SN 45.159 — SN 45:159 Guests | Āgantukā Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/SN/SN45_159.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

Guests

Āgantukā Sutta (SN 45:159)

“Monks, suppose there is a guest house, and there people come from the east to take up residence, from the west… the north… the south to take up residence; noble warriors come to take up residence, brahmans… merchants… workers come to take up residence. In the same way, when a monk develops the noble eightfold path, pursues the noble eightfold path, he comprehends through direct knowledge whatever phenomena are to be comprehended through direct knowledge, abandons through direct knowledge whatever phenomena are to be abandoned through direct knowledge, realizes through direct knowledge whatever phenomena are to be realized through direct knowledge, and develops through direct knowledge whatever phenomena are to be developed through

direct knowledge.

“And which phenomena are to be comprehended through direct knowledge? ‘The five clinging-aggregates,’ should be the reply. Which five? The form clinging-aggregate… the feeling clinging-aggregate… the perception clinging-aggregate… the fabrication clinging-aggregate… the consciousness clinging-aggregate. These are the phenomena that are to be comprehended through direct knowledge.

“And which phenomena are to be abandoned through direct knowledge? Ignorance & craving for becoming. These are the phenomena that are to be abandoned through direct knowledge.

“And which phenomena are to be realized through direct knowledge? Clear knowing & release. These are the phenomena that are to be realized through direct knowledge.

“And which phenomena are to be developed through direct knowledge? Tranquility & insight. These are the phenomena that are to be developed through direct knowledge.1

“And how is it that when a monk develops the noble eightfold path, pursues the noble eightfold path, he comprehends through direct knowledge whatever phenomena are to be comprehended through direct knowledge, abandons through direct knowledge whatever phenomena are to be abandoned through direct knowledge, realizes through direct knowledge whatever phenomena are to be realized through direct knowledge, and develops through direct knowledge whatever phenomena are to be developed through direct knowledge?

“There is the case where a monk develops right view dependent on seclusion, dependent on dispassion, dependent on cessation, resulting in letting go. He develops right resolve… right speech… right action… right livelihood… right effort… right mindfulness… right concentration dependent on seclusion… dispassion… cessation, resulting in letting go. This is how—when a monk develops the noble eightfold path, pursues the noble eightfold path—he comprehends through direct knowledge whatever phenomena are to be comprehended through direct knowledge, abandons through direct knowledge whatever phenomena are to be abandoned through direct knowledge, realizes through direct knowledge whatever phenomena are to be realized through direct knowledge, and develops through direct knowledge whatever phenomena are to be developed through direct knowledge.”

Note

1. These four categories correspond roughly to the four noble truths and their respective duties. See SN 56:11. These same four categories, listed in a different order, are also found in MN 149. Some scholars have interpreted MN 149 as an explanation of the path that does not include the practice of jhāna, but the explanation here shows that all eight factors of the path need to be developed in order to properly fulfill the duties with regard to these four categories.