

AN 9.11
Sihanāda Sutta
“The Lion’s Roar”
Translated by Candana Bhikkhu

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At one time, the Blessed One was abiding in the monastery offered by Anāthapindika at Jeta's grove, in the city of Sāvatthi. Then, the Venerable Sāriputta approached The Blessed One, and after paying homage to him, sat to one side and said:

“Bhante, I have completed the rains retreat in Sāvatthi and I would like to go to the countryside, on a tour.”

“Sāriputta, you may do what you think is suitable,” replied the Blessed One.

Then the Venerable Sāriputta, rising from his seat and after paying homage to and circumambulating The Blessed One by keeping him on his right side, went away. Soon after the Venerable Sāriputta had gone, a certain Bhikkhu said to The Blessed One:

“Bhante, Venerable Sāriputta offended me by hitting me and, although he hurt me, he went off to the countryside on a tour without even offering me an apology for what he did!”

Then the Blessed One addressed a certain Bhikkhu:

“Come! Bhikkhu, go to Sāriputta, and in my name say to him:

“Friend Sāriputta, The Blessed One calls you.”

And that Bhikkhu, having consented to deliver the message, thus caught up to the Venerable Sāriputta and said:

“Friend Sāriputta, the Teacher calls you.”

“The Venerable Sāriputta started heading back in order to see The Blessed One.

Meanwhile, both Venerable Mahāmoggallāna and Venerable Ānanda were going from door to door with keys to the various monastic quarters, calling all Bhikkhus to gather at the meeting hall, saying:

Venerable ones, come, right away! Come quickly, Venerables! The Venerable Sāriputta will roar his lion’s roar in the presence of the Blessed One! Come quickly!

Then the Venerable Sāriputta approached The Blessed One, and after paying homage to Him sat to one side. Once seated, The Blessed One said:

“Sāriputta, one of your companions in the Holy Life has made an accusation against you. He states that you offended him, by hitting and hurting him, and then going off to the countryside on a tour without offering him an apology.”

1. “Bhante, if it were to be someone who had not established himself in the mindfulness of the body, then such a person *could* offend a companion in the Holy Life, by hitting and hurting him and then going off to the countryside on a tour, without offering him an apology.

Bhante, people keep throwing into the Earth all things that are pure and impure, clean and dirty, whether it be feces, urine, saliva, pus, or blood, but the Earth accepts them all without shrinking away nor becoming humiliated or disgusted by any of it. In the same manner, Bhante, I live with an accepting heart that is the same as the earth, abundant, exalted, immeasurable, without hostility, and without ill-will. Bhante, if I were not established in the mindfulness of the body, then I would have offended a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

2. “Bhante, if it were to be someone who had not established himself in the mindfulness of the body, then such a person *could* offend a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

Bhante, people keep washing in water all things that are pure and impure, clean and dirty, whether it be feces, urine, saliva, pus, or blood, but water accepts and washes them all without shrinking away nor becoming humiliated or disgusted by any of it. In the same manner, Bhante, I live with an accepting heart that is the same as water, abundant, exalted, immeasurable, without hostility, and without ill-will. Bhante, if I were not established in the mindfulness of the body, then I would have offended a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

3. “Bhante, if it were to be someone who had not established himself in the mindfulness of the body, then such a person *could* offend a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

Bhante, people keep burning in fire all things that are pure and impure, clean and dirty, whether it be feces, urine, saliva, pus, or blood, but fire accepts and burns them all without shrinking away nor becoming humiliated or disgusted by any of it. In the same manner, Bhante, I live with an accepting heart that is the same as fire, abundant, exalted, immeasurable, without hostility, and without ill-will. Bhante, if I were not established in the mindfulness of the body, then I would have offended a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

4. “Bhante, if it were to be someone who had not established himself in the mindfulness of the body, then such a person *could* offend a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

Bhante, people keep throwing into the air all things that are pure and impure, clean and dirty, whether it be feces, urine, saliva, pus, or blood, but the air accepts and diffuses by taking them

all away without shrinking away nor becoming humiliated or disgusted by any of it. In the same manner, Bhante, I live with an accepting heart that is the same as air, abundant, exalted, immeasurable, without hostility, and without ill-will. Bhante, if I were not established in the mindfulness of the body, then I would have offended a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

5. “Bhante, if it were to be someone who had not established himself in the mindfulness of the body, then such a person *could* offend a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

Bhante, people use a cleaning rag to wipe all things that are pure and impure, clean and dirty, whether it be feces, urine, saliva, pus, or blood, but the cleaning rag accepts and wipes them all away without shrinking away nor becoming humiliated or disgusted by any of it. In the same manner, Bhante, I live with an accepting heart that is the same as the cleaning rag, abundant, exalted, immeasurable, without hostility, and without ill-will. Bhante, if I were not established in the mindfulness of the body, then I would have offended a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

6. “Bhante, if it were to be someone who had not established himself in the mindfulness of the body, then such a person *could* offend a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

Bhante, just as an outcast boy or a girl in torn clothes, with the begging basin in hand, would enter a village or town with a humble mind, in the same manner, Bhante, I live with an accepting heart that is the same as an outcast boy or a girl in torn clothes with the begging basin in hand, who would enter a village or town with a humble mind, abundant, exalted, immeasurable, without hostility, and without ill-will. Bhante, if I were not established in the mindfulness of the body, then I would have offended a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

7. “Bhante, if it were to be someone who had not established himself in the mindfulness of the body, then such a person *could* offend a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

Bhante, just like a domesticated or a tamed bull devoted to people, with its horns cut, would wander from street to street and from square to square without hurting anyone whether with its feet or horns, in the same manner, Bhante, I live with an accepting heart that is the same as a domesticated bull devoted to people, with its horns cut, that would wander from street to street and from square to square without hurting anyone whether with its feet or horns, abundant, exalted, immeasurable, without hostility, and without ill-will. Bhante, if I were not established in the mindfulness of the body, then I would have offended a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

Bhante, just like a young or a youthful woman or a man who enjoys adornments who, after cleaning oneself and bathing from head to toe, would shrink away by becoming humiliated and disgusted if someone were to place the festering carcass of a dead dog or a dead snake around their neck, in the same manner, Bhante, I live with a heart that shrinks away by becoming humiliated and disgusted by this putrid physical body. Bhante, if I were not established in the mindfulness of the body, then I would have offended a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

Bhante, just like someone using a leaky and a cracked frying pan for cooking where the boiling oil keeps leaking and dripping out, in the same manner, Bhante, I live in this leaky and cracked physical body that keeps dripping and leaking. Bhante, if I were not established in the mindfulness of the body, then I would have offended a companion in the Holy Life, by hitting and hurting him and going off to the countryside on a tour, without offering him an apology.

“Blessed Lord, please forgive me for my transgression, in that I accused the Venerable Sāriputta baselessly, using a false accusation as I slandered against him, owing to my hateful foolishness and delusion. Bhante, may the Blessed Lord please forgive me for my transgression, for the sake of future restraint.”

Then, the Blessed One addressed the Venerable Sāriputta and said:

“Surely Bhante, I will forgive him the moment he says: ‘Bhante, please forgive me.’

Sadhu