AN 10.118 — AN 10:118 The Near Shore | Orima Sutta

English translation by Ṭhānissaro 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

The Near Shore

Orima Sutta (AN 10:118)

“Monks, I will teach you the near shore & the far shore. Listen & pay close attention. I will speak.”

“As you say, lord,” the monks responded to the Blessed One.

The Blessed One said, “And which is the near shore? And which is the far shore?

“Wrong view is the near shore; right view, the far shore.

“Wrong resolve is the near shore; right resolve, the far shore.

“Wrong speech is the near shore; right speech, the far shore.

“Wrong action is the near shore; right action, the far shore.

“Wrong livelihood is the near shore; right livelihood, the far shore.

“Wrong effort is the near shore; right effort, the far shore.

“Wrong mindfulness is the near shore; right mindfulness, the far shore.

“Wrong concentration is the near shore; right concentration, the far shore.

“Wrong knowledge is the near shore; right knowledge, the far shore.

“Wrong release is the near shore; right release, the far shore.

“This, monks, is the near shore; this, the far shore.”

Few are the people
who reach the far shore.
These others
simply scurry along
this shore.
But those who practice Dhamma
in line with the well-taught Dhamma,
will cross over the realm of Death
so hard to transcend.

Forsaking dark practices,
the wise person
should develop the bright,
having gone from home
to no-home
in seclusion, so hard to enjoy.
There he should wish for delight,
discarding sensuality—
he who has nothing.

He should cleanse himself—wise—
of what defiles the mind.

Whose minds are well-developed
in the factors for self-awakening,
who delight in non-clinging,
relinquishing grasping—
resplendent,
their effluents ended:
They, in the world,
are unbound.1

Note

1. These verses = Dhp 85–89.

Publisher references (not part of the sutta)

See also: DN 16; MN 117; SN 35:197; Sn 5