Ud 1.7 — Ud 1:7 Aja | Aja Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/KN/Ud/ud1_7.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

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

Ud 1:7 Aja (Aja Sutta)

I have heard that on one occasion the Blessed One was staying near Pāva at the Ajakalāpaka [Herd-of-Goats] shrine, the dwelling of the Ajakalāpaka spirit. And on that occasion, in the pitch-black darkness of the night, the Blessed One was sitting in the open air, and the rain was falling in scattered drops.

Then the Ajakalāpaka spirit–wanting to cause fear, terror, & horripilation in the Blessed One–went to him and, on arrival, not far from him, three times made a commotion & pandemonium: “Commotion & pandemonium! Commotion & pandemonium! Commotion & pandemonium!–That’s a goblin for you, contemplative!”

Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

When,

with regard to his own qualities,1

a brahman is one

who has gone beyond,

he transcends this goblin

and his pandemonium.

Note

1. Dhammas. This is apparently a reference to skillful and unskillful mental qualities–which would mean that this sutta sides with the passages in the Canon categorizing unbinding not as a dhamma, but as the transcending of all dhammas. (The suttas in general are inconsistent on this point. Iti 90, among others, states clearly that unbinding counts as a dhamma. AN 10:58, on the other hand, calls unbinding the ending of all dhammas. Sn 5:6 calls the attainment of the goal the transcending of all dhammas, just as Sn 4:6 and Sn 4:10 state that the arahant has transcended dispassion, said to be the highest dhamma. MN 22, in the famous simile of the raft, states that all dhammas are abandoned at the end of the path.)