AN 3.33 — Sāriputta Sutta (The Venerable Sāriputta)

English translation by Bhikkhu Candana.

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Text

33. Sāriputta Sutta (The Venerable Sāriputta) At one time, after having approached The Blessed One and paying homage to Him, the Venerable Sāriputta sat down to one side. Then, The Blessed One said to him:

“Sāriputta, I teach The Dhamma in brief; I teach The Dhamma at length; I teach The Dhamma both in brief and at length. It is the listeners’ own capacity to carefully attend to and understand what I teach that is rare.”

Then, the Venerable Sāriputta exclaimed respectfully:

“Blessed Lord, now is the time! Now is the time, Tathāgata!

“The Blessed Lord should teach The Dhamma in brief; He should teach It at length; The Blessed Lord should teach The Dhamma both in brief and at length. For truly, there are those here who do have the capacity to understand what The Blessed One teaches!”

“In that case, Sāriputta, you must train yourselves in this manner:

‘There will no longer be in us any tendency for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit, as it relates to this body being experienced. There will no longer be in us any tendency for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit, as it relates to external objects being cognized and known. And we will enter upon and dwell in that state of The Freedom of Heart, by realizing personally and with direct understanding, The Liberation through Wisdom, whereby there will no longer be any tendency left in us for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit.’

“Therefore, Sāriputta, you must train yourselves in this manner.”

“And when, Sāriputta, a Bhikkhu no longer has any tendency for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit, as it relates to this body being experienced; when he no longer has the tendency for ‘I-making,’ or ‘mine-making,’ as well as the underlying tendency for conceit, as it relates to external objects being cognized

and known; and when he enters upon and dwells in that state of The Freedom of Heart, by realizing personally and with direct understanding, The Liberation through Wisdom, whereby there will no longer be any tendency left in him for 'I-making,' or 'mine-making,' as well as the underlying tendency for conceit, then he is to be called a Bhikkhu who has cut off craving at the root, who has eradicated the fetters, and by completely destroying the underlying conceit, he has truly ended suffering.

"After all, it was in reference to this, Sāriputta, that it was mentioned in the Pārāyana, to The Questions of Udaya:

'The relinquishing of both craving for sense perceptions and sadness for losing them, The banishing of boredom and the shunning of remorse;

Work on purifying the practice with mindfulness and equanimity, Continuously applying wholesome examination of the various states you encounter. This, I declare, is how you will come to personally taste Release, By way of Directly Knowing, which is what obliterates ignorance, indeed.'"