

17

Aruṇavatī Sutta

The Aruṇavatī Discourse | S 6.14

Theme: The Buddha Dharma spreads beyond time and space

Translated & annotated by Piya Tan ©2018

1 Sutta summary and highlights

1.1 SUTTA SUMMARY AND PARAPHRASE

1.1.0 Background readings. For background readings on the cosmology of the Aruṇavatī Sutta, see SD 54.1 (2); on Buddhist mythology, see **Myth in Buddhism**, SD 36.1; **Buddha as myth** SD 36.2; also SD 2.19 (1); SD 51.11 (3.1.1).

1.1.1 The Aruṇavatī Sutta (S 6.14) records Sikhī Buddha (the 5th past buddha from our Buddha Gotama) bringing his right-hand monk Abhibhū with him on a visit to the brahma world [§7]. There, at the Buddha's request, Abhibhū teaches the Dharma to Brahma, Brahma's retinue and the brahma assembly [§10].

When the traditionally minded **brahmas** disapprove of Abhibhū, a disciple, speaking before his own teacher, the Buddha suggests to Abhibhū to display a psychic wonder to convince the brahmas of his own abilities. Abhibhū teaches the Dharma to the brahmas, displaying various aspects of his power of transformation (*vikubbana,iddhi*),¹ to the amazement of the brahmas [§14].

1.1.2 Abhibhū then tells the Buddha of his ability to transmit his voice from the brahma world to all over the "1,000 world system" (that is, our immediate universe and beyond)² [§16]. The Buddha then invites him to demonstrate that ability [§17]. Abhibhū's utters 2 verses so that they are heard all over the 1,000 world system, including their monastery on earth [§18; 1.2].

1.1.3 The Buddha then returns with Abhibhū to **the monastery** [§19], where the Buddha asks the monks about Abhibhū's teaching "transmission" [§§21-24]. The Sutta closes with the Buddha praising Abhibhū, to the delight of the monks [§§25-26].

1.2 ABHIBHU'S VERSES

1.2.1 The verses uttered by Abhibhū recur in **the Thera, gāthā**, where they are ascribed to the elder Abhibhūta (Tha 1147 f), which is clearly another form of his name³ [2.3]. The Saṃyutta Commentary tells us that Abhibhū specifically chose as his theme personal action (*purisa, kāra*) and effort (*virīya*) because he knew that the topics would commend itself to all his hearers, human and non-human. (SA 221 f)

1.2.2 Abhibhū's pair of verses, beginning "*Ārambhatha, nikkhamatha, yuñjatha buddhasāsane,*" says that Commentary, are often quoted in the Tipiṭaka (SA 1:222,2). However, a digital search of the VRI Chaṭṭha Saṅgayanā CD only listed their occurrences in **the Aruṇavatī Sutta** (S 6.14), **the Thera, gāthā** (Tha 256 f), in paracanonical works (Miln 245; Peṭk 71; Nett 40-42) and most often the Commentaries.⁴ This

¹ On the power of transformation, see SD 54.1 (1.3).

² On the "1,000 world system," see SD 54.1 (2.1.2.2).

³ PmA 663-666 gives an account of Abhibhū, similar to that in **Aruṇamvatī S** (S 6.14), SD 54.17.

⁴ More than 10 times: AA 1:37, 2:338; UA 384; ItA 2:151; ThaA 2:105; NmA 2:408; PmA 1:44, 3:664; PugA 246; DhsA 146.

possibly shows that the sutta collection as we have it today does not record *all* the teachings of the Buddha or that a substantial section of the Canon has been lost during transmission.

1.2.3 Buddhaghosa tells us that the elder Milakkha Tissa of mediaeval Sri Lanka, heard a novice in Pācīna, pabbata (Eastern Hill) recite the Aruṇavatī Sutta. Listening to the verses, he attained meditative bliss, and felt that they had been taught to encourage diligent monks like himself to exert themselves with diligence. He exerted himself and became a non-returner. Soon afterwards, he became an arhat (AA 1:37).

2 Names in the Aruṇa, vatī Sutta

2.1 ARUṆA, VATĪ

2.1.1 City and country

2.1.1.1 Aruṇa, vatī was the city and the country of king Aruṇa or Aruṇavā, father of Sikhī Buddha. Hence, it was also the birthplace of Sikhī Buddha (B 21.15). From Aruṇa, vatī, Sikhī and his right-hand disciple, Abhibhū, went to the brahma world to teach brahma, Brahma's retinue and the brahma assembly [§7], as recorded in **the Aruṇa, vatī Sutta** (S 6.14).

