

Anguttara Nikāya

The Numerical Discourses

Tikanipāta
(Book of the Threes)

AN 3.33

Sāriputta Sutta “*The Venerable Sāriputta*”

Translated by Bhikkhu Candana

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At one time, the Venerable Sāriputta, on having approached The Blessed One, paid homage to Him and sat down to one side.

Then, The Blessed One spoke these words to him:

“Sāriputta, I teach the Dhamma in brief; and I teach the Dhamma at length, in detail; I teach the Dhamma both in brief and at length, in detail.

“So, ultimately, it all depends on the exceptionally rare phenomenon of individual listeners genuinely having the willingness to want to learn *and* their capacity to understand all that I teach them.”

“Blessed Lord, *now* is the time! *This* is the perfect time for The Tathāgata to instruct us! Now is the time for The Blessed Lord to teach the Dhamma in brief, as well as at length, in Its detailed form.

“Please, may The Blessed Lord teach us the Dhamma both in brief and at length, in detail.

“This because, here there are indeed those of us, who have the capacity to understand what The Blessed One teaches.”

And The Blessed One continued:

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

‘I will no longer tolerate within me the presence of conceit, nor incline towards thinking or feeling possessively, as it relates to this physical body. In this way, I will no longer allow but pull to pieces that inner drive or assumption within, that believes: *“this is mine,” “this is happening to me, or belonging to me,”* or *“this is who, how, or what I am.”*’

“Also, I will no longer tolerate within me the presence of conceit, nor incline towards thinking or feeling possessively, as it relates to external things being experienced through the six sense doors. In this way, I will no longer allow but pull to pieces that inner drive or assumption within, that believes: *“this is mine,” “this is happening to me, or belonging to me,”* or *“this is who, how, or what I am.”*’

“Thus, I will come to attain and taste for myself the Release of the Heart and Liberation through Wisdom. I will then live my everyday life dwelling and functioning from that place of deepest understanding; no longer susceptible to that old inner drive or assumption to either think or feel: *“this is mine,” “this is happening to me, or belonging to me,”* or *“this is who, how, or what I am.”*’

“It is in this manner, Sāriputta, that the Discipline is undertaken, according to which you must all train yourselves.

“And when, Sāriputta, that Bhikkhu seriously trains himself each day by no longer tolerating within himself the presence of conceit, nor inclining towards thinking or feeling possessively, as it relates to this physical body; no longer allowing but pulling to pieces that inner drive or assumption within, which believes: *“this is mine,” “this is happening to me, or belonging to me,”* or *“this is who, how, or what I am,”*’

“Also, when he no longer tolerates within himself the presence of conceit, nor inclines towards thinking or feeling possessively, as it relates to external things that he keeps experiencing through the six sense doors; while no longer allowing but pulling to pieces the inner drive or assumption within, that believes: *“this is mine,” “this is happening to me, or belonging to me,”* or *“this is who, how, or what I am,”*’

“Then, such a Bhikkhu will personally attain and taste for himself the Release of the Heart and Liberation through Wisdom. He will then live his everyday life dwelling and functioning from that place of deepest understanding; no longer being susceptible to that old inner drive or assumption to either think or feel: *“this is mine,” “this is happening to me, or belonging to me,”* or *“this is who, how, or what I am.”*’

“Now, when this is done, Sāriputta, such a Bhikkhu is then declared as –

‘A Bhikkhu who has truly cut off craving at its root, having eradicated and pulled out each and every one of the fetters, completely, and absolutely destroying every aspect of conceit, has now finally ended suffering.’

“After all, Sāriputta, it was in reference to this that the answer was provided to the question raised by Udaya, as mentioned in the Pārāyana:

*“Give up entirely your impassioned attitude towards sensual pleasures
And for painful and distressing situations.
Throw out drowsiness, and cultivate wise restraint,
So as to eliminate all manner of regrets.*

*“And as you work on purifying the practice with mindfulness and equanimity,
Continue applying wholesome examination of the various states you encounter.
This way, I declare, you will come to personally taste Release
By way of Direct Knowing, that smashes out and utterly obliterates ignorance.”*

Sādhu

Sādhu

Sādhu