

6. Lōkāvabōdha Suttam

The Discourse about Realizing the World

Vuttam hetam bhagavatā. Vuttamarahatā'ti me sutam.

This discourse was taught by the Blessed One, ♦ taught by the Arahant, ♦ the fully enlightened Supreme Buddha. This is as I heard:

Loko bhikkhave Tathāgatena abhisambuddho. Lokasmā Tathāgato visaññūto.
Lokasamudayo bhikkhave Tathāgatena abhisambuddho. Lokasamudayo Tathāgatassa
pahīno. Lokanirodho bhikkhave Tathāgatena abhisambuddho. Lokanirodho
Tathāgatassa sacchikato. Lokanirodhagāminī paṭipadā bhikkhave Tathāgatena
abhisambuddhā. Lokanirodhagāminī paṭipadā Tathāgatassa bhāvitā.

Monks, the world has been fully understood ♦ by the Tathāgata; ♦ the Tathāgata is detached from the world. Monks, the origin of the world has been fully understood ♦ by the Tathāgata; ♦ the origin of the world has been eradicated ♦ by the Tathāgata. Monks, the cessation of the world has been fully understood ♦ by the Tathāgata; ♦ the cessation of the world has been realized ♦ by the Tathāgata. Monks, the way leading to the cessation of the world ♦ has been fully understood ♦ by the Tathāgata; ♦ the way leading to the cessation of the world ♦ has been developed by the Tathāgata.

Yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa,
sassamaṇabrāhmaṇiyā pajāya sadevamanussāya diṭṭham sutam mutam viññātam
pattam pariyesitam anuvicaritam manasā, yasmā tam Tathāgatena abhisambuddham,
tasmā Tathāgato 'ti vuccati.

Monks, in the world with its devās, Māras, and Brahmas, ♦ with its recluses and brāhmins, ♦ in this whole generation with its devās and humans, ♦ whatever is seen, heard, smelled, ♦ tasted, touched, cognized, attained, sought, ♦ and reflected upon by the mind, ♦ that is fully understood by the Tathāgata. ♦ Therefore he is called the Tathāgata.

Yañca bhikkhave rattiṃ Tathāgato anuttaram sammāsambodhiṃ abhisambujjhati, yañca
rattiṃ anupādisesāya nibbānadhātuyā parinibbāyati, yaṃ etasmiṃ antare bhāsati lapati
niddisati, sabbam tam tatheva hoti. No aññathā. Tasmā Tathāgato 'ti vuccati.

Monks, from the night when the Tathāgata awakens ♦ to unsurpassed full enlightenment, ♦ until the night when he passes away ♦ into the Nibbāna-element with no residue left, ♦ during that time period ♦ whatever he speaks, utters, and explains, ♦ all that is just so ♦ and not otherwise. ♦ Therefore he is called the Tathāgata.

Yathāvādī bhikkhave Tathāgato tathākārī. Yathākārī Tathāgato tathāvādī. Iti yathāvādī tatākārī, yathākārī tathāvādī. Tasmā Tathāgato ‘ti vuccati.

Monks, whatever way the Tathāgata speaks, ♦ that is exactly the way the Tathāgata acts. Whatever way the Tathāgata acts, ♦ that is exactly the way the Tathāgata speaks. In this way the Tathāgata acts as he speaks ♦ and speaks as he acts. ♦ Therefore, he is called the Tathāgata.

Sadevake bhikkhave, loke samārake sabrahmake, sassamaṇabrāhmaṇiyā pajāya sadevamanussāya Tathāgato abhibhu anabhibhuto. Aññadatthudasō vasavattī. Tasmā Tathāgato ‘ti vuccati.

Monks, in the world with its devās, Māras, and Brahmas, ♦ with its recluses and brāhmins, ♦ in this whole generation with its devās and humans, ♦ the Tathāgata is the conqueror of all, ♦ unvanquished, the one who realized everything, ♦ the one who took everything under his control. Therefore he is called the Tathāgata.

Etamatthaṃ Bhagavā avoca. Tatthetaṃ iti vuccati.

This is the meaning of what the Blessed One said. So with regard to this, it was said:

1. Sabbalokaṃ abhiññāya – sabbaloke yathā tathaṃ,

Sabbalokavisamīyutto – sabbaloke anūpayo.

Having realized the whole world, ♦ and the true nature of the whole world, ♦ the Tathāgata is detached from the whole world, ♦ and has abandoned desire for the whole world.

2. Sabbe sabbābhibhu dhīro – sabbaganthappamocano,

Phuṭṭhassa paramā santi – Nibbānaṃ akutobhayaṃ.

The all-conquering wise sage, ♦ freed from every bond, is the Blessed One. The Buddha has reached that perfect peace, ♦ Nibbāna, which is free from fear.

3. Esa khīṇāsavo Buddho – anīgho chinnasaṃsayo,

Sabbakammakkhayaṃ patto – vimutto upadhisaṅkhayo.

The Buddha is freed from all taints, ♦ and freed from all suffering with doubts destroyed, ♦ reached the destruction of all Kamma, ♦ liberated by the destruction of unwholesomeness.

4. Esa so bhagavā Buddho – esa sīho anuttaro,

Sadevakassa lokassa – brahmacakkaṃ pavattayī.

The Enlightened One, the Blessed One, ♦ the unsurpassed lion-king, ♦ giving happiness to the world of devās and humans, ♦ turns the Noble Wheel of Dhamma.

5. Iti devā manussā ca – ye Buddhaṃ saraṇaṃ gatā,

Saṅgamma taṃ namassanti – mahantaṃ vītasāraḍaṃ.

Thus wise devās and humans ♦ went for refuge to the Buddha, ♦ and on meeting him, they pay homage: ♦ the greatest one, the all-seeing hero.

6. Danto damayataṃ seṭṭho – santo samayataṃ isi,

Mutto mocayataṃ aggo – tiṇṇo tārayataṃ varo.

The Blessed One is perfectly tamed: ♦ of those who tame, he is the best. The Blessed One is perfectly calmed: ♦ of those who calm others, he is the seer. The Blessed One is freed from suffering: ♦ of those who free others, he is the foremost. The Blessed One crossed over saṃsāra: ♦ of those who help others to cross, he is the chief.

7. Iti hetāṃ namassanti – mahantaṃ vītasāraṃ,

Sadevakasmim̐ lokasmim̐ – natthi te paṭipuggalo'ti.

Thus devās and humans pay homage ♦ to the greatest one, to the all-seeing hero ♦ saying, “In the world together with its devās ♦ there is no one equaling you. You are the unique, supreme teacher.”

Ayampi attho vutto Bhagavatā. Iti me sutanti.

This too is the meaning of ♦ what was said by the Blessed One. This is exactly as I heard.

Etena saccena suvatthi hotu!

By this truth, may there be well-being!