0.0.1 The Nigantha

niganṭha suttaṃ

0. Source: Vesali.

vesālīnidānaṃ

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 bowed down 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:

ekaṃ samayaṃ āyasmā ānando vesāliyaṃ viharati mahāvane kūṭāgārasālāyaṃ. atha kho abhayo ca licchavi paṇḍitakumāro ca licchavi yenā'yasmā ānando tenupasaṅkamiṃsu. upasaṅkamitvā āyasmantaṃ ānandaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinno kho abhayo licchavi āyasmantaṃ ānandaṃ etadavoca:

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 extinction of kamma. From the extinction of kamma comes the extinction of suffering. From the extinction of suffering comes the extinction of feeling. From the extinction of feeling, all suffering will be worn away?" Thus, this surmounting by wearing away purification is visible, here and now.

niganṭho bhante nātaputto[1] sabbaṭṭū sabbadassāvī aparisesā ṭāṇadassanaṃ paṭijānāti: carato ca me tiṭṭhato ca suttassa ca jāgarassa ca satatam samitaṃ ṭāṇadassanaṃ paccupaṭṭhitanti. so purāṇānaṃ kammānaṃ tapasā vyantībhāvaṃ paññāpeti, navānaṃ kammānaṃ akaraṇā setughātaṃ. iti kammakkhayā dukkhakkhayo, dukkhakkhayā vedanākkhayo, vedanākkhayā sabbaṃ dukkhaṃ nijjiṇṇaṃ bhavissati. evametissā sandiṭṭhikāya nijjarāvisuddhiyā samatikkamo hoti.

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

[1] nāthaputto - sabbattha

idha bhante bhagavā kimāhā'ti.

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.

tisso kho imā abhaya, nijjarāvisuddhiyo tena bhagavatā jānatā passatā arahatā sammāsambuddhena sammadakkhātā sattānaṃ visuddhiyā sokaparidavānaṃ[2] samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbāṇassa sacchikiriyāya.

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.”

katamā tisso: idha abhaya, bhikkhu sīlavā hoti,

[2] sokaparidevānaṃ - machasaṃ

pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno anumattesu vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. so navañca kammaṃ na karoti. purāṇañca kammaṃ phussa phussa vyantīkaroti. sandiṭṭhikā nijjarā akālikā ehipassikā opanayikā[3] paccattaṃ veditabbā viññūhī'ti.

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 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 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, without 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

[3]opaneyyakā -machasaṃ.

and now, not involving time, inviting witness, leading onwards, to be experienced by the wise for themselves."

sa kho so abhaya, bhikkhu evaṃ sīlasampanno 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.

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

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

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

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.

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

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

evaṃ vutte paṇḍitakumāro licchavi abhayaṃ licchaviṃ etadavoca:

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

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

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?”

kyāhaṃ samma[4] āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodissāmi, muddhāpi tassa vipateyya, yo āyasmato ānandassa subhāsitaṃ subhāsitato nābbhanumodeyyā'ti.

[4]samma paṇḍitakumāraka- machasaṃ