

## 0.0.1 The Ten Powers (2)

### 0. At Savatthi.

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."

dutiyadasabalasuttam

sāvatthiyam

dasabalasamannā-  
gato bhikkhave, ta-  
thāgato catuhi ca  
vesārajjehi saman-  
nāgato āsabham ṭhā-  
nam paṭijānāti. pa-  
risāsu sīhanādam  
nadati. brahmacak-  
kaṃ pavatteti: iti  
rūpaṃ, iti rūpassa  
samudayo, iti rū-  
passa atthaṃgamo  
<sup>1</sup>. iti vedanā, iti ve-  
danāya samudayo,  
iti vedanāya atthaṃ-  
gamo. iti saññā, iti  
saññāya samudayo,  
iti saññāya atthaṃ-  
gamo. iti saṅkhārā,  
iti saṅkhārānaṃ sa-  
mudayo, iti saṅkhā-  
rānaṃ atthaṃgamo.  
iti viññānaṃ, iti viñ-  
ñānaṃ samudayo,

<sup>1</sup>atthagamo. - sī. ■

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,

iti viññāṇassa at-  
thaṃgamo.

iti imasmim sati idaṃ  
hoti. imassuppādā  
idaṃ uppajjati. imas-  
mim asati idaṃ na  
hoti. imassa nirodhā  
idaṃ nirujjhati. yadi-  
daṃ: avijjāpaccayā  
saṅkhārā, saṅkhāra-  
paccayā viññāṇaṃ.  
viññāṇapaccayā nā-  
marūpaṃ. nāmarū-  
papaccayā salāyata-  
naṃ. salāyatanapac-  
cayā phasso. phassa-  
paccayā vedanā. ve-  
danāpaccayā taṇhā.  
taṇhāpaccayā upā-  
dānaṃ. upādānapac-  
cayā bhavo. bhava-  
papaccayā jāti. jā-  
tipaccayā jarāma-  
raṇaṃ, sokaparide-  
vadukkhadomanas-  
supāyāsā sambha-  
vanti. evametassa

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

kevalassa dukkhakhandhassa samudayo hoti. avijjāyattveva asesavirāganirodhā saṅkhāranirodho. saṅkhāranirodhā viññāṇanirodho. viññāṇanirodhā nāmarūpanirodho. nāmarūpanirodhā saḷāyatananirodho. saḷāyatananirodhā phassanirodho. phassanirodhā vedanānirodho. vedanānirodhā taṇhānirodho. taṇhānirodhā upādānanirodho. upādānanirodhā bhavanirodho. bhavanirodhā jātinirodho. jātinirodhā jarāmaṇaṇaṃ, sokaparidevadukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakhandhassa nirodho hoti.

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.”

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 chinna-pilotike alameva saddhā pabbajitena kulaputtana viriyaṃ<sup>2</sup> ārabhituṃ: kāmāṃ taco ca nahāru ca aṭṭhi ca avasissatu, sarīre upasussatu maṃsalohitaṃ, yaṃ taṃ purisatthāmena<sup>3</sup> purisaviriyaena pu-

<sup>2</sup>viriyam - machasam. ■

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

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.

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,

risaparakkamena  
pattabbam na tam  
apāpunītvā viriyassa  
saṅghānam bhavis-  
sati.

dukkham hi bhik-  
khave, kusīto viha-  
rati vokiṇṇo pāpa-  
kehi akusalehi dham-  
mehi. mahantañca  
sadattham parihā-  
peti. āraddhaviriyo  
ca kho bhikkhave  
sukham viharati pa-  
vivitto pāpakehi aku-  
salehi dhammehi ma-  
hantañca sadattham  
paripūreti.

na bhikkhave, hī-  
nena aggassa patti  
hoti aggena ca kho  
<sup>4</sup>aggassa patti hoti  
maṇḍapeyyamidam  
bhikkhave, brah-

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<sup>4</sup>aggena ca kho bhikkhave -  
machasam.

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, alms-food, 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.”

macariyaṃ, satthā<sup>5</sup> sammukhībhūto. tas-mātiha bhikkhave, viriyaṃ ārabhatha appattassa pattiya, anadhigatassa adhi-gamāya, asacchi-katassa sacchikiriya, "evaṃ no ayaṃ amhākaṃ pabbajjā avañjhā<sup>6</sup> bhavissati, saphalā saudrayā, yesaṃ<sup>7</sup> mayaṃ paribhuñjāma cīvarapiṇḍapātase-nāsanagilānapaccayabhesajjaparikkhāraṃ, tesāṃ te kārā amhesu mahapphalā bhavissanti mahāni-saṃsā"ti. evaṃ hi vo bhikkhave sikkhitabbaṃ. attatthaṃ vā hi bhikkhave sampas-samānena alameva appamādena sampādetuṃ. paratthaṃ

<sup>5</sup>satthussa - sīmu. ■

<sup>6</sup>avañkatā avañjhā - syā. ■

<sup>7</sup>yesaṇca - machasaṃ. ■

vā hi bhikkhave sam-  
 passamānena ala-  
 meva appamādena  
 sampādetuṃ. ubha-  
 yatthaṃ vā hi bhik-  
 khave sampassamā-  
 nena alameva ap-  
 pamādena sampā-  
 detu'nti.

