

0.0.1 The Ten Powers (2)

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 vesārajjeḥi samannāgato āsabhaṃ ṭhānaṃ paṭijānāti. parisāsu sīhanādaṃ nadati. brahmacakkaṃ pavatteti: iti rūpaṃ, iti rūpassa samudayo, iti rūpassa atthaṃgamo¹. iti vedanā, iti vedanāya samudayo, iti vedanāya atthaṃgamo. iti saññā, iti saññāya samudayo, iti saññāya atthaṃ-

¹atthagamo. - sī. ■

gamo. iti saṅkhārā, iti saṅkhārānaṃ samudayo,
 iti saṅkhārānaṃ atthaṃgamo. iti viññāṇaṃ, iti
 viññāṇassa samudayo, iti viññāṇassa atthaṃgamo.

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, there are sankharas. In dependence on sankharas, there is consciousness. In dependence on consciousness, there is name-and-form. In dependence on name-and-form, there is the six-sense domain. In dependence on the six-sense domain, there is contact. In dependence on contact, there is feeling. In dependence on feeling, there is thirsting. In dependence on thirsting, there is undertaking. In dependence on undertaking, there is being. In dependence on being, there is birth. 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, there is the cessation of sankharas. From the cessation of sankharas, there is the cessation of consciousness. From the cessation of consciousness, there is the cessation of name-and-form. From the cessation of name-and-form, there is the cessation of six-sense domain. From the cessation of six-sense domain, there is the cessation of contact. From the cessation of contact,

there is the cessation of feeling. From the cessation of feeling, there is the cessation of thirsting. From the cessation of thirsting, there is the cessation of undertaking. From the cessation of undertaking, there is the cessation of being. From the cessation of being, there is the 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 imasmim̐ sati idaṃ hoti. imassuppādā idaṃ uppajjati. imasmim̐ asati idaṃ na hoti. imassa nirodhā idaṃ nirujjhati. yadidaṃ: avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññāṇaṃ. viññāṇapaccayā nāmarūpaṃ. nāmarūpapaccayā salāyatanaṃ. salāyatanapaccayā phasso. phassapaccayā vedanā. vedanāpaccayā taṇhā. taṇhāpaccayā upādānaṃ. upādānapaccayā bhavo. bhavapaccayā jāti. jātipaccayā jarāmaraṇaṃ, soka-paridevadukkhadomanassupāyāsā sambhavanti. evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāyatveva asesavirāgaṇirodhā saṅkhāranirodho. saṅkhāranirodhā viññāṇanirodho. viññāṇanirodhā nāmarūpanirodho. nāmarūnīrodhā salāyatananīrodho. salāyatananīrodhā phassanīrodho. phassanīrodhā vedanānīrodho. vedanānīrodhā taṇhānīrodho. taṇhānīrodhā upādānanīrodho. upādānanīrodhā bhavanīrodho. bhavanīrodhā jātīnīrodho. jātīnīrodhā jarāmaraṇaṃ, soka-paridevadukkhadomanassupāyāsā nirujjhanti. eva-

metassa 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 vivaṭo pakāsito chinnapilotiko. evaṃ svākkhāte kho bhikkhave, mayā dhamme uttāne vivaṭe pakāsīte chinnapilotike alameva saddhā pabbajitena kulaputtana viriyaṃ² ārabhituṃ: kāmāṃ taco ca nahāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisatthāmena³ purisa-viriyena purisaparakkamena pattabbāṃ 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

²viriyam - machasam. ■

³purisathāmena - machasam. ■

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 pāpakehi akusalehi dhammehi. mahantaṇca sadatthaṃ parihāpeti. āraddhaviriyo ca kho bhikkhave sukhaṃ viharati pavivitto pāpakehi akusalehi dhammehi mahantaṇca 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 kho⁴ aggassa patti hoti maṇḍapeyyamidam bhik-
khave, brahmacariyaṃ, satthā⁵ sammukhībhūto.
tasmātiha bhikkhave, viriyaṃ ārabhatha appat-
tassa pattiyā, anadhigatassa adhigamāya, asac-
chikatassa sacchikiriyāya, "evaṃ no ayaṃ amhā-
kaṃ pabbajjā avañjhā⁶ bhavissati, saphalā sau-
drayā, yesaṃ⁷ mayaṃ paribhuñjāma cīvarapiṇḍa-
pātasenāsanagilānapaccayabhesajjaparikkhāraṃ,
tesaṃ te kārā amhesu mahapphalā bhavissanti
mahānisamsā"ti. evaṃ hi vo bhikkhave sikkhi-
tabbaṃ. attatthaṃ vā hi bhikkhave sampassa-
mānena alameva appamādena sampādetuṃ. pa-
ratthaṃ vā hi bhikkhave sampassamānena ala-
meva appamādena sampādetuṃ. ubhayatthaṃ
vā hi bhikkhave sampassamānena alameva appa-
mādena sampādetu'nti.

⁴aggena ca kho bhikkhave - machasaṃ. ■

⁵satthussa - sīmu. ■

⁶avañkatā avañjhā - syā. ■

⁷yesaṃ - machasaṃ. ■

