Snp 4.15 — Attadaṇḍa Sutta — With Weapons in Hand

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Text

Snp. 4.15

Attadaṇḍa Sutta

“With Weapons in Hand”

935. “So long as there are weapons in hand, fear and terror will continue to rise in people’s hearts. Take a look and see the quarrels they keep getting themselves into! I will now share with you the urgency this reality triggered in me.

936. “Seeing the frightened people, so hostile and fighting with each other, I was overcome by fear, witnessing how they were struggling, thrashing about, just like fish caught in very shallow water.

937. “The entire world is completely without an essence, with all its parts constantly moving and unstable. And as I ran in all directions in my quest, trying to look for a steady and stable place, I found it impossible to find a shelter or to settle anywhere.

938. “But even when arguments would sometimes come to conclusion, and people’s hostility towards one another would subside, I became disillusioned, as I noticed I had been struck by an arrow so difficult to remove or get rid of, for it was deeply lodged in my heart.

939. “Being shot by that arrow, one will keep running in all directions. But, once it is pulled out of the heart, suddenly the running comes to an end, as does the quest to look for a shelter for oneself.”

940. Here follows the recitation of the Principles in Training.

“Whatever shackles you may encounter in the world, do not get caught in them or become fixated on them. Instead, by understanding and seeing through the tricks of sensual pleasures completely, just give them up, and train yourself for the attainment of cessation.

941. “Be honest, and not careless or impetuous; neither cunning nor slandering, while you overcome anger. For the sage transcends the evils of both greed and the unquenching appetite to possess or own things.

942. “Do not let drowsiness dominate you, but instead, prevail over sleepiness and procrastination, and no longer live a life of negligence. Remind yourself that the person who has set his mind on experiencing Nibbāna, has no room in his heart for arrogance.

943. “Do not tell lies or say things you know are untrue. Stop being preoccupied with the body or worrying so much about keeping it healthy. Know accurately what the conceit in the heart is and just give it up entirely, while walking away from reckless actions, and any further impulsive conduct.

944 “Do not delight in the nostalgia of what’s gone past. Do not become infatuated in welcoming new experiences either. When parts of your life become less and less, do not grieve.

“And do not lean into new things either, for the fascination they promise due to unfamiliarity.

945. “Greed, I say is the ‘Great Flood,’ whereas yearning, I say, is the ‘turbulent current’ it produces. The objects of desire are the very drive and momentum of this current. As for sensuality, well, that is the sticky mud one gets submerged and stuck in, so difficult to shake off, so transcend the flood.

956. “The sage never deviates from what is true. Being a true Brahmin, he stands high and dry on the farther shore, having given up everything. For this reason, indeed, he is the one declared to be, ‘Finally at peace.’

947. “Having personally known, he is the one possessing true knowledge. And with this knowledge of the Dhamma, he goes about into the world, with behavior that is untouched and spotless.

948. “This, because the one who has already transcended sense craving, jumps cleanly over the traps and ambushes of the world, so hard to get past. Not grieving nor hoping for anything, he cuts across the stream, and by loosening the bonds, he sets himself free.

949. “Let whatever happened in the past just wither away, and once it falls off, make sure you have nothing of it left behind. And while you stand here in the middle of the present, so long as you don’t grab on to anything of the past or future, you will finally experience peace, that’s incomparable.

950. “Being empty of the drive to possess or own anything in the realm of ‘name and form,’ he does not become overwhelmed when the things he cherishes are no more. On account of that, there can be no loss for him to be depressed about, with no suffering left, for him to face.

951. “When there is no more predisposition within oneself to think or name something as ‘mine,’ or ‘yours,’ then in the absence of any leaning towards selfish attachment, one does not grieve anymore, nor cries out and exclaims: ‘I have nothing!’

952. “‘Leave your heart empty of cruelty and greed; lacking in passions and lust, as you stand unmoved with an impartial attitude towards everything you experience, in all circumstances:’ This is my declaration, whenever asked about the good qualities of the Sage, who remains ‘unshakeable.’

953. “And such an unshakeable person stands with no desire left in his heart to perform actions anymore; no need to accumulate deeds, thinking of the wholesome versus the unwholesome. Being dispassionate throughout in all kinds of circumstances, and with aroused effort, he is appeased, seeing security everywhere he looks.

954. “The Sage does not speak words of being equal, inferior, or superior to anyone, for he is cooled and calmed; with vindictiveness and hatred removed from his heart, he no longer picks up anything, hence there is no need for him, to put anything down.”