

A DISCOURSE WITH VACCHA CONTAINING THE PARABLE OF THE FIRE

Translated from the original Pali by László Fórizs⁷

Thus have I heard.

Once the Blessed One was staying at Sāvattḥi in Jeta's grove in Anāthapindika's Park. Then a wandering ascetic named Vacchagotta approached the Blessed One. Having drawn near, he greeted the Blessed One. After the compliments of friendship (*sammodanīya*)⁸ and courtesy (*sāraṇīya*)⁹ he sat down respectfully to one side. While sitting respectfully at one side Vacchagotta, the wanderer, said to the Blessed One:

„(i) Does venerable Gotama hold the view (*diṭṭhi*) that the world is eternal, and that this alone is true, and every other view is false¹⁰?”

„No, Vaccha. I do not hold the view that the world is eternal, and that this alone is true, and every other view is false.”

„ (ii) Does venerable Gotama hold the view that the world is not eternal, and that this alone is true, and every other view is false?”

„No, Vaccha. I do not hold the view that the world is not eternal, and that this alone is true, and every other view is false.”

„ (iii) Does venerable Gotama hold the view that the world is finite, and that this alone is true, and every other view is false?”

„No, Vaccha. I do not hold the view that the world is finite, and that this alone is true, and every other view is false.”

„ (iv) Does venerable Gotama hold the view that the world is infinite, and that this alone is true, and every other view is false?”

„No, Vaccha. I do not hold the view that the world is infinite, and that this alone is true, and every other view is false.”

„ (v) Does venerable Gotama hold the view that the body (*sarīra*) and the *jīva*¹¹ are identical, and that this alone is true, and every other view is false?”

⁷ I would like to thank Professor Gombrich for his kind help in the process of translation during his visit in Budapest where he took part in the Second International Summer School held in August 2012 at the Dharmagata Buddhist College. I profited a lot from his previous Intensive Pali Course held in the previous summer at the College, too.

⁸ PED: *sammodanīya* grd. of *sammodati* [*saṃ + modati*] 1. to rejoice, delight; 2. to agree with, to exchange friendly greeting with.

⁹ Instead of *sāraṇīya* PED reads *sārāṇīya*. PED *sārāṇīya* (adj.) [the question of derivation is still unsettled. According to Trenckner fr. *saraṇa* (i.e. *saraṇa* 1 or *sarana* 2?) with double *ṛddhi*. Kern considers the (B) Sk. *saṃraṇjanīya* as the original and derives it fr. *saṃ+raṇj* to rejoice, to gladden: see *raṇjati*. The BSk. is divided: MVastu III.47, 60, 206 etc. has *sārāyaṇīya*, whereas AvŚ I.229 & Divy 404 read *saṃraṇjanī* and *saṃraṇjanīya* (see below). -- The C. at J IV.99 derives it fr. *saraṇa* 3 in explaining *sārāṇīyā kathā* as „*sāri-tabba-yuttakā kathā*”] courteous, polite, friendly (making happy, pleasing, gladdening?), only in combn with *kathā*, *dhamma*, or *dhammakathā*, e. g. s. *kathā* polite speech, either in phrase *sammodanīyaṃ kathāṃ sārāṇīyaṃ vītisāreti* to exchange greetings of friendliness & courtesy DI.52.

¹⁰ FÓRIZS 1995: tévedés (wrong, false [view]), HCW 1896: false [view], VJ 1989: téves nézet (false view), BB 1995: wrong, TB 1997: worthless, PFCs 2011: ostobaság (stupidity, folly). PED: *Mogha* (adj.) empty, vain, useless, stupid, foolish; DI.187 (opp. to *sacca*), 199; Sn 354; Dh 260 (°*jīṇṇa* grown old in vain; DhA II.34 (°*ṃ tassa jīvitaṃ*: not in vain). -*purisa*, a stupid or dense fellow Vin IV.126, 144. MWD: Vedic *mogha*, *mī(ā)n*. (later Sk. *moha*, √*muh*) vain, fruitless, useless, unsuccessful, unprofitable (ibc. ind. in vain, uselessly, without cause) RV etc.

¹¹ That which makes the body vital' (vitality).

„No, Vaccha. I do not hold the view that the body and the jīva are identical, and that this alone is true, and every other view is false?”

„ (vi) Does venerable Gotama hold the view that the body and the jīva are different, and that this alone is true, and every other view is false?”

„No, Vaccha. I do not hold the view that the body and the jīva are different, and that this alone is true, and every other view is false?”

„ (vii) Does venerable Gotama hold the view that (1) the tathāgata exists after death, and that this alone is true, and every other view is false?”

„No, Vaccha. I do not hold the view that the tathāgata exists after death, and that this alone is true, and every other view is false.”

„ (viii) Does venerable Gotama hold the view that (2) the tathāgata does not exist after death, and that this alone is true, and every other view is false?”

„No, Vaccha. I do not hold the view that the tathāgata does not exist after death, and that this alone is true, and every other view is false.”

„ (ix) Does venerable Gotama hold the view that (3) the tathāgata both exists and does not exist after death, and that this alone is true, and every other view is false?”

„No, Vaccha. I do not hold the view that the tathāgata both exists and does not exist after death, and that this alone is true, and every other view is false.”

„ (x) Does venerable Gotama hold the view that (4) the tathāgata neither exists nor does not exist after death, and that this alone is true, and every other view is false?”

„No, Vaccha. I do not hold the view that the tathāgata neither exists nor does not exist after death, and that this alone is true, and every other view is false.”

„How is it, venerable Gotama, that when you are asked, (i) ‚Does venerable Gotama hold the view that the world is eternal, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the world is eternal, and that this alone is true, and every other view is false?’

„How is it, venerable Gotama, that when you are asked, (ii) ‚Does venerable Gotama hold the view that the world is not eternal, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the world is not eternal, and that this alone is true, and every other view is false?’

„How is it, venerable Gotama, that when you are asked, (iii) ‚Does venerable Gotama hold the view that the world is finite, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the world is finite, and that this alone is true, and every other view is false?’

„How is it, venerable Gotama, that when you are asked, (iv) ‚Does venerable Gotama hold the view that the world is infinite, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the world is infinite, and that this alone is true, and every other view is false?’

„How is it, venerable Gotama, that when you are asked, (v) ‚Does venerable Gotama hold that the body and the jīva are identical, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the body and the jīva are identical,

and that this alone is true, and every other view is false’?

„How is it, venerable Gotama, that when you are asked, (vi) ‚Does venerable Gotama hold that the body and the *jīva* are not identical, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the body and the *jīva* are not identical, and that this alone is true, and every other view is false’?

„How is it, venerable Gotama, that when you are asked, (vii) ‚Does venerable Gotama hold the view that the *tathāgata* exists after death, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the *tathāgata* exists after death, and that this alone is true, and every other view is false’?

„How is it, venerable Gotama, that when you are asked, (viii) ‚Does venerable Gotama hold the view that the *tathāgata* does not exist after death, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the *tathāgata* does not exist after death, and that this alone is true, and every other view is false’?

„How is it, venerable Gotama, that when you are asked, (ix) ‚Does venerable Gotama hold the view that the *tathāgata* both exists and does not exist after death, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the *tathāgata* both exists and does not exist after death, and that this alone is true, and every other view is false’?

„How is it, venerable Gotama, that when you are asked, (x) ‚Does venerable Gotama hold the view that the *tathāgata* neither exists nor does not exist after death, and that this alone is true, and every other view is false?’ you reply, ‚No, Vaccha. I do not hold the view that the *tathāgata* neither exists nor does not exist after death, and that this alone is true, and every other view is false’?

„But what problem [or danger]¹² does venerable Gotama see in these views¹³ so that he does not accept any one of them?”

„O Vaccha, that (i) ‚the world is eternal’ is [only] an opinion, and as such it is a jungle¹⁴, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery (*dukkha*), distress¹⁵ (*vighāta*), despair (*upāyāsa*) and burning¹⁶ (*pariāha*), and does not lead to turning away [from the world] (*nibbida*), dispassion (*virāga*), cessation (*nirodha*), calm (*upasama*), direct knowledge (*abhiññā*), [full] awakening (*sambodha*) or nibbāna.”

„O Vaccha, that (ii) ‚the world is not eternal’ is [only] an opinion, and as such it is a jungle, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery, distress, despair and burning, and does not lead to turning away, dispassion, cessation, calm, direct knowledge, [full] awakening or nibbāna.”

12 PED: *ādīnava* [ā + *dīna* + *va* (nt.)], a substantivised adj., orig. meaning „full of wretchedness”, cp. BSk. *ādīnava* M Vastu III.297 (misery) [disadvantage, danger].

13 In this context *dīṭṭhi-gata* can simply mean ‚concerning/relating to the view’, cf. *kāya-gata* ‚relating to the body.’ Cf. HCW 1986, FL 1995, TB 1997. However, in PED one can also find *dīṭṭhigata* (nt.) ‚resorting to views’, theory, groundless opinion, false doc-trine. Cf. e.g. PFCs 2011: alaptalan nézetek (baseless/fictitious views); BB 1995: speculative views.

14 PED: *gahana* [Sk. *gahana*, cp. also *ghana*] 1. adj. deep, thick, impervious, only in a ° clear, unobstructed, free from obstacles. 2. nt. an impenetrable place, a thicket jungle, tangle.

15 In HCW 1896: ruin. PED: *vighāta* [*vi*+*ghata*] 1. destruction, killing, slaughter; 2. distress, annoyance, upset of mind, trouble, vexation; 3. opposition.

16 In HCW 1896: agony. PED: *pariāha* [*pari*+*dāha* of √*dah*, cp. *paridāhati*. burning, fever; fig. fever of passion, consumption, distress, pain.

„O Vaccha, that (iii) ‚the world is finite’ is [only] an opinion, and as such it is a jungle, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery, distress, despair and burning, and does not lead to turning away, dispassion, cessation, calm, direct knowledge, [full] awakening and nibbāna.”

„O Vaccha, that (iv) ‚the world is infinite’ is [only] an opinion, and as such it is a jungle, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery, distress, despair and burning, and does not lead to turning away, dispassion, cessation, calm, direct knowledge, [full] awakening or nibbāna.”

„O Vaccha, that (v) ‚the body and the *jīva* are identical’ is [only] an opinion, and as such it is a jungle, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery, distress, despair and burning, and does not lead to turning away, dispassion, cessation, calm, direct knowledge, [full] awakening or nibbāna.”

„O Vaccha, that (vi) ‚the body and the *jīva* are different’ is [only] an opinion, and as such it is a jungle, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery, distress, despair and burning, and does not lead to turning away, dispassion, cessation, calm, direct knowledge, [full] awakening or nibbāna.”

„O Vaccha, that (vii) ‚the *tathāgata* exists after death’ is [only] an opinion, and as such it is a jungle, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery, distress, despair and burning, and does not lead to turning away, dispassion, cessation, calm, direct knowledge, [full] awakening or nibbāna.”

„O Vaccha, that (viii) ‚the *tathāgata* does not exist after death’ is [only] an opinion, and as such it is a jungle, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery, distress, despair and burning, and does not lead to turning away, dispassion, cessation, calm, direct knowledge, [full] awakening or nibbāna.”

„O Vaccha, that (ix) ‚the *tathāgata* both exists and does not exist after death’ is [only] an opinion, and as such it is a jungle, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery, distress, despair and burning. It does not lead to turning away, dispassion, cessation, calm, direct knowledge, [full] awakening or nibbāna.

„O Vaccha, that (x) ‚the *tathāgata* neither exists nor does not exist after death’ is [only] an opinion, and as such it is a jungle, a wilderness, a contortion, a writhing, and a fetter. It is coupled with misery, distress, despair and burning. It does not lead to turning away, dispassion, cessation, calm, direct knowledge, [full] awakening or nibbāna.

„This is the problem that I see in these views and therefore I do not accept any one of them.”

„But does venerable Gotama have any view of his own?”

„The *tathāgata*, O Vaccha, is free from¹⁷ all views; but this, Vaccha, does the *tathāgata* see: (i) such is form, such its arising, such its passing away; (ii) such is feeling, such its arising, such its passing away; (iii) such is perception, such its arising, such its passing away; (iv) such are volitions, such their arising, such their passing away; (v) such is consciousness, such its arising, such its passing away. Therefore say I that the *tathāgata* has attained deliverance

17 PED: *apanīta* [Sk. *apanīta*, pp. of *apa* + \sqrt{ni}] taken away or off, removed, dispelled.

through non-attachment¹⁸, inasmuch as all conceivings (*sabbamaññita*), all excogitations (*sabbamathita*), all I-making (*ahaṅkāra*), mine-making (*mamaṅkāra*), and [all the underlying tendencies to] conceit (*mānānusaya*)¹⁹, have been destroyed, have faded away, have ceased, have been given up and relinquished.”

„But, venerable Gotama, where is the bhikkhu reborn whose mind (*citta*) has thus attained deliverance²⁰?”

„Vaccha, [to say that] ,he is reborn’ does not fit the case.²¹”

„Then, venerable Gotama, he is not reborn.”

„Vaccha, [to say that] ,he is not reborn’ does not fit the case.”

„Then, venerable Gotama, he is both reborn and is not reborn.”

„Vaccha, [to say that] ,he is both reborn and not reborn’ does not fit the case.”

„Then, venerable Gotama, he is neither reborn nor not reborn.”

„Vaccha, [to say that] ,he is neither reborn nor not reborn’ does not fit the case.”

„When I say to you, ,But, venerable Gotama, where is the bhikkhu reborn whose mind has thus attained deliverance?’ you reply, ,Vaccha, [to say that] »he is reborn« does not fit the case.’ And when I say to you, ,Then, Gotama, he is not reborn,’ you reply, ,Vaccha, [to say that] »he is not reborn« does not fit the case.’ And when I say to you, ,Then, Gotama, he is both reborn and not reborn,’ you reply, ,Vaccha, [to say that] »he is both reborn and not reborn« does not fit the case.’ And when I say to you, ,Then, Gotama, he is neither reborn nor not reborn,’ you reply, ,Vaccha, [to say that] »he is neither reborn nor not reborn« does not fit the case.’ Gotama, I am lost, I am greatly confused at this point. The measure of confidence in Gotama that I gained earlier from our conversation has now disappeared.”

„It’s all right, Vaccha.²² Of course, you don’t understand this. Of course, you’re confused.²³ Profound (*gambhīra*), OVaccha, is this matter, hard to see (*duddasa*), hard to comprehend (*duranu-*

18 PED: *anupādā* [= *anupādāya*, ger. of *an + upādiyati* (*upa + ā + √dā*, to take hold of, to grasp, cling to, show attachment (to the world). HCW 1896: ‘The Tathāgata has attained deliverance and is free from attachment.’ Taking into account the usage of the gerund another translation is possible: The Tathāgata has attained freedom through (/by means of) non-attachment/ not-clinging. BB 1995: ‘The Tathāgata is liberated through not clinging; TB 1997: ‘A Tathāgata is, through lack of clinging/sustenance, released’.

19 PED: *māna* [late Vedic & Epic Sk. *māna*, fr. *man*, orig. meaning perhaps ‘high opinions’ (Def. of root see partly under *māneti*, partly under *mināti*) 1. pride, conceit, arrogance; *māna* is one of the principal obstacles to Arahantship. A detailed analysis of *māna* in tenfold aspect is given at Nd1 80=Nd2 505.

20 *Vimuttacitto*.

21 *Upapajjattī kho, vaccha, na upeti*. Cf. TB 1997: ‘„Reappear,’ Vaccha, doesn’t apply.’ or BB 1995: ‘The term ,reappears’ does not apply, Vaccha.”

22 “*Alañhi te, vaccha, aññāyāya, alaṃ sammohāya*.” PED: *alaṃ* (ind.) [Vedic *aram*] emphatic particle. 1. In affirm. sentences: part. of assurance & emphasis = for sure, very much (so), indeed, truly. In connection with a dat. or an infin. the latter only apparently depend upon *alaṃ*, in reality they belong to the syntax of the whole sentence. Cf. Vedic *aram* (fr. *r*), an adv. acc. of *ara* (adj.) suitable; fitly, aptly, rightly. 2. In neg. or prohib. sentences: part. of disapprobation reproach & warning; enough! have done with! fie! stop! alas! (see *are*). (a) (abs.) enough; (b) with voc.: *alaṃ Devadatta mā te rucchi sanghabhedo* „look out D. or take care D. that you do not split up the community” Vin II.198; (c) enough of (with instr.): *alaṃ ettakena* enough of this Miln 18.

23 HCW 1896: “Enough, O Vaccha! Be not at a loss what to think in this matter, and be not greatly confused.” BB 1995: “It is enough to cause you bewilderment, Vaccha, enough to cause you confusion.” VJ 1989: “Vaccsha, elég ebből a tudatlanságból, elég ebből a bizonytalanságból!” (Vaccha, enough of this ignorance, enough of this uncertainty!) FL 1994: “Elég már! Vaccsha, szedd össze magad, ne légy összezavarodva!” (It’s enough, Vaccha, be content, don’t be so utterly confused!) PFCs 2011: “Persze, hogy nem érted, Vaccsha, persze, hogy összezavaródtál!” (Of course, you do not understand this, Vaccha, of course, you are confused.) TB 1997: “Of course you’re befuddled, Vaccha. Of course you’re confused.”

bodha), tranquil (*santa*), excellent (*paṇīta*)²⁴, beyond the scope of reasoning (*atakkāvacaro*)²⁵, subtle (*nipuṇa*)²⁶, to be known [cognizeable only] to the wise (*pañḍitavedanīya*)²⁷. It is difficult for you to cognize it, because you hold different views, you approve different things²⁸, you are under the influence of others²⁹, you follow other practices (*aññātrayoga*)³⁰, you sit at the feet of another teacher (*aññātrācariyaka*). So, Vaccha, now I will ask *you* some questions, answer them as may seem to you good:

„What do you think, Vaccha, if a fire were burning in front of you, would you be aware (cognize) (*jāneyyāsi*) that, »This fire is burning in front of me«?”

„Gotama, if a fire were burning in front of me, I should cognize (/be aware) that »This fire is burning in front of me«,,

„But suppose, Vaccha, some one were to ask you, „What does this fire that is burning in front of you depend on?” what would you answer, Vaccha?”

„Gotama, if some one were to ask me, „What does this fire that is burning in front of you depend on?” I would answer, Gotama, that „The fire that is burning in front of me depends on the fuel of grass and sticks of wood.”

„But, Vaccha, if the fire in front of you were to become extinct, would you be aware that „the fire in front of you has become extinct?”

„Gotama, if the fire in front of me were to become extinct, I should be aware that „the fire in front of me has become extinct.”

„Vaccha, if some one were to ask you, „This fire that has gone out in front of you which direction from here has it gone to? East, west, north or south?” what would you say?”

„Gotama, the question does not fit the case. For the burning fire depends on the fuel of grass and sticks. If all the fuel has been consumed, and the fire can't get any other nutriment, then the fire without fuel counts precisely (*tveva saṅkhyamī*) as gone out.”

„In exactly the same way, Vaccha, (i) any form by which one could point to³¹ the tathāgata any property (*paññāpāyamāno paññāpeyya*)³², has been given up (*paḥīna*), uprooted

24 PED: *paṇīta* (adj.) [pp. of *pa+neti*] 1. (lit.) brought out or to, applied, executed; used with ref. to punishment (see *paṇeti daṇḍam*) Pv IV.166 (°*daṇḍa* receiving punishment). -- 2. (appld.) brought out or forth, (made) high, raised, exalted, lofty, excellent.

25 PED: *atakkāvacarā* in phrase *dhammā gambhīrā duddasā a° nipuṇā* (views, etc.) deep, difficult to know, beyond logic (or sophistry: i. e. not accessible to doubt?), profound. Gogerley trsl. „unattainable by reasoning”, Andersen „being beyond the sphere of thought”. (*Takka* 1 [Sk. *tarka* doubt; science of logic, lit. „turning & twisting”] doubt; a doubtful view.

26 PED: *nipuṇa* (adj.) [Sk. *nipuṇa*, dial. for *nīpṛṇa*, to *prṇoti*, *pr*] clever, skilful, accomplished; fine, subtle, abstruse.

27 PED: *pañḍita* (adj., [cp. Ved. *pañḍita*]) wise, clever, skilled, circumspect, intelligent) + *vedanīya* (1. to be known, intelligible, comprehensible; 2. to be experienced). BB 1995 and TB 1997: „to-be-experienced by the wise”, VJ 1989: „csak tudósoknak való” (it's only for scholars); PFCs 2011: „csak a hozzáértők foghatják fel” (only the experts can comprehend it).

28 You belong to different faith. PED: *khanṭika* (adj.) [fr. prec.] acquiescing in--, of such and such a belief, in *añña°* belonging to another faith, combined with *aññādiṭṭhika* and *aññārucika* D.I.187; M.I.487.

29 PED: *rucika* (–°) (adj.) [fr. *ruci* 3] belonging to the pleasure (of); only in phrase *añña°* being dependent on someone else's will or under another's influence, together with *aññādiṭṭhika* and *añña–khanṭika* characterizing the various sides of personality (see *ruci* 3) with ref. to one's intellect, feeling & will. Rhys Davids (Dial. I.254) transl.: „holding different views, other things approving themselves to you, setting diff. aims before yourself”; thus differing in interpretation of *añña*, taking it subjectively.

30 PED: *aññātra–yoga* (adj.) following another discipline.

31 PED: *paññāpeti* [caus. of *paññāti*] 1. to make known, declare, point out, appoint, assign, recognise, define.

32 Like existent, non-existent, both existent and non-existent, neither existent nor non-existent.

(*ucchinna-mūla*), utterly destroyed (*anabhāvaṅkataṅṅi*)³³ and [thus] rendered unable to sprout (*anuppādadhammaṅṅi*)³⁴ in the future (*āyatim*)³⁵ [like] a[n uprooted] palm-tree with its base destroyed (/a palm deprived of its foundation) (*tālāvattthukataṅṅi*)³⁶.” The tathāgata, O Vaccha, who has been released from physical form, is deep, immeasurable, unfathomable, like the mighty ocean. To say that he is reborn would not fit the case. To say that he is not reborn would not fit the case. To say that he is both reborn and not reborn would not fit the case. To say that he is neither reborn nor not reborn would not fit the case.”

(ii) „Any feeling by which one could point to the tathāgata any property, has been given up, uprooted, utterly destroyed and [thus] rendered unable to sprout in the future [like] a palm-tree with its base destroyed. The tathāgata, O Vaccha, who has been released from feeling, is deep, immeasurable, unfathomable, like the mighty ocean. To say that he is reborn would not fit the case. To say that he is not reborn would not fit the case. To say that he is both reborn and not reborn would not fit the case. To say that he is neither reborn nor not reborn would not fit the case.”

(iii) „Any perception by which one could point to the tathāgata any property, has been given up, uprooted, utterly destroyed and [thus] rendered unable to sprout in the future [like] a palm-tree with its base destroyed. The tathāgata, O Vaccha, who has been released from perception, is deep, immeasurable, unfathomable, like the mighty ocean. To say that he is reborn would not fit the case. To say that he is not reborn would not fit the case. To say that he is both reborn and not reborn would not fit the case. To say that he is neither reborn nor not reborn would not fit the case.”

(iv) „Any volitions by which one could point to the tathāgata any property, has been given up, uprooted, utterly destroyed and [thus] rendered unable to sprout in the future [like] a palm-tree with its base destroyed. The tathāgata, O Vaccha, who has been released from volitions, is deep, immeasurable, unfathomable, like the mighty ocean. To say that he is reborn would not fit the case. To say that he is not reborn would not fit the case. To say that he is both reborn and not reborn would not fit the case. To say that he is neither reborn nor not reborn would not fit the case.”

33 PED: *anabhāva* [*ana + bhāva*] the utter cessation of becoming. In the oldest Pali only in adj. form *anabhāvaṅ kata* or *gata*. This again found only in a string of four adjectives together expressing the most utter destruction. They are used at *Vin* III.3 of bad qualities, at *S* II.63 of certain wrong opinions, at *M* I.487; *S* IV.62 = v.527 of the *khandas*, at *M* I.331 of the mental intoxications (*āsava*s), at *A* IV.73 of certain tastes, of a bad *kamma* *A* I.135, of evil passions *A* I.137, 184, 218; *II*.214 of pride *A* II.41, of craving *A* II.249, of the bonds *A* IV.8. In the supplement to the *Dīgha* (*D* III.326) and in the *Iti-vuttaka* (p. 115) a later idiom, *anabhāvaṅ gameti*, cause to perish, is used of evil thoughts. *Bdgh* (quoted *Vin* III.267) reports as v. 1. *anubhāva*. Cp. *Nd* I.90; and *Nd* 2 under *palhina*.

34 Is not predisposed (/liable/subjected) to arising.

35 PED: *āyati* (f.) [*fr. ā + yam*, cp. Sk. *āyati*] „stretching forth”, extension, length (of time), future. Only (?) in acc. *āyatim* (adv.) in future. MWD: *āyati* f. stretching, extending *RV*. i , 139, extension, length; following or future time; the future; „the long run”.

36 PED: *tāla* [Sk. *tāla*] 1. the palmyra tree,--*vattu* (more correct *tālāvattu=tāla-avattu*) in *tālāvattthukata* a palm rendered groundless, i. e. uprooted; freq. as simile to denote complete destruction or removal (of passions, faults, etc.). Nearly always in formula *palhina ucchinna-mūla t° anabhāvaṅ-kata* „given up, with roots cut out, like a palm with its base destroyed, rendered unable to sprout again”. *vattu*1 (nt.) [Class. Sk. *vastu*, *fr. vas*1] lit. „ground,” hence 1. (lit.) object, real thing, property, thing, substance (cp. *vattu*2!) 2. (applied meaning) object; 3. occasion for, reason, ground; 4. basis, foundation, seat, (objective) substratum, substance, element; 5. subjectmatter, subject, story, account. In phrase *tālāvattthukata (=tāla avattu kata) vattu* means foundation, basis, ground to feed and live on, thus „a palm deprived of its foundation”: see refs. under *tāla*.

(v) „Any consciousness by which one could point to the tathāgata any property, has been given up, uprooted, utterly destroyed and [thus] rendered unable to sprout in the future [like] a palm-tree with its base destroyed. The tathāgata, O Vaccha, who has been released from consciousness, is deep, immeasurable, unfathomable, like the mighty ocean. To say that he is reborn would not fit the case. To say that he is not reborn would not fit the case. To say that he is both reborn and not reborn would not fit the case. To say that he is neither reborn nor not reborn would not fit the case.”

Thus had been spoken, Vaccha, the wanderer, said to the Blessed One:

„It is as if, O Gotama, there were a mighty sal-tree near to a village (*gāma*) or market-town (*nigama*)³⁷, and due to impermanence (*aniccatā*) it were to lose its branches and leaves (*sākhāpalāsā*)³⁸, its bark and crust (*tacapapaṭikā*)³⁹, and its sapwood (*pheggū*)⁴⁰; so that afterwards, divested of the branches and leaves, the bark and crust, and the (sap)wood, it would stand in essence (*sāre*)⁴¹ pure (and sound) (*suddho assa*)⁴² and firmly established ([*sāre*] *patiṭṭhito*). In the same way the words of Gotama, free from branches and leaves, free from bark and crust, and free from (sap)wood, stand here in essence (*sāre*) pure (and simple) (*suddho assa*)⁴³, and firmly established ([*sāre*] *patiṭṭhito*).

O wonderful is it, Gotama!⁴⁴ O wonderful is it, Gotama! It is as if, O Gotama, one were to set up that which was overturned; or were to disclose that which was hidden; or were to point out the way to a lost traveller; or were to carry a lamp into a dark place, that they who had eyes might see. Even so has Gotama expounded the Dhamma in many different ways. I betake myself to Gotama for refuge, to the Dhamma for refuge, and to the Sangha for refuge. Let Gotama receive me who have betaken myself to him for refuge, and accept me as a disciple from this day forth as long as life shall last.”

37 PED: *gāma* [Vedic *grāma*, heap, collection, parish] a collection of houses, a hamlet, a habitable place (opp. *arañña*), a parish or village having boundaries & distinct from the surrounding country. In size varying, but usually small & distinguished from *nigama*, a market-town. It is the smallest in the list of settlements making up a „state” (*raṭṭham*). See also *janapada*, inhabited country, the country (opp. town or market-place), the continent; politically: a province, district, county D I.136 (opp. *nigama*).

38 Dvandva, *sākhā* (branch) + *palāsa* (2. leaf; collectively (nt.) foliage, pl. (nt.) leaves).

39 Dvandva: *taca* (bark; outer skin) + *papaṭikā* (f. the crust of a tree; but here it rather means the alburnum (sapwood)).

40 PED: *pheggū* [cp. Vedic *phalgu*] accessory wood, wood surrounding the pith of a tree, always with ref. to trees (freq. in similes), in sequence *mūla*, *sāra*, *pheggū*, *taca*, *papaṭikā* etc. It is represented as next to the pith, but inferior and worthless. At all passages contrasted with *sāra* (pith, substance). Thus at M i.192 sq., 488; D iii.51; S iv.168.

41 PED: *sāra*, the elect, the salt of the earth; substance, essence, choicest part (generally at the end of comp.), *sāre patiṭṭhito* established, based, on what is essential. TB 1997: ‚it would stand as pure heartwood’; BB 1995: it became pure, consisting entirely of heartwood; PFCs 2011: ‚tisztán megmarad a legjava, a belső keményfa’ („its choicest part, the inner heartwood, purely remains”).

42 Using the connotations of *suddho*. Cf. PED: *su-ppatiṭṭhita*, firmly established. HCW 1986: ‚it were to stand neat and clean in its strength.’

43 PED: *sudha*, [pp. of *sujjhati*] 1. clean, pure; 2. purified, pure of heart; 3. simple, mere, unmixed.

44 In the last paragraph I am quoting the translation of Henry Clarke Warren from his *Buddhism in translations* with some minor changes but with my highest respect for his work.

Aggīvacchagottasuttaṃ (Majjhima Nikāya, 72)

187. Evaṃ me suttaṃ – ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme. Atha kho vacchagotto paribbājako yena bhagavā tenupasaṅkama; upasaṅkamitvā bhagavatā saddhiṃ sammodi. Sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho vacchagotto paribbājako bhagavantaṃ etadavoca –

1.a “Kiṃ nu kho, bho gotama, ‘sassato loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi [evaṃdiṭṭhi (sī. syā. kaṃ. ka.)] bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘sassato loko, idameva saccaṃ moghamañña’”nti.

1.b “Kiṃ pana, bho gotama, ‘asassato loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘asassato loko, idameva saccaṃ moghamañña’”nti.

2.a “Kiṃ nu kho, bho gotama, ‘antavā loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘antavā loko, idameva saccaṃ moghamañña’”nti.

2.b “Kiṃ pana, bho gotama, ‘anantavā loko, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘anantavā loko, idameva saccaṃ moghamañña’”nti.

3.a “Kiṃ nu kho, bho gotama, ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamañña’”nti.

3.b “Kiṃ pana, bho gotama, ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña’”nti.

4.a “Kiṃ nu kho, bho gotama, ‘hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’”nti.

4.b “Kiṃ pana, bho gotama, ‘na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’”nti.

4.c “Kiṃ nu kho, bho gotama, ‘hoti ca na ca hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘hoti ca na ca hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’”nti.

4.d “Kiṃ pana, bho gotama, ‘neva hoti na na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’nti – evaṃdiṭṭhi bhavaṃ gotamo”ti? “Na kho ahaṃ, vaccha, evaṃdiṭṭhi – ‘neva hoti na na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña’”nti.

188. “Kiṃ nu kho, bho gotama, sassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo”ti iti puṭṭho samāno ‘na kho ahaṃ, vaccha, evaṃdiṭṭhi – sassato loko, idameva saccaṃ

moghamañña'nti vadesi [moghamaññantīti vadesi (sī.), moghamaññanti iti vadesi (?)]. 'Kiṃ pana, bho gotama, asassato loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi – asassato loko, idameva saccaṃ moghamañña'nti vadesi. 'Kiṃ nu kho, bho gotama, antavā loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi – antavā loko, idameva saccaṃ moghamañña'nti vadesi. 'Kiṃ pana, bho gotama, anantavā loko, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi – anantavā loko, idameva saccaṃ moghamañña'nti vadesi. 'Kiṃ nu kho, bho gotama, taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi – taṃ jīvaṃ taṃ sarīraṃ, idameva saccaṃ moghamañña'nti vadesi. 'Kiṃ pana, bho gotama, aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi – aññaṃ jīvaṃ aññaṃ sarīraṃ, idameva saccaṃ moghamañña'nti vadesi. 'Kiṃ nu kho, bho gotama, hoti tathāgato paraṃ marañā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi – hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña'nti vadesi.

“Kiṃ pana, bho gotama, na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi – na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña'nti vadesi. 'Kiṃ nu kho, bho gotama, hoti ca na ca hoti tathāgato paraṃ marañā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi – hoti ca na ca hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña'nti vadesi. 'Kiṃ pana, bho gotama, neva hoti na na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamaññanti – evaṃdiṭṭhi bhavaṃ gotamo'ti iti puṭṭho samāno 'na kho ahaṃ, vaccha, evaṃdiṭṭhi – neva hoti na na hoti tathāgato paraṃ marañā, idameva saccaṃ moghamañña'nti vadesi.

“Kiṃ pana bho gotamo ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato”ti?

189. *“Sassato loko'ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāram (sī. pī.)] diṭṭhivīsūkaṃ diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam saparilāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. 'Asassato loko'ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāram (sī. pī.)] diṭṭhivīsūkaṃ diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam saparilāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. 'Antavā loko'ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāram (sī. pī.)] diṭṭhivīsūkaṃ diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam saparilāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. 'Anantavā loko'ti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāram (sī. pī.)] diṭṭhivīsūkaṃ diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam saparilāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. 'Taṃ jīvaṃ taṃ sarīra'nti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāram (sī. pī.)] diṭṭhivīsūkaṃ diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam saparilāham, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. 'Aññaṃ jīvaṃ aññaṃ sarīra'nti kho, vaccha, diṭṭhigatametam diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāram (sī. pī.)] diṭṭhivīsūkaṃ diṭṭhivipphanditam diṭṭhisamyojanam sadukkham savighātam saupāyāsam sa-*

parilāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. ‘Hoti tathāgato paraṃ maraṇā’ti kho, vaccha, diṭṭhigatametaṃ diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāraṃ (sī. pī.)] diṭṭhivīsūkam diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ sadukkhahaṃ savighātaṃ saupāyāsaṃ sapaṃlāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. ‘Na hoti tathāgato paraṃ maraṇā’ti kho, vaccha, diṭṭhigatametaṃ diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāraṃ (sī. pī.)] diṭṭhivīsūkam diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ sadukkhahaṃ savighātaṃ saupāyāsaṃ sapaṃlāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. ‘Hoti ca na ca hoti tathāgato paraṃ maraṇā’ti kho, vaccha, diṭṭhigatametaṃ diṭṭhigahanam diṭṭhikantāro [diṭṭhikantāraṃ (sī. pī.)] diṭṭhivīsūkam diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ sadukkhahaṃ savighātaṃ saupāyāsaṃ sapaṃlāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. ‘Neva hoti na na hoti tathāgato paraṃ maraṇā’ti kho, vaccha, diṭṭhigatametaṃ diṭṭhigahanam diṭṭhikantāro diṭṭhivīsūkam diṭṭhivipphanditaṃ diṭṭhisamyojanaṃ sadukkhahaṃ savighātaṃ saupāyāsaṃ sapaṃlāhaṃ, na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati. Imaṃ kho ahaṃ, vaccha, ādīnavaṃ sampassamāno evaṃ imāni sabbaso diṭṭhigatāni anupagato’ti.

“Atthi pana bhoto gotamassa kiñci diṭṭhigata”nti? “Diṭṭhigatanti kho, vaccha, apanītametaṃ tathāgatassa. Diṭṭhañhetam, vaccha, tathāgatena – ‘iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṅgamo; iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṅgamo; iti saññā, iti saññāya samudayo, iti saññāya atthaṅgamo; iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṅgamo; iti viññānaṃ, iti viññānassa samudayo, iti viññānassa atthaṅgamo’ti. Tasmā tathāgato sabbamaññitānaṃ sabbamathitānaṃ sabbaahaṃkāramamaṃkāramānānusaṃyānaṃ khayā virāgā nirodhā cāgā paṭinissaggā anupādā vimuttoti vadāmi”ti.

190. “Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati”ti? “Upapajjati kho, vaccha, na upeti”. “Tena hi, bho gotama, na upapajjati”ti? “Na upapajjati kho, vaccha, na upeti”. “Tena hi, bho gotama, upapajjati ca na ca upapajjati”ti? “Upapajjati ca na ca upapajjati kho, vaccha, na upeti”. “Tena hi, bho gotama, neva upapajjati na na upapajjati”ti? “Neva upapajjati na na upapajjati kho, vaccha, na upeti”.

“Evaṃ vimuttacitto pana, bho gotama, bhikkhu kuhiṃ upapajjati”ti iti puṭṭho samāno ‘upapajjati kho, vaccha, na upeti’ti vadesi. ‘Tena hi, bho gotama, na upapajjati’ti iti puṭṭho samāno ‘na upapajjati kho, vaccha, na upeti’ti vadesi. ‘Tena hi, bho gotama, upapajjati ca na ca upapajjati’ti iti puṭṭho samāno ‘upapajjati ca na ca upapajjati kho, vaccha, na upeti’ti vadesi. ‘Tena hi, bho gotama, neva upapajjati na na upapajjati’ti iti puṭṭho samāno ‘neva upapajjati na na upapajjati kho, vaccha, na upeti’ti vadesi. Etthāhaṃ, bho gotama, aññānamāpādiṃ, ettha sammohamāpādiṃ. Yāpi me eṣā bhoto gotamassa purimena kathāsallāpena ahu pasādamattā sāpi me etarahi antarahitā”ti. “Alañhi te, vaccha, aññānāya, alaṃ sammohāya. Gambhīro hāyaṃ, vaccha, dhammo duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyo. So tayā dujjāno aññadiṭṭhikena aññakhantikena aññarucikena aññatrayogena [aññatrayogena (dī. ni. 1.420)] aññatrācariyakena” [aññatthācariyakena (sī. syā. kaṃ. pī.)].

191. “Tena hi, vaccha, taññevettha paṭipucchissāmi; yathā te khameyya tathā naṃ byākareyyāsi. Taṃ kiṃ maññasi, vaccha, sace te purato aggi jaleyya, jāneyyāsi tvaṃ – ‘ayaṃ me purato aggi jalati’”ti? “Sace me, bho gotama, purato aggi jaleyya, jāneyyāhaṃ – ‘ayaṃ me purato aggi jalati’”ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya – ‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti, evaṃ puṭṭho tovaṃ, vaccha, kinti byākareyyāsi’ti? “Sace maṃ, bho gotama, evaṃ puccheyya – ‘yo te ayaṃ purato aggi jalati ayaṃ aggi kiṃ paṭicca jalatī’ti, evaṃ puṭṭho ahaṃ, bho gotama, evaṃ byākareyyaṃ – ‘yo me ayaṃ purato aggi jalati ayaṃ aggi tiṇakatṭhupādānaṃ paṭicca jalatī’”ti.

“Sace te, vaccha, purato so aggi nibbāyeyya, jāneyyāsi tovaṃ – ‘ayaṃ me purato aggi nibbuto’”ti? “Sace me, bho gotama, purato so aggi nibbāyeyya, jāneyyāhaṃ – ‘ayaṃ me purato aggi nibbuto’”ti.

“Sace pana taṃ, vaccha, evaṃ puccheyya – ‘yo te ayaṃ purato aggi nibbuto so aggi ito katamaṃ disaṃ gato – puratthimaṃ vā dakkhiṇaṃ vā pacchimaṃ vā uttaraṃ vā’ti, evaṃ puṭṭho tovaṃ, vaccha, kinti byākareyyāsi’ti? “Na upeti, bho gotama, yañhi so, bho gotama, aggi tiṇakatṭhupādānaṃ paṭicca ajali [jalati (syā. kaṃ. ka.)] tassa ca pariyādānā aññassa ca anupahārā anāhāro nibbuto toeva saṅkhyāṃ gacchatī’”ti.

192. “Evameva kho, vaccha, yena rūpena tathāgataṃ paññāpayamāno paññāpeyya taṃ rūpaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ tālāvattthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhamaṃ. Rūpasāṅkhayavimutto [rūpasāṅkhāvimutto (sī. syā. kaṃ. pī.) evaṃ vedanāsāṅkhayādīsipi] kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

“Yāya vedanāya tathāgataṃ paññāpayamāno paññāpeyya sā vedanā tathāgatassa pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṃkatā āyatiṃ anuppādadhamaṃ. Vedanāsāṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

“Yāya saññāya tathāgataṃ paññāpayamāno paññāpeyya sā saññā tathāgatassa pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṃkatā āyatiṃ anuppādadhamaṃ. Saññāsāṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

“Yehi saṅkhārehi tathāgataṃ paññāpayamāno paññāpeyya te saṅkhārā tathāgatassa pahīnā ucchinnamūlā tālāvattthukatā anabhāvaṃkatā āyatiṃ anuppādadhamaṃ. Saṅkhārasāṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti.

“Yena viññāṇena tathāgataṃ paññāpayamāno paññāpeyya taṃ viññāṇaṃ tathāgatassa pahīnaṃ ucchinnamūlaṃ tālāvattthukataṃ anabhāvaṃkataṃ āyatiṃ anuppādadhamaṃ. Viññāṇasaṅkhayavimutto kho, vaccha, tathāgato gambhīro appameyyo duppariyogāḷho – seyyathāpi mahāsamuddo. Upapajjatīti na upeti, na upapajjatīti na upeti, upapajjati ca na ca upapajjatīti na upeti, neva upapajjati na na upapajjatīti na upeti’”.

Evaṃ vutte, vacchagotto paribbājako bhagavantaṃ etadavoca – “seyyathāpi, bho gotama, gāmasa vā nigamassa vā avidūre mahāsālarukkho. Tassa aniccatā sākḥāpalāsā palujjeyyuyṃ [sākḥāpalāsāṃ palujjeyya], tacapapaṭikā palujjeyyuyṃ, pheggū palujjeyyuyṃ [pheggu palujjeyya (sī. syā. kaṃ. pī.)]; so

aparena samayena apagatasākhāpalāso apagatatacapapaṭiko apagataphegguko suddho assa sāre paṭiṭṭhito; evameva bhoto gotamassa pāvacaṇaṃ apagatasākhāpalāsaṃ apagatatacapapaṭikaṃ apagatapheggukaṃ suddhaṃ, sāre paṭiṭṭhitaṃ. Abhikkantaṃ, bho gotama! Abhikkantaṃ, bho gotama! Seyyathāpi, bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya – ‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā gotame-na anekapariyāyena dhammo pakāsito. Esāhaṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṃaṇca bhikkhusaṅghaṇca. Upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gata”nti.

Aggivacchasuttaṃ niṭṭhitaṃ dutiyaṃ.

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