

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 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 oozings in the future. From no oozings in the future comes the obliteration of kamma. From the obliteration of kamma comes the obliteration of suffering. From the obliteration of suffering comes the obliteration of feeling. From the obliteration of feeling, all suffering will be worn away?” Thus, this surmounting

0.0.1 nigaṇṭha suttaṃ

0. vesālīnidānaṃ

1. ekaṃ samayaṃ āyasmā ānando vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. atha kho abhaya ca licchavi paṇḍitakumāro ca licchavi yenā'yasmā ānando tenupasaṅkamim̐su. upasaṅkamtivā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinno kho abhaya licchavi āyasmantaṃ ānandaṃ eta-davoca:

2. nigaṇṭho bhante nātaputto¹ sabbaṭṭu sabbadassāvī aparisesā ṭaṇadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satataṃ samitaṃ ṭaṇadassanaṃ paccupaṭṭhitanti. so purāṇānaṃ kammānaṃ tapasā vyantībhāvaṃ paññāpeti, navānaṃ kammānaṃ akaraṇā setughātaṃ. iti kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbam dukkham nijjiṇṇam bhavissati. evametissā sandiṭṭhikāya nijjarāvisuddhiyā samatikkamo hoti.

3. idha bhante bhagavā kimāhā'ti.

4. tisso kho imā abhaya, nijjarāvisuddhiyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā sattānaṃ visuddhiyā sokapariddavā-

¹nāhaputto - sabbattha ■

by wearing away purification is visible, here and now.

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 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.”

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 happiness and pleasure born of seclusion connected with thinking and pondering, the first jhana. From the sub-

naṃ² samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbāṇassa sacchikiri-yāya.

5. katamā tisso: idha abhaya, bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasaṃpanno anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. so navaṅca kammaṃ na karoti. purāṅca kammaṃ phussa phussa vyantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā³ paccattaṃ veditabbā viññūhī'ti.

6. sa kho so abhaya, bhikkhu evaṃ sīlasaṃpanno vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati. vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati. pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti ' upekkhako satimā sukhavihāri'ti taṃ tatiyajjhānaṃ upasampajja viharati. sukhassa ca pahāṇā dukkhassa ca pahāṇā pubbe'va somanassadomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

²sokaparidevānaṃ - machasaṃ ■

³opaneyyakā -machasaṃ. ■

siding 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 happiness and pleasure born of samadhi, the second jhana. With the fading away of happiness, 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."

8. That bhikkhu, O Abhaya, thus endowed with virtue, thus endowed with samadhi, with the obliteration 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."

7. so navañca kammaṃ na karoti. purāṇaṇca kammaṃ phussa phussa vyantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhī'ti.

8. so abhaya bhikkhu evaṃ sīlasampanno evaṃ samādhisampanno āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭhe'va dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati. so navañca kammaṃ na karoti. purāṇaṇca kammaṃ phussa phussa vyantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā paccattaṃ veditabbā viññūhī'ti.

9. ime kho abhaya, tisso nijjarā visuddhiyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā sattānaṃ visuddhiyā sokapariddavanāṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhiḡamaṃ nibbāṇassa sacchikiriyāyā'ti.

10. evaṃ vutte paṇḍitakumāro licchavi abhayaṃ licchaviṃ etadavoca:

11. kiṃ pana tvaṃ samma abhaya, āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodasī'ti.

12. kyāhaṃ samma⁴ āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodissāmi, muddhāpi tassa vi-

⁴samma paṇḍitakumāraka- machasaṃ

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 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?”

pateyya, yo āyasmato ānandassa subhāsitaṃ subhāsita-
tato nābbhanumodeyyā'ti.