0.0.1 alabbhanīyaṭhānasuttaṃ

0. Source: Savatthi.

1. There are, O bhikkhus, these five unobtainable circumstances [that cannot be obtained] by any samana or brahmana or deva or mara or brahma or any one in the world. Which five?

2. “Let what is liable to old age not grow old.” This is an unobtainable circumstance [that cannot be obtained] by any samana or brahmana or deva or mara or brahma or any one in the world. “Let what is liable to sickness not get sick.” This is an unobtainable circumstance [that cannot be obtained] by any samana or brahmana or deva or mara or brahma or any one in the world. “Let what is liable to death not die.” This is an unobtainable circumstance [that cannot be obtained] by any samana or brahmana or deva or mara or brahma or any one in the world. “Let what is liable to extinction not become extinct.” This is an unobtainable circumstance [that cannot be obtained] by any samana or brahmana or deva or mara or brahma or any one in the world. “Let what is liable to perish not perish.” This is an unobtainable circumstance [that cannot be obtained] by any samana or brahmana or deva or mara or brahma or any one in the world.

3. For the Dhamma-deaf puthujjana, O bhikkhus, what is liable to old age grows old. He does not reflect thus: "I am not the only one for whom what is liable to old age grows old. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to old age grows old for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the growing old of what is liable to grow old, I will lose my appetite, my bodily appearance too will look ugly, my work too will come to a halt, my enemies too would be pleased, my friends too would be sad." He grieves, becomes troubled, laments, cries beating his breast and becomes bewildered over the growing old of what is liable to grow old. This, O bhikkhus, is called the Dhamma-deaf puthujjana struck by the poisonous dart of sorrow who only torments himself.

4. Furthermore, O bhikkhus, for the Dhamma-deaf puthujjana, what is liable to sickness gets sick. He does not reflect thus: "I am not the only one for whom what is liable to sickness gets sick. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to sickness gets sick for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the getting sick of what is liable to get sick, I will lose my appetite, my bodily appearance too will look ugly, my work too will come to a halt, my enemies too would be pleased, my friends too would be sad." He grieves, becomes troubled,

laments, cries beating his breast and becomes bewildered over the getting sick of what is liable to get sick. This, O bhikkhus, is called the Dhamma-deaf puthujjana struck by the poisonous dart of sorrow who only torments himself.

5. Furthermore, O bhikkhus, for the Dhamma-deaf puthujjana, what is liable to death dies. He does not reflect thus: "I am not the only one for whom what is liable to death dies. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to death dies for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the dying of what is liable to death, I will lose my appetite, my bodily appearance too will look ugly, my work too will come to a halt, my enemies too would be pleased, my friends too would be sad." He grieves, becomes troubled, laments, cries beating his breast and becomes bewildered over the dying of what is liable to death. This, O bhikkhus, is called the Dhamma-deaf puthujjana struck by the poisonous dart of sorrow who only torments himself.

6. Furthermore, O bhikkhus, for the Dhamma-deaf puthujjana, what is liable to extinction becomes extinct. He does not reflect thus: "I am not the only one for whom what is liable to extinction becomes extinct. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to extinction becomes

extinct for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the extinction of what is liable to extinction, I will lose my appetite, my bodily appearance too will look ugly, my work too will come to a halt, my enemies too would be pleased, my friends too would be sad." He grieves, becomes troubled, laments, cries beating his breast and becomes bewildered over the extinction of what is liable to extinction. This, O bhikkhus, is called the Dhamma-deaf puthujjana struck by the poisonous dart of sorrow who only torments himself.

7. Furthermore, O bhikkhus, for the Dhamma-deaf puthujjana, what is liable to perish perishes. He does not reflect thus: "I am not the only one for whom what is liable to perish perishes. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to perish perishes for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the perishing of what is liable to perish, I will lose my appetite, my bodily appearance too will look ugly, my work too will come to a halt, my enemies too would be pleased, my friends too would be sad." He grieves, becomes troubled, laments, cries beating his breast and becomes bewildered over the perishing of what is liable to perish. This, O bhikkhus, is called the Dhamma-deaf puthujjana struck by the poisonous dart of sorrow who only torments himself.

8. For the Dhamma-hearer, O bhikkhus, the noble disciple, what is liable to old age grows old. He reflects thus: "I am not the only one for whom what is liable to old age grows old. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to old age grows old for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the growing old of what is liable to grow old, I will lose my appetite, my bodily appearance too will look ugly, my work too will come to a halt, my enemies too would be pleased, my friends too would be sad." He does not grieve, become trouble, lament, cry beating his breast and become bewildered over the growing old of what is liable to grow old. This, O bhikkhus, is called the noble disciple who has pulled out the poisonous dart by which the Dhamma-deaf puthujjana only torments himself. Sorrowless, free from dart, the noble disciple only completely extinguishes himself.

9. Furthermore, O bhikkhus, for the Dhamma-hearer, the noble disciple, what is liable to sickness gets sick. He reflects thus: "I am not the only one for whom what is liable to sickness gets sick. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to sickness gets sick for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the getting sick of what is liable to get sick, I will lose my appetite, my bodily appearance too will look ugly, my work too will come

to a halt, my enemies too would be pleased, my friends too would be sad." He does not grieve, become trouble, lament, cry beating his breast and become bewildered over the getting sick of what is liable to get sick. This, O bhikkhus, is called the noble disciple who has pulled out the poisonous dart by which the Dhamma-deaf puthujjana only torments himself. Sorrowless, free from dart, the noble disciple only completely extinguishes himself.

10. Furthermore, O bhikkhus, for the Dhamma-hearer, the noble disciple, what is liable to death dies. He reflects thus: "I am not the only one for whom what is liable to death dies. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to death dies for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the dying of what is liable to death, I will lose my appetite, my bodily appearance too will look ugly, my work too will come to a halt, my enemies too would be pleased, my friends too would be sad." He does not grieve, become trouble, lament, cry beating his breast and become bewildered over the dying of what is liable to death. This, O bhikkhus, is called the noble disciple who has pulled out the poisonous dart by which the Dhamma-deaf puthujjana only torments himself. Sorrowless, free from dart, the noble disciple only completely extinguishes himself.

11. Furthermore, O bhikkhus, for the Dhamma-hearer, the noble disciple, what is liable to extinction becomes extinct. He reflects thus: "I am not the only one for whom what is liable to extinction becomes extinct. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to extinction becomes extinct for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the extinction of what is liable to extinction, I will lose my appetite, my bodily appearance too will look ugly, my work too will come to a halt, my enemies too would be pleased, my friends too would be sad." He does not grieve, become trouble, lament, cry beating his breast and become bewildered over the extinction of what is liable to extinction. This, O bhikkhus, is called the noble disciple who has pulled out the poisonous dart by which the Dhamma-deaf puthujjana only torments himself. Sorrowless, free from dart, the noble disciple only completely extinguishes himself.

12. Furthermore, O bhikkhus, for the Dhamma-hearer, the noble disciple, what is liable to perish perishes. He reflects thus: "I am not the only one for whom what is liable to perish perishes. To the extent that there is a coming, a going, a passing away and an arising of beings, what is liable to perish perishes for all beings. Yet if I were to grieve, be troubled, lament, cry beating my breast and become bewildered over the perishing of what is liable to perish, I will lose my appetite, my bodily ap-

pearance too will look ugly, my work too will come to a halt, my enemies too would be pleased, my friends too would be sad." He does not grieve, become trouble, lament, cry beating his breast and become bewildered over the perishing of what is liable to perish. This, O bhikkhus, is called the noble disciple who has pulled out the poisonous dart by which the Dhamma-deaf puthujjana only torments himself. Sorrowless, free from dart, the noble disciple only completely extinguishes himself.

13. These, O bhikkhus, are the five unobtainable circumstances [that cannot be obtained] by any samana or brahmana or deva or mara or brahma or any one in the world.

Neither by grieving nor lamenting,
is even the least benefit to be gained; 55
having found out you are afflicted with sorrow,

your enemies become pleased.

Since the wise one in adversity is not shaken,
the knower of his own [benefit] assesses [the situation]; 56
his enemies become dejected,
having seen his former facial expression unchanged.

Wherever one might gain one's benefit,

whether by prayers, well recited mantras, generosity, or traditional means; 57
and in whatever way is possible,
there one should exert oneself in just that way.

But if one should understand:
This benefit cannot be obtained by myself or another; 58
one should endure the situation without sorrow, thinking: "The kamma is strong; what to do now?"