SN 12.22 — The Ten Powers (2nd)

English translation by Bhikkhu Sujato.
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Text

Linked Discourses 12.22

3. The Ten Powers

The Ten Powers (2nd)

At Sāvatthī.

“Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.

Such is form, such is the origin of form, such is the disappearance of form. Such is feeling, such is the origin of feeling, such is the disappearance of feeling. Such is perception, such is the origin of perception, such is the disappearance of perception. Such are choices, such is the origin of choices, such is the disappearance of choices. Such is consciousness, such is the origin of consciousness, such is the disappearance of consciousness.

So, when this exists, this comes to be; due to the arising of this, this arises. When this doesn’t exist, this doesn’t come to be; due to the cessation of this, this ceases. That is:

Ignorance is a requirement for choices.

Choices are a requirement for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with no residue left behind, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.

The teaching well-explained thus by me is clarified, revealed, illuminated, and stripped of patchwork. In this teaching thus well-explained, it is quite enough for a gentleman who has gone forth out of faith to rouse up energy. ‘Gladly, let only skin, sinews, and tendons remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.’

A lazy person lives in suffering, mixed up with bad, unskillful qualities, neglecting their heart’s great goal. But an energetic person lives happily, secluded from bad, unskillful qualities, fulfilling their heart’s great goal.

The best isn’t reached by the worst. The best is reached by the best. This spiritual life is the cream, mendicants, and the Teacher is before you.

So you should rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized, thinking: ‘In this way our going forth will not be barren, but will be fruitful and fertile. And the services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick we enjoy shall be very fruitful and beneficial for them.’ That’s how you should train.

Considering what is good for yourself, mendicants, is quite enough for you to persist with diligence. Considering what is good for others is quite enough for you to persist with diligence. Considering what is good for both is quite enough for you to persist with diligence.”