

0.0.1 The Nigantha

nigaṇṭha suttaṃ

0. Source: Vesali.

vesālīnidānaṃ

1. At one time, the venerable Ananda was dwelling at Vesali in the Great Wood, at the Hall with the Peaked Roof. Then Abhaya, the Licchavi and Panditakumara, the Licchavi, visited with the venerable Ananda. Upon arrival, having paid respects to the venerable Ananda, they sat down to one side. Having sat down to one side, Abhaya, the Licchavi said this to the venerable Ananda:

ekaṃ samayaṃ āyasmā ānando vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. atha kho abhaya ca licchavi paṇḍitakumāro ca licchavi yenā'yasmā ānando tenupasaṅkamim̐su. upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinno kho abhaya licchavi āyasmantaṃ ānandaṃ etadavoca:

2. Nigantha Nataputta, O Bhante, is all knowing and all seeing and acknowledges complete knowledge and vision thus: “Whether I am walking or standing or sleeping or awake, knowledge and vision are continuously and uninterruptedly present to me.” He says thus: “There is

for you, O friend Niganthas, evil kamma done in the past. Wear them away by this sharp and gruelling austerities. When you are now restrained by body, restrained by speech and restrained by mind here, that is the non-doing of evil kamma for the future. Thus, by the elimination of past kamma with exertion, and the non-doing of new kamma, [there is] no leakages into the future. From no leakages into the future comes the destruction of kamma. From the destruction of kamma comes the destruction of suffering. From the destruction of suffering comes the destruction of feeling. From the destruction of feeling, all suffering will be worn away?” Thus, this surmounting by wearing away purification is visible, here and now.

nigaṇṭho bhante nātaputto¹ sabbaṭṭū sabbadas-
sāvī aparisesā tñadassanaṃ paṭijānāti: carato
ca me tiṭṭhato ca suttassa ca jāgarassa ca sata-
taṃ samitaṃ tñadassanaṃ paccupaṭṭhanti. so
purāṇānaṃ kammānaṃ tapasā vyantībhāvaṃ pañ-
ñāpeti, navānaṃ kammānaṃ akaraṇā setughātaṃ.
iti kammakkhayā dukkhakkhayo, dukkhakkhayā
vedanākkhayo, vedanākkhayā sabbaṃ dukkhaṃ
nijiṇṇaṃ bhavissati. evametissā sandiṭṭhikāya
nijjarāvisuddhiyā samatikkamo hoti.

3. “Here, O Bhante, what does the Auspicious One say [about this]?”

¹nāthaputto - sabbattha ■

idha bhante bhagavā kimāhā'ti.

4. There are these three wearing away purifications, O Abhaya, rightly declared by the Auspicious One who knows and sees, the arahant, the rightly self-awakened one, for the purification of beings, for the surmounting of sorrow and lamentation, for the subsiding of mental and physical suffering, for the attainment of the know-how, for the realization of nibbana.

tisso kho imā abhaya, nijjarāvisuddhiyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā sattānaṃ visuddhiyā sokaparidavānaṃ² samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbāṇassa sacchikiriyāya.

5. What three? “Here, O Abhaya, a bhikkhu is virtuous. He dwells restrained by the restraint of the patimokkha, endowed with conduct and resort, seeing danger in the slightest faults. Having undertaken the training rules, he trains in them. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves.”

katamā tisso: idha abhaya, bhikkhu sīlavā hoti,

²sokaparidevānaṃ - machasaṃ

pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. so navañca kammaṃ na karoti. purāṇaṇca kammaṃ phussa phussa vyantīkaroti. sandiṭṭhikā nijjarā akālikā ehipas-sikā opanayikā³ paccattaṃ veditabbā viññūhī'ti.

6. That bhikkhu, O Abhaya, thus endowed with virtue, quite secluded from sense-desires, secluded from unwholesome dhammas, he enters upon and abides in the rapture and pleasure born of seclusion connected with thinking and pondering, the first jhana. From the subsiding of thinking and pondering, with the internal tranquilization and unification of mind [due to] the absence of thinking and pondering, he enters upon and abides in the rapture and pleasure born of samadhi, the second jhana. With the fading away of rapture, dwelling mindful and contemplative, he looks on with equanimity as he experiences pleasure in the body, of which the Noble Ones say: “He is a mindful one who [looks on with] equanimity, one who dwells in pleasure.” He enters upon and abides in the third jhana. From the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure and mental pain, he enters upon and abides in the utter purity of mindfulness and equanimity without pain and pleasure, the fourth jhana. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not

³opaneyyakā - machasaṃ. ■

involving time, inviting witness, leading onwards, to be experienced by the wise for themselves.”

sa kho so abhaya, bhikkhu evaṃ sīlasampanno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti taṃ tatiyajjhānaṃ upasampajja viharati. sukhasa ca pahāṇā dukkhassa ca pahāṇā pubbe'va somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

7. so navañca kammaṃ na karoti. purāṇaṇca kammaṃ phussa phussa vyantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhī'ti.

8. That bhikkhu, O Abhaya, thus endowed with virtue, thus endowed with samadhi, with the destruction of the asavas, having realized for himself with direct knowledge, in this very life, the asava-free mind liberation, wisdom liberation, and having entered upon it, dwells in

it. He does not do any new kamma and eliminates the old kamma contact after contact. The wearing away is visible here and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves.”

so abhaya bhikkhu evaṃ sīlasampanno evaṃ samādhisampanno āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe'va dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. so navañca kammaṃ na karoti. purāṇaṃ kammaṃ phussa phussa vyantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhī'ti.

9. These are the three wearing away purifications, O Abhaya, rightly declared by the Auspicious One who knows and sees, the arahant, the rightly self-awakened one, for the purification of beings, for the surmounting of sorrow and lamentation, for the subsiding of mental and physical suffering, for the attainment of the know-how, for the realization of nibbana.

ime kho abhaya, tisso nijjarā visuddhiyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā sattānaṃ visuddhiyā sokaparidavānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbāṇassa sacchikiriya'ti.

10. When thus was said, Panditakumara, the Licchavi, said this to Abhaya, the Licchavi:

evaṃ vutte paṇḍitakumāro licchavi abhayaṃ licchaviṃ etadavoca:

11. “But why, O dear Abhaya, do you not rejoice in the venerable Ananda’s well-spoken words?”

kiṃ pana tvam samma abhaya, āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodasī’ti.

12. “Indeed [if] I, O dear, were not to rejoice in the venerable Ananda’s well-spoken words, even my head would split open. For who wouldn’t rejoice in the venerable Ananda’s well-spoken words?”

kyāhaṃ samma⁴ āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodissāmi, muddhāpi tassa vipateyya, yo āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodeyyā’ti.

⁴samma paṇḍitakumāraka- machasaṃ

