

0.0.1 Strong City Gate Post

1. Indeed, O bhikkhus, those samanas or brahmanas who do not wisely understand as it has come to be: “This is suffering;” who do not wisely understand as it has come to be: “This is the origin of suffering;” who do not wisely understand as it has come to be: “This is the cessation of suffering;” who do not wisely understand as it has come to be: “This is the way leading to the cessation of suffering;” They look at the face of another samana or brahmana [thinking]: “Surely, this venerable one, knowing, he knows; seeing, he sees.” Just as, O bhikkhus, a light cotton wadding or cotton-wool, grasped by the wind, settles down on an even part of the ground. Of that, an easterly wind would carry it westwards, a westerly wind would carry it eastwards, a northerly wind would carry it southwards, a southerly wind would carry it northwards. What is the reason for that? O bhikkhus, [It is because of] the lightness of the cotton. It is just so, O bhikkhus, those samanas or brahmanas who do not wisely understand as it has come to be: “This is suffering;” who do not wisely understand as it has come to be: “This is the origin of suffering;” who do not wisely understand as it has come to be: “This is the cessation of suffering;” who do not wisely understand as it has come to be: “This is the way leading to the cessation of suffering;” They look at the face of another samana or brahmana [thinking]: “Surely, this venerable one, knowing, he knows; seeing, he sees.” What is the reason for that? O bhikkhus, [it is because of] their blindness

0.0.1 indakhīlasuttam

1. ye hi keci bhikkhave, samaṇā vā brāhmaṇā vā "idaṃ dukkha"nti yathābhūtaṃ nappajānanti "ayaṃ dukkhasamudayo"ti yathābhūtaṃ nappajānanti "ayaṃ dukkhanirodho"ti yathābhūtaṃ nappajānanti "ayaṃ dukkhanirodhagāminī paṭipadā"ti yathābhūtaṃ nappajānanti. te aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti¹ "ayaṃ nuna bhavaṃ jānaṃ jānāti passaṃ passaṭi"ti. seyyathāpi bhikkhave, tūlapicu vā kappāsapicu vā lahuko vātupādāno same bhumibhāge nikkhitto, tamenam puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya. taṃ kissa hetu: lahukattā bhikkhave, kappāsapicuno. evameva kho bhikkhave, ye keci² samaṇā vā brāhmaṇā vā "idaṃ dukkha"nti yathābhūtaṃ nappajānanti "ayaṃ dukkhasamudayo"ti yathābhūtaṃ nappajānanti "ayaṃ dukkhanirodho"ti yathābhūtaṃ nappajānanti "ayaṃ dukkhanirodhagāminī paṭipadā"ti yathābhūtaṃ nappajānanti. te aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti "ayaṃ nuna bhavaṃ jānaṃ jānāti passaṃ passaṭi"ti, taṃ kissa hetu? aditṭhattā bhikkhave, catunnam ariyasaccānaṃ.

2. ye ca kho keci bhikkhave, samaṇā vā brāhmaṇā vā "idaṃ dukkha"nti yathābhūtaṃ pajānanti "ayaṃ duk-

¹ullokenti-machasaṃ, sī 1, 2. ■

²ye hi keci-syā. ■

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to the four noble truths.

2. O bhikkhus, those samanas or brahmanas who wisely understand as it has come to be: “This is suffering;” who wisely understand as it has come to be: “This is the origin of suffering;” who wisely understand as it has come to be: “This is the cessation of suffering;” who wisely understand as it has come to be: “This is the way leading to the cessation of suffering;” They do not look at the face of another samana or brahmana [thinking]: “Surely, this venerable one, knowing, he knows; seeing, he sees.” Just as, O bhikkhus, an iron post or a strong post, deeply planted, well dug in, before a city gate, immovable, unshakable. Even if heavy wind and rain might come from the eastern direction, that would simply not shake, would not tremble, would not sway. Even if heavy wind and rain might come from the western direction, that would simply not shake, would not tremble, would not sway. Even if heavy wind and rain might come from the northern direction, that would simply not shake, would not tremble, would not sway. Even if heavy wind and rain might come from the southern direction, that would simply not shake, would not tremble, would not sway. What is the reason for that? O bhikkhus, [it is because] of the depth of its base, the firm foundation of the strong city gate post. It is just so, O bhikkhus, those samanas or brahmanas who wisely understand as it has come to be: “This is suffering;” who wisely understand as it has come to be: “This is the origin of suffering;” who wisely

khasamudayoti" yathābhūtaṃ pajānanti "ayaṃ dukkha-
 nirodhoti" yathābhūtaṃ pajānanti "ayaṃ dukkhaniro-
 dhagāminī paṭipadā"ti yathābhūtaṃ pajānanti, te nāñ-
 ñassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti
 "ayaṃ nūnaṃ bhavaṃ jānaṃ jānāti passaṃ passatī"ti.
 seyyathāpi bhikkhave, ayokhīlo vā indakhīlo vā gam-
 bhīranemo sunikhāto acalo asampakampī. puratthi-
 māya cepi disāya āgaccheyya bhusā vātavutthi, neva
 naṃ saṅkampeyya na sampakampeyya na sampacā-
 leyya. pacchimāya cepi disāya āgaccheyya bhusā vā-
 tavutthi, neva naṃ saṅkampeyya na sampakampeyya
 na sampacāleyya. uttarāya cepi disāya āgaccheyya
 bhusā vātavutthi, neva naṃ saṅkampeyya na sampa-
 kampeyya na sampacāleyya. dakkhiṇāya cepi disāya
 āgaccheyya bhusā vātavutthi, neva naṃ saṅkampeyya
 na sampakampeyya na sampacāleyya. taṃ kissa hetu?
 gambhīrattā bhikkhave, nemassa, sunikhātattā inda-
 khīlassa. evameva kho bhikkhave, ye hi keci samaṇā
 vā brāhmaṇā vā "idaṃ dukkha"nti yathābhūtaṃ pa-
 jānanti "ayaṃ dukkhasamudayoti" yathābhūtaṃ pajā-
 nanti "ayaṃ dukkhanirodhoti" yathābhūtaṃ pajānanti
 "ayaṃ dukkhanirodhagāminī paṭipadā"ti yathābhūtaṃ
 pajānanti. te nāññassa samaṇassa vā brāhmaṇassa vā
 mukhaṃ olokenti "ayaṃ nūna bhavaṃ jānaṃ jānāti
 passaṃ passatī"ti taṃ kissa hetu? sudiṭṭhattā bhik-
 khave, catunnaṃ ariyasaccānaṃ. katamesaṃ catun-
 naṃ: dukkhassa ariyasaccassa dukkhasamudayassa
 ariyasaccassa dukkhanirodhassa ariyasaccassa dukkha-
 nirodhagāminiyaṃ paṭipadāya ariyasaccassa.

understand as it has come to be: “This is the cessation of suffering;” who wisely understand as it has come to be: “This is the way leading to the cessation of suffering;” They do not look at the face of another samana or brahmana [thinking]: “Surely, this venerable one, knowing, he knows; seeing, he sees.” What is the reason for that? O bhikkhus, [it is because of] the well-seeing-ness of the four noble truths. Which four? The noble truth of suffering, the noble truth of the origin of suffering, the noble truth of the cessation of suffering, the noble truth of the way leading to the cessation of suffering;

3. Therefore, O bhikkhus, an endeavour should be made [to realize]: “This is suffering;” An endeavour should be made [to realize]: “This is the origin of suffering;” An endeavour should be made [to realize]: “This is the cessation of suffering;” An endeavour should be made [to realize]: “This is the way leading to the cessation of suffering;”

3. tasmātiha bhikkhave, "idaṃ dukkha"nti yogo karaṇīyo "ayaṃ dukkhasamudayoti" yogo karaṇīyo "ayaṃ dukkhanirodhoti" yogo karaṇīyo "ayaṃ dukkhanirodha-gāminī paṭipadā"ti yogo karaṇīyoti.