# AN 3.55 — Nibbuta Sutta (Extinction)

English translation by Bhikkhu Candana.

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## Text

55. Nibbuta Sutta (Extinction) At one time, while approaching The Blessed One, the brahmin Jāṇussoṇi exchanged friendly greetings with Him, and then sat down to one side and said:

“Venerable Sir, to what extent is Extinction (Nibbāna) experienced here and now, being directly visible, immediate, inviting one to test and see for oneself, leading and taking one forward, and to be realized by the wise, by themselves?”

a. “Brahmin, a lustful or greedy person, overcome, excited, and consumed by greed, ends up harming himself, harming others, and harming both, while also feeling mental anguish, which leads him to experience more suffering. But, if he relinquishes greed, he no longer harms himself, nor harms others, nor harms both; thereby he does not feel mental anguish, nor experiences suffering.

“This because, brahmin, a lustful or greedy person, overcome, excited, and consumed by greed, engages in misconduct of body, speech, and mind. But, when he relinquishes greed, he no longer engages in misconduct through his body, speech, or mind.

“Therefore, brahmin, a lustful or greedy person, overcome, excited, and consumed by greed, does not know nor see what is truly beneficial to himself; he does not know nor see what is truly beneficial to another; and he does not know nor see what is truly beneficial to both.

“It is only when he relinquishes lust or greed, that he knows and sees what is truly beneficial to himself; he knows and sees what is truly beneficial to others, and he knows and sees what is truly beneficial to both.

“It is in such a way too, that Extinction (Nibbāna) is experienced here and now, being directly visible, immediate, inviting one to come, test, and see for oneself, leading and taking one forward, and to be realized by the wise, by themselves.

b. “Similarly, brahmin, an angry or irritable person, overcome, excited, and consumed by anger or hatred, ends up harming himself, harming others, and harming both, while also

feeling mental anguish, which leads him to experience more suffering. But, if he relinquishes anger, he no longer harms himself, nor harms others, nor harms both; thereby he does not feel mental anguish, nor experiences suffering.

“This because, brahmin, an angry or irritable person, overcome, excited, and consumed by anger and hatred, engages in misconduct of body, speech, and mind. But, when he relinquishes that anger or hatred, he no longer engages in misconduct through his body, speech, or mind.

“Therefore, brahmin, an angry or irritable person, overcome, excited, and consumed by anger and hatred, does not know nor see what is truly beneficial to himself; he does not know nor see what is truly beneficial to another; and he does not know nor see what is truly beneficial to both.

“It is only when he relinquishes that anger or hatred, that he knows and sees what is truly beneficial to himself; he knows and sees what is truly beneficial to others; and he knows and sees what is truly beneficial to both.

“It is in such a way too, that Extinction (Nibbāna) is experienced here and now, being directly visible, immediate, inviting one to come, test, and see for oneself, leading and taking one forward, and to be realized by the wise, by themselves.

c. “Also, brahmin, a deluded person, overcome, excited, and consumed by delusion and his willful ignoring, ends up harming himself, harming others, and harming both, while also feeling mental anguish, which leads him to experience more suffering. But, if he relinquishes that delusion and willful ignoring, he no longer harms himself, nor harms others, nor harms both; thereby he does not feel mental anguish, nor experiences suffering.

“This because, brahmin, a deluded person, overcome, excited, and consumed by delusion and his willful ignorance, engages in misconduct of body, speech, and mind. But, when he relinquishes that delusion and willful ignoring, he no longer engages in misconduct through his body, speech, or mind.

“Therefore, brahmin, a deluded person, overcome, excited, and consumed by delusion and his willful ignorance, does not know nor see what is truly beneficial to himself; he does not know nor see what is truly beneficial to another; and he does not know nor see what is truly beneficial to both.

“It is only when he relinquishes that delusion and willful ignoring, that he knows and sees what is truly beneficial to himself; he knows and sees what is truly beneficial to others; and he knows and sees what is truly beneficial to both.

“It is in such a way too, that Extinction (Nibbāna) is experienced here and now, being directly visible, immediate, inviting one to come, test, and see for oneself, leading and taking one forward, and to be realized by the wise, by themselves.”

Then, on becoming delighted while listening to the words spoken by The Blessed One, the brahmin Jāṇussoṇi made the following exclamation with his hands in reverential salutation:

“Magnificent, Venerable sir! Magnificent, Venerable Sir!

“The Blessed One has made The Dhamma clear for me in many ways, as though he turned upright what had been turned upside-down, and thus revealing what was hidden, showing the way to one who was lost, or holding up a lamp in the dark for those with eyesight to see.

“I go to The Blessed One for refuge, and to The Dhamma, and to The Saṅgha of Bhikkhus.

From this day forward, may The Blessed One remember me as a lay disciple who has taken refuge in him, until the end of life.”