Snp 1.9 — With Hemavata

English translation by Bhikkhu Sujato.
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Text

Anthology of Discourses 1.9

With Hemavata

“Today is the fifteenth day sabbath,”

said Sātāgira, the native spirit of mount Sātā,

“a holy night is at hand.

Come now, let us see Gotama,

the Teacher of peerless name.”

“Isn’t his mind well-disposed,”

said Hemavata, the native spirit of the Himalayas,

“impartial toward all creatures?

And aren’t his thoughts under control

when it comes to likes and dislikes?”

“His mind is well-disposed,”

said Sātāgira,

“impartial toward all creatures.

His thoughts are under control

when it comes to his likes and dislikes.”

“Doesn’t he not steal?”

said Hemavata,

“And doesn’t he harm not a creature?

Isn’t he far from negligence?

And doesn’t he not neglect absorption?”

“He does not take what is not given,”

said Sātāgira,

“and he harms not a creature.

He is far from negligence—

the Buddha does not neglect absorption.”

“Doesn’t he avoid lying?”

said Hemavata,

“And doesn’t he not speak sharply?

Doesn’t he avoid backbiting,

as well as speaking nonsense?”

“He does not lie,”

said Sātāgira,

“nor does he speak sharply.

He avoids backbiting,

and thoughtfully speaks wise counsel.”

“Doesn’t he find sensual pleasures unattractive?”

said Hemavata,

“And isn’t his mind unclouded?

Hasn’t he escaped delusion?

Does his eye see clearly in all things?”

“He does not find sensual pleasures attractive,”

said Sātāgira,

“and his mind is unclouded.

He has escaped all delusion—

the Buddha, whose eye sees clearly in all things.”

“Isn’t he accomplished in knowledge?”

said Hemavata,

“And doesn’t he live a pure life?

Aren’t his defilements all ended?

Doesn’t he have no future lives?”

“He is accomplished in knowledge,”
said Sātāgira,
“and he does live a pure life.
His defilements are all ended,
there’ll be no more future lives for him.”
“Accomplished is the sage’s mind
in action and in speech,
and he’s accomplished in knowledge and conduct
as per the teaching you praise.”
“Accomplished is the sage’s mind
in action and in speech,
and he’s accomplished in knowledge and conduct
as per the teaching you rejoice in.
Accomplished is the sage’s mind
in action and in speech,
and he’s accomplished in knowledge and conduct:
come now, let us see Gotama.”
“The hero so lean, with antelope calves,
not greedy, eating little,
the sage meditating alone in the forest,
come now, let us see Gotama.
A giant, wandering alone like a lion,
unconcerned for sensual pleasures,
let’s approach him and ask about
release from the snare of death.”
“The communicator, the instructor,
who has gone beyond all things,
Awakened, beyond enmities and fears,
let us ask Gotama.”

“What has the world arisen in?”
said Hemavata,
“What does it get close to?
By grasping what
is the world troubled in what?”
“The world’s arisen in six,”
said the Buddha to Hemavata.
“It gets close to six.
Derived from the six,
the world’s troubled in six.”
“What is that grasping
by which the world is troubled?
Tell us the exit when asked:
how is one released from all suffering?”
“The world has five kinds of sensual stimulation,
and the mind is said to be the sixth.
When you’ve discarded desire for these,
you’re released from all suffering.
This is the exit from the world,
explained in accord with the truth.
The way I’ve explained it is how
you’re released from all suffering.”
“Who here crosses the flood,
Who crosses the deluge?
Who, not standing and unsupported,
does not sink in the deep?”
“Someone who is always endowed with ethics,
wise and serene,
inwardly reflective, mindful,

crosses the flood so hard to cross.
Someone who desists from sensual perception,
who has escaped all fetters,
and has ended relish for rebirth,
does not sink in the deep."
"Behold him of wisdom deep who sees the subtle meaning,
who has nothing, unattached to sensual life,
everywhere free,
the great seer treading the holy road.
Behold him of peerless name who sees the subtle meaning,
giver of wisdom, unattached to the realm of sensuality:
the all-knower, so very intelligent,
the great seer treading the noble road.
It was a fine sight for us today,
a good sunup, a good rising,
to see the Awakened One,
the undefiled one who has crossed the flood.
These thousand native spirits
powerful and glorious,
all go to you for refuge,
you are our supreme Teacher.
We shall journey
village to village, peak to peak,
paying homage to the Buddha,
and the clear rightness of the teaching!"