

dīgha nikāya 10
Long Discourses 10

subhasutta
With Subha

evaṃ me sutam—
So I have heard.

ekaṃ samayaṃ āyasmā ānando sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa
ārāme acirapariniḍḍhite bhagavati.

At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. It was not long after the Buddha had become fully extinguished.

tena kho pana samayena subho māṇavo todeyyaputto sāvatthiyaṃ paṭivasati
kenacideva karaṇīyena.

Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvatthī on some business.

atha kho subho māṇavo todeyyaputto aññatarāṃ māṇavakaṃ āmantesi:
Then he addressed a certain student,

“ehi tvam, māṇavaka, yena samaṇo ānando tenupasaṅkama; upasaṅkamitvā mama
vacanena samaṇaṃ ānandaṃ appābādhaṃ appātākaṃ lahuṭṭhānaṃ balaṃ
phāsuvihāraṃ pucchā:

“Here, student, go to the ascetic Ānanda and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.

‘subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ appātākaṃ
lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā’ti.

evaṃ vadehi:
And then say:

‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ
tenupasaṅkamatu anukampaṃ upādāyā’”ti.

‘Sir, please visit the student Subha, Todeyya's son, at his home out of compassion.’”

“evaṃ, bho”ti kho so māṇavako subhassa māṇavassa todeyyaputtassa paṭissutvā
yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyasmatā ānandena saddhiṃ
sammodi.

“Yes, sir,” replied the student, and did as he was asked.

sammodanīyaṃ kathaṃ sāraṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ
nisinna kho so māṇavako āyasmantaṃ ānandaṃ etadavoca:

“subho māṇavo todeyyaputto bhavantaṃ ānandaṃ appābādhaṃ appātākaṃ
lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchāti;

evaṃ vadeti:

‘sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ
tenupasaṅkamatu anukampaṃ upādāyā’”ti.

evaṃ vutte, āyasmā ānando taṃ māṇavakaṃ etadavoca:

When he had spoken, Venerable Ānanda said to him,

“akālo kho, māṇavaka.

“It's not the right time, student.

atthi me ajja bhesajjamattā pītā.

I've drunk sufficient refreshments for today.

appevanāma svepi upasaṅkameyyāma kālāñca samayañca upādāyā”ti.

But hopefully tomorrow I'll get a chance to visit him.”

“evaṃ, bho”ti kho so māṇavako āyasmato ānandassa patissutvā utthāyāsanaṃ yena subho māṇavo todeyyaputto tenupasaṅkami; upasaṅkamitvā subhāṃ māṇavaṃ todeyyaputtaṃ etadavoca:

“Yes, sir,” replied the student. He went back to Subha, and told him what had happened, adding,

“avocumhā kho mayaṃ bhoto vacanena taṃ bhavantam ānandaṃ:

‘subho māṇavo todeyyaputto bhavantam ānandaṃ appābādham appātaṅkam lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati, evañca vadeti:

“sādhu kira bhavaṃ ānando yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkamatu anukampaṃ upādāyā”ti.

evaṃ vutte, bho, samaṇo ānando maṃ etadavoca:

‘akālo kho, māṇavaka.

atthi me ajja bhesajjamattā pītā.

appevanāma svepi upasaṅkameyyāma kālāñca samayañca upādāyā”ti.

ettāvatāpi kho, bho, katameva etaṃ, yato kho so bhavaṃ ānando okāsamakāsi svātanāyapi upasaṅkamanāyā”ti.

“This much, sir, I managed to do. At least Master Ānanda will take the opportunity to visit tomorrow.”

atha kho āyasmā ānando tassā rattiyaṃ accayena pubbaṇhasamayam nivāsetvā pattacīvaramādāya cetakena bhikkhunā pacchāsamaṇena yena subhassa māṇavassa todeyyaputtassa nivesanaṃ tenupasaṅkami; upasaṅkamitvā paññatte āsane nisīdi. atha kho subho māṇavo todeyyaputto yenāyasmā ānando tenupasaṅkami; upasaṅkamitvā āyaśmatā ānandena saddhiṃ sammodi.

Then when the night had passed, Ānanda robed up in the morning and, taking his bowl and robe, went with Venerable Cetaka as his second monk to Subha's home, where he sat on the seat spread out. Then Subha went up to Ānanda, and exchanged greetings with him.

sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho subho māṇavo todeyyaputto āyasmantaṃ ānandaṃ etadavoca:

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

“bhavañhi ānando tassa bhoto gotamassa dīgharattaṃ upaṭṭhāko santikāvacarō samīpacārī.

“Master Ānanda, you were Master Gotama's attendant. You were close to him, living in his presence.

bhavametam ānando jāneyya, yesam so bhavaṃ gotamo dhammānaṃ vaṇṇavādī ahoṣi, yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi.

You ought to know what things Master Gotama praised, and in which he encouraged, settled, and grounded all these people.

katamesānaṃ kho, bho ānanda, dhammānaṃ so bhavaṃ gotamo vaṇṇavādī ahoṣi; kattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi”ti?

What were those things?”

“tiṇṇaṃ kho, māṇava, khandhānaṃ so bhagavā vaṇṇavādī ahoṣi; ettha ca imaṃ janataṃ samādapesi nivesesi paṭiṭṭhāpesi.

“Student, the Buddha praised three sets of things, and that’s what he encouraged, settled, and grounded all these people in.

katamesaṃ tiṇṇaṃ?

What three?

ariyassa sīlakkhandhassa, ariyassa samādhikkhandhassa, ariyassa paññākkhandhassa.

The entire spectrum of noble ethics, immersion, and wisdom.

imesaṃ kho, māṇava, tiṇṇaṃ khandhānaṃ so bhagavā vaṇṇavādī ahoṣi; ettha ca imaṃ janataṃ samādapesi nivesesi paṭiṭṭhāpesi”ti.

These are the three sets of things that the Buddha praised.”

1. sīlakkhandha

1. The Entire Spectrum of Ethics

“katamo pana so, bho ānanda, ariyo sīlakkhandho, yassa so bhavaṃ gotamo vaṇṇavādī ahoṣi, yattha ca imaṃ janataṃ samādapesi nivesesi paṭiṭṭhāpesi”ti?

“But what was that noble spectrum of ethics that the Buddha praised?”

“idha, māṇava, tathāgato loka uppajjati arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.

“Student, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.

so imaṃ lokaṃ sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti.

He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others.

so dhammaṃ deseti ādikalyāṇaṃ majjhikalyāṇaṃ pariyosānakalyāṇaṃ sāttham sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti.

He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto.

A householder hears that teaching, or a householder’s child, or someone reborn in some clan.

so taṃ dhammaṃ sutvā tathāgate saddhaṃ paṭilabhati.

They gain faith in the Realized One,

so tena saddhāpaṭilābhena samannāgato iti paṭisañcikkhati:

and reflect:

‘sambādho gharāvāso rajopatho, abbhokāso pabbajjā,

‘Living in a house is cramped and dirty, but the life of one gone forth is wide open.

naḍidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparisuddhaṃ saṅkhalikhitam brahmacariyaṃ caritum.

It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell.

yannūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti.

Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

so aparena samayena appaṃ vā bhogakkhandhaṃ pahāya mahantaṃ vā
bhogakkhandhaṃ pahāya appaṃ vā nātiparivattaṃ pahāya mahantaṃ vā
nātiparivattaṃ pahāya kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā
anagāriyaṃ pabbajati.

*After some time they give up a large or small fortune, and a large or small family circle. They
shave off hair and beard, dress in ochre robes, and go forth from the lay life to homelessness.*

so evaṃ pabbajito samāno pātimokkhasaṃvarasaṃvuto viharati,
ācāragocarasampanno, anumattesu vajjesu bhayadassāvī, samādāya sikkhati
sikkhāpadesu, kāyakammavacikammaṇa samannāgato kusaleṇa, parisuddhājīvo,
sīlasampanno, indriyesu guttadvāro, satisampajāññeṇa samannāgato, santuṭṭho.

*Once they've gone forth, they live restrained in the monastic code, conducting themselves well
and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules
they've undertaken. They act skillfully by body and speech. They're purified in livelihood and
accomplished in ethical conduct. They guard the sense doors, have mindfulness and
situational awareness, and are content.*

kathaṇca, māṇava, bhikkhu sīlasampanno hoti?

And how is a mendicant accomplished in ethics?

idha, māṇava, bhikkhu pānātipātāṃ pahāya pānātipātā paṭivirato hoti, nihatadaṇḍo
nihatasaṭṭho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati.

*It's when a mendicant gives up killing living creatures. They renounce the rod and the sword.
They're scrupulous and kind, living full of compassion for all living beings. ...*

yampi, māṇava, bhikkhu pānātipātāṃ pahāya pānātipātā paṭivirato hoti, nihatadaṇḍo
nihatasaṭṭho lajjī dayāpanno, sabbapāṇabhūtahitānukampī viharati;

idampissa hoti sīlasammiṃ.

This pertains to their ethics.

yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni bhojanāni bhuñjitvā te
evarūpāya tiracchānavijjāya micchājīveṇa jīvitāṃ kappenti,

*There are some ascetics and brahmins who, while enjoying food given in faith, still earn a
living by unworthy branches of knowledge, by wrong livelihood.*

seyyathidaṃ—santikammaṃ paṇidhikammaṃ bhūtakammaṃ bhūrikammaṃ
vassakammaṃ vossakammaṃ vatthukammaṃ vatthuparikammaṃ ācamanaṃ
nhāpanaṃ juhanaṃ vamaṇaṃ virecanaṃ uddhaṃvirecanaṃ adhovirecanaṃ
sīsavirecanaṃ kaṇṇatelaṃ nettatappaṇaṃ natthukammaṃ añjanaṃ paccañjanaṃ
sālākiyaṃ sallakattiyaṃ dārakatikicchā mūlabhesajjānaṃ anuppadaṇaṃ osadhīnaṃ
paṭimokkha

*This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for
property settlement, and for preparing and consecrating house sites, and rites involving
rinsing and bathing, and oblations. It also includes administering emetics, purgatives,
expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine,
ointments, and counter-ointments; surgery with needle and scalpel, treating children,
prescribing root medicines, and binding on herbs.*

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

They refrain from such unworthy branches of knowledge, such wrong livelihood. ...

yampi, māṇava, bhikkhu yathā vā paneke bhonto samaṇabrāhmaṇā saddhādeyyāni
bhojanāni bhuñjitvā te evarūpāya tiracchānavijjāya micchājīveṇa jīvitāṃ kappenti,

seyyathidaṃ—santikammaṃ paṇidhikammaṃ ... pe ... osadhīnaṃ paṭimokkha

iti vā iti evarūpāya tiracchānavijjāya micchājīvā paṭivirato hoti.

idampissa hoti sīlasammiṃ.

This pertains to their ethics.

sa kho so, māṇava, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasamvarato.

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

seyyathāpi, māṇava, rājā khattiyo muddhāvasitto nihatapaccāmitto na kutoci bhayaṃ samanupassati, yadidaṃ paccatthikato;

It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter.

evameva kho, māṇava, bhikkhu evaṃ sīlasampanno na kutoci bhayaṃ samanupassati, yadidaṃ sīlasamvarato.

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint.

so iminā ariyena sīlakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ patisaṃvedeti.

When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

evaṃ kho, māṇava, bhikkhu sīlasampanno hoti.

That's how a mendicant is accomplished in ethics.

ayaṃ kho so, māṇava, ariyo sīlakkhandho yassa so bhagavā vaṇṇavādī ahoṣi, yattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi.

This is that noble spectrum of ethics that the Buddha praised.

atthi cevetha uttarikaraṇīyaṃ'ti.

But there is still more to be done."

"acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

"It's incredible, Master Ānanda, it's amazing,

so cāyaṃ, bho ānanda, ariyo sīlakkhandho paripuṇṇo, no aparipuṇṇo.

This noble spectrum of ethics is complete, not lacking anything!

evaṃ paripuṇṇañcāhaṃ, bho ānanda, ariyaṃ sīlakkhandhaṃ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.

Such a complete spectrum of ethics cannot be seen among the other ascetics and brahmins.

evaṃ paripuṇṇañca, bho ānanda, ariyaṃ sīlakkhandhaṃ ito bahiddhā aññe samaṇabrāhmaṇa attani samanupasseyyuṃ, te tāvatakena attamanā assu:

Were other ascetics and brahmins to see such a complete spectrum of noble ethics in themselves, they'd be delighted with just that much:

'alamettāvatā, katamettāvatā, anupatto no sāmāññattho, natthi no kiñci uttarikaraṇīyaṃ'ti.

'At this point it's enough; at this point our work is done. We've reached the goal of our ascetic life. There is nothing more to be done.'

atha ca pana bhavaṃ ānando evamāha:

And yet you say:

'atthi cevetha uttarikaraṇīyaṃ'ti.

'But there is still more to be done.'

2. samādhikkhandha

2. The Spectrum of Immersion

"katamo pana so, bho ānanda, ariyo samādhikkhandho, yassa so bhavaṃ gotamo vaṇṇavādī ahoṣi, yattha ca imaṃ janataṃ samādapesi nivesesi patitṭhāpesi'ti?

But what, Master Ānanda, was that noble spectrum of immersion that the Buddha praised?"

"kathañca, mānava, bhikkhu indriyesu guttadvāro hoti?

"And how, student, does a mendicant guard the sense doors?"

idha, māṇava, bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti
nānubyañjanaggāhī;

When a mendicant sees a sight with their eyes, they don't get caught up in the features and details.

yatvādhikaraṇamenam cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā
pāpakā akusalā dhammā anvāssaveyyum; tassa saṃvarāya paṭipajjati, rakkhati
cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati.

If the faculty of sight were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

sotena saddaṃ sutvā ... pe ...

When they hear a sound with their ears ...

ghānena gandhaṃ ghāyivā ...

When they smell an odor with their nose ...

jivhāya rasaṃ sāyivā ...

When they taste a flavor with their tongue ...

kāyena phoṭṭhabbaṃ phusivā ...

When they feel a touch with their body ...

manasā dhammaṃ viññāya na nimittaggāhī hoti nānubyañjanaggāhī;

When they know a thought with their mind, they don't get caught up in the features and details.

yatvādhikaraṇamenam manindriyaṃ asaṃvutaṃ viharantaṃ abhijjhādomanassā
pāpakā akusalā dhammā anvāssaveyyum; tassa saṃvarāya paṭipajjati, rakkhati
manindriyaṃ, manindriye saṃvaram āpajjati.

If the faculty of mind were left unrestrained, bad unskillful qualities of desire and aversion would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

so iminā ariyena indriyasamvarena samannāgato ajjhantaṃ abyāsekasukhaṃ
paṭisaṃvedeti.

When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

evaṃ kho, māṇava, bhikkhu indriyesu guttadvāro hoti.

That's how a mendicant guards the sense doors.

kathaṇca, māṇava, bhikkhu satisampajaññaṇa samannāgato hoti?

And how does a mendicant have mindfulness and situational awareness?

idha, māṇava, bhikkhu abhikkante paṭikkante sampajānakārī hoti, ālokite vilokite
sampajānakārī hoti, samiñjite pasārite sampajānakārī hoti,
saṅghātipattacīvaradhāraṇe sampajānakārī hoti, asite pīte khāyite sāyite
sampajānakārī hoti, uccārapassāvakamme sampajānakārī hoti, gate ṭhite nisinne
sutte jāgarite bhāsīte tuṇhībhave sampajānakārī hoti.

It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

evaṃ kho, māṇava, bhikkhu satisampajaññaṇa samannāgato hoti.

That's how a mendicant has mindfulness and situational awareness.

kathaṇca, māṇava, bhikkhu santuṭṭho hoti?

And how is a mendicant content?

idha, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena
piṇḍapātena. so yena yeneva pakkamati, samādayeva pakkamati.

It's when a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

seyyathāpi, māṇava, pakkhī sakuṇo yena yeneva ḍeti, sapattabhārova ḍeti;

They're like a bird: wherever it flies, wings are its only burden.

evameva kho, māṇava, bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena
kucchiparihārikena piṇḍapātena. so yena yeneva pakkamati, samādāyeva pakkamati.
In the same way, a mendicant is content with robes to look after the body and alms-food to look after the belly. Wherever they go, they set out taking only these things.

evam kho, māṇava, bhikkhu santuṭṭho hoti.
That's how a mendicant is content.

so iminā ca ariyena sīlakkhandhena samannāgato, iminā ca ariyena
indriyasamvarena samannāgato, iminā ca ariyena satisampajaññaṇa samannāgato,
imāya ca ariyāya santuṭṭhiyā samannāgato
When they have this noble spectrum of ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment,

vivittam senāsanam bhajati araññaṇam rukkhamaḷam pabbatam kandaram giriguham
susānam vanapattham abbhokāsam palālapuñjam.
they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

so pacchābhataṇṇam piṇḍapātaṇṇikanto nisīdati pallaṅkam ābhujitvā, ujum kāyam
panidhāya, parimukham satim upatthapetvā.
After the meal, they return from alms-round, sit down cross-legged with their body straight, and establish mindfulness right there.

so abhijjham loke pahāya vigatābhijjhena cetasā viharati abhijjhāya cittaṃ
parisodheti.
Giving up desire for the world, they meditate with a heart rid of desire, cleansing the mind of desire.

byāpādapadosam pahāya abyāpannacitto viharati sabbapāṇabhūtahitānukampī
byāpādapadosā cittaṃ parisodheti.
Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will.

thinamiddham pahāya vigatathinamiddho viharati ālokasaññī sato sampajāno,
thinamiddhā cittaṃ parisodheti.
Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness.

uddhaccakukkuccam pahāya anuddhato viharati ajjhataṇṇam vūpasantacitto
uddhaccakukkuccā cittaṃ parisodheti.
Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse.

vicikiccham pahāya tiṇṇavicikicchho viharati akathānākaṇṇa kusalesu dhammesu,
vicikicchāya cittaṃ parisodheti.
Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

seyyathāpi, māṇava, puriso iṇaṃ ādāya kammante payojeyya.
Suppose a man who has gotten into debt were to apply himself to work,

tassa te kammantā samijjheyym.
and his efforts proved successful.

so yāni ca porāṇāni iṇamūlāni tāni ca byantiṃ kareyya, siyā cassa uttarim
avasittham dārabharaṇāya.
He would pay off the original loan and have enough left over to support his partner.

tassa evamassa:
Thinking about this,

‘ahaṃ kho pubbe iṇaṃ ādāya kammante payojesiṃ.

tassa me te kammantā samijjhimsu.

sohaṃ yāni ca porāṇāni inamūlāni tāni ca byantiṃ akāsiṃ, atthi ca me uttariṃ
avasiṭṭhaṃ dārabharaṇāyā'ti.

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
he'd be filled with joy and happiness.

seyyathāpi, māṇava, puriso ābādhiko assa dukkhito bālhaḡilāno; bhattañcassa
nacchādeyya, na cassa kāye balamattā.

*Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and
get physically weak.*

so aparena samayena tamhā ābādhā mucceyya, bhattañcassa chādeyya, siyā cassa
kāye balamattā.

*But after some time they'd recover from that illness, and regain their appetite and their
strength.*

tassa evamassa:
Thinking about this,

'ahaṃ kho pubbe ābādhiko ahoṣiṃ dukkhito bālhaḡilāno, bhattañca me nacchādesi,
na ca me āsi kāye balamattā.

somhi etarahi tamhā ābādhā mutto bhattañca me chādeti, atthi ca me kāye
balamattā'ti.

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they'd be filled with joy and happiness.

seyyathāpi, māṇava, puriso bandhanāḡāre baddho assa.
Suppose a person was imprisoned in a jail.

so aparena samayena tamhā bandhanāḡārā mucceyya sotthinā abbhayena, na cassa
kiñci bhogānaṃ vayo.

But after some time they were released from jail, safe and sound, with no loss of wealth.

tassa evamassa:
Thinking about this,

'ahaṃ kho pubbe bandhanāḡāre baddho ahoṣiṃ.

somhi etarahi tamhā bandhanāḡārā mutto sotthinā abbhayena, natthi ca me kiñci
bhogānaṃ vayo'ti.

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they'd be filled with joy and happiness.

seyyathāpi, māṇava, puriso dāso assa anattādhīno parādhīno na yenakāmaṅgamo.
*Suppose a person was a bondservant. They belonged to someone else and were unable to go
where they wish.*

so aparena samayena tamhā dāsabyā mucceyya, attādhīno aparādhīno bhujisso
yenakāmaṅgamo.

*But after some time they'd be freed from servitude and become their own master, an
emancipated individual able to go where they wish.*

tassa evamassa:
Thinking about this,

'ahaṃ kho pubbe dāso ahoṣiṃ anattādhīno parādhīno na yenakāmaṅgamo.

somhi etarahi tamhā dāsabyā mutto attādhīno aparādhīno bhujisso
yenakāmaṅgamo'ti.

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they'd be filled with joy and happiness.

seyyathāpi, mānava, puriso sadhano sabhogo kantāraddhānamaggaṃ paṭipajjeyya dubbhikkhaṃ sappaṭibhayaṃ.

Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat.

so aparena samayena taṃ kantāraṃ nitthareyya, sotthinā gāmantam anupāpuṇeyya khemaṃ appaṭibhayaṃ.

But after some time they crossed over the desert safely, reaching the neighborhood of a village, a sanctuary free of peril.

tassa evamassa:
Thinking about this,

‘ahaṃ kho pubbe sadhano sabhogo kantāraddhānamaggaṃ paṭipajjīṃ dubbhikkhaṃ sappaṭibhayaṃ.

somhi etarahi taṃ kantāraṃ nitthiṇṇo, sotthinā gāmantam anupatto khemaṃ appaṭibhayaṃ’ti.

so tatonidānaṃ labhetha pāmojjaṃ, adhigaccheyya somanassaṃ.
they'd be filled with joy and happiness.

evameva kho, mānava, bhikkhu yathā iṇaṃ yathā rogaṃ yathā bandhanāgāraṃ yathā dāsabyaṃ yathā kantāraddhānamaggaṃ, evaṃ ime pañca nīvaraṇe appahīne attani samanupassati.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

seyyathāpi, mānava, yathā ānanyaṃ yathā ārogyaṃ yathā bandhanāmokkhaṃ yathā bhujissaṃ yathā khemantabhūmiṃ.

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and sanctuary.

evameva kho bhikkhu ime pañca nīvaraṇe pahīne attani samanupassati.

tassime pañca nīvaraṇe pahīne attani samanupassato pāmojjaṃ jāyati, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vedeti, sukhino cittaṃ samādhiyati.

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

so vicicca kāmehi vicicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

so imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphutaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

seyyathāpi, mānava, dakkho nhāpako vā nhāpakantevāsī vā kamsathāle nhānīyacunṇānī ākiritvā udakena parippasakaṃ parippasakaṃ sanneyya. sāyaṃ nhānīyapiṇḍi snehānugatā snehaparetā santarabāhira phutā snehena, na ca paggharaṇī.

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

evameva kho, mānava, bhikkhu imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

yampi, mānava, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajāṃ pītisukhāṃ paṭhamāṃ jhānaṃ upasampajja viharati.

so imameva kāyaṃ vivekajena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa vivekajena pītisukhena apphuṭaṃ hoti.

idampissa hoti samādhismiṃ.

This pertains to their immersion.

puna caparaṃ, mānava, bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijāṃ pītisukhāṃ dutiyaṃ jhānaṃ upasampajja viharati.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and confidence, and unified mind, without placing the mind and keeping it connected.

so imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with rapture and bliss born of immersion.

There's no part of the body that's not spread with rapture and bliss born of immersion.

seyyathāpi, mānava, udakarahado gambhīro ubbhidodako. tassa nevassa puratthimāya disāya udakassa āyamukhaṃ, na dakkhināya disāya udakassa āyamukhaṃ, na pacchimāya disāya udakassa āyamukhaṃ, na uttarāya disāya udakassa āyamukhaṃ, devo ca na kālena kālaṃ sammā dhāraṃ anupaveccheyya. atha kho tamhāva udakarahadā sītā vāridhārā ubbhijjitvā tameva udakarahadaṃ sītena vārinā abhisandeyya parisandeyya paripūreyya paripphareyya, nāssa kiñci sabbāvato udakarahadassa sītena vārinā apphuṭaṃ assa.

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

evameva kho, mānava, bhikkhu ... pe ...

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

yampi, mānava, bhikkhu vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharati.

so imameva kāyaṃ samādhijena pītisukhena abhisandeti parisandeti paripūreti parippharati, nāssa kiñci sabbāvato kāyassa samādhijena pītisukhena apphuṭaṃ hoti.

idampissa hoti samādhismiṃ.

This pertains to their immersion.

puna caparaṃ, mānava, bhikkhu pītiyā ca virāgā upekkhako ca viharati sato sampajāno, sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti: 'upekkhako satimā sukhavihārī'ti, tatiyaṃ jhānaṃ upasampajja viharati.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

so imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti
parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

seyyathāpi, māṇava, uppalinīyaṃ vā padumīniyaṃ vā pundaṛikīniyaṃ vā
appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udāke jātāni udāke
saṃvaddhāni udakānuggatāni antonimuggaposīni, tāni yāva caggā yāva ca mūlā
sītena vārinā abhisannāni parisannāni paripūrāni paripphuṭāni, nāssa kiñci
sabbāvataṃ uppalānaṃ vā padumānaṃ vā puṇḍarīkānaṃ vā sītena vārinā apphuṭaṃ
assa.

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

evameva kho, māṇava, bhikkhu ... pe ...

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

yampi, māṇava, bhikkhu pītiyā ca virāgā ... pe ... tatiyaṃ jhānaṃ upasampajja
viharati.

so imameva kāyaṃ nippītikena sukhena abhisandeti parisandeti paripūreti
parippharati, nāssa kiñci sabbāvato kāyassa nippītikena sukhena apphuṭaṃ hoti.

idampissa hoti samādhismiṃ.

This pertains to their immersion.

puna caparaṃ, māṇava, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharati.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

so imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti;

They sit spreading their body through with pure bright mind.

nāssa kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

There's no part of the body that's not spread with pure bright mind.

seyyathāpi, māṇava, puriso odātena vatthena sasīsaṃ pārupitvā nisinno assa, nāssa
kiñci sabbāvato kāyassa odātena vatthena apphuṭaṃ assa.

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

evameva kho, māṇava, bhikkhu ... pe ...

In the same way, a mendicant sits spreading their body through with pure bright mind. There's no part of their body that's not spread with pure bright mind.

yampi, māṇava, bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubbeva
somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharati.

so imameva kāyaṃ parisuddhena cetasā pariyodātena pharitvā nisinno hoti; nāssa
kiñci sabbāvato kāyassa parisuddhena cetasā pariyodātena apphuṭaṃ hoti.

idampissa hoti samādhismiṃ.

This pertains to their immersion.

ayaṃ kho so, māṇava, ariyo samādhikkhandho yassa so bhagavā vaṇṇavādī ahosi,
yattha ca imaṃ jānataṃ samādapesi nivesesi paṭiṭṭhāpesi.

This is that noble spectrum of immersion that the Buddha praised.

atthi ceveththa uttarikaraṇīyaṇ”ti.

But there is still more to be done.”

“acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing!

so cāyaṃ, bho ānanda, ariyo samādhikkhandho paripuṇṇo, no aparipuṇṇo.

This noble spectrum of immersion is complete, not lacking anything!

evaṃ paripuṇṇaṇcāhaṃ, bho ānanda, ariyaṃ samādhikkhandhaṃ ito bahiddhā aññesu samaṇabrāhmaṇesu na samanupassāmi.

Such a complete spectrum of immersion cannot be seen among the other ascetics and brahmins.

evaṃ paripuṇṇaṇca, bho ānanda, ariyaṃ samādhikkhandhaṃ ito bahiddhā aññe samaṇabrāhmaṇā attani samanupasseyyuṃ, te tāvatakenaeva attamaṇā assu:

We’re other ascetics and brahmins to see such a complete spectrum of noble immersion in themselves, they’d be delighted with just that much:

‘alamettāvatā, katamettāvatā, anupatto no sāmāññattho, natthi no kiñci uttarikaraṇīyaṇ’ti.

‘At this point it’s enough; at this point our work is done. We’ve reached the goal of our ascetic life. There is nothing more to be done.’

attha ca pana bhavaṃ ānando evamāha:

And yet you say:

‘atthi ceveththa uttarikaraṇīyaṇ’ti.

‘But there is still more to be done.’

3. paññākkhandha

3. The Spectrum of Wisdom

katamo pana so, bho ānanda, ariyo paññākkhandho, yassa bho bhavaṃ gotamo vaṇṇavādī ahoṣī, yattha ca imaṃ janataṃ samādapesi nivesesi patitthāpesi”ti?

But what, Master Ānanda, was that noble spectrum of wisdom that the Buddha praised?”

“so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubbhūte kammaniye tthe āneñjappatte nāṇadassanāya cittaṃ abhiniharati abhininnāmeti.

“When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

so evaṃ pajānāti:

They understand:

‘ayaṃ kho me kāyo rūpī cātumahābhūtiko mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanavidhamaṇsanadhammo; idaṇca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṇ’ti.

‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father; built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.’

seyyathāpi, māṇava, maṇi veḷuriyo subho jātimā atthaṃso suparikammakato accho vippasanno anāvilo sabbākārasampanno. tatrāssa suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā.

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown.

tamenam cakkhumā puriso hatthe karitvā paccavekkheyya: ‘ayaṃ kho maṇi veluriyo subho jātimā aṭṭhaṃso suparikammakato accho vippasanno anāvilō sabbākārasampanno. tatridaṃ suttaṃ āvutaṃ nīlaṃ vā pītaṃ vā lohitaṃ vā odātaṃ vā paṇḍusuttaṃ vā’ti.

And someone with good eyesight were to take it in their hand and examine it: ‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

evameva kho, māṇava, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte nāṇadassanāya cittaṃ abhinīharati abhininnāmeti.

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge and vision.

so evaṃ pajānāti:

‘ayaṃ kho me kāyo rūpī cātumahābhūtika mātāpettikasambhavo odanakummāsūpacayo aniccucchādanaparimaddanabhedanavidhamaṃsanadhammo. idaṇca pana me viññāṇaṃ ettha sitaṃ ettha paṭibaddhaṃ’ti.

yampi, māṇava, bhikkhu evaṃ samāhite citte ... pe ...

āneñjappatte nāṇadassanāya cittaṃ abhinīharati abhininnāmeti.

so evaṃ pajānāti ... pe ...

ettha paṭibaddhanti.

idampissa hoti paññāya.

This pertains to their wisdom.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgane vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte manomayaṃ kāyaṃ abhinimmanāya cittaṃ abhinīharati abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

so imamahā kāyā aññaṃ kāyaṃ abhinimmināti rūpiṃ manomayaṃ sabbaṅgapaccaṅgiṃ ahīnindriyaṃ.

From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

seyyathāpi, māṇava, puriso muñjamhā īsikaṃ pavāheyya.

Suppose a person was to draw a reed out from its sheath.

tassa evamassa:

They’d think:

‘ayaṃ muñjo ayaṃ īsikā; añño muñjo aññā īsikā; muñjamhā tveva īsikā pavālhaṃ’ti.

‘This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.’

seyyathā vā pana, māṇava, puriso asiṃ kosiyaṃ pavāheyya.

Or suppose a person was to draw a sword out from its scabbard.

tassa evamassa:

They’d think:

‘ayaṃ asi, ayaṃ kosi; añño asi, aññā kosi; kosiyaṃ tveva asi pavālho’ti.

‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’

seyyathā vā pana, māṇava, puriso ahiṃ karaṇḍā uddhareyya.

Or suppose a person was to draw a snake out from its slough.

tassa evamassa:

They'd think:

‘ayaṃ ahi, ayaṃ karaṇḍo; añño ahi, añño karaṇḍo; karaṇḍā tveva ahi ubbhato’ti.

‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

evameva kho, māṇava, bhikkhu ... pe ...

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward the creation of a mind-made body.

yampi, māṇava, bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte manomayaṃ kāyaṃ abhininnāyā cittaṃ abhinīharati abhininnāmeti ... pe

idampissa hoti paññāya.

This pertains to their wisdom.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

so anekavhiṭṭaṃ iddhividhaṃ paccanubhoti—ekopi hutvā bahudhā hoti, bahudhāpi hutvā eko hoti; āvibhāvaṃ tirobhāvaṃ tirokuttaṃ tiropākāraṃ tiropabbataṃ asajjamāno gacchati seyyathāpi ākāse; pathaviyāpi ummujjanimujjam karoti seyyathāpi udaye; udaye pi abhijjamāne gacchati seyyathāpi pathaviyaṃ; ākāse pi pallāṅkena kamati seyyathāpi pakkhī sakuṇo; ime pi candimasūriye evaṃ mahiddhike evaṃ mahānubhāve pañinā parāmasati parimajjati; yāva brahmalokāpi kāyena vasaṃ vatteti.

They wield the many kinds of psychic power: multiplying themselves and becoming one again; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

seyyathāpi, māṇava, dakkho kumbhakāro vā kumbhakārantevāsī vā suparikammakatāya mattikāya yaññadeva bhājanavikatiṃ ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya.

Suppose an expert potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like.

seyyathā vā pana, māṇava, dakkho dantakāro vā dantakārantevāsī vā suparikammakatasmīṃ dantasmīṃ yaññadeva dantavikatiṃ ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya.

Or suppose an expert ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like.

seyyathā vā pana, māṇava, dakkho suvaṇṇakāro vā suvaṇṇakārantevāsī vā suparikammakatasmīṃ suvaṇṇasmīṃ yaññadeva suvaṇṇavikatiṃ ākaṅkheyya, taṃ tadeva kareyya abhinipphādeyya.

Or suppose an expert goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

evameva kho, māṇava, bhikkhu ... pe ... yampi māṇava bhikkhu evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ñithe āneñjappatte iddhividhāya cittaṃ abhinīharati abhininnāmeti.

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward psychic power.

so anekavihitam iddhividham paccanubhoti—ekopi hutvā bahudhā hoti ... pe ...
yāva brahmalokāpi kāyena vasaṃ vatteti.

idampissa hoti paññāya.

This pertains to their wisdom.

so evaṃ samāhite citte ... pe ... āneñjappatte dībāya sotadhātuyā cittaṃ
abhinīharati abhininnāmeti

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

so dībāya sotadhātuyā visuddhāya atikkantamānusiḱāya ubho sadde suṇāti dibbe ca
mānuse ca ye dūre santike ca.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

seyyathāpi, mānava, puriso addhānamaggappaṭipanno. so suṇeyya bherisaddampi
mudiṅgasaddampi saṅkhapanavadindimasaddampi. tassa evamassa—bherisaddo
itipi mudiṅgasaddo itipi saṅkhapanavadindimasaddo itipi.

Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay-drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

evameva kho, mānava, bhikkhu ... pe ...

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward clairaudience.

yampi, mānava, bhikkhu evaṃ samāhite citte ... pe ... āneñjappatte dībāya
sotadhātuyā cittaṃ abhinīharati abhininnāmeti.

so dībāya sotadhātuyā visuddhāya atikkantamānusiḱāya ubho sadde suṇāti dibbe ca
mānuse ca ye dūre santike ca.

idampissa hoti paññāya.

This pertains to their wisdom.

so evaṃ samāhite citte parisuddhe pariyodāte anāgaṇe vigaṭupakkilese mudubhūte
kammaniye ṭhite āneñjappatte cetopariyaññāya cittaṃ abhinīharati abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

so parasattānam parapuggalānam cetasā ceto paricca pajānāti, sarāgaṃ vā cittaṃ
'sarāgaṃ cittaṃ'ti pajānāti, vītārāgaṃ vā cittaṃ 'vītārāgaṃ cittaṃ'ti pajānāti,
sadosaṃ vā cittaṃ 'sadosaṃ cittaṃ'ti pajānāti, vītadosaṃ vā cittaṃ 'vītadosaṃ
cittaṃ'ti pajānāti, samohaṃ vā cittaṃ 'samohaṃ cittaṃ'ti pajānāti, vītamohaṃ vā
cittaṃ 'vītamohaṃ cittaṃ'ti pajānāti, saṅkhittaṃ vā cittaṃ 'saṅkhittaṃ cittaṃ'ti
pajānāti, vikkhittaṃ vā cittaṃ 'vikkhittaṃ cittaṃ'ti pajānāti, mahaggataṃ vā cittaṃ
'mahaggataṃ cittaṃ'ti pajānāti, amahaggataṃ vā cittaṃ 'amahaggataṃ cittaṃ'ti
pajānāti, sauttaraṃ vā cittaṃ 'sauttaraṃ cittaṃ'ti pajānāti, anuttaraṃ vā cittaṃ
'anuttaraṃ cittaṃ'ti pajānāti, samāhitaṃ vā cittaṃ 'samāhitaṃ cittaṃ'ti pajānāti,
asamāhitaṃ vā cittaṃ 'asamāhitaṃ cittaṃ'ti pajānāti, vimuttaṃ vā cittaṃ 'vimuttaṃ
cittaṃ'ti pajānāti, avimuttaṃ vā cittaṃ 'avimuttaṃ cittaṃ'ti pajānāti.

They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate ... mind without hate ... mind with delusion ... mind without delusion ... constricted mind ... scattered mind ... expansive mind ... unexpansive mind ... mind that is not supreme ... mind that is supreme ... immersed mind ... unimmersed mind ... freed mind ... They understand unfreed mind as 'unfreed mind'.

seyyathāpi, mānava, itthī vā puriso vā daharo yuvā maṇḍanaajātiko ādāse vā paṇisuddhe paṇiyodāte acche vā udakapatte sakam mukhanimittam paccavekkhamāno sakaṇikaṃ vā sakaṇikanti jāneyya, akaṇikaṃ vā akaṇikanti jāneyya.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot,' and if they had no spots they'd know 'I have no spots.'

evameva kho, mānava, bhikkhu ... pe ...

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward comprehending the minds of others.

yampi, mānava, bhikkhu evaṃ samāhite ... pe ... āneñjappatte cetopariyañāyā cittaṃ abhinīharati abhininnāmeti.

so parasattānaṃ parapuggalānaṃ cetasā ceto paricca pajānāti, sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti ... pe ... avimuttaṃ vā cittaṃ avimuttaṃ cittanti pajānāti.

idampissa hoti paññāya.

This pertains to their wisdom.

so evaṃ samāhite citte ... pe ... āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhinīharati abhininnāmeti

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

so aneka vihitaṃ pubbenivāsaṃ anussarati. seyyathidaṃ—ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi anekepi samvattakappe anekepi vivattakappe anekepi samvattavivattakappe: ‘amutrāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evamsukhadukkhappaṭisaṃvedī evamāyupariyanto. so tato cuto amutra udapādiṃ; tatrāpāsiṃ evaṃnāmo evaṅgotto evaṃvaṇṇo evamāhāro evamsukhadukkhappaṭisaṃvedī evamāyupariyanto; so tato cuto idhūpappanno’ti. iti sākāraṃ sauddesaṃ aneka vihitaṃ pubbenivāsaṃ anussarati.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended.

When I passed away from that place I was reborn somewhere else. Passing away from there, I was reborn elsewhere, and there I had such a name, such a family, such appearance, such food, such experience of happiness and suffering, and such a life-span. Passing away from there, I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

seyyathāpi, mānava, puriso sakamhā gāmā aññaṃ gāmaṃ gaccheyya; tamhāpi gāmā aññaṃ gāmaṃ gaccheyya; so tamhā gāmā sakameva gāmaṃ paccāgaccheyya. tassa evamassa: ‘ahaṃ kho sakamhā gāmā amuṃ gāmaṃ agacchīṃ, tatra evaṃ atthāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ. so tamhāpi gāmā amuṃ gāmaṃ gacchīṃ, tatrāpi evaṃ atthāsīṃ evaṃ nisīdiṃ evaṃ abhāsīṃ evaṃ tuṇhī ahoṣīṃ. somhi tamhā gāmā sakameva gāmaṃ paccāgato’ti.

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: ‘I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.’

evameva kho, mānava, bhikkhu ... pe ... yampi, mānava, bhikkhu evaṃ samāhite citte ... pe ... āneñjappatte pubbenivāsānussatiñāyā cittaṃ abhinīharati abhininnāmeti.

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward recollection of past lives.

so anekavihiṭaṃ pubbenivāsaṃ anussarati. seyyathidaṃ—ekampi jātiṃ ... pe ... iti sākaraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

idampissa hoti paññāya.

This pertains to their wisdom.

so evaṃ samāhite citte ... pe ... āneñjappatte sattānaṃ cutūpapātāññāyā cittaṃ abhinīharati abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the death and rebirth of sentient beings.

so dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti: ‘ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaḥ micchādītthikā micchādītthikammaṣaṇṇā. te kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā. ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaḥ sammādītthikā sammādītthikammaṣaṇṇā. te kāyassa bhedā paraṃ maraṇā sugatiṃ sāggaṃ lokaṃ upapannā’ti. iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

seyyathāpi, mānava, majjhesiṅghātake pāsādo, tattha cakkhumā puriso thito passeyya manusse gehaṃ pavisantepi nikkhamantepi rathikāyapi vīthiṃ sañcarante majjhesiṅghātake nisinnepi. tassa evamassa: ‘ete manussā gehaṃ pavisanti, ete nikkhamanti, ete rathikāya vīthiṃ sañcaranti, ete majjhesiṅghātake nisinnā’ti.

Suppose there was a stilt longhouse at the central square. A person with good eyesight standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They’d think: ‘These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.’

evameva kho, mānava, bhikkhu ... pe ...

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend and project it toward knowledge of the death and rebirth of sentient beings.

yampi, mānava, bhikkhu evaṃ samāhite citte ... pe ... āneñjappatte sattānaṃ cutūpapātāññāyā cittaṃ abhinīharati abhininnāmeti.

so dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne hīne pañite suvaṇṇe dubbaṇṇe sugate duggate, yathākammūpage satte pajānāti.

idampissa hoti paññāya.

This pertains to their wisdom.

so evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tthe āneñjappatte āsavānaṃ khayaññāya cittaṃ abhinīharati abhininnāmeti.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

so idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti;

They truly understand: ‘This is suffering’ ... ‘This is the origin of suffering’ ... ‘This is the cessation of suffering’ ... ‘This is the practice that leads to the cessation of suffering’.

ime āsavāti yathābhūtaṃ pajānāti, ayaṃ āsavaṣamudayoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhoti yathābhūtaṃ pajānāti, ayaṃ āsavanirodhagāminī paṭipadāti yathābhūtaṃ pajānāti.

They truly understand: ‘These are defilements’ ... ‘This is the origin of defilements’ ... ‘This is the cessation of defilements’ ... ‘This is the practice that leads to the cessation of defilements’.

tassa evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati, bhavāsavāpi cittaṃ vimuccati, avijjāsavāpi cittaṃ vimuccati,

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance.

vimuttasmiṃ vimuttamiti ñāṇaṃ hoti.

When they’re freed, they know they’re freed.

‘khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā’ti pajānāti.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

seyyathāpi, māṇava, pabbatasāṅkhepe udakarahado accho vippasanno anāvalo. tattha cakkhumā puriso tīre tthito passeyya sippisambukampi sakkharakathalampi macchagumbampi carantampi tiṭṭhantampi. tassa evamassa: ‘ayaṃ kho udakarahado accho vippasanno anāvalo. tatrime sippisambukāpi sakkharakathalāpi macchagumbāpi carantipi tiṭṭhantipi’ti.

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with good eyesight standing on the bank would see the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the mussel shells, gravel and pebbles, and schools of fish swimming about or staying still.’

evameva kho, māṇava, bhikkhu ... pe ...

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it and project it toward knowledge of the ending of defilements.

yampi, māṇava, bhikkhu evaṃ samāhite citte ... pe ... āneñjappatte āsavānaṃ khayaññāya cittaṃ abhinīharati abhininnāmeti.

so idaṃ dukkhanti yathābhūtaṃ pajānāti ... pe ...

āsavanirodhagāminī paṭipadāti 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.

idampissa hoti paññāya.

This pertains to their wisdom.

ayaṃ kho so, māṇava, ariyo paññākkhandho yassa so bhagavā vaṇṇavādī ahosi,
yattha ca imaṃ janataṃ samādapesi nivesesi patiṭṭhāpesi.

This is that noble spectrum of wisdom that the Buddha praised.

natthi cevettha uttarikaraṇīyaṃ”ti.

And there is nothing more to be done.”

“acchariyaṃ, bho ānanda, abbhutaṃ, bho ānanda.

“It’s incredible, Master Ānanda, it’s amazing!

so cāyaṃ, bho ānanda, ariyo paññākkhandho paripuṇṇo, no aparipuṇṇo.

This noble spectrum of wisdom is complete, not lacking anything!

evaṃ paripuṇṇañcāhaṃ, bho ānanda, ariyaṃ paññākkhandhaṃ ito bahiddhā aññesu
samaṇabrāhmaṇesu na samanupassāmi.

Such a complete spectrum of wisdom cannot be seen among the other ascetics and brahmins.

natthi cevettha uttarikaraṇīyaṃ.

And there is nothing more to be done.

abhikkantaṃ, bho ānanda, abhikkantaṃ, bho ānanda.

Excellent, Master Ānanda! Excellent!

seyyathāpi, bho ānanda, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya:
‘cakkhumanto rūpāni dakkhantī’ti; evamevaṃ bhotā ānandena anekapariyāyena
dhammo pakāsito.

As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with good eyes can see what’s there, Master Ānanda has made the teaching clear in many ways.

esāhaṃ, bho ānanda, taṃ bhavantaṃ gotamaṃ saraṇaṃ gacchāmi dhammañca
bhikkhusaṃghaṃca.

I go for refuge to Master Gotama, to the teaching, and to the mendicant Saṅgha.

upāsakaṃ maṃ bhavaṃ ānando dhāretu ajjatagge pāṇupetaṃ saraṇaṃ gatan”ti.

From this day forth, may Master Ānanda remember me as a lay follower who has gone for refuge for life.”

subhasuttaṃ niṭṭhitaṃ dasamaṃ.