Thag 16.1 — Adhimutta (2nd)

English translation by Bhikkhu Sujato.
Source: https://suttacentral.net/thag16.1/en/sujato
Source revision: 3bc8665e0e28e70518eba94304a2fafcab80f933
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Text

Verses of the Senior Monks 16.1

The Book of the Twenties

Chapter One

Adhimutta (2nd)

“Those who we killed in the past,

whether for sacrifice or for wealth,

without exception were afraid;

they trembled and they squealed.

But you’re not scared;

you look even calmer than before.

Why don’t you cry out

in such a terrifying situation?”

“There isn’t any mental suffering

for one without concern, village chief.

All fears are left behind

by one whose fetters have ended.

When the leash to existence is ended,

and the truth is seen as it is,

there is no fear of death;

it’s like laying down a burden.

I’ve lived the spiritual life well,

and developed the path well, too.

I do not fear death;

it’s like the passing of a disease.
I’ve lived the spiritual life well,
and developed the path well, too.
I’ve seen that there’s nothing gratifying in existences,
like someone who has tasted poison, then thrown it out.
One who has gone beyond, without grasping,
they’ve completed the task and are free of defilements.
They are content at the end of life,
like someone released from execution.
Having realized the supreme Dhamma,
without needing anything in the whole world,
one doesn’t grieve at death;
for it’s like escaping from a burning house.
Whatever has come to pass,
wherever life is obtained,
there is no Lord of all that:
so said the great seer.
Whoever understands this
as it was taught by the Buddha
doesn’t grab on to any new life,
like you wouldn’t grab a hot iron ball.
It doesn’t occur to me, ‘I existed in the past’;
nor, ‘I will exist in the future’.
Conditions will vanish—
why weep over that?
Seeing truly
the bare arising of phenomena,
and the bare process of conditions,
there is no fear, village chief.

The world is like grass and sticks:
when this is seen with wisdom,
not finding any possessiveness,
you won't grieve, thinking 'I don't have it'.
I'm fed up with the body;
I have no need for another life.
This body will be broken up,
and there won't be another.
Do what you want
with my corpse.
I won't be angry or attached
on account of that."
When they heard these words,
so astonishing and hair-raising,
the young men laid down their swords
and spoke these words:
"What have you practiced, Venerable?
And who is your tutor?
Whose instructions do we follow
to gain the sorrowless state?"
"The knower of all, the seer of all:
the victor is my tutor.
He is a Teacher of great compassion,
healer of the whole world.
He taught this Dhamma,
leading to ending, unsurpassed.
Following his instructions,
you can gain the sorrowless state."
When the bandits heard the good words of the seer,

they laid down their swords and weapons.
Some refrained from their former deeds,
while others chose the going-forth.
Having gone forth in the teaching of the Holy One,
those astute ones developed the awakening factors and the powers.
Elated, happy, their faculties complete,
they realized the state of extinguishment, the unconditioned.