There is in Maharashtra, India, a river named Arunavati. It originates from Sangvi village and merges with the Tapi river near Uparpind village in Shirpur tehsil (sub-district), in Dhule district of Nashik Division, Maharashtra.⁵ The river flows mostly only during the monsoon. The Arunavati and Tapi flow through the city of Shirpur (50 km from the city of Dhule).

The coincidence of mythology and geography is interesting, but considering that Sikhī lived millions of years in the past, we must imagine that earth movements would have changed over time. Hence, the association is only by name and hagiology—a pious attribution at best.

2.1.1.2 The city was probably known as **Aruṇa, pura**. **The Apadāna** says that the courtesan Amba, pālī, was, in a past life, born there into a brahmin family, and where she angrily cursed a pure-minded liberated nun.⁶

This city is also mentioned in **the Therī, gāthā Commentary** (ThīA 66,16), which, however, calls king Aruṇa's chief queen Abhayā of Ujjenī (ThīA 41,17). She renounced with her mother, Abhaya, mātā, out of love for her (ThīA 41,25).

2.1.2 King Aruṇa

2.1.2.1 The Mahā'padāna Sutta (D 14) and **the Buddha, vaṃsa** say that king Aruṇa (as he is called there) was Sikhī's father and Pabhā, vatī (Aruṇa's chief queen) his mother.⁷ Elsewhere, however, he is called Aruṇavā (as here at S 6.14), such as in the Commentaries⁸ and in **the Jina, kāla, māli** (Jink 18), a 16th-century Thai biography of the Buddha.⁹

2.1.2.2 According to **the Apadāna**, at that time, Salala, pupphiya Thera was, as a layman, a confectioner in Aruṇavatī (Ap 1:218). King Aruṇa's queen is here given as the future nun Uppala, dāyikā (Ap 601,-

⁵ Located on National Highway 3, running from Agra in Uttar Pradesh to Mumbai, Maharashtra.

⁶ ThīAp 39.4 (Ap 2:613); ThīA 1:213.

⁷ D 14,1.12(2)/2:7, SD 49.8a; B 21.15; ThīA 41,17; J 1:41,29 ≈ D 2:7,1; PmA 3:663.

⁸ AA 2:337,4; BA 243,5 (Aruṇavata), 245,29.

⁹ See SD 52.1 (1.0.1.1) (6).

13). The king is called Aruṇava (Ap 517,21), and his queen called the future nun Satt,uppala Mālikā (ThĀ 42,5*).

2.2 SIKHĪ

2.2.1 Birth. Sikhī Buddha was the 5th past buddha from our Buddha Gotama,¹⁰ the 2nd of the 7 buddhas,¹¹ and the 23rd of the 28 buddhas.¹² According to the **Mahā’padāna Sutta** (D 14), he lived 31 aeons or world-cycles ago.¹³ **The Buddha,vaṃsa Commentary** gives details about Sikhī (B ch 21).

He was born in the Nisabha pleasure-garden (*uyyāna*) in Aruṇa,vaṭī to the kshatriya king Aruṇa or Aruṇavā and queen Pabhāvatī [2.1.2.1]. He was called Sikhī (the crest of a flame) because his crown-protruberance (*uṇhīsa*) stood up like a flame (*sikhā*) (BA 243).¹⁴

2.2.2 Home life. The lifespan in Sikhī was 70,000 earth years. For 7,000 years,¹⁵ the young Sikhī lived in his 3 pleasure-palaces called Sucanda, Giri and Vahana (B 21.16), but called respectively Sucandaka,siri. Giri,yasa and Nāri,vasabha in the Commentary (BA 243,10). There he lived in luxury and pleasure with 24,000 women entertainers. His wife was Sabba,kāmā, and their son was called Atula. (B 21.17)

2.2.3 Renunciation. Upon seeing the 4 sights,¹⁶ Sikhī left home on an elephant, and practiced austerities¹⁷ for 8 months (B 21.18).¹⁸ His last meal before his awakening was milk-rice given by the daughter of the seth Piyadassī of Sudassana market-town (*nigama*). The grass for his seat under the Bodhi-tree was given by Anoma,dassī. His Bodhi-tree was a *puṇḍarīka* or “white mango.”¹⁹

2.2.4 Buddhahood. After awakening, Sikhī Buddha gave his first discourse to a huge gathering (a hundred thousand crores) in the Migācira park near Aruṇa,vaṭī (BA 244). He performed the “twin wonder” (*yamaka paṭihāriya*) under a campaka tree near Suriya,vaṭī.

Abhibhū and Sambhava were his foremost pairs of disciples amongst the monks (B 21.20), and Akhilā or Makhilā and Padumā among the nuns (B 21.21). His personal attendant was Khemaṅkara. His chief lay patrons were Sirivaddha and Canda (Nanda) among the male lay followers, and Cittā and Suguttā among female lay followers (B 21.22).

2.2.5 Special qualities

2.2.5.1 Traditionally, it is said that people in those remote times were huge and long-lived. Sikhī, it is said, stood at 70 cubits²⁰ (31.5 m = 103 ft) high (B 21.23), and he lived to the age of 70,000 years,²¹

¹⁰ See SD 36.2 (3.4.3).

¹¹ On the 7 buddhas, see SD 49.8b (Table 1.0.4).

¹² See SD 36.2 (3.4.3).

¹³ D 14,1.4/2:2,14-16): SD 36.2 (3.4.3).

¹⁴ Cf Mvst 3:246.

¹⁵ For relative heights, household life durations and lifespans of the 25 buddhas, see B:H xxxii.

¹⁶ On the 4 sights, see SD 52.1 (7).

¹⁷ On the Gotama’s austerities, see SD 52.1 (13.2).

¹⁸ For the means by which the buddhas left home and the durations of their austerities, see B:H xxxvi.

¹⁹ DA 2:416. For the Bodhi-trees of the 25 buddhas, see B:H xli-xlvi.

²⁰ “Cubit” (*ratana*): SD 4.17 (1.2.2); SD 30.9 (3.1). A cubit is about 45 cm (1.47 ft). On this measurement, see also B:H xxii.

²¹ VA 1:190,11.

passing into final nirvana in the Duss'ārāma²² or Ass'ārāma²³ in Sīlavatī (BA 247). The stupa erected over his relics was 3 fathoms (*yojana*)²⁴ in height, that is, about 54 m (177 ft) high.²⁵

We must imagine such dimensions reflected, in relative terms, those of other humans or beings of those mythical times.²⁶ Such a myth testifies to the fact that the Buddha Dharma applies to all times and places, where there is the ability and willingness to learn.

2.2.5.2 It is said that Sikhī Buddha held the Pātimokkha recitation only once in 6 years.²⁷

The Aruṇa,vaṭī Sutta (S 6.14) records Sikhī Buddha bringing his right-hand disciple Abhibhū on a visit to the brahma world.

As Bodhisattva, Sikhī was Arindama, king of Paribhutta (B 21.9; BA 245).

2.3 ABHIBHŪ

Abhibhū was the right-hand chief disciple of Sikhī Buddha.²⁸ In **the Aruṇa,vaṭī Sutta** (S 6.14), it is said that Sikhī Buddha brought him along to the brahma world and, at the Buddha's request, did so with various psychic displays [§14]. While remaining in the brahma world, he transmitted his teaching audibly to reach the monks of his monastery back on earth [§16].

In fact, it is said that, his teaching thus spreaded very far throughout a 1000-world system, that is, well beyond our own world system.²⁹ The verses uttered by Abhibhū recur, in **the Thera,gāthā**, ascribed to the elder Abhibhūta (Tha 1147 f), which is probably another form of his name.³⁰

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Aruṇa,vaṭī Sutta

The Aruṇa,vaṭī Discourse

S 6.14

1 Thus have I heard.

At one time, the Blessed One was residing in Anātha,piṇḍika's park monastery in Jeta's grove, outside Sāvattihī.

2 There, the Blessed One addressed the monks: "Bhikshus!"³¹

3 "Bhante!" the monks replied to the Blessed One.

²² B:Be 21.28; Be+Ce Comys.

²³ Thūpv 16; Jtkm 18.

²⁴ A fathom (a height or width measurement) is a "lesser yojana," which is 1.8 m = 6 ft: SD 47.8 (2.4.4).

²⁵ B 21.28; BA 247; cf D 2:7, 3:195f; S 2:9; J 1:41, 94; DhA 1:84; Divy 333.

²⁶ On Buddhist mythology, see SD 2.19 (1); SD 51.11 (3.1.1).

²⁷ DhA 3:236,19; cf VA 1:190.

²⁸ The left-hand disciple was Sambhava. D 14,1.9/2:5; J 1:41; B 21.20.

²⁹ See **(Tika) Abhibhū S** (A 3.80), SD 54.1 (1.2).

³⁰ PmA 663-666 gives an account of Abhibhū, similar to that in **Aruṇa,vaṭī S** (S 6.14), SD 54.17.

³¹ *Bhikkhavo*.

SIKHĪ BUDDHA AND ABHIBHŪ

Aruṇa,vatī and Sikhī

4 The Blessed One said this:

5 ³²“There was, in the past, bhikshus, a king named **Aruṇavā**³³ whose royal city was called **Aruṇa,-vatī**.

Bhikshus, the Blessed One Sikhī, the Blessed One, the arhat, fully self-awakened one, dwelt dependent on the royal city of Aruṇa,vatī.

6 Now, bhikshus, the foremost pair of disciples of the Blessed One Sikhī, the arhat, fully self-awakened one, an auspicious pair, were called **Abhibhū and Sambhava**.³⁴

Sikhī and Abhibhū in the brahma-world

7 Then, bhikshus, the Blessed One Sikhī, the arhat, fully self-awakened one, addressed the monk Abhibhū:

‘Come, brahmin,³⁵ let us go to a certain brahma-world until it is time for our lunch.’³⁶

8 ‘Yes, bhante,’ the monk Abhibhū replied to the Blessed One Sikhī, the arhat, fully self-awakened one.

9 Then, bhikshus, the Blessed One Sikhī, the arhat, fully self-awakened one, and the monk Abhibhū, just as a strong man, having stretched his bent arm or bent back his stretched arm, thus disappeared from Aruṇa,vatī and appeared in that brahma-world.

Abhibhū teaches Dhamma to the brahmas

10 Then, bhikshus, the Blessed One Sikhī, the arhat, fully self-awakened one, addressed the monk Abhibhū:

‘Brahmin, would you like to give a Dharma talk to Brahma, Brahma’s retinue and the brahma assembly?’³⁷

11 ‘Yes, bhante,’ bhikshus, the monk Abhibhū replied to the Blessed One Sikhī, the arhat, fully self-awakened one, and he instructed, inspired, roused and gladdened them with a Dharma talk.³⁸

12 But then, bhikshus, Brahma, Brahma’s retinue and [156] the brahma assembly³⁹ were annoyed,

³² This opening quote-marks ends at §25.

³³ On Aruṇava and Aruṇa,vatī, see (2.1).

³⁴ *Sikhissa kho pana bhikkhave bhagavato arahato sammā,sambuddhassa abhibhū,sambhavaṃ nāma sāvaka,-yugaṃ ahoṣi aggāṃ bhadda,yugaṃ*. The duo are mentioned at B 15.20; BA 245,30; J 41,30.

³⁵ The Buddha addresses Abhibhū as “brahmin,” *brāhmaṇa*, throughout. This is clearly where the Buddha naturally adapts the appellative *brāhmaṇa* to mean “monk” (*bhikkhu*). **Buddha,vaṃsa Comy** says that both Sikhī’s foremost disciples, Abhibhū and Sambhava, are “royal princes” (*raja,putta*) (BA 244,18): see SD 54.1 (1.2.3).

³⁶ *Āyāma brāhmaṇa yena aññataro brahmaloko tenupasaṅkamissāma yāva bhattassa kālo bhavissatīti*.

³⁷ *Paṭibhātu brāhmaṇa taṃ brahmuno ca brahma,parisāya ca brahma,pārisajjānaṃ ca dhammī,kathā’ti*. On *paṭi-bhātu ... taṃ*, see SD 54.3e (2.1.3.2).

³⁸ On the stages of teaching, see **Mahā Suññata S** (M 122), SD 11.4 (4.3).

³⁹ “Brahma’s retinue” (*brahma,pārisajja*) is one of the 3 categories of brahmas: the other 2 being Mahā Brahma himself and Brahma’s ministers (*brahma,purohita*). “The brahma assembly” (*brahma,parisa*) is generic term for all classes of brahmas and forms one of the 8 assemblies [companies] (*aṭṭha parisā*): those of kshatriyas, of brahmins,

protested and complained:⁴⁰

‘How strange, sir! How odd, sir! How could a disciple teach Dharma in the presence of the teacher!’⁴¹

Abhibhū performs miracles

13 Then, the Blessed One Sikhī, the arhat, fully self-awakened one, addressed the monk Abhibhū: ‘Brahmin,’ (says the Blessed One,) ‘Brahma, Brahma’s retinue and the brahma assembly are protesting,

“How strange, sir! How odd, sir! How could a disciple teach Dharma in the presence of the teacher!”

Well, then, brahmin, stir up more spiritual urgency in Brahma and amongst Brahma’s retinue and the brahma assembly!’⁴²

14 ‘Yes, bhante,’ bhikshus, the monk Abhibhū replied to the Blessed One Sikhī, the arhat, fully self-awakened one.

Then, he taught the Dharma

with his body visible; with his body invisible;

with the lower half of his body visible but the upper half invisible;

with the upper half of his body visible but the lower half invisible.⁴³

15 Then, bhikshus, the hearts of Brahma, Brahma’s retinue and the brahma assembly were struck with wonder:⁴⁴

‘It is amazing, sir! It is wonderful, sir! How great the power, how great the might of the recluse!’⁴⁵

Abhibhū’s powers

16 Then, the monk Abhibhū said to the Blessed One Sikhī, the arhat, fully self-awakened one:

‘Indeed, bhante, I recall having made such a statement in the midst of the monks’ sangha, thus:

“Avuso, while remaining in the brahma-world, I can make my voice known throughout the thousand-fold world-system”.⁴⁶

of householders, of recluses, of devas of the 4 great kings, of Tāvatisa, of maras, and of brahmas (D 16,3.21-23/-2:109 f, 33,3.1(8)/3:260; M 12,29-31/1:72; A 8.69/4:307). In this Sutta, however, “brahma’s assembly” prob refers to “Brahma’s ministers” (*brahma,purohita*). See SD 54.18 (2.1.1.1).

⁴⁰ *Tatra sudam bhikkhave brahmā ca brahma,parisā ca brahma,pārisajjā ca ujjhāyanti khīyanti [Be khiyyanti] vi-pācenti.*

⁴¹ *Acchariyam vata bho, abbhutam vata bho, katham hi nāma satthari sammukhī,bhūte sāvako dhammam desessatīti.* The exclamation *acchariyam vata bho, abbhutam vata bho* has been tr contextually.

⁴² *Tena hi tvam brāhmaṇa bhīyoso mattāya brahmānañ ca brahma,parisañ ca brahma,pārisajjeca samve-jehīti.*

⁴³ *Dissamānena’pi kāyena dhammam desesi; adissamānena’pi kāyena dhammam desesi; dissamānena’pi hetthimena upaḍḍha,kāyena adissamānena uparimena upaḍḍha,kāyena dhammam desesi; dissamānena’pi uparimena upaḍḍha,kāyena adissamānena hetthimena upaḍḍha,kāyena dhammam desesi.* For details on Abhibhū’s power of transformation (*vikubbanā,iddhi*), see Pm 22.23/2:210,14-30; explained in *Vikubbana Niddesa* (PmA 663,23-666,4).

⁴⁴ *Tatra sudam bhikkhave brahmā ca brahma,parisā ca brahma,pārisajjā ca acchariya-b.bhuta,citta,jātā ahesum.*

⁴⁵ *Acchariyam vata bho, abbhutam vata bho, samaṇassa mah’iddhi,katā mahā’nubhāvatā’ti.*

⁴⁶ *Abhijānāmi khvāham bhante bhikkhu,saṅghassa majje eva,rūpiṃ vācam bhāsītā, “Pahomi khvāham āvuso brahma,loke thito sahasī,loka,dhātum [Be sahasī,loka,dhātum] sarena viññāpetun”ti.* The verb *viññāpetum*, “to make known,” is infinitive of *vijānāti*, “to know, understand.” It cannot be tr as “to be heard,” which is *sāveti* or *sāvetum*, “to cause to hear”; *suñāpeti* or *suñāpetum*, “to cause to be heard”: apparently, only *sāveti* is found in the

17 ‘This is the time, brahmin! This is the time, brahmin! While remaining in the brahma-world, make your voice known throughout the thousandfold world-system!’⁴⁷

18 ‘Yes, bhante,’ the monk Abhibhū replied to the Blessed One Sikhī, the arhat, fully self-awakened one, and, as he remained in the brahma-world, uttered these verses:⁴⁸

Abhibhū’s verses⁴⁹

<p>18.2 <i>Ārabbhatha</i>⁵⁰ <i>nikkhamatha</i>⁵¹ <i>yuñjatha buddha,sāsane</i> <i>dhunātha maccuno senaṃ</i> <i>na’āgāraṃ va kuñjaro. [157]</i></p>	<p>Rouse yourself! Go forth! Devote yourself to the Buddha’s teaching! Shake off death’s army as an elephant does to a hut of reed!⁵² (Tha 256)</p>
<p>18.3 <i>Yo imasmim dhamma,vinaye</i> <i>appamatto vihassati</i>⁵³ <i>pahāya jāti,samsāraṃ</i> <i>dukkhass’antaṃ karissatīti.</i></p>	<p>Who, in this Dharma-Vinaya dwells with diligence, giving up birth and samsara [cyclic life],⁵⁴ will make an end of suffering! (Tha 257)</p>

19 Then, bhikshus, the Blessed One Sikhī, the arhat, fully self-awakened one and the monk Abhibhū, just as a strong man, having stretched his bent arm or bent back his stretched arm, thus disappeared from the brahma-world and appeared in Aruṇa, vatī.

The monks hear Abhibhū’s verses

20 Then, bhikshus, the Blessed One Sikhī, the arhat, fully self-awakened one addressed the monks: ‘Did you, bhikshus, hear the verses uttered by the monk Abhibhū, as he remained in the brahma-world?’

21 ‘Indeed, bhante, we heard the verses uttered by the monk Abhibhū, as he remained in the brahma-world!’

22 ‘And what, bhikshus, were the verses you heard being uttered by the monk Abhibhū, as he remained in the brahma-world?’

Canon. On the infinitive, see Warder, *Introduction to Pali*, 1963, 3rd ed 2001:134-136. See SD 54.1 (1.1.2). On “the thousandfold world” (*sahasadhā loka*), see **Kosala S 1** (A 10.29,2), SD 16.15.

⁴⁷ *Etassa brāhmaṇa kālo, etassa brāhmaṇa kālo, yaṃ tvaṃ brāhmaṇa brahma,loke ṭhito sahasā,loka,dhātum sarena viññāpeyyāsīti.* This is one of the very rare occasions when it is the Buddha who makes this request; use it would be another monk: see, eg, **(Tika) Abhibhū S** (A 3.80,9), SD 54.1.

⁴⁸ This incident is mentioned by Ānanda in **(Tika) Abhibhū S** (A 3.80), where the Buddha describes the types of universes, and that his “voice” can be known throughout a 3 thousand great thousandfold world-system (SD 54.1).

⁴⁹ Comy: The elder asked himself what kind of Dharma-teaching would be pleasing and agreeable to everyone, and he realized that all devas and humans each praise their own personal effort (*purisa,kāra*). Thus, he taught a discourse concerning effort (*virīya,patisaṃyutta*). (SA 1:221 f). These 2 verses are ascribed to Abhibhūta Thera (Tha 256 f) and qu at Kvu 203. Verse 18.2 (Tha 256) is qu at Miln 245 without attr. Attr to Gotama at Divy 300, and to a deva at Divy 569. See Miln:H 2:51 n5. On multiple ascription, see Tha:N xxi (§5).

⁵⁰ All MSS & Comy *ārabbhatha*; Be *ārambhatha*.

⁵¹ Be *nikkamatha*; Ce Ee & Comy *nikkhamatha*.

⁵² This elephant figure also found at Tha 1147, 1149.

⁵³ Tha 257 *vihessati*.

⁵⁴ Alt “giving up the cycle of births.”

23 ‘We, bhante, heard the verses uttered by the monk Abhibhū, as he remained in the brahma-world, thus:

- | | | |
|------|--|--|
| 23.2 | Rouse yourself! Go forth!
Shake off death’s army | Devote yourself to the Buddha’s teaching!
as an elephant does to a hut of reed! |
| 23.3 | Who, in this Dharma-Vinaya
giving up birth and samsara, | dwells with diligence,
will make an end of suffering! |

24 Thus, bhante, we heard the verses uttered by the monk Abhibhū, as he remained in the brahma-world.’

25 ‘Sadhu, sadhu, bhikshus! It is good that you, bhikshus, heard the verses uttered by the monk Abhibhū, as he remained in the brahma-world.’”⁵⁵

26 The Blessed One (Gotama) said this. The monks, satisfied, rejoiced in the Blessed One’s word.

— evaṃ —

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⁵⁵ The narrative by the Blessed One Gotama, which begins at §5, ends here.