

**Iti 112**

# **Lōkāvaḇōdha Suttaṃ**

The Discourse about  
Realizing the World

**Vuttaṃ hetuṃ bhagavatā.  
Vuttamarahatā'ti me suttaṃ.**

This discourse was taught by the  
Blessed One,  
taught by the Arahant,  
the fully enlightened Supreme  
Buddha.

This is as I heard:

**Loko bhikkhave Tathāgatenā  
abhisambuddho.**

**Lokasmā Tathāgato visaññūto.**

**Lokasamudayo bhikkhave  
Tathāgatenā abhisambuddho.**

**Lokasamudayo Tathāgatassa  
pahīno.**

**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 diṭṭhaṃ suttaṃ  
muttaṃ viññātaṃ pattaṃ pariyesitaṃ  
anuvicaritaṃ manasā, yasmā taṃ  
Tathāgatenā abhisambuddhaṃ, 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 rattim Tathāgato  
anuttaram sammāsambodhim  
abhisambujjhati, yañca rattim  
anupādisesāya nibbānadhātuyā  
parinibbāyati, yaṃ etasmiṃ antare  
bhāsatī lapatī niddisatī, sabbaṃ taṃ  
tatheva hoti. No aññathā. Tasmā  
Tathāgato ‘ti vuccatī.**

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.

**Yathāvādi 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.**

**Aññadatthudaso 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.

**Etamattham̐ Bhagavā avoca.  
Tatthetam̐ 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 tatham,  
Sabbalokavisaṃyutto –  
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 chinnaśaṃsayo,  
Sabbakammakkhayaṃ patto –  
vimutto upadhisāṅkhayo.**



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 Buddhho –  
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,  
Saṅgama 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 setṭho –  
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 hetam̐ namassanti –  
mahantaṃ vītasāradaṃ,  
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!

**Sādhu! Sādhu! Sādhu!**

**Iti 112**

# **Lōkāvaḇōdha Suttaṃ**

The Discourse about  
Realizing the World