0.0.1 The Brahma Tissa

tissabrahma suttaṃ

1. Thus was heard by me: At one time the Auspicious One was dwelling at Rajagaha on the Gijjhakuta mountain. Then the night having advanced, two devas of stunning beauty, having illuminated almost the whole Gijjhakuta, visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, they stood to one side. Standing to one side, one deva said this to the Auspicious One. “These bhikkhunis, O Bhante are liberated.” Another deva said this to the Auspicious One: “These bhikkhunis, O Bhante are well-liberated without residue remaining.” This is what those devas said. The Teacher approved. Those devas [knowing], The Teacher has approved, having bowed down, having circumambulated the Auspicious One, they disappeared right

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. atha kho dve devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ obhāsetvā yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ṭhitā kho ekā devatā bhagavantaṃ etadavoca: etā bhante bhikkhuniyo vimuttāti. aparā devatā bhagavantaṃ etadavoca etā bhante bhikkhuniyo anupādisesā suvimuttāti. idamavocuṃ tā devatā. samanuññho satthā ahosi. atha kho tā devatā sama-

there.

nuññho satthāti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyiṃsu.

2. Then when the night had passed, the Auspicious One addressed the bhikkhus. "This night, O bhikkhus, two devas of stunning beauty, having illuminated almost the whole Gijjhakuta, visited me. Upon arrival, having bowed down to me, they stood to one side. Having stood to one side, one deva said this to me: "These bhikkhunis, O Bhante are liberated." Another deva said this to me: "These bhikkhunis, O Bhante are well-liberated without residue remaining." This, O bhikkhus, is what those devas said. Having said this, having bowed down, having circumambulated me, they disappeared right there."

atha kho bhagavā tassā rattiyā accayena bhikkhū āmantesi: imaṃ bhikkhave, rattiṃ dve devatā abhikkantāya rattiyā abhikkantavaṇṇā kevalakappaṃ gijjhakūṭaṃ obhāsetvā yenāhaṃ tenupasaṅkamiṃsu. upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhaṃsu. ekamantaṃ ṭhitā kho bhikkhave ekā devatā maṃ etadavoca: etā bhante, bhikkhuniyo vimuttāti. aparā devatā maṃ etadavoca: etā bhante, bhikkhuniyo anupādisesā suvimuttāti. idamavocuṃ bhikkhave, tā

devatā. idaṃ vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatthevantaradhāyiṃsu’ti.

3. At that time, the venerable Mahamoggallana was seated not far from the Auspicious One. Then for the venerable Mahamoggallana, this occurred: “For which devas is there knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?”

tena kho pana samayena āyasmā mahāmoggallāno bhagavato avidūre nisinno hoti. atha kho āyasmato mahā moggallānassa etadahosi: katamesānaṃ kho devānaṃ evaṃ ñāṇaṃ hoti savupādisese vā savupādisesoti, anupādisese vā anupādisesoti.

4. Now at that time a bhikkhu named Tissa had recently passed away and arisen in a certain brahma world. There too they knew him thus: “The brahma Tissa, of great power, of great majesty.”

tena kho pana samayena tisso nāma bhikkhu adhunā kālakato aññataraṃ brahmalokaṃ upapanno hoti. tatrapi naṃ evaṃ jānanti: “tisso brahmā mahiddhiko mahānubhāvo”ti.

5. So then, just as a strong man might bend back his outstretched arm or stretch out his bent arm, just so the venerable Mahamoggallana disappeared from the Gijjhakuta mountain and appeared in the brahma world. The brahma Tissa saw the venerable Mahamoggallana approaching from afar. Having seen, he said this to the venerable Mahamoggallana:

atha kho āyasmā mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sampiñjeyya, evamevaṃ gijjhakūṭe pabbate antarahito tasmiṃ brahmaloke pāturahosi. addasā kho tisso brahmā āyasmantaṃ mahāmoggallānaṃ dūratova āgacchantaṃ disvāna āyasmantaṃ mahāmoggallānaṃ etadavoca:

6. Come dear sir Moggallana, welcome dear sir Moggallana. It has been long, dear sir Moggallana, since this arrangement was made, specifically for your coming here. Have a seat dear sir Moggallana. This seat is ready. The venerable Mahamoggallana sat down on

ehi kho mārisa moggallāna, svāgataṃ mārisa moggallāna, cirassaṃ kho mārisa moggallāna, imaṃ pariyāyamakāsi yadidaṃ idhāgamanāya. nisīda mārisa moggallāna, idamāsanaṃ paññattanti. nisīdi kho āyasmā

the prepared seat. The brahma Tissa, having bowed down to the venerable Mahamoggallana, also sat down to one side. Having sat down to one side, the venerable Mahamoggallana said this to the brahma Tissa:

mahāmoggallāno paññatte āsane. tissopi kho brahmā āyasmantaṃ mahāmoggallānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho tissaṃ brahmānaṃ āyasmā mahā moggallāno etadavoca:

7. “For which devas is there knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?”

katamesānaṃ kho tissa, devānaṃ evaṃ ñāṇaṃ hoti saupādisese vā saupādisesoti, anupādisese vā anupādisesoti?

8. “For the devas of the brahma group, dear sir Moggallana, there is knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?”

brahmakāyikānaṃ kho mārisa moggallāna, devānaṃ evaṃ ñāṇaṃ hotī: saupādisese vā saupādisesoti, anupādisese vā anupādisesoti.

9. “Is there knowledge, O Tissa, for all the devas of the brahma group, thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?”

sabbesaṃyeva nu kho1 tissa, brahmakāyikānaṃ devānaṃ evaṃ ñāṇaṃ hoti: saupādisese vā saupādisesoti, anupādisese vā anupādisesoti.

10. Not for all the devas of the brahma group, dear sir Moggallana, is there knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when no residual remains therein?” Those devas of the brahma group, dear sir Moggallana, who are contented with the brahma life span, contented with the brahma beauty, with the brahma happiness, with the brahma fame, with the brahma rulership, those who do not know of a higher escape than that, as it has come to be, for them there is no knowledge thus: “There is

na kho mārisa moggallāna, sabbesaṃ brahmakāyikānaṃ devānaṃ evaṃ ñāṇaṃ hoti: saupādisese vā saupādisesoti, anupādisese vā anupādisesoti. ye kho te mārisa moggallāna, brahmakāyikā devā brahmena āyunā santuṭṭhā, brahmena vaṇṇena brahmena sukhena brahmena yasena brahmena ādhipateyyena santuṭṭhā, tassa ca uttariṃ2 nissaraṇaṃ yathābhūtaṃ nappajānantī, tesaṃ na

residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein." But those devas of the brahma group, dear sir Moggallana, who are not contented with the brahma life span, not contented with the brahma beauty, with the brahma happiness, with the brahma fame, with the brahma rulership, those who know of a higher escape than that, as it has come to be, for them there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

evaṃ ñāṇaṃ hoti: saupādisese vā saupādisesoti, anupādisese vā anupādisesoti. ye ca kho te mārisa moggallāna, brahmakāyikā devā brahmena āyunā asantuṭṭhā, brahmena vaṇṇena brahmena sukhena brahmena yasena brahmena ādhipateyyena asantuṭṭhā, tassa ca uttariṃ2 nissaraṇaṃ yathābhūtaṃ pajānanti, tesaṃ evaṃ ñāṇaṃ hoti: saupādisese vā saupādisesoti, anupādisese vā anupādisesoti.

11. Here dear sir Moggallana, a bhikkhu is both ends liberated. By that the devas understand thus: "This venerable one is both ends liberated. For as long as his body

idha mārisa moggallāna bhikkhu ubhatobhāgavimutto hoti tamenaṃ devā1 evaṃ jānanti: ayaṃ kho āyasmā ubhatobhāgavimutto, yāvassa

remains, for that long devas and humans will see him. With the breakup of the body, after death, devas and humans will not see him." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

kāyo ṭhassati tāva naṃ dakkhinti devamanussā, kāyassa bhedā na naṃ dakkhinti devamanussāti evampi kho mārisa moggallāna, tesaṃ devānaṃ evaṃ ñāṇaṃ hoti: saupādisese vā saupādisesoti, anupādisese vā anupādisesoti.

12. Still here dear sir Moggallana, a bhikkhu is wisdom liberated. By that the devas understand thus: "This venerable one is wisdom liberated. For as long as his body remains, for that long devas and humans will see him. With the breakup of the body, after death, devas and humans will not see him." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is

idha pana mārisa moggallāna, bhikkhu paññāvimutto hoti tamenaṃ te devā evaṃ jānanti: ayaṃ kho āyasmā paññāvimutto, yāvassa kāyo ṭhassati tāva naṃ dakkhinti devamanussā, kāyassa bhedā, na naṃ dakkhinti devamanussāti. evampi kho mārisa moggallāna, tesaṃ devānaṃ ñāṇaṃ hoti: saupādisese vā saupādise-

no residual remaining," when no residual remains therein?"

13. Still here, dear sir Moggallana, a bhikkhu is a body witness. By that the devas understand thus: "This venerable one is a body witness. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when

soti, anupādisese vā anupādisesoti.

idha pana mārisa moggallāna bhikkhu kāyasakkhī hoti. tamenaṃ te devā evaṃ jānanti: ayaṃ kho āyasmā kāyasakkhi, appeva nāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. evampi kho mārisa moggalāna, tesaṃ devānaṃ ñāṇaṃ hoti. saupādisesevā saupādisesoti, anupādi-

no residual remains therein?”

14. Still here, dear sir Moggallana, a bhikkhu is one attained to view. By that the devas understand thus: “This venerable one is attained to view. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life.” Thus too dear sir Moggallana, for those devas there is knowledge thus: “There is residual remaining,” when residual remains therein, or “there is no residual remaining,” when

sese vā anupādisesoti.

idha pana mārisa moggallāna bhikkhu diṭṭhappatto1 hoti. tamenaṃ te devā evaṃ jānanti: ayaṃ kho āyasmā diṭṭhappatto1 appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. evampi kho mārisa moggalāna, tesaṃ devānaṃ evaṃ ñāṇaṃ hoti saupādisesevā

no residual remains therein?”

saupādisesoti, anupādisese vā anupādisesoti.

15. Still here, dear sir Moggallana, a bhikkhu is liberated by faith. By that the devas understand thus: “This venerable one is liberated by faith. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life.” Thus too dear sir Moggallana, for those devas there is knowledge thus: “There is residual remaining,” when residual remains therein, or “there is

idha pana mārisa moggallāna bhikkhu saddhāvimutto hoti. tamenaṃ te devā evaṃ jānanti: ayaṃ kho āyasmā saddhāvimutto appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. evampi kho mārisa moggalāna, tesaṃ devānaṃ evaṃ ñāṇaṃ

no residual remaining," when no residual remains therein?"

hoti saupādisesevā saupādisesoti, anupādisese vā anupādisesoti.

16. Still here, dear sir Moggallana, a bhikkhu is a Dhamma follower. By that the devas understand thus: "This venerable one is a Dhamma follower. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life." Thus too dear sir Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual

idha pana mārisa moggallāna bhikkhu dhammānusārī hoti. tamenaṃ te devā evaṃ jānanti: ayaṃ kho āyasmā dhammānusārī appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. evampi kho mārisa moggalāna, tesaṃ devā-

remains therein, or “there is no residual remaining,” when no residual remains therein?”

naṃ evaṃ ñāṇaṃ hoti saupādisesevā saupādisesoti, anupādisese vā anupādisesoti.

17. Still here, dear sir Moggallana, a bhikkhu is a faith follower. By that the devas understand thus: “This venerable one is a faith follower. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it with his own supreme knowledge in just this very life.” Thus too dear sir Moggallana, for those devas there is knowledge thus: “There is residual

idha pana mārisa moggallāna bhikkhu saddhānusārī hoti. tamenaṃ te devā evaṃ jānanti: ayaṃ kho āyasmā saddhānusārī appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno, yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. evampi kho mārisa mogga-

remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

lāna, tesaṃ devānaṃ evaṃ ñāṇaṃ hoti saupādisesevā saupādisesoti, anupādisese vā anupādisesoti.

18. Then the venerable Mahamoggallana having delighted in, having rejoiced in the brahma Tissa's words, just as a strong man might bend back his outstretched arm or stretch out his bent arm, just so the venerable Mahamoggallana disappeared from the brahma world and appeared in the Gijjhakuta mountain.

atha kho āyasmā mahāmoggallāno tissassa brahmuno bhāsitaṃ abhinanditvā anumoditvā seyyāthāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya, pasāritaṃ vā bāhaṃ sammiñjeyya, evameva brahmaloke antarahito gijjhakūṭe pāturahosi.

19. Then the venerable Mahamoggallana visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, they sat down to one side. Having sat down to one side, the venerable Mahamoggallana

atha kho āyasmā mahāmoggallāno yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā mahāmog-

informed the Auspicious One the full extent of his friendly conversation with the brahma Tissa.

gallāno yāvatako ahosi tissena brahmunā saddhiṃ kathāsallāpo taṃ sabbaṃ bhagavato ārocesi.

20. "But for you Moggallana, did not the brahma Tissa explain to you about the seventh individual, the one who dwells in the signless?"

nahi pana te moggallāna tisso brahmā sattamaṃ animittavihāriṃ puggalaṃ desesīti.

21. "This is the appropriate time, O Auspicious One, this is the appropriate time, O Well-farer, the Auspicious One should teach about the seventh individual, the one who dwells in the signless? Having heard from the Auspicious One, the bhikkhus will bear it in mind."

etassa bhagavā kālo, etassa sugata kālo, yaṃ bhagavā sattamaṃ animittavihāriṃ puggalaṃ deseyya, bhagavato sutvā bhikkhū dhāressantīti.

22. "Well then, Moggallana, listen and do mind it well. I will speak."

tena hi moggallāna suṇāhi, sādhukaṃ manasikarohi, bhāsissāmīti.

23. “Yes, Bhante,” the venerable Mahamoggallana replied to the Auspicious One. The Auspicious One said this:

evambhanteti kho āyasmā mahāmoggallāno bhagavato paccassosi. bhagavā etadavoca:

24. Here, O Moggallana, by non-attention to all signs, a bhikkhu enters upon and dwells in the signless samadhi state of mind. By that the devas understand thus: “By non-attention to all signs, this venerable one enters upon and dwells in the signless samadhi state of mind. Indeed it is well if this venerable is making use of suitable lodgings, resorting to noble friends, leveling the differences in the faculties, [then] he may dwell having entered upon that unsurpassed consummation of the life of purity for the sake of which sons of clansmen justly and rightly go forth from the household life into homelessness, having realized it

idha moggallāna, bhikkhu sabbanimittānaṃ amanasikārā animittaṃ cetosamādhiṃ upasampajja viharati. tamenaṃ te devā evaṃ jānanti: ayaṃ kho āyasmā sabbanimittānaṃ amanasikārā animittaṃ cetosamādhiṃ upasampajja viharati. appevanāma ayamāyasmā anulomikāni senāsanāni paṭisevamāno kalyāṇamitte bhajamāno indriyāni samannānayamāno yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti, tadanuttaraṃ brahma-

with his own supreme knowledge in just this very life." Thus too, O Moggallana, for those devas there is knowledge thus: "There is residual remaining," when residual remains therein, or "there is no residual remaining," when no residual remains therein?"

cariyapariyosānaṃ diṭṭheva dhamme sayaṃ abhiññā sacchikatvā upasampajja vihareyyāti. evaṃ kho moggallāna, tesaṃ devānaṃ ñāṇaṃ hoti: saupādisese vā saupādisesoti, anupādisese vā anupādisesoti.