Ud 4.6 — Piṇḍola Sutta: Piṇḍola

English translation by Thanissaro 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

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 Ven. Piṇḍola Bhāradvāja was sitting not far from the Blessed One, his legs crossed, his body held erect — a wilderness dweller, an alms-goer, a rag-robe wearer, an owner of only one set of three robes, modest, content, solitary, unentangled, his persistence aroused, an advocate of the ascetic practices, devoted to the heightened mind. The Blessed One saw Ven. Piṇḍola Bhāradvāja sitting not far away, his legs crossed, his body held erect — a wilderness dweller, an alms-goer, a rag-robe wearer, an owner of only one set of three robes, modest, content, solitary, unentangled, his persistence aroused, an advocate of the ascetic practices, devoted to the heightened mind.

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

Not disparaging, not injuring, restraint in line with the Pāṭimokkha, moderation in food, dwelling in seclusion, commitment to the heightened mind: this is the teaching of the Awakened.[1]

Note

1.

This verse also occurs at Dhp 185, where it forms part of a set including Dhp 183-184:

The non-doing of any evil, the performance of what's skillful, the cleansing of one's own mind: this is the teaching of the Awakened. Patient endurance: the foremost austerity. Unbinding: the foremost, so say the Awakened. He who injures another is no contemplative. He who mistreats another, no monk.