13

Gilāna Sutta 3

or, (Bhagavā) Gilāna Sutta

Theme: The Buddha’s illness is overcome through reflecting on the awakening-factors

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Introduction

1 The Gilāna Sutta 3 (S 46.16), deals with the time when the Buddha himself is ill, and he asks Mahā Cunda to speak to him on the 7 awakening-factors [§5]. This is the third of a set of three Suttas of the same name, all dealing with the same subject—the illness of arhats—but with a different individual in each case, thus:

<table>
<thead>
<tr>
<th>No.</th>
<th>Sutta</th>
<th>Ill</th>
<th>Attended by</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Gilāna Sutta 1</td>
<td>Mahā Kassapa</td>
<td>the Buddha</td>
<td>S 46.14 SD 43.11</td>
</tr>
<tr>
<td>2</td>
<td>Gilāna Sutta 2</td>
<td>Moggallāna</td>
<td>the Buddha</td>
<td>S 46.15 SD 43.12</td>
</tr>
<tr>
<td>3</td>
<td>Gilāna Sutta 3</td>
<td>The Buddha</td>
<td>Mahā Cunda</td>
<td>S 46.16 SD 43.13</td>
</tr>
</tbody>
</table>

All three Suttas locate the occasion in the same venue: the squirrels’ feeding-ground in the Bamboo Grove.

2 All the three Suttas have the same structure. The indisposed saint is identified; someone visits him and asks after him. The ill speaks of his physical discomfort and the visitor recites the 7 awakening-factors to him. The ill then recovers.

3 For other details, see the Introduction to Gilāna Sutta 1 (S 16.14). SD 43.11.

The Third Discourse on the Ill

S 46.16

1 [81] At one time, the Blessed One was staying in the squirrels’ feeding-ground in the Bamboo Grove near Raja,gaha.

The Buddha lays ill

2 Now at that time, the Blessed One was sick, in pain, gravely ill.

3 Then the venerable Mahā Cunda went up to the Blessed One, saluted him, and sat down at one side.

4 Thus seated at one side, the Blessed One said this to the venerable Mahā Cunda, “Recite the seven awakening-factors, Cunda.”

The 7 awakening-factors

5 “These seven awakening-factors, bhante, have been well pointed out by the Blessed One. When cultivated, much developed, they bring about direct knowledge, self-awakening, nirvana.

What are the seven?

Paṭibhantu taṁ cunda bojjhāṅ ‘tī.

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(1) The awakening-factor that is mindfulness has been well pointed out by the Blessed One. When cultivated, much developed, it brings about direct knowledge, self-awakening, nirvana.

(2) The awakening-factor that is dharma-investigation has been well pointed out by the Blessed One. When cultivated, much developed, it brings about direct knowledge, self-awakening, nirvana.

(3) The awakening-factor that is effort has been well pointed out by the Blessed One. When cultivated, much developed, it brings about direct knowledge, self-awakening, nirvana.

(4) The awakening-factor that is zest has been well pointed out by the Blessed One. When cultivated, much developed, it brings about direct knowledge, self-awakening, nirvana.

(5) The awakening-factor that is tranquillity has been well pointed out by the Blessed One. When cultivated, much developed, it brings about direct knowledge, self-awakening, nirvana.

(6) The awakening-factor that is mental concentration has been well pointed out by the Blessed One. When cultivated, much developed, it brings about direct knowledge, self-awakening, nirvana.

(7) The awakening-factor that is equanimity has been well pointed out by the Blessed One. When cultivated, much developed, it brings about direct knowledge, self-awakening, nirvana.

These, bhante, are the seven awakening-factors have been well pointed out by the Blessed One. When cultivated, much developed, they bring about direct knowledge, self-awakening, nirvana.”

5.2 “Indeed, Cunda, they are awakening-factors! Indeed, Cunda, they are awakening-factors!”

The Buddha’s recovers

6 The venerable Mahā Cunda said this.
The teacher approved.²

And the Blessed One recovered from his illness. In this way was the Blessed One’s illness abandoned.

— evaṁ —

130923; 131001; 131218a

² Samanuñño satthā ahosti.