0.0.1 Rise up

upaṭṭhānasuttaṃ

1. On one occasion a certain bhikkhu was dwelling at kosala in a certain forest grove. At that time that bhikkhu, having gone for his daytime abiding, fell asleep. So then, a deva inhabiting that forest grove, out of compassion for that bhikkhu, wishing for the benefit of that bhikkhu, desiring to arouse a sense of urgency, approached that bhikkhu. Having approached that bhikkhu, he addressed him with verses.

ekaṃ samayaṃ aññataro bhikkhu kosalesu viharati aññatarasmiṃ vanasaṇḍe. tena kho pana samayena so bhikkhu divāvihāragato supati. atha kho yā tasmiṃ vanasaṇḍe adhivatthā devatā tassa bhikkhuno anukampikā atthakāmā taṃ bhikkhuṃ saṃvejetukāmā yena so bhikkhu tenupasaṅkami. upasaṅkamitvā taṃ bhikkhuṃ gāthāhi ajjhabhāsi:

> Get up, bhikkhu, why lie down?
> What benefit is there for you by sleeping?
> Indeed what sleep could there be for the one
> afflicted,
> for the one oppressed, pierced by the dart?

> uṭṭhehi bhikkhu kiṃ sesi1,
> ko attho supinena2 te;
> āturassa hi kā3 niddā,

sallaviddhassa ruppato.

That faith with which you went forth,
from the home life into homelessness;
nurture just that faith,
don't come under sloth's control.

yāya saddhā4 pabbajito,
agārasmānagāriyaṃ;
tameva saddhaṃ brūhehi,
mā niddāya vasaṅgamīti.

Sensual pleasures are impermanent, unstable,
though the dullard is enthralled with them;
freedom from the khandhas, being detached,
is why one gone forth [should be] ardent.

aniccā addhuvā kāmā,
yesu mando'va mucchito;
khandhesu5 muttaṃ asitaṃ,
kasmā pabbajitaṃ tape.

The removal of lustful desire,
the going beyond of ignorance;
that knowledge of the highest cleansing,
is why one gone forth [should be] ardent.

chandarāgassa vinayā,
avijjāsamatikkamā,
taññāṇaṃ paramavodānaṃ6,

kasmā pabbajitaṃ tape.

Having broken up ignorance by noble knowledge,
the extinction of the asavas;
being sorrowless, without despair,
is why one gone forth [should be] ardent.

bhetvā7 avijjaṃ vijjāya,
āsavānaṃ parikkhayā;
asokaṃ anupāyāsaṃ,
kasmā pabbajitaṃ tape.

With energy aroused, resolute,
always firm in exertion;
aspiring to attain Nibbana,
is why one gone forth [should be] ardent.

āraddhaviriyaṃ pahitattaṃ,
niccaṃ daḷhaparakkamaṃ;
nibbānaṃ abhikaṅkhantaṃ,
kasmā pabbajitaṃ tapeti.