SN 56.42 — SN 56:42 The Drop-off | Papāta Sutta

English translation by Ṭhānissaro 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

The Drop-off

Papāta Sutta (SN 56:42)

On one occasion the Blessed One was staying near Rājagaha on Vulture Peak Mountain. Then he said to the monks, “Come, monks, let’s go to Inspiration [Paṭibhāna] Peak for the day’s abiding.”

“As you say, lord,” the monks responded.

Then the Blessed One together with a large number of monks went to Inspiration Peak. One of the monks saw the huge drop-off from Inspiration Peak and, on seeing it, said to the Blessed One, “Wow, what a huge drop-off! What a really huge drop-off!1 Is there any

drop-off more huge & frightening than this?"

"There is, monk, a drop-off more huge & frightening than this."

"And which drop-off, lord, is more huge & frightening than this?"

"Any contemplatives or brahmans who do not know, as it has come to be, that 'This is stress'; who do not know, as it has come to be, that 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress': They revel in fabrications leading to birth; they revel in fabrications leading to aging; they revel in fabrications leading to death; they revel in fabrications leading to sorrow, lamentation, pain, distress, & despair. Reveling in fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they fabricate fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair. Fabricating fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they drop over the drop-off of birth. They drop over the drop-off of aging… the drop-off of death… the drop-off of sorrow, lamentation, pain, distress, & despair. They are not totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are not totally released, I tell you, from suffering & stress.

"But as for any contemplatives or brahmans who do know, as it has come to be, that 'This is stress'; who know, as it has come to be, that 'This is the origination of stress' … 'This is the cessation of stress' … 'This is the path of practice leading to the cessation of stress': They don't revel in fabrications leading to birth; don't revel in fabrications leading to aging; don't revel in fabrications leading to death; don't revel in fabrications leading to sorrow, lamentation, pain, distress, & despair. Not reveling in fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they don't fabricate fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair. Not fabricating fabrications leading to birth… aging… death… sorrow, lamentation, pain, distress, & despair, they don't drop over the drop-off of birth. They don't drop over the drop-off of aging, don't drop over the drop-off of death, don't drop over the drop-off of sorrow, lamentation, pain, distress, & despair. They are totally released from birth, aging, death, sorrows, lamentations, pains, distresses, & despairs. They are totally released, I tell you, from suffering & stress.

"Therefore, monks, your duty is the contemplation, 'This is stress … This is the origination of stress … This is the cessation of stress.' Your duty is the contemplation, 'This is the path of practice leading to the cessation of stress.'"

Note

1. The Thai edition has "really huge drop-off" here. The Burmese and PTS editions have "really frightening drop-off." Both readings are found in parallel passages in other suttas in this section in all three editions, so it's hard to decide which reading is more likely to be the original one.