# Ud 3.3 — Ud 3:3 Yasoja | Yasoja 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

Ud 3:3 Yasoja (Yasoja Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta’s Grove, Anāthapiṇḍika’s monastery. And on that occasion approximately 500 monks, headed by Ven. Yasoja, had arrived in Sāvatthī to see the Blessed One. As these visiting monks were exchanging greetings with the resident monks, setting their lodgings in order, and putting away their robes & bowls, they made a loud racket, a great racket. Then the Blessed One said to Ven. Ānanda, “Ānanda, what is that loud racket, that great racket like fishermen with a catch of fish?”

“Lord, those are approximately 500 monks, headed by Ven. Yasoja, who have arrived in Sāvatthī to see the Blessed One. As these visiting monks are exchanging greetings with the resident monks, setting their lodgings in order, and putting away their robes & bowls, they

are making a loud racket, a great racket."

"In that case, Ānanda, tell those monks in my name, 'The Teacher calls you, friends.'"

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda went to the monks and said, "The Teacher calls you, friends."

Responding, "As you say, friend," to Ven. Ānanda, the monks went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As they were sitting there, the Blessed One said to them, "Monks, why were you making that loud racket, that great racket, like fishermen with a catch of fish?"

When this was said, Ven. Yasoja said to the Blessed One, "Lord, these 500 monks have arrived in Sāvatthī to see the Blessed One. As they were exchanging greetings with the resident monks, setting their lodgings in order, and putting away their robes & bowls, they made a loud racket, a great racket."

"Go away, monks. I dismiss you. You are not to stay in my vicinity."

Responding, "As you say, lord," to the Blessed One, the monks got up from their seats, bowed down to the Blessed One, and left, circling him to the right. Setting their lodgings in order and taking their robes & bowls, they went wandering among the Vajjians. After wandering by stages among the Vajjians, they came to the River Vaggamudā. There on the bank of the River Vaggamudā they made leaf-huts and entered the Rains Retreat.

Then Ven. Yasoja addressed the monks as they entered the Rains Retreat: "Friends, the Blessed One dismissed us, wishing for our benefit, seeking our wellbeing, being sympathetic, and acting out of sympathy. Let's live in such a way that the Blessed One will be gratified by our way of living."

"As you say, friend," the monks responded to Ven. Yasoja. And so, living secluded, ardent, & resolute, every one of them realized the Three Knowledges [remembrance of past lives, knowledge of the arising & passing away of living beings, and knowledge of the ending of mental effluents] in the course of that very Rains Retreat.

Then the Blessed One, having stayed as long as he liked in Sāvatthī, went wandering in the direction of Vesālī. After wandering by stages, he arrived in Vesālī and stayed there in the Gabled Pavilion in the Great Forest. Then, encompassing with his awareness the awareness of the monks staying on the bank of the River Vaggamudā, he said to Ven. Ānanda, "This direction seems bright to me, Ānanda. This direction seems dazzling to me. It's not at all repugnant for me to go & pay attention to where the monks on the bank of the River Vaggamudā are staying. Send a messenger into their presence to say, 'The Teacher calls you, friends. The Teacher wants to see you.'"

Responding, "As you say, lord," to the Blessed One, Ven. Ānanda went to a certain monk and said, "Come now, friend. Go to the monks on the bank of the River Vaggamudā and

say to them, 'The Teacher calls you, friends. The Teacher wants to see you.'"

Responding, "As you say, friend," to Ven. Ānanda, the monk–just as a strong man might extend his flexed arm or flex his extended arm–disappeared from the Gabled Pavilion in the Great Forest and appeared in front of the monks on the bank of the River Vaggamudā. Then he said to them, "The Teacher calls you, friends. The Teacher wants to see you."

Responding, "As you say, friend," to the monk, the monks set their lodgings in order and, taking their robes & bowls, disappeared from the bank of the River Vaggamudā–just as a strong man might extend his flexed arm or flex his extended arm–and appeared in the presence of the Blessed One in the Gabled Pavilion in the Great Forest.

Now, at that time the Blessed One was sitting in imperturbable concentration [either in the fourth jhāna, the dimension of the infinitude of space, or the dimension of the infinitude of consciousness]. The thought occurred to the monks, "Now, in which mental dwelling is the Blessed One now residing?" Then they realized, "He is residing in the imperturbable dwelling." So they all sat in imperturbable concentration.

Then Ven. Ānanda–when the night was far advanced, at the end of the first watch–got up from his seat, arranged his robe over one shoulder, stood facing the Blessed One, paying homage with his hands placed palm-to-palm over his heart, and said to him, "The night, lord, is far advanced. The first watch has ended. The visiting monks have been sitting here a long time. May the Blessed One greet them." When this was said, the Blessed One remained silent.

Then a second time, when the night was far advanced, at the end of the middle watch, Ven. Ānanda got up from his seat, arranged his robe over one shoulder, stood facing the Blessed One, paying homage to him with his hands placed palm-to-palm over his heart, and said to him, "The night, lord, is far advanced. The middle watch has ended. The visiting monks have been sitting here a long time. May the Blessed One greet them." When this was said, the Blessed One remained silent.

Then a third time, when the night was far advanced, at the end of the last watch, as dawn was approaching and the face of the night was beaming, Ven. Ānanda got up from his seat, arranged his robe over one shoulder, stood facing the Blessed One, paying homage to him with his hands placed palm-to-palm over his heart, and said to him, "The night, lord, is far advanced. The last watch has ended. Dawn is approaching and the face of the night is beaming. The visiting monks have been sitting here a long time. May the Blessed One greet them."

Then the Blessed One, emerging from his imperturbable concentration, said to Ven. Ānanda, "Ānanda, if you had known, not even that much would have occurred to you (to say).1 I, along with all 500 of these monks, have been sitting in imperturbable concentration."

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

In whom they're defeated–

the thorn of sensuality,

insult,

assault,

& imprisonment:

Like a mountain standing unperturbed,

he doesn't quiver

from pleasures & pains

: a monk.

Note

1. All the major editions here read, nappaṭibhāseyya: "He/it would have not said in return." This makes no sense, so I follow a variant reading listed in the Burmese edition, nappaṭibheyya (the optative of paṭibhāti).