

0.0.1 The Nigantha

0. Source: Vesali.

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:

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

nigaṇṭha suttaṃ

vesālīnidānaṃ

ekaṃ samayaṃ āyasmā
ānando vesāliyaṃ
viharaṭi mahāvane
kūṭāgārasālāyaṃ.
atha kho abhaya ca
licchavi paṇḍitaku-
māro ca licchavi yenā'yasmā
ānando tenupasaṅ-
kamimsu. upasaṅka-
mitvā āyasmantaṃ
ānandaṃ abhivāde-
tvā ekamantaṃ nisī-
dimsu. ekamantaṃ
nisinno kho abhaya
licchavi āyasmantaṃ
ānandaṃ etadavoca:

nigaṇṭho bhante nā-
taputto¹ sabbatṭū
sabbadassāvī apa-
risesā ṭaṇadassa-
naṃ paṭijānāti: ca-
rato ca me tiṭṭhato
ca suttassa ca jāga-

¹nāthaputto - sabbattha

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.

rassa ca satataṃ
 samitaṃ ṭāṇadasa-
 naṃ paccupaṭ-
 ṭhanti. so purā-
 ṇānaṃ kammānaṃ
 tapasā vyantībhā-
 vaṃ paññāpeti, na-
 vānaṃ kammānaṃ
 akaraṇā setughātaṃ.
 iti kammakkhayā
 dukkhakkhayo, duk-
 khakkhayā vedanā-
 khayo, vedanākkhayā
 sabbā dukkhaṃ
 nijjiṇṇaṃ bhavissati.
 evametissā sandiṭ-
 ṭhikāya nijjarāvisud-
 dhiyā samatikkamo
 hoti.

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

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.

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 elim-

idha bhante bhagavā kimāhā'ti.

tisso kho imā abhaya, nijjarāvisuddhiyo tena bhagavatā jānatā passatā arahatā sammāsambudhena sammadakhātā sattānaṃ visuddhiyā sokaparidavānaṃ² samatikka-māya dukkhadomanassānaṃ atthaṅga-māya ñāyassa adhi-gamāya nibbāṇassa sacchikiriyāya.

katamā tisso: idha abhaya, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anumat-tesu vajjesu bhaya-dassāvī samādāya

²sokaparidevānaṃ - machasam

inates 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.”

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.

sikkhati sikkhāpa-desu. so navañca kammaṃ na karoti. purāṇañca kammaṃ phussa phussa vyan-tīkaroti. sandiṭṭhikā nijjarā akālikā ehi-passikā opanayikā³ paccattaṃ veditabbā viññūhī'ti.

sa kho so abhaya, bhikkhu evaṃ sīla-sampanno vivicceva kāmehi vivicca aku-salehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaj-jhānaṃ upasampajja viharati. vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasam-

³opaneyyakā -machasaṃ.■

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

pajja viharati. pī-tiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihāri'ti taṃ tatiyajjhānaṃ upasampajja viharati. sukhaṃ ca pahāṇā dukkhaṃ ca pahāṇā pubbe'va so-manassadomanas-sānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

7. so navañca kammaṃ na karoti. purāṇaṃ kammaṃ phussa phussa vyan-tīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā

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.”

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

paccattam veditabbā
viññūhī'ti.

so abhaya bhikkhu
evam sīlasampanno
evam samādhisam-
panno āsavānaṃ
khayā anāsavaṃ ce-
tovimuttiṃ paññā-
vimuttiṃ diṭṭhe'va
dhamme sayam abhiññā
sacchikatvā upasam-
pajja viharati. so na-
vañca kammaṃ na
karoti. purāṇaṃ
kammaṃ phussa
phussa vyantīkaroti.
sandiṭṭhikā nijjarā
akālikā ehipassikā
opanayikā paccat-
tam veditabbā viñ-
ñūhī'ti.

ime kho abhaya, tisso
nijjarā visuddhiyo
tena bhagavatā jā-
natā passatā ara-
hatā sammāsambud-
dhenā sammadak-

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.

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

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

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?”

khātā sattānaṃ vi-
suddhiyā sokaparid-
davānaṃ samatikka-
māya dukkhadoma-
nassānaṃ atthaṅga-
māya ñāyassa adhi-
gamāya nibbāṇassa
sacchikiriyāyā’ti.

evaṃ vutte paṇḍi-
takumāro licchavi
abhayaṃ licchaviṃ
etadavoca:

kiṃ pana tvaṃ samma
abhaya, āyasmato
ānandassa subhāsi-
taṃ subhāsitato nāb-
bhanumodasī’ti.

kyāhaṃ samma⁴ āyas-
mato ānandassa su-
bhāsitataṃ subhāsi-
tato nābbhanumo-
dissāmi, muddhāpi
tassa vipateyya, yo
āyasmato ānandassa

⁴samma paṇḍitakumāraka-
machasaṃ

subhāsitam subhā-
sitato nābbhanumo-
deyyā'ti.

