Snp 2.13 — Sammāparibbājanīya Sutta — The Correct Way to ‘Go Forth’

English translation by Bhikkhu Candana.
Source: https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf#page=125
Source revision: ff6fa85ebaed058886a2d52b1b0d3e1b29eeca3b26995a23bff6a50066e84495
License: Candana — free distribution, unaltered contents — https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf
Copyright © Bhikkhu Candana, 2023. Free distribution only; do not alter the contents.
Layout: Physical wraps reflowed; proven printed folios omitted; source wording retained.
Review: Full automatic text-layer comparison plus visual samples; not a complete human proofread.

Text

Snp. 2.13

Sammāparibbājanīya Sutta

“The Correct Way to ‘Go Forth’”

359. “I ask the Sage with boundless wisdom, who has gone beyond and crossed over to the other shore and is Fully Liberated, standing untouched by all things. For a Bhikkhu who has left behind the household life and moved away entirely from sensuality, what is the correct way to ‘go forth’ in the world?”

360. The Blessed One replied:

“It is when superstitions, ideas of ‘the auspicious,’ the ‘collecting of blessings’ or trying somehow to add a ‘spiritual protection,’ or having interest and belief in sacred amulets, different omens, celestial signs, dreams, and all other signs such as bodily features, are eradicated from one’s heart and just given up, along with any corruptions still left within, or the belief in some supernatural influence; all of these being totally eradicated from the heart: This itself is the correct way to ‘go forth’ in the world.

361. “The Bhikkhu resolutely abandons lusting after sensual experiences, whether human or those enjoyed in heavenly realms. And while being rooted in the foundation that is the

Dhamma, he transcends rebirth altogether: This itself is the correct way to ‘go forth’ in the world.

362. “Being far removed from divisive and slanderous attitudes, he walks away completely from states of anger and all contentious behavior. And by relinquishing the inner drive to favor one while opposing another, he correctly ‘goes forth’ in the world.

363. “With no one left for him to consider as ‘friend’ or ‘enemy;’ no longer grabbing on to this or that, nor being dependent on anything, and by releasing himself free from all

shackles and things that bind: This itself is the correct way to ‘go forth’ in the world.

364. “No longer finding any essence or substance in obtaining things, with passions faded away for things that once seemed dear to him, now, he has only himself to fall back on. Being completely self-reliant, with no need for anyone to lead him here or there: This itself is the correct way to ‘go forth’ in the world.

365. “Lacking hostility whether in words, thoughts, or bodily actions; having thoroughly known and seen the Dhamma, one is set on his path, determined to personally experience Full Liberation: This itself is the correct way to ‘go forth’ in the world.

366. “If the Bhikkhu does not get cocky or brash seeing others bowing to him, nor starts fretting or becomes resentful when he is criticized or rebuked; and when respected and offered food by others he does not become

conceited or arrogant because of it: This itself is the correct way to ‘go forth’ in the world.

367. “Giving up the greed for more, as well as the longing for rebecoming, when the Bhikkhu has entirely turned his back to any form of violence and the drive to cause harm, because of this, all doubts are dispelled in him, as the hooks that suffocated him all fall off: This itself then becomes the correct way to ‘go forth’ in the world.

368. “Knowing for himself, how and what it is to feel good, the Bhikkhu makes sure he does not cause harm to anyone in the world. And having studied and understood the Dhamma by seeing the way things truly are: This itself is the correct way to ‘go forth’ in the world.

369. “When there are no more underlying tendencies whatsoever left in his behavior; with the roots of unwholesome actions pulled out completely, and with no hopes or expectations left to drag him here or there: This itself is the correct way to ‘go forth’ in the world.

370. “With the contaminants of the heart finally extinguished, and conceit fully eliminated; being liberated from the entire range of lust, remaining tamed, quenched, and fully restrained, while standing as steadfast as ever: This itself is the correct way to ‘go forth’ in the world.

371. “Firmly established in faith, having learned and studied much, with a clear Path of Practice ahead of him, the wise one remains untouched as he avoids taking sides in the disputes of others, and through discipline, having rid

himself of greed, hatred, and disgust: This itself is the correct way to ‘go forth’ in the world.

372. “Victorious and pure, with the veil of deceit finally removed, having mastered himself, one stands unperturbed in the face of whatever happens; possessing the supreme knowledge in his heart of how ‘all conditioned things must end, sooner or later:’ This itself

is the correct way to ‘go forth’ in the world.

373. “Not wasting his time speculating on things that might have happened in the past, nor of things that might happen in the future, he understands purity by having gone beyond it through his direct wisdom, and therefore, he is now released and no longer a slave to his six sense spheres: This itself is the correct way to ‘go forth’ in the world.

374. “Personally experiencing the state of peace, while seeing and appreciating the beauty of the Dhamma, along with the giving up of all one’s assets and acquisitions, as the certainty of the elimination of the heart’s contaminants becomes unmistakably visible: This itself is the correct way to ‘go forth’ in the world.”

375. “Most certainly, indeed, O! Blessed Lord!

“It is just as You explain. For, whoever may live the life of such a disciplined Bhikkhu, by conquering and thus going beyond all fetters that bind the heart, one will indeed be living the correct way of ‘going forth!’”