0.0.1 Strong City Gate Post

indakhīlasuttaṃ

1. Indeed, O bhikkhus, those samanas or brahmanas who do not wisely understand as it has come to be: “This is suffering;” who do not wisely understand as it has come to be: “This is the origination of suffering;” who do not wisely understand as it has come to be: “This is the cessation of suffering;” who do not wisely understand as it has come to be: “This is the path leading to the cessation of suffering;” they look at the face of another samana or brahmana [thinking]: “Surely, this venerable one, knowing, he knows; seeing, he sees.” Just as, O bhikkhus, a light cotton wadding or cotton-wool, grasped by the wind, settles down on an even part of the ground. An easterly wind would carry it westwards, a westerly wind would carry it eastwards, a northerly wind would carry it southwards, a southerly wind would carry it northwards. What is the reason for that? O bhikkhus, [It is because of] the lightness of the cotton. It is just so, O bhikkhus, those samanas or brahmanas who do not wisely understand as it has come to be: “This is suffering;” who do not wisely understand as it has come to be: “This is the origination of suffering;” who do not wisely understand as it has come to be: “This is the cessation of suffering;” who do not wisely understand as it has come to be: “This is the way leading to the cessation of suffering;” they look at the face of another samana or brahmana [thinking]: “Surely, this venerable one, knowing, he knows; seeing,

he sees." What is the reason for that? O bhikkhus, [it is because of] their blindness to the four noble truths.

ye hi keci bhikkhave, samaṇā vā brāhmaṇā vā "idaṃ dukkha"nti yathābhūtaṃ nappajānanti "ayaṃ dukkhasamudayo"ti yathābhūtaṃ nappajānanti "ayaṃ dukkhanirodho"ti yathābhūtaṃ nappajānanti "ayaṃ dukkhanirodhagāminī paṭipadā"ti yathābhūtaṃ nappajānanti. te aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti[1] "ayaṃ nuna bhavaṃ jānaṃ jānāti passaṃ passatī"ti. seyyathāpi bhikkhave, tūlapicu vā kappāsapicu vā lahuko vātupādāno same bhumibhāge nikkhitto, tamenaṃ puratthimo vāto pacchimena saṃhareyya, pacchimo vāto puratthimena saṃhareyya, uttaro vāto dakkhiṇena saṃhareyya, dakkhiṇo vāto uttarena saṃhareyya. taṃ kissa hetu: lahukattā bhikkhave, kappāsapicuno. evameva kho bhikkhave, ye keci[2] samaṇā vā brāhmaṇā vā "idaṃ dukkha"nti yathābhūtaṃ nappajānanti "ayaṃ dukkhasamudayo"ti yathābhūtaṃ nappajānanti "ayaṃ dukkhanirodho"ti yathābhutaṃ nappajānanti "ayaṃ dukkhanirodhagāminī paṭipadā"ti yathābhūtaṃ nappajānanti. te aññassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti "ayaṃ nūna bhavaṃ jānaṃ jānāti passaṃ passatī"ti, taṃ kissa hetu? aditṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ.

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[1] ullokenti-machasaṃ, sī 1, 2.
[2] ye hi keci-syā.
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2. O bhikkhus, those samanas or brahmanas who wisely understand as it has come to be: “This is suffering;” who wisely understand as it has come to be: “This is the origination of suffering;” who wisely understand as it has come to be: “This is the cessation of suffering;” who wisely understand as it has come to be: “This is the path leading to the cessation of suffering;” they do not look at the face of another samana or brahmana [thinking]: “Surely, this venerable one, knowing, he knows; seeing, he sees.” Just as, O bhikkhus, an iron post or a strong post, deeply planted, well dug in before a city gate is immovable, unshakable. Even if heavy wind with rain might come from the eastern direction, that would simply not shake, would not tremble, would not sway. Even if heavy wind with rain might come from the western direction, that would simply not shake, would not tremble, would not sway. Even if heavy wind with rain might come from the northern direction, that would simply not shake, would not tremble, would not sway. Even if heavy wind with rain might come from the southern direction, that would simply not shake, would not tremble, would not sway. What is the reason for that? O bhikkhus, [it is because] of the depth of its base, the firm foundation of the strong city gate post. It is just so, O bhikkhus, those samanas or brahmanas who wisely understand as it has come to be: “This is suffering;” who wisely understand as it has come to be: “This is the origination of suffering;” who wisely understand as it has come to be: “This is the cessation of suffering;” who wisely understand as it has come to be: “This is the path

leading to the cessation of suffering;" they do not look at the face of another samana or brahmana [thinking]: "Surely, this venerable one, knowing, he knows; seeing, he sees." What is the reason for that? O bhikkhus, [it is because of] the well-seeing-ness of the four noble truths. Which four? The noble truth of suffering, the noble truth of the origination of suffering, the noble truth of the cessation of suffering, the noble truth of the path leading to the cessation of suffering.

ye ca kho keci bhikkhave, samaṇā vā brāhmaṇā vā "idaṃ dukkha"nti yathābhūtaṃ pajānanti "ayaṃ dukkhasamudayoti" yathābhūtaṃ pajānanti "ayaṃ dukkhanirodhoti" yathābhūtaṃ pajānanti "ayaṃ dukkhanirodhagāminī paṭipadā"ti yathābhūtaṃ pajānanti, te nāññassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti "ayaṃ nūnaṃ bhavaṃ jānaṃ jānāti passaṃ passatī"ti. seyyathāpi bhikkhave, ayokhīlo vā indakhīlo vā gambhīranemo sunikhāto acalo asampakampī. puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṃ saṅkampeyya na sampakampeyya na sampacāleyya. pacchimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṃ saṅkampeyya na sampakampeyya na sampacāleyya. uttarāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṃ saṅkampeyya na sampakampeyya na sampacāleyya. dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi, neva naṃ saṅkampeyya na sampakampeyya na sampacāleyya. taṃ kissa hetu? gambhīrattā bhikkhave, nemassa,

sunikhātattā indakhīlassa. evameva kho bhikkhave, ye hi keci samaṇā vā brāhmaṇā vā "idaṃ dukkha"nti yathābhūtaṃ pajānanti "ayaṃ dukkhasamudayoti" yathābhūtaṃ pajānanti "ayaṃ dukkhanirodhoti" yathābhūtaṃ pajānanti "ayaṃ dukkhanirodhagāminī paṭipadā"ti yathābhūtaṃ pajānanti. te nāññassa samaṇassa vā brāhmaṇassa vā mukhaṃ olokenti "ayaṃ nūna bhavaṃ jānaṃ jānāti passaṃ passatī"ti taṃ kissa hetu? sudiṭṭhattā bhikkhave, catunnaṃ ariyasaccānaṃ. katamesaṃ catunnaṃ: dukkhassa ariyasaccassa dukkhasamudayassa ariyasaccassa dukkhanirodhassa ariyasaccassa dukkhanirodhagāminiyā paṭipadāya ariyasaccassa.

3. Therefore, O bhikkhus, an endeavour should be made [to realize]: “This is suffering;” An endeavour should be made [to realize]: “This is the origination of suffering;” An endeavour should be made [to realize]: “This is the cessation of suffering;” An endeavour should be made [to realize]: “This is the path leading to the cessation of suffering;”

tasmātiha bhikkhave, "idaṃ dukkha"nti yogo karaṇīyo "ayaṃ dukkhasamudayoti" yogo karaṇīyo "ayaṃ dukkhanirodhoti" yogo karaṇīyo "ayaṃ dukkhanirodhagāminī paṭipadā"ti yogo karaṇīyoti.

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