AN 10.7 — Sariputta Sutta: With Sariputta

English translation by Thanissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

Then Ven. Ananda went to Ven. Sariputta and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sariputta, "Friend Sariputta, could a monk have an attainment of concentration such that he would neither be percipient of earth with regard to earth, nor of water with regard to water, nor of fire... wind... the dimension of the infinitude of space... the dimension of the infinitude of consciousness... the dimension of nothingness... the dimension of neither perception nor non-perception... this world... nor of the next world with regard to the next world, and yet he would still be percipient?"

"Yes, friend Ananda, he could..."

"But how, friend Sariputta, could a monk have an attainment of concentration such he would neither be percipient of earth with regard to earth... nor of the next world with regard to the next world, and yet he would still be percipient?"

"Once, friend Ananda, when I was staying right here in Savatthi in the Blind Man's Grove, I reached concentration in such a way that I was neither percipient of earth with regard to earth... nor of the next world with regard to the next world, and yet I was still percipient."

"But what, friend Sariputta, were you percipient of at that time?"

"'The cessation of becoming — Unbinding — the cessation of becoming — Unbinding': One perception arose in me, friend Ananda, as another perception ceased. Just as in a blazing woodchip fire, one flame arises as another flame ceases, even so, 'The cessation of becoming — Unbinding — the cessation of becoming — Unbinding': One perception arose in me as another one ceased. I was percipient at that time of 'The cessation of becoming — Unbinding.'"

See also: AN 9.36; AN 10.6.