

## 0.0.1 The Ten Powers (2)

### 0.0.1 dutiyadasabalasuttam

0. At Savatthi.

sāvatthiyaṃ

1. Endowed with ten powers, O bhikkhus, and endowed with four self-assurances, the Tathagata acknowledges his position as the head-bull, roars his lion's roar in an assembly and sets rolling the wheel of Brahma [thus:] "Such is form, such is form's arising, such is form's disappearance, such is feeling, such is feeling's arising, such is feeling's disappearance, such is perception, such is perception's arising, such is perception's disappearance, such are sankharas, such are sankharas' arising, such are sankharas' disappearance, such is consciousness, such is consciousness's arising, such is consciousness's disappearance."

dasabalasamannāgato bhikkhave, tathāgato catuhi ca vesārajjehi samannāgato āsabhaṃ ṭhānaṃ paṭijānāti. parisāsu sīhanādaṃ nadati. brahmacakkaṃ pavatteti: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṃgamo<sup>1</sup>. iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṃgamo. iti saññā, iti saññāya samudayo, iti saññāya atthaṃgamo. iti saṅkhārā, iti saṅkhārānaṃ samudayo, iti saṅkhārānaṃ atthaṃgamo. iti viññā-

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<sup>1</sup>atthagamo. - si. ■

ṇaṃ, iti viññāṇassa samudayo, iti viññāṇassa atthaṃ-gamo.

2. Thus, this comes to be when there is this herein. This arises with the arising of this. This does not come to be when there is not this herein. This ceases with the cessation of this. That is: “In dependence on ignorance, sankharas come to be. In dependence on sankharas, consciousness comes to be. In dependence on consciousness, name-and-form comes to be. In dependence on name-and-form, the six-sense domain comes to be. In dependence on the six-sense domain, contact comes to be. In dependence on contact, feeling comes to be. In dependence on feeling, thirst comes to be. In dependence on thirst, holding comes to be. In dependence on holding, being comes to be. In dependence on being, birth comes to be. In dependence on birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair arise. Just so, is the arising of this entire amassment of suffering. From the complete fading away and cessation of this very ignorance comes cessation of sankharas. From the cessation of sankharas comes cessation of consciousness. From the cessation of consciousness comes cessation of name-and-form. From the cessation of name-and-form comes cessation of six-sense domain. From the cessation of six-sense domain comes cessation of contact. From the cessation of contact comes cessation of feeling. From the cessation of

feeling comes cessation of thirst. From the cessation of thirst comes cessation of holding. From the cessation of holding comes cessation of being. From the cessation of being comes cessation of birth. From the cessation of birth, old age and death, sorrow, lamentation, physical suffering, mental suffering and despair cease. Just so, is the cessation of this entire stock of suffering.”

iti imasmim sati idaṃ hoti. imassuppādā idaṃ uppajjati. imasmim asati idaṃ na hoti. imassa nirodhā idaṃ nirujjhati. yadidaṃ: avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ. viññāṇapaccayā nāmarūpaṃ. nāmarūpapaccayā saḷāyatanaṃ. saḷāyatanapaccayā phasso. phassapaccayā vedanā. vedanāpaccayā taṇhā. taṇhāpaccayā upādānaṃ. upādānapaccayā bhavo. bhavapaccayā jāti. jātipaccayā jarāmaraṇaṃ, sokapari-devadukkhadomanassupāyāsā sambhavanti. evame-tassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāyatveva asesavirāganirodhā saṅkhāranirodho. saṅkhāranirodhā viññāṇanirodho. viññāṇanirodhā nāmarūpanirodho. nāmarūnirodhā saḷāyatananirodho. saḷāyatananirodhā phassanirodho. phassanirodhā vedanānirodho. vedanānirodhā taṇhānirodho. taṇhānirodhā upādānanirodho. upādānanirodhā bhavanirodho. bhavanirodhā jātinirodho. jātinirodhā jarāmaraṇaṃ, sokapari-devadukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hoti.

3. O bhikkhus, the Dhamma well-proclaimed by me thus, is clear, open, self-evident, free from patchwork. O

bhikkhus, in the Dhamma well-proclaimed by me thus, which is clear, open, self-evident, free from patchwork, it is just enough for a young clansman who has gone forth out of faith to arouse his energy [thus]: “truly let flesh and blood dry up in the body, and my skin and sinews and bones be left over. That energy will not be relaxed having not attained that which can be attained by manly strength, by manly energy, by manly exertion.”.

evaṃ svākkhāto bhikkhave, mayā dhammo uttāno vivaṭṭo pakāsito chinna-pilotiko. evaṃ svākkhāte kho bhikkhave, mayā dhamme uttāne vivaṭṭe pakāsīte chinna-pilotike alameva saddhā pabbajitena kulaputtana viriyaṃ<sup>2</sup> ārabhituṃ: kāmāṃ taco ca nahāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisathāmena<sup>3</sup> purisaviriyeṇa purisaparakkameṇa pattabbaṃ na taṃ apāpuṇitvā viriyassa saṇṭhānaṃ bhavissati.

4. Indeed the lazy one, O bhikkhus, dwells in suffering, polluted by evil, unwholesome dhammas, and great is the true advantage that he neglects. But the one firm in energy, O bhikkhus, dwells in happiness, secluded from evil unwholesome dhammas, and great is the true advantage that he achieves.

dukkhaṃ hi bhikkhave, kusīto viharati vokiṇṇo pāpa-kehi akusalehi dhammehi. mahantañca sadatthaṃ pa-

<sup>2</sup>viriyam - machasam. ■

<sup>3</sup>purisathāmena - machasam. ■

rihāpeti. āraddhaviriyo ca kho bhikkhave sukhaṃ viharati pavivitto pāpakehi akusalehi dhammehi mahan-taṇca sadatthaṃ paripūreti.

5. “It is not by the inferior, O bhikkhus, that the superior is attained. Rather, it is by the superior that the superior is attained. This life of purity, O bhikkhus, is a beverage of cream. The Teacher has been encountered by you. Therefore, O bhikkhus, you must arouse your energy for the attainment of the as-yet-unattained, for the achievement of the as-yet-unachieved, for the realization of the as-yet-unrealized [with the thought]: “Thus, this going forth of ours will not be barren, [but] fruitful and fertile, so that for those whose [offer of] robes, almsfood, lodgings, and medicines, provisions and necessities for the sick that we make use of, their services will bear great fruits and great profits.” Thus indeed O bhikkhus, should it be trained. Indeed considering your own benefit, O bhikkhus, is just enough to strive to accomplish [the goal] with vigilance. Indeed considering the benefit of others, O bhikkhus, is just enough to strive to accomplish [the goal] with vigilance. Indeed considering the benefit of both, O bhikkhus, is just enough to strive to accomplish [the goal] with vigilance.”

na bhikkhave, hīnena aggassa patti hoti aggena ca kho<sup>4</sup> aggassa patti hoti maṇḍapeyyamidaṃ bhikkhave,

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<sup>4</sup>aggena ca kho bhikkhave - machasaṃ. ■

brahmacariyaṃ, satthā<sup>5</sup> sammukhībhūto. tasmātiha bhikkhave, viriyaṃ ārabhatha appattassa pattiya, adhiḡatassa adhiḡamāya, asacchikatassa sacchikiriya, "evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā<sup>6</sup> bhavissati, saphalā saudrayā, yesaṃ<sup>7</sup> mayaṃ paribhuñjāma cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ, tesāṃ te kārā amhesu mahapphalā bhavissanti mahānisaṃsā"ti. evaṃ hi vo bhikkhave sikkhitabbaṃ. attatthaṃ vā hi bhikkhave sampassamānena alameva appamādena sampādetuṃ. paratthaṃ vā hi bhikkhave sampassamānena alameva appamādena sampādetuṃ. ubhayatthaṃ vā hi bhikkhave sampassamānena alameva appamādena sampādetu'nti.

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<sup>5</sup>satthussa - sīmu. ■

<sup>6</sup>avañkatā avañjhā - syā. ■

<sup>7</sup>yesaṃ - machasaṃ. ■

