

SN 12.70
Saṃyutta Nikāya
The Connected Discourses

Nidānavagga Saṃyutta
Group of Connected Discourses on Causation

Nidāna Saṃyutta
Connected Discourses on Causation

Mahā Vagga
The Great Section

Susīma Paribbājaka Sutta
“The Wandering Ascetic Susīma”

Translated by Bhikkhu Candana

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This is what I personally heard.

Once, The Blessed One was staying at the Bamboo Park, in Rājagaha’s Squirrels’ Sanctuary. While residing there, The Blessed One received homage and deep respect from the local laity, for He was venerated, revered, and truly cherished, while also receiving His requisites of robes, alms food, a residence, as well as medicine and medical attention whenever there was a need.

Similarly, the Bhikkhu Sangha was also receiving homage and deep respect from the local laity, as they too, were venerated, revered, and truly cherished, while also receiving their requisites of robes, alms food, a residence, as well as medicine and medical attention whenever there was a need.

Meanwhile, wandering ascetics of other sects were receiving neither homage nor respect from the local laity, as they were not venerated or revered in any way, and thus, they could not receive their requisites of robes, alms food, a residence, or even medicine and medical attention whenever there was a need.

It was during that time, that Susīma the wandering ascetic, was staying in Rājagaha along with a large number of his students, who were also wandering ascetics themselves.

Then, Susīma’s wandering ascetic students addressed him, while making this recommendation:

“Friend Susīma, it would be much better if you would just go and ordain and thereby live the Holy Life according to the Dispensation of The Recluse Gautama, in The Dhamma and Vinaya that He teaches!

“Later, whatever teachings you receive and master, you will pass along to us, and we too will memorize and master them, after which we can then pass it on to the laity and teach them The Dhamma.

“In this way, soon, we too will start receiving homage and deep respect from the local laity, as we also, in time, become venerated, revered, and truly cherished, while receiving our requisites of robes, alms food, a residence, as well as medicine and medical attention whenever there is a need!”

On hearing this suggestion, the wandering ascetic Susīma then said:

“Very well, friends!”

So, he went and approached the Venerable Ānanda, and after the friendly greetings were concluded, Susīma, the wandering ascetic, expressed his desire to be ordained:

“Friend Ānanda, I wish to ordain, and thereby, I want to live the Holy Life according to the Dispensation of The Recluse Gautama, in The Dhamma and Vinaya that He teaches!”

On hearing this, Venerable Ānanda then took the wandering ascetic Susīma to see The Blessed One. After having approached The Teacher and paying homage, the Venerable sat to one side and by addressing The Blessed One, spoke these words:

“Bhante, this wandering ascetic Susīma wishes to live the Holy Life according to the Dispensation of The Blessed One, in The Dhamma and Vinaya that You teach.”

“In that case, Ānanda, give him the Going Forth!” replied The Blessed One.

Thus, it was in this manner that the wandering ascetic Susīma received the Going Forth and the Higher Ordination, in The Blessed One’s presence.

Sometime later, on having attained Full Awakening, a group of many Bhikkhus came and declared their Release in the presence of The Blessed One, by stating:

*‘Birth is now finally destroyed.
The Holy Life has been fully lived, with its Final Goal achieved.
There is no more coming back
To any state of becoming, ever again.’*

Now, when the Venerable Susīma heard of this news, he quickly went up to those Bhikkhus and after exchanging friendly greetings with them and having already sat to one side, he proceeded in asking them the following questions:

“Is it true, Venerable friends, that you have declared your Release in the presence of The Blessed One, by stating:

*‘Birth is now finally destroyed.
The Holy Life has been fully lived, with its Final Goal achieved.
There is no more coming back
To any state of becoming, ever again?’*

“Yes, friend.” Those Bhikkhus replied.

“Then, Venerable friends, would this mean that as a result of your Awakening, you also have come to acquire the various kinds of psychic powers?

“In other words, even though being just one person, can you multiply yourselves many times over? Then, although having made so many copies of yourselves, can you go back to being one person again? Can you walk and move through solid rock, or through walls and other fortifications as if you were walking through space? Can you dive and sink into the ground and then come out of it, as though it were water? Can you now walk on water without falling or drowning in it, as if you were walking on solid ground? Can you go sitting comfortably and fly through the sky, just like birds of all sizes can, without any difficulty? Can you now reach out and touch the moon and the sun, despite their mighty size and magnitude? Also, with mighty strength of psychic powers, can you now carry your bodies even as far as the Brahma realms, without any difficulty?”

“No, friend, we cannot,” answered those Arahants.

“Well, in that case, Venerable friends, can you say that now you possess the Divine Ear, which far surpasses that of the human in its strength and purity, and thereby hear or listen to the sounds of both heavenly and human beings, whether near or limitlessly far?”

“No, friend, we cannot,” replied those Arahants.

“Well, Venerable friends, how about the ability to read the hearts and minds of humans and of other beings? Do you have the ability to know and read the inner thoughts, mental states, the hidden objectives and ponderings of others, whereby, you would directly know intuitively:

*‘This is what you are thinking and pondering!
This is what you’re really planning!
This is what is going on in your heart?’*

“In other words:

“Can you say that now you are directly able to know a heart that is full of lust as it truly is; clearly seeing it drenched in lust?
Similarly, can you directly know a heart that is full of hatred as it truly is; clearly seeing it drenched in hatred?

“Similarly, do you directly know a heart that is full of delusion as it truly is; clearly seeing it drenched in delusion?

Also, can you say that you know a heart that is collapsing, or one that is sluggish, drowsy, and caving in, or driven to procrastination, as well as clearly seeing if the heart is distracted and pulled this way and that, being scattered and unstable, in the presence of restlessness or worry?

Also, can you know a heart that is in an exalted or lofty state as a result of meditative practice, and a heart that is still not yet developed to experience such sublime and lofty states?

Also, can you directly know a heart that is in a mundane and surpassable state, and clearly distinguish it from a heart that is in fact, unsurpassable?

Or can you say that you can directly know a heart that is in a concentrated and stable state, and clearly distinguish it from a heart that is in fact, unconcentrated and unstable?

Or how about this, can you say that you directly are able to know a heart that is liberated and indeed released, while clearly distinguishing it from a heart that is, in fact, unliberated and still unreleased?”

“No, friend, we cannot,” replied those Arahants.

“Well then, Venerable friends, how about looking into your own past lives? Are you able to recollect the manifold past lives you have lived?

“In other words, can you say that you are able to remember your previous existences and the many past lives you have had, in all their details and features? That is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty, forty, fifty births, a hundred births, a thousand births, a hundred thousand births, many eons of world expansions, many eons of world contractions, many eons of world expansions and contractions, recalling them all in this manner?

‘There I was so named, of such a family, with such an appearance, such was my food and sustenance, such were my experiences of pleasure and pain, such was my life-span; and after passing away from there, I was reborn elsewhere; and there too I was so named, of such a family, with such an appearance, such was my food and sustenance, such were my experiences of pleasure and pain, and such was my life-span; and passing away from there, I was reborn here’

“Therefore, can you say that you are able to recollect the manifold past lives you have lived, in all their details and features?”

“No friend, we cannot.”

“Well, in that case, Venerable friends, what about the Divine Eye, which is pure and far superior compared to those of humans and other beings? In other words, the psychic power of knowing the destination of beings, as they die and reappear into the different realms of existence?

“In other words, can you see clearly all types of beings dying at the end of life, whether being reborn into exalted or miserable states, beautiful or ugly, fortunate, or unfortunate, witnessing this by directly seeing, and therefore understanding clearly how beings pass on to different states according to their actions, whereby you would know how:

‘These beings who behaved badly through their bodily actions, their speech, and their mental actions, being disrespectful towards the Noble Ones, while grasping onto their wrong views, and on account of their wrong views in action, with the breakup of the body, after death, are now reborn in a state of misery, utter deprivation, in a bad destination, in evil states, and in the hells; but these worthy beings who behaved virtuously through their bodily actions, their speech, and their mental actions, being respectful towards the Noble Ones, being right in their views, and on account of their right views in action, with the breakup of the body, after death, are now reborn in a state of happiness, in a good destination, even in the heavenly world?’

“So, Venerable friends, can you say that you now possess the Divine Eye, which is far superior to those of humans and other animals, whereby you can clearly see beings dying at the end of their life and how they are reborn into either exalted or miserable states, either beautiful or ugly, fortunate or unfortunate, witnessing this by directly seeing, and therefore understanding clearly how beings pass on to different states according to their actions?”

“No, friend, we cannot.”

“Well, in that case, friends, by being fully aware and personally knowing it to be true, can you say that you are able to make contact and experience directly, with the body, the peaceful formless liberations that transcend form?”

“No, friend, we cannot.”

“But, friends, how could this be possible then? When you are asked about whether you have attained these specific states, you reply in the negative to all of them, yet you still declare that you have indeed attained Full Awakening?”

“Friend Susīma, that is because we are released through wisdom itself!”

“Friends, your brief response escapes me, for I am unable to comprehend the meaning of what you are saying!

“It would be good if the Venerable ones would explain to me in such a way that I could understand in detail what has been stated in brief.”

“Well, friend Susīma, whether you do understand or not, it would not change the fact that we are fully released, through wisdom!”

On hearing this, the Venerable Susīma took his leave, and went and approached The Blessed One. Once having paid homage to The Teacher, he sat to one side and began addressing The Blessed One by reporting on his earlier conversation with those Bhikkhus.

Then, The Blessed One began instructing the Venerable Susīma by saying:

“Susīma, what comes first is Knowing, which brings with it the very stability of The Dhamma. Once this has taken place, there occurs the personal and very direct Knowing of Nibbāna Itself.”

“Bhante, I must admit, I am unable to understand the depth and significance of what The Blessed One just said in brief.

“This still does not make any sense to me!

“Please, Teacher, would you explain it further in simpler terms, so that I could in fact understand its deep significance and meaning?”

“Well, Susīma, whether you do understand or not, it would not change the fact that what comes first is Knowing, which brings with it the very stability of The Dhamma. Once this has taken place, there occurs the personal and very direct Knowing of Nibbāna Itself.

“Try approaching it this way, Susīma –

a. “Would you say that form is permanent or impermanent?”

“It is impermanent, Bhante.”

“And would you consider that which is impermanent to be suffering or happiness?”

“I consider it to be suffering, Bhante.”

“And would you still consider that which is impermanent, suffering, and therefore subject to constant change, as something that could somehow be regarded as: *‘This belongs to me; this is who I am; this and I are one and the same thing’?*”

“No, Bhante, I would not.”

b. “Would you say that feeling is permanent or impermanent?”

“It is impermanent, Bhante.”

“And would you consider that which is impermanent to be suffering or happiness?”

“I consider it to be suffering, Bhante.”

“And would you still consider that which is impermanent, suffering, and therefore subject to constant change, as something that could somehow be regarded as: *‘This belongs to me; this is who I am; this and I are one and the same thing’?*”

“No, Bhante, I would not.”

c. “Would you say that perception is permanent or impermanent?”

“It is impermanent, Bhante.”

“And would you consider that which is impermanent to be suffering or happiness?”

“I consider it to be suffering, Bhante.”

“And would you still consider that which is impermanent, suffering, and therefore subject to constant change, as something that could somehow be regarded as: *‘This belongs to me; this is who I am; this and I are one and the same thing’?*”

“No, Bhante, I would not.”

d. “Would you say that saṅkhārās or habitual drives and patterns are permanent or impermanent?”

“They are impermanent, Bhante.”

“And would you consider that which is impermanent to be suffering or happiness?”

“I consider it to be suffering, Bhante.”

“And would you still consider that which is impermanent, suffering, and therefore subject to constant change, as something that could somehow be regarded as: *‘This belongs to me; this is who I am; this and I are one and the same thing’?*”

“No, Bhante, I would not.”

e. “Would you say that consciousness is permanent or impermanent?”

“It is impermanent, Bhante.”

“And would you consider that which is impermanent to be suffering or happiness?”

“I consider it to be suffering, Bhante.”

“And would you still consider that which is impermanent, suffering, and therefore subject to constant change, as something that could somehow be regarded as: *‘This belongs to me; this is who I am; this and I are one and the same thing’?*”

“No, Bhante, I would not.”

aa. “In just the same manner, Susīma, whatever kind of matter or form you may encounter or experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, you should look upon all forms as: *‘This does not belong to me; this is not who I am; this and I are not one and the same thing!’*”

bb. “Similarly, Susīma, whatever kind of feeling you may encounter or experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, you should look upon all feelings as: *‘This does not belong to me; this is not who I am; this and I are not one and the same thing!’*”

cc. “Similarly, Susīma, whatever kind of perception you may encounter or experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, you should look upon all perceptions as: *‘This does not belong to me; this is not who I am; this and I are not one and the same thing!’*”

dd. “Similarly, Susīma, whatever kind of saṅkhārā or habitual drive you may encounter or experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, you should look upon all saṅkhārā or habitual patterns as: *‘This does not belong to me; this is not who I am; this and I are not one and the same thing!’*”

ee. “Similarly, Susīma, whatever kind of consciousness you may encounter or experience, whether related to the past, future, or present, be it internal or external, gross or subtle, of an inferior or superior quality, whether far or near, you should look upon all consciousness as: *‘This does not belong to me; this is not who I am; this and I are not one and the same thing!’*”

“Now, Susīma, on having thus seen and witnessed the truth of this, the Noble Disciple becomes disenchanted with and towards form; he becomes disenchanted with and towards feelings; similarly, he becomes disenchanted with and towards perceptions and memories of all kinds; similarly, he becomes disenchanted with and towards habitual drives; and he becomes disenchanted with and towards consciousness, as he loses any interest in all of them, while desiring to be free from them entirely.

“And becoming thus disenchanted, he experiences their fading away as he becomes dispassionate towards them. And as his dispassion grows and intensifies, he experiences Release.

“Now, when he is thus released and liberated, there dawns in him, and for the first time ever, the very knowing: *‘It is indeed Released!’*”

“At that instant, Susīma, the Noble Disciple knows for himself, with certainty unparalleled, and through his higher and direct understanding:

*‘Birth is now finally destroyed.
The Holy Life has been fully lived, with its Final Goal achieved.
There is no more coming back
To any state of becoming, ever again.’*

“Now, tell me, Susīma –

1. “When birth has already taken place, do you then see how decay, ageing and death will surely also follow along, as consequences to birth itself, which serves as their condition for being?”

“Yes, Bhante, I do.”

2. “When, Susīma, there is the desire for rebecoming already present in the person, do you then see how birth will surely also follow it along, as a consequence to the desire to rebecome itself, which serves as its condition?”

“Yes, Bhante, I do.”

3. “When, Susīma, there is the drive to want to grab and hold on (*upādāna*), do you then see how the desire for rebecoming will surely also follow it along, as a consequence to the drive to want to grab and hold on, which serves as its condition for being?”

“Yes, Bhante, I do.”

4. “And when, Susīma, there is craving, with its constant thirst for more, present in the heart, do you then see how the drive to want to grab and hold on will surely also follow it along, as a consequence to craving and its constant thirst for more, which serves as its condition for being?”

“Yes, Bhante, I do.”

5. “And when, Susīma, there is feeling taking place, do you then see how craving, with its constant thirst for more, will surely also follow it along, as a consequence to feeling, which serves as its condition for being?”

“Yes, Bhante, I do.”

6. “And when, Susīma, there is contact taking place, do you then see how feeling will surely also follow it along, as a consequence to contact, which serves as its condition for being?”

“Yes, Bhante, I do.”

7. “And when, Susīma, there are the six sense spheres present, do you then see how contact will surely also follow them along, as a consequence to the six sense spheres, which serve as its condition for being?”

“Yes, Bhante, I do.”

8. “And when, Susīma, there is name and form present, do you then see how the six sense spheres will surely also follow it along, as a consequence to name and form, which serves as their condition for being?”

“Yes, Bhante, I do.”

9. “And when, Susīma, there is consciousness present, do you then see how name and form will surely also follow it along, as a consequence to consciousness, which serves as its condition for being?”

“Yes, Bhante, I do.”

10. “And when, Susīma, there are the *saṅkhārās* or habitual drives and patterns present, do you then see how consciousness will surely also follow them along, as a consequence to the *saṅkhārās* or habitual drives, which serve as its condition for being?”

“Yes, Bhante, I do.”

11. “And when, Susīma, there is willful ignoring present, do you then see how the *saṅkhārās* or habitual drives and patterns will surely also follow it along, as a consequence to *avijjā* or willful ignoring, which serves as their condition for being?”

“Yes, Bhante, I do.”

“Also, Susīma –

1a. “When birth has finally ceased and does not have a chance to occur again, do you then see how decay, ageing and death will then surely end and cease, as a result?”

“Yes, Bhante, I do.”

2a. “When, Susīma, there is no longer any desire for rebecoming left in the person, do you then see how birth will never take place and totally cease, as a result of the cessation of the desire for rebecoming?”

“Yes, Bhante, I do.”

3a. “When, Susīma, the drive to want to grab and hold on (*upādāna*) has completely ceased and thus ended, do you then see how the desire for rebecoming also ceases and ends as a result?”

“Yes, Bhante, I do.”

4a. “And when, Susīma, craving, with its constant thirst for more, is destroyed and never arises again in the heart, do you then see how the drive to want to grab and hold on also ceases and is destroyed?”

“Yes, Bhante, I do.”

5a. “And when, Susīma, feeling is no longer taking place, do you then see how craving, with its constant thirst for more, also does not take place, and thus ceases entirely?”

“Yes, Bhante, I do.”

6a. “And when, Susīma, contact itself stops and ceases, do you then see how feeling, as a natural outcome to contact, also ceases and is no more?”

“Yes, Bhante, I do.”

7a. “And when, Susīma, the six sense spheres are dismantled and cease, do you then see how contact also ceases, as a result?”

“Yes, Bhante, I do.”

8a. “And when, Susīma, name and form do not arise anymore, do you then see how the six sense spheres themselves also come to an end and cease?”

“Yes, Bhante, I do.”

9a. “And when, Susīma, consciousness ceases, do you then see how name and form that depend on it, also come to cease and no longer arise?”

“Yes, Bhante, I do.”

10a. “And when, Susīma, the *saṅkhārās* or habitual drives and patterns stop running your life and thus cease, do you then see how consciousness too, as a result, comes to cease?”

“Yes, Bhante, I do.”

11a. “And when, Susīma, *avijjā* or willful ignoring no longer gets a chance and therefore ceases entirely, do you then see how the *saṅkhārās* or habitual drives and patterns also end and cease?”

“Yes, Bhante, I do.”

A. “Susīma, now that you yourself directly know and see this with clear understanding, do you still believe that, in addition to the unprecedented level of Knowing gained by such a person, there *must also* be present within him, the supernormal ability of multiplying himself and other psychic feats, such as –

“While being one, he becomes many, and then reverts back to being one again; he moves without any obstructions through rocks and walls and other fortifications as if walking through space; he dives into the earth and comes out of it as though it were water; he walks on water without disturbing it, while walking on it as if it were solid ground; he sits comfortably and flies through the air like birds of all sizes do, without any difficulty; he reaches and touches the moon and the

sun, despite their mighty size and magnitude. Thus, by wielding the various psychic powers, he is able to carry his body even as far as the Brahma realms, without any difficulty?”

“No, Bhante, I do not.”

B. “And Susīma, now that you yourself directly know and see this with clear understanding, do you still believe that, in addition to the unprecedented level of Knowing gained by such a person, he *must also* possess the supernormal ability of the Divine Ear, which far surpasses that of the human ability to hear in its strength and purity, whereby that person must also be able to listen to and hear the sounds of both heavenly and human beings, whether near or limitlessly far?”

“No, Bhante, I do not.”

C. “And Susīma, now that you yourself directly know and see this with clear understanding, do you still believe that, in addition to the unprecedented level of Knowing gained by such a person, there *must also* be present within him, the supernormal ability of reading the hearts and minds of humans and of other beings? That is, having the ability to know and read the inner thoughts, mental states, hidden objectives and ponderings of others, whereby he would directly know, intuitively:

*‘This is what you are thinking and pondering!
This is what you’re really planning!
This is what is going on in your heart?’*

“In other words,

“He would be able to directly know a heart that is full of lust as it truly is; clearly seeing it drenched in lust.

Similarly, he would directly know a heart that is full of hatred as it truly is; clearly seeing it drenched in hatred.

Similarly, he would directly know a heart that is full of delusion as it truly is; clearly seeing it drenched in delusion.

Also, he would directly know a heart that is collapsing, or one that is sluggish, drowsy, and caving in, or driven to procrastination, as well as clearly seeing if the heart is distracted and pulled this way and that, being scattered and unstable, in the presence of restlessness or worry.

Also, he would directly know a heart that is in an exalted or lofty state as a result of meditative practice, and a heart that is still not yet developed to experience such sublime and lofty states.

Also, he would directly know a heart that is in a mundane and surpassable state, and clearly distinguish it from a heart that is, in fact, unsurpassable.

Also, he would directly know a heart that is in a concentrated and stable state, and clearly distinguish it from a heart that is, in fact, unconcentrated and unstable.

And, he would directly know a heart that is indeed liberated and released, while clearly distinguishing it from a heart that is, in fact, unliberated and still unreleased?”

“No, Bhante, I do not.”

D. “Furthermore, Susīma, seeing that you yourself now directly know and see this with clear understanding, do you still believe that, in addition to the unprecedented level of Knowing gained by such a person, there *must also* be present within him the supernormal ability of recollecting the countless past lives he has lived?

“In other words,

Being able to remember his many past lives in all their details and features; that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty, forty, fifty births, a hundred births, a thousand births, a hundred thousand births, many eons of world expansions, many eons of world contractions, many eons of world expansions and contractions, recalling them all in this manner:

‘There I was so named, of such a family, with such an appearance, such was my food and sustenance, such were my experiences of pleasure and pain, such was my life-span; and after passing away from there, I was reborn elsewhere; and there too I was so named, of such a family, with such an appearance, such was my food and sustenance, such were my experiences of pleasure and pain, and such was my life-span; and passing away from there, I was reborn here?’”

“No, Bhante, I do not.”

E. “And also, Susīma, seeing that you yourself now directly know and see this with clear understanding, do you still believe that, in addition to the unprecedented level of Knowing gained by such a person, there *must also* be present within him, the supernormal ability of the Divine Eye, which is pure and far superior compared to those of humans and other beings?

“In other words, having the psychic feat of knowing the destinations of beings, as they die and reappear into the different realms of existence, and thus, he would see clearly all types of beings dying at the end of life, whether being reborn into exalted or miserable states, whether beautiful or ugly, fortunate, or unfortunate, witnessing this by directly seeing, and therefore understanding clearly how beings pass on to different states according to their actions, whereby he would know how:

‘These beings who behaved badly through their bodily actions, their speech, and their mental actions, being disrespectful towards the Noble Ones, while grasping onto their wrong views, and on account of their wrong views in action, with the breakup of the body, after death, they are now reborn in a state of misery, utter deprivation, in a bad destination, in evil states, and in the hells; but these worthy beings who behaved virtuously through their bodily actions, their speech, and their mental actions, being respectful towards the Noble Ones, being right in their view, and on account of their right view in action, with the breakup of the body, after death, they are now reborn in a state of happiness, in a good destination, even in the heavenly world.’

“Therefore, is it necessary for such a person who has indeed attained the Direct Knowing, to also possess the Divine Eye, that is far superior to those of human beings and other animals, whereby he would clearly see beings dying at the end of their life and how they are reborn into either

exalted or miserable states, whether they are beautiful or ugly, fortunate or unfortunate, witnessing this by directly seeing, and therefore understanding clearly how beings pass on to different states according to their actions?”

“No, Bhante, I do not.”

F. “Furthermore, Susīma, seeing that you yourself now directly know and see this with clear understanding, do you still believe that, in addition to the unprecedented level of Knowing gained by such a person, that person *must also* be able to make contact and experience directly with the body, the peaceful formless liberations that transcend form?”

“No, Bhante, I do not.”

“Therefore, Susīma, when True Knowing and direct understanding of The Dhamma has been finally reached, how could there still be any doubts or questions raised trying to point at non-attainment and such?”

Then, on having listened to the words spoken to him by The Blessed One, the Venerable Susīma arose from his seat and, by arranging his upper robe, he approached The Blessed One and bowed his head by placing it at the feet of The Master. Then, he spoke these words:

“Please forgive me, Bhante. Being dull-witted and misguided in my reasoning, I have indeed made a foolish mistake, pursuing my opportunistic aims, as I sought to take advantage of a situation by going forth in This Beautiful Dhamma and Vinaya of The Tathāgata, who explains in such a perfect manner The Dhamma that is so thoroughly complete and deep!

“Please, Bhante, kindly forgive me for my stupidity, in committing this very grave and terrible mistake, which I realize now, as I promise to restrain myself in the future, by never doing such a thing again!”

“Truly, Susīma, you have been indeed dull-witted and misguided in your reasoning, to make such a grave and foolish mistake, pursuing your opportunistic aims, whereby you sought to take advantage of a situation by going forth in This Beautiful Dhamma and Vinaya of The Tathāgata, who explains in such a perfect manner The Dhamma that is thoroughly complete and deep!

“Susīma, imagine a thief, who having committed a crime, gets arrested and then is brought in front of the king to be punished. Then, the soldiers ask the king what the appropriate penalty for his crime would be, and the king responds:

‘Tie this man’s hands tightly behind his back, shave his head and beard closely and lead him from street to street and from one public square to another, while accompanied by the dramatic beats of a drum. Finally, after entering the city through the southern gate, cut off his head in an area at the south of the city.’

“Then, as instructed, the king’s soldiers tie the prisoner’s hands tightly behind his back, and after shaving his head and beard closely, they lead him from street to street and from one public square to another, while accompanied by the dramatic beats of a drum. And finally, after entering the city through the southern gate, they cut off his head in an area at the south of the city.

“Now, Susīma, what do you think –

“Would you say that while being punished, that man would have to experience terrible suffering and endure excruciating pain because of his actions?”

“Oh, yes, indeed, Bhante!”

“Truly so, indeed, Susīma! For, anyone who goes forth in This Beautiful Dhamma and Vinaya, but does so much like a thief, while pursuing his own ulterior and opportunistic motives, taking advantage of the situation to pursue his own self-centered aims, the suffering that such a fool would have to endure is far greater than the pain faced by that criminal, caught red-handed by the king’s men!

“This because, such a self-serving and opportunistic thief donning the Bhikkhu’s robes, will have to face much more painful and bitter suffering in the miserable realms, deep in the lowest of hells.

“But, in your case, Susīma, seeing that you have realized your mistake, and are now remorseful to never engage in such behavior again, through restraint, your apology is accepted.

“After all, when a wrong doer realizes one’s mistake and moves beyond it, by becoming transformed entirely because of it, while never repeating it, then that certainly leads to growth, not just for himself, but for this entire Dispensation.

“For, it is through restraint that one develops and deepens one’s understanding while achieving success in This Training of The Noble Ones.”

Sādhū

Sādhū

Sādhū