SN 55.10 — At the Brick Hall (3rd)

English translation by Bhikkhu Sujato.
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Text

Linked Discourses 55.10

1. At Bamboo Gate

At the Brick Hall (3rd)

Ānanda said to the Buddha:

“Sir, the layman named Kakkaṭa has passed away in Ñātika. Where has he been reborn in his next life? The laymen named Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Ñātika. Where have they been reborn in the next life?”

“Ānanda, the laymen Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Over fifty laymen in Ñātika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

More than ninety laymen in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They’re once-returners, who will come back to this world once only, then make an end of suffering.

More than five hundred laymen in Ñātika have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, assured, destined for awakening.

It’s no wonder that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma named ‘the mirror of the teaching’. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am assured, destined for awakening.’

And what is that mirror of the teaching?

It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that mirror of the teaching. A noble disciple who has this may declare of

themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am assured, destined for awakening.’”