

## The Grouped Discourses (Samyutta Nikaya)

### The Section on the Six Sense Bases (Salayatana Vagga)

19 Asivisa Wagga < 4<sup>th</sup> & 5<sup>th</sup> Suttas < Pages in Pali Canon 350 - 355

#### *The Parable of the Log - Dārukkhandhopama Sutta*

On one occasion the Blessed One was staying at Ajjheya on the bank of the river Ganges. He saw a large log being carried along by the current near the bank of the river Ganges, and on seeing it said to the monks:

"Monks, do you see that large log being carried along by the current of the river Ganges?"

"Yes, lord."

"Monks, if that log doesn't veer toward the near shore, doesn't veer toward the far shore, doesn't sink in the middle, doesn't get washed up on high ground, doesn't get snared by human beings, doesn't get snared by non-human beings, doesn't get snared in a whirlpool, and doesn't become rotten inside, it will tend to the ocean, tilt to the ocean, incline to the ocean. Why is that? Because the current of the river Ganges tends to the ocean, tilts to the ocean, inclines to the ocean.

"In the same way, monks, if you don't veer toward the near shore, don't veer toward the far shore, don't sink in the middle, don't get washed up on high ground, don't get snared by human beings, don't get snared by non-human beings, don't get snared in a whirlpool, and don't become rotten inside, you will tend to Unbinding, tilt to Unbinding, incline to Unbinding. Why is that? Because right view tends to Unbinding, tilts to Unbinding, inclines to Unbinding."

When this was said, a certain monk addressed the Blessed One: "What, lord, is the near shore? What is the far shore? What is sinking in the middle? What is being washed up on high ground? What is being snared by human beings? What is being snared by non-human beings? What is being snared by a whirlpool? What is becoming rotten inside?"

"'The near shore,' monks, stands for the six internal sense media. 'The far shore' stands for the six external sense media. 'Sinking in the middle' stands for passion & delight. 'Being washed up on high ground' stands for the conceit, 'I am.'

"And what, monks, is being snared by human beings? There is the case where a monk lives entangled with householders, delighting with them and sorrowing with them, happy when they are happy, pained when they are in pain, taking on their affairs as his own duty. This is called being snared by human beings.

"And what, monks, is being snared by non-human beings? There is the case where a certain monk lives the holy life in hopes of a certain company of devas, [thinking,] 'By means of this virtue or practice or austerity or holy life I will become one sort of deva or another.' This is called being snared by non-human beings.

"Being snared by a whirlpool' stands for the five strings of sensuality.

"And what, monks, is becoming rotten inside? There is the case where a certain monk is unprincipled, evil, unclean and suspect in his undertakings, hidden in his actions, not a contemplative though claiming to be one, not leading the holy life though claiming to do so, inwardly rotten, oozing with desire, filthy by nature. This is called becoming rotten inside."

Now at that time Nanda the cowherd was standing not far from the Blessed One. Then he said to the Blessed One, "Lord, I don't veer toward the near shore, I don't veer toward the far shore, I won't sink in the middle, I won't get washed up on high ground, I won't get snared by human beings, I won't get snared by non-human beings, I won't get snared in a whirlpool, and I won't become rotten inside. It would be good, lord, if I could obtain the Going-forth, if I could obtain the Full Acceptance (as a monk).

"In that case, Nanda, lead the cows back to their owners."

"The cows will go back, lord, out of attachment for their calves."

"Lead the cows back to their owners, Nanda."

Then, having led the cows back to their owners, Nanda the cowherd went to the Blessed One and, on arrival, told him, "The cows, lord, have been led back to their owners. Let me obtain the Going-forth in the Blessed One's presence! Let me obtain the Full Acceptance!"

So Nanda the cowherd obtained the Going-forth in the Blessed One's presence, he obtained the Full Acceptance. And not long after his Acceptance — dwelling alone, secluded, heedful, ardent, & resolute — he in no long time reached & remained in the supreme goal of the holy life, for which clansmen rightly go forth from home into homelessness, knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world." And thus Ven. Nanda became another one of the arahants.

*Parable of the Log second sutta - Duthiya Dārukkhandhopama Sutta*

This also explains the same dhamma teaching in short form.

## Sutta in Pali

## 19.4 – Dārukkhandhopama sutta

This version is copied from the ([www.accesstosight.org](http://www.accesstosight.org) & <http://metta.lk/tipitaka>)

241. Ekam samayaṃ bhagavā ayojjhāyaṃ-1 viharati gaṅgāya nadiyā tīre, addasā kho bhagavā mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānaṃ, disvāna bhikkhū āmantesi, passatha no tumhe bhikkhave amuṃ mahantaṃ dārukkhandhaṃ gaṅgāya nadiyā sotena vuyhamānanti? Evambhante.

Sace kho bhikkhave dārukkhandho na orimaṃ tīraṃ upagacchati, na pārimaṃ tīraṃ upagacchati, na majjhe saṃsīdissati, na thale ussīdissati na manussaggāho bhavissati, na amanussaggāho bhavissati, na āvaṭṭaggāho bhavissati, na antopūti bhavissati: evaṃ hi so bhikkhave dārukkhandho samuddaninno bhavissati, samuddapoṇo samuddapabhāro. Taṃ kissa hetu, samuddaninno bhikkhave, gaṅgāya nadiyā soto, samuddapoṇo, samuddapabbhāro.

Evameva kho bhikkhave sace tumhepi na orimaṃ tīraṃ upagacchatha-2 na pārimaṃ tīraṃ upagacchatha na majjhe saṃsīdissatha, na thale ussīