Ud 8.9 — Ud 8:9 Dabba (1) | Dabba Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/KN/Ud/ud8_9.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 8:9 Dabba (1) (Dabba Sutta)

I have heard that on one occasion the Blessed One was staying near Sāvatthī at Jeta’s Grove, Anāthapiṇḍika’s monastery. Then Ven. Dabba Mallaputta went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he said to the Blessed One, “Now is the time for my total unbinding, O One-Well-Gone!”

“Then do, Dabba, what you think it is now time to do.”

Then Ven. Dabba Mallaputta, rising from his seat, bowed down to the Blessed One and, circling him on the right, rose up into the air and sat cross-legged in the sky, in space. Entering & emerging from the fire property, he was totally unbound. Now, when Dabba Mallaputta rose up into the air and, sitting cross-legged in the sky, in space, entered &

emerged from the fire property and was totally unbound, his body burned and was consumed so that neither ashes nor soot could be discerned. Just as when ghee or oil is burned and consumed, neither ashes nor soot can be discerned, in the same way, when Dabba Mallaputta rose up into the air and, sitting cross-legged in the sky, in space, entered & emerged from the fire property and was totally unbound, his body burned and was consumed so that neither ashes nor soot could be discerned.

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

The body broke up,

perception ceased,

feelings went cold1

–all–2

fabrications were stilled,

consciousness

has come to an end.

Notes

1. Following the reading vedanā sītibhaviṁsu from the Burmese and Sri Lankan editions. In support of this reading, see MN 140 and Iti 44. The Thai edition reads, vedanā-pīti-dahaṁsu: feeling & rapture were burned away.

2. The word “all” here functions as a lamp, modifying both “feelings” and “fabrications.” See Ud 1:3, note 1.

Publisher references (not part of the sutta)

See also: DN 11