0.0.1 sampasādaniya discourse on

sampasādaniya suttaṃ

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Sariputta's Lion's Roar

sāriputta sihanādo

1. Thus was heard by me. At one time the Auspicious One was dwelling in Nalanda at the Pavarika Mango Grove. Then the venerable Sāriputto visited with the Auspicious One. Upon arrival, having bowed down to the Auspicious One, he sat down to one side. Having sat down to one side, the venerable Sāriputto said this to the Auspicious One: "Thus, O Bhante, is my belief in the Auspicious One: Neither has there been, nor will there be, nor does there exist now, another samaṇa or brahmana who has higher supreme knowledge than the Auspicious One, namely, [with regard to] awakening."

evaṃ me sutaṃ. ekaṃ samayaṃ bhagavā nāḷandāyaṃ[1] viharati pāvārikambavane. atha kho āyasmā sāriputto yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā sāriputto bhagavantaṃ etadavoca: evaṃ pasanno ahaṃ bhante bhagavati, na cāhu na ca bhavissati na cetarahi vijjati aññō samaṇovā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyanti.

[1] nālandāyaṃ - machasaṃ

2. Lofty, O Sāriputta, is this bold utterance of yours. You have definately established a roaring of a lion's roar: "Thus, O Bhante, is my belief in the Auspicious One: Neither has there been, nor will there be, nor does there exist now, another samaṇa or brahmana who has higher supreme knowledge than the Auspicious One, namely, [with regard to] awakening." How is this, O Sāriputta? Have you encompassed the minds of all those arahants, supremely awakened Buddhas of the past with your own mind so as to know that: "Those Auspicious Ones were of such virtue, those Auspicious Ones were of such dhamma, those Auspicious Ones were of such wisdom, those Auspicious Ones were of such dwelling, those Auspicious Ones were of such liberation?"

uḷārā kho te ayaṃ sāriputta āsabhī vācā bhāsitā, ekaṃso gahito, sīhanādo nadito: evaṃ pasanno ahaṃ bhante bhagavati, na cāhu na ca bhavissati na cetarahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ samambodhiyanti, kiṃ te[2] sāriputta ye te ahesuṃ atītamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā, evaṃsīlā te bhagavanto ahesuṃ iti pi, evaṃdhammā te bhagavanto ahesuṃ itipi, evaṃpaññā te bhagavanto ahesuṃ iti pi, evaṃvihārī te

[2]kiṃnu - pts; kiṃ nu kho te - syā

bhagavanto ahesuṃ iti pi, evaṃvimuttā te bhagavanto ahesuṃ itipī?ti.

3. Certainly not, O Bhante.

no hetaṃ bhante.

4. Then how is this, O Sāriputta? Have you encompassed the minds of all those arahants, supremely awakened Buddhas to come in the future with your own mind so as to know that: “Those Auspicious Ones will be of such virtue, those Auspicious Ones will be of such dhamma, those Auspicious Ones will be of such wisdom, those Auspicious Ones will be of such dwelling, those Auspicious Ones will be of such liberation?”

kiṃ pana te sāriputta ye te bhavissanti anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto cetasā ceto paricca viditā, ecaṃsīlā te bhagavanto bhavissanti iti pi, evaṃdhammā te bhagavanto ahesuṃ itipi, evaṃpaññā. evaṃvihārī. evaṃvimuttā te bhagavanto bhavissanti itipī?ti?.

5. Certainly not, O Bhante.

no hetaṃ bhante.

6. Then how is this, O Sāriputta? I am presently the arahant, supremely awakened Buddha.

kiṃ pana te sāriputta ahaṃ etarahi arahaṃ sammāsambud-

Have you encompassed my mind with your own mind so as to know that: “This Auspicious One is of such virtue, those Auspicious Ones is of such dhamma, those Auspicious Ones is of such wisdom, those Auspicious Ones is of such dwelling, those Auspicious Ones is of such liberation?”

dho cetasā ceto paricca vidito evaṃ sīlo bhagavā iti pi evaṃdhammo evaṃpaññho evaṃvihārī evaṃvimutto bhagavā itipī? ti.

7. Certainly not, O Bhante.

no hetaṃ bhante.

8. So indeed here, O Sāriputta, you do not have knowledge of the minds of the arahants, supremely awakened Buddhas of the past, future or present. What then, O sāriputta, is this lofty, bold utterance of yours, having definately established a roaring of a lion’s roar: “Thus, O Bhante, is my belief in the Auspicious One: Neither has there been, nor will there be, nor does there exist now, another samaṇa or brahmana who has higher

ettha hi[3] te sāriputta atītānāgatapaccuppannesu arahantesu sammāsambuddhesu cetopariyañāṇaṃ natthi. atha kiñcarahi te ayaṃ sāriputta uḷārā āsabhī vācā bhāsitā, ekaṃso gahito, sīhanādo nadito evaṃ pasanno ahaṃ bhante bhagavati, na cāhu naca bhavissati na ceta-

[3] ettha ca hi - machasaṃ

supreme knowledge than the Auspicious One, namely, [with regard to] awakening."

9. I, O Bhante, do not have knowledge of the minds of the arahants, supremely awakened Buddhas of the past, future or present. Nevertheless, the drift of the dhamma, O Bhante, is known by me. Suppose, O Bhante, that a king's border town would have a strong surrounding rampart with one door. There the gate keeper would be wise, competent, clever, one who keeps out those who are unknown, one who lets in those who are known. For him walking along the encircling path around the town on all sides, would not see even so much as a gap in the wall or a crack in the wall large enough for a cat to slip through. It will occur

rahi vijjati añño samaṇo vā brāhmaṇo vā bhagavatā bhiyyobhiññataro yadidaṃ sambodhiyanti?.

na kho meṃ[4] bhante atītānāgatapaccuppannesu aharantesu sammāsambuddhesu cetopariyañāṇaṃ atthi. api ca kho me bhante dhammanvayo vidito. seyyathāpi bhante rañño paccantimaṃ nagaraṃ daḷhuddāpaṃ[5] daḷhapākāratoraṇaṃ ekadvāraṃ, tatrassadovāriko paṇḍito byatto[6] medhāvī aññātānaṃ nivāretā, ñātānaṃ pavesetā, so tassa nagarassa samantā[7]

[4] na kho panetaṃ - sīmu, syā
[5] daḷahuddhāpa - machasaṃ; daḷahaddhālaṃ - syā
[6] vitto - syā, pts
[7] sāmantā - sīmu, syā.

to him: “Whatever gross living beings are entering or leaving this town, all those enter or leave only by this gate.” So too, O Bhante, the drift of the dhamma is known by me. Whichever arahants, O Bhante, were supremely awakened Buddhas of the past, all those Auspicious Ones, having abandoned the five hindrances, mental defilements that are weakeners of wisdom, having enculturated the seven awakening factors with a mind well established in four establishments of mindfulness, they supremely awakened to the supreme awakening.

anupariyāyapathaṃ anukkamamāno[8] na passeyya pākārasandhiṃ vā pākāravivaraṃ vā antamaso biḷāranissakkanamattampi, tassa evamassa, ye keci oḷārikā pāṇā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vāti, evameva kho me bhante dhammanvayo vidito. ye te bhante ahesuṃ atītamaddhānaṃ aharanto sammā sambuddhā, sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catusu[9] satipaṭṭhānesu suppatiṭṭhita-

[8] anukkamante - pts
[9] catusuṃ - pts

cittā, sattasambojjhaṅge yathābhūtaṃ bhāvetvā anuttaraṃ sammāsambodhiṃ abhisambujjhiṃsu.

10. Whichever arahants will be supremely awakened Buddhas in the future, all those Auspicious Ones, having abandoned the five hindrances, mental defilements that are weakeners of wisdom, having enculturated the seven awakening factors with a mind well established in four establishments of mindfulness, they will supremely awakened to the supreme awakening. The Auspicious One too at present, O Bhante, the Arahant, the supremely awakened one, having abandoned the five hindrances, mental defilements that are weakeners of wisdom, having enculturated the seven awakening factors with a mind well established in four es-

ye pi te bhavissanti. anāgatamaddhānaṃ arahanto sammāsambuddhā, sabbe te bhagavanto pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catusu satipaṭṭhānesu suppatiṭṭhitacittā satta sambojjhaṅge[10] yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsambodhiṃ abhisambujjhissanni. bhagavā pi bhante etarahi arahaṃ sammāsambuddho pañcanīvaraṇe pahāya cetaso upakkilese paññāya dubbalīkaraṇe, catusu

[10] bojjhaṃpe - pts

tablishments of mindfulness, has rightly awakened to the supreme awakening.

satipaṭṭhanesu suppatiṭṭhitacitto satta sambojjhaṅge yathābhūtaṃ bhāvetvā, anuttaraṃ sammāsabbodhiṃ abhisambuddho.

11. Here I, O Bhante, visited with the Auspicious One for the sake of hearing the dhamma. For me, O Bhante, the Auspicious One taught the dhamma, [revieling] the highest of the highs, the most excellent of the excellent, the dark and the bright, along with their counterparts. I in just the way, O Bhante, as the Auspicious One taught me the dhamma, [revieling] the highest of the highs, the most excellent of the excellent, the dark and the bright, along with their counterparts, In just that way, from supremely knowing certain dhammas in that teaching, I acquired faith in the Teacher and arrived

idāhaṃ[11] bhante yena bhagavā tenupasaṅkamiṃ dhammasavaṇāya[12]. tissa me bhante bhagavā dhammaṃ desesi[13]. uttaruttaraṃ paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ. yathā yathā me bhante bhagavā dhammaṃ desesi uttaruttaraṃ [14] paṇītapaṇītaṃ kaṇhasukkasappaṭibhāgaṃ, tathā tathāhaṃ tasmiṃ dhamme

[11] idhāhaṃ - machasaṃ
[12] dhammassavaṇaya - machasaṃ; dhamma savanāya - pts
[13] deseti - machasaṃ
[14] uttāruttariṃ - syā, pts

at a conclusion: Indeed, the Auspicious One is supremely awakened. The Dhamma is well-proclaimed by the Auspicious One. The Sangha of the Auspicious One's disciples has entered upon the good path.

abhiññā idhekaccaṃ dhammaṃ dhammesu niṭṭhamagamaṃ, satthari pasīdiṃ, sammāsambuddho vata so bhagavā, svākkhāto bhagavatā dhammo, supaṭipanno[15] bhagavato sāvakasaṅghoti.

[15] suppaṭipanno sāvakasaṃgho - machasaṃ