

1. sāmaṇḍakavagga

1. With Sāmaṇḍaka

1. sāmaṇḍakasutta

1. With Sāmaṇḍaka on Extinguishment

ekaṃ samayaṃ āyasmā sāriputto vajjīsu viharati ukkacelāyaṃ gaṅgāya nadiyā tīre.

At one time Venerable Sāriputta was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river.

atha kho sāmaṇḍako paribbājako yenāyasmā sāriputto tenupasaṅkami;
upasaṅkamitvā āyasmatā sāriputtena saddhiṃ sammodi.

Then the wanderer Sāmaṇḍaka went up to Venerable Sāriputta and exchanged greetings with him.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinno kho sāmaṇḍako paribbājako āyasmantaṃ sāriputtaṃ etadavoca:

When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“nibbānaṃ, nibbānaṃ’ti, āvuso sāriputta, vuccati.

“Reverend Sāriputta, they speak of this thing called ‘extinguishment’.

katamaṃ nu kho, āvuso, nibbānaṃ’ti?

What is extinguishment?”

“yo kho, āvuso, rāgakkhayo dosakkhayo mohakkhayo—

“Reverend, the ending of greed, hate, and delusion

idaṃ vuccati nibbānaṃ’ti.

is called extinguishment.”

“atthi panāvuso, maggo atthi paṭipadā, etassa nibbānassa sacchikiriyāyā”ti?

“But, reverend, is there a path and a practice for realizing this extinguishment?”

“atthi kho, āvuso, maggo atthi paṭipadā, etassa nibbānassa sacchikiriyāyā”ti.

“There is, reverend.”

“katamo panāvuso, maggo katamā paṭipadā etassa nibbānassa sacchikiriyāyā”ti?

“Well, what is it?”

“ayameva kho, āvuso, ariyo aṭṭhaṅgiko maggo, etassa nibbānassa sacchikiriyāyā,
seyyathidaṃ—

“It is simply this noble eightfold path, that is:

sammāditṭhi ... pe ... sammāsamādhi.

right view, right thought, right action, right livelihood, right effort, right mindfulness, and right immersion.

ayaṃ kho, āvuso, maggo ayaṃ paṭipadā, etassa nibbānassa sacchikiriyāyā”ti.

This is the path, the practice, for realizing this extinguishment.”

“bhaddako, āvuso, maggo bhaddikā paṭipadā, etassa nibbānassa sacchikiriyāyā.

“Reverend, this is a fine path, a fine practice, for realizing this extinguishment.

alaṅca panāvuso sāriputta, appamādayā”ti.

Just this much is enough to be diligent.”

paṭhamaṃ.

(yathā jambukhādakasaṃyuttaṃ, tathā vitthāretabbaṃ.)

(These should be expanded in the same way as the Linked Discourses with Jambukhādaka.)

1. sāmaṇḍakavagga

1. With Sāmaṇḍaka

16. dukkarasutta

16. Hard to Do

“kiṃ nu kho, āvuso sāriputta, imasmiṃ dhammavinaye dukkaran”ti?

“Reverend Sāriputta, in this teaching and training, what is hard to do?”

“pabbajjā kho, āvuso, imasmiṃ dhammavinaye dukkarā”ti.

“Going forth, reverend, is hard to do in this teaching and training.”

“pabbajitena panāvuso, kiṃ dukkaran”ti?

“But what’s hard to do for someone who has gone forth?”

“pabbajitena kho, āvuso, abhirati dukkarā”ti.

“When you’ve gone forth it’s hard to be satisfied.”

“abhiratena panāvuso, kiṃ dukkaran”ti?

“But what’s hard to do for someone who is satisfied?”

“abhiratena kho, āvuso, dhammānudhammappaṭipatti dukkarā”ti.

“When you’re satisfied, it’s hard to practice in line with the teaching.”

“kīvaciraṃ panāvuso, dhammānudhammappaṭipanno bhikkhu arahaṃ assā”ti?

“But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?”

“naciraṃ, āvuso”ti.

“Not long, reverend.”

soḷasamaṃ.

(purimakasadisamaṃ uddānaṃ.)

sāmaṇḍakasamyuttaṃ samattaṃ.

The Linked Discourses with Sāmaṇḍaka are complete.