still remaining? Herein, monks, a monk is arahant, one who has destroyed the cankers, who has lived the life, done what was to be done, laid down the burden, won the goal, worn out the fetter of becoming, one released by perfect knowledge. In him the five sense-faculties still remain, through which, as they have not yet departed, he experiences sensations pleasant and unpleasant, undergoes pleasure-and-pain. In him the end of lust, malice and delusion, monks, is called “the condition of nibbana with the basis still remaining.”

And of what sort, monks, is the condition of nibbana that is without basis?

Herein a monk is arahant....released by perfect knowledge, but in him in this very life all things that are sensed have no delight for him, they have become cool. This is called “the condition of nibbana without basis.” So, monks, these are the two conditions of nibbana.’

This is the meaning...

These two nibbana-states are shown by him
Who seeth, who is such and unattached.
One state is that in this same life possessed.
With base remaining, tho’becoming’s stream
Be cut off. While the state without a base
Belongeth to the future, wherein all
Becomings utterly do come to cease.
They who, by knowing this state uncompounded
Have heart’s release, by cutting of the stream,
They who have reached the core of dhamma, glad
To end, such have abandoned all becomings.

This meaning also was spoken by the Exalted One; so I have heard.

End of Nibbāṇadhātusutta


Paṭhamanibbāṇapaṭisaṃyuttasutta

1. Evaṁ me suṁañ— ekaṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā bhikkhū nibbāṇapaṭisaṃyuttaya dhammiyā kathāya sandasseti samādaphetī samuttetstreetī sampahāṁseti. Tedha bhikkhū ṛṭhiṁ katvā manasi katvā sabbahī cetaso samannāharitvā ohitasotā dhammaṁ suñanti.

Atha kho bhagavā etamattharh viditvā tayāṁ velāyaṁ imaṁ udānaṁ udānesī—

“Atthi, bhikkhave, tadāyatanāṁ, yattha neva pathavī, na āpo, na tejo, na vāyo, na ākāsānañcacayataṇaṁ, na viññānañcacayataṇaṁ, na ākīñcaññāyataṇaṁ, na nevasaññānañśaññāyataṇaṁ, nāyāṁ loko, na paralo, na ubho candimasūriyā. Tatāpāhaṁ, bhikkhave, neva ṛgatiṁ vaḍāmi na gatiṁ, na ṭhiṁ, na cutiṁ, na upapattiṁ; appatiṭṭhaṁ, appavattaṁ, anārammaṇaṁ-mevetarh. Esevanto dukkhassā”tti.
1. Thus have I heard: On a certain occasion the Exalted One was staying near Savatthi, at Jeta Grove in Anathapindika’s Park.

Now on that occasion the Exalted One was teaching, establishing, rousing and making the monks happy with a discourse according to dhamma that was centred on nibbana. And those monks, earnestly paying attention, mentally taking it all in, were listening to dhamma with ready ears.

Then the Exalted One at that time, seeing the meaning of it, gave utterance to this verse of uplift:

‘Monks, there exists that condition wherein is neither earth nor water nor five nor air: wherein is neither the sphere of infinite space nor of infinite consciousness nor of nothingness nor of neither consciousness nor unconsciousness; where there is neither this world nor a world beyond nor both together nor moon-and-sun. Thence, monks, I declare is on coming to birth; thither is no going (from life); therein is no duration; thence is no falling; there is no arising. It is not something fixed, it moves not on, it is not based on anything. That indeed is the end of Ill.’

End of Pathamanibbanapatisamyuttasutta

2. Emai me sutam—ekaih samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa äräme. Tena kho pana samayena bhagavā bhikkhū nibbānapāṭisāmyuttāya dhammiyā kathāya sandasseti samādapi samuttejeti sampahamseti. Tedha bhikkhū aṭṭhiṃ katvā manasi katvā sabbāṃ cetaso samannāharitvā ohitasotā dhammaṃ suñanti.

Atha kho bhagavā etamatthāṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi—

“Duddasamā anataṃ nāma, na hi saccāṃ sudassanām;
Thus have I heard: On a certain occasion the Exalted One was staying near Savatthi, at Jeta Grove in Anathapindika’s Park.

Now on that occasion the Exalted One was teaching, establishing, rousing and making the monks happy with a discourse according to dhamma that was centred on nibbana. And those monks, earnestly paying attention, mentally taking it all in, were listening to dhamma with ready ears.

Thereupon the Exalted One ... gave utterance to this verse of uplift:
Hard is the infinite to see; truth is no easy thing to see; Craving is pierced by him who knows; for him who seeth naught remains.

End of Dutiyanibbanapasarisamyuttasutta

3. Evam me sutaih— ekam samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā bhikkhū nibbānapaṭisāmyuttaya dhammīyā kathāya sandasseti samādapi samuttejeti sampahāṁseti. Tedha bhikkhū aṭṭhīṁ katvā, manasi katvā, sabbaṁ cetaso samannāharitvā, ohitasotā dhammāṁ suṇanti.

Atha kho bhagavā etamattham viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi—

"Atthi, bhikkhave, ajātaṁ abhūtaṁ akataṁ asaṅkhaṁ. No cetaṁ, bhikkhave, abhavissa ajātaṁ abhūtaṁ akataṁ asaṅkhaṁ, nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṁ paññāyetha. Yasmaṁ ca kho, bhikkhave, atthi ajātaṁ abhūtaṁ akataṁ asaṅkhaṁ, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṁ paññāyatī”tī.
Tatiyanibbānapatīsaṁyuttasutta niṭṭhitāṁ

Tatiyanibbānapatīsaṁyuttasutta

3. Thus have I heard: On a certain occasion the Exalted One was staying near Savatthi, at Jeta Grove in Anathapindika’s Park.

Now on that occasion the Exalted One was teaching, establishing, rousing and making the monks happy with a discourse according to dhamma that was centred on nibbana. And those monks, earnestly paying attention, mentally taking it all in, were listening to dhamma with ready ears.

Thereupon the Exalted ... One gave utterance to this verse of uplift:

‘Monks, there is a not-born, a not-become, a not-made, a not-compounded. Monks, if that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this here that is born, become, made, compounded.

But since, monks, there is an unborn ... therefore the escape from this here is born, become ... is apparent.’

End of Tatiyanibbānapatīsaṁyuttasutta

Catutthanibbānapatīsaṁyuttasutta

4. Evarī me sutariṁ— ekariṁ samayaṁ bhagavā sāvatthiyaṁ viharati jetavane anāthapiṇḍikassa ārāme. Tena kho pana samayena bhagavā bhikkhū nibbānapatīsaṁyuttāya dhammiyā kathāya sandasseti samādapi samutejeti sampahāṁseti. Tedha bhikkhū aṭṭhiṁ katvā manasi katvā sabbāṁ cetasō samannāharītvā ohitasotā dhammaṁ suṇanti.

Atha kho bhagavā etamatthāṁ viditvā tāyaṁ velāyaṁ imaṁ udānaṁ udānesi—

“Nissitassa calitaṁ, anissitassa calitaṁ nathī. Calite asati passaddhi, passaddhiyā sati nati na hoti. Natiyā asati āgatigati na hoti. āgatigatiyā

Catutthanibbānāpaṭisārīyuttasuttaṁ niṭṭhitam

Catutthanibbānāpaṭisārīyuttasutta

4. Thus have I heard: On a certain occasion the Exalted One was staying near Savatthi, at Jeta Grove in Anathapindika’s Park.

Now on that occasion the Exalted One was teaching, establishing, rousing and making the monks happy with a discourse according to dhamma that was centred on nibbana. And those monks, earnestly paying attention, mentally taking it all in, were listening to dhamma with ready ears.

Thereupon the Exalted ... One gave utterance to this verse of uplift:

‘For him who clings there is wavering; for him who clings not there is no wavering. Wavering not being, there is calm; being, there is no bending. Bending not being, there is no coming-and-going (to birth); coming-and-going not being, there is no decease-and-rebirth. Decease-and-rebirth not being, there is no “here” or “yonder” nor anything between the two. This indeed is the end of Ill.’

End of Catutthanibbānāpaṭisārīyuttasutta

Appendix (2)

This is the mutual confession according to Buddhist tradition.

There are two types of offence for a monk in Buddhism. They are Atekiccha and Satekiccha (remediable and irremediable offence) or Garukāpatti and Lahukāpatti (grave and light offence). The Pārājika offence is irremediable and the rest, saṁghādisesa, aniyata, pācittiya etc., are called remediable through special formula or confession. Then pārājika and saṁghādesesa are classified as grave offence and the remaining āpattis are called as light offence. Although saṁghādisesa is remediable, it is inserted into grave offence.

For light offence, a monk can get purity from sins through mutual confession. The junior monk must approach another senior monk to confess his sins or sometimes the senior member ay approach the junior one to confess his guilts. So here is the confessional catechism usually intoned by the pairs.\footnote{Vi-3, Pp. 169-170, also INOB, Pp.162-163}
Junior: ‘Aham bhante sabbā āpattiyo āvi karomī’. "Reverend sir, may I disclose all my sins".

Senior: ‘Sādhu, sādhu, sādhu’. “All right, All right, All right”.

Junior: ‘Aham bhante sambahulā nānāvatthukā sabbā āpattiyo āpajjīṁ tā tumhamūle patidesemī’. “Reverend sir, I have committed all these many sins of various nature. I confess them under your kindness and consideration”.

Senior: ‘Passasi āvuso tā āpattiyo’. “Do you realize that these are sins?”.

Junior: ‘Āma bhante passāmi’. “Yes, reverend, I do realize sir”.

Senior: ‘Āyatiṁ āvuso saṁvareyyāsi’. “Next time you shall restrain well, my fellow”.

Junior: ‘Sādhu sutthu bhante saṁvarissāmi’. “All right, reverend, I shall restrain well and appropriately sir”.

Senior: ‘Sādhu sādhu sādhu’. “All right, all right, all right”.

NB. Change āvuso in place of bhante, and bhante in place of āvuso when the senior monk does confess to a junior monk. And change passatha instead of passasi, and saṁvareyyātha instead of saṁvareyyāsi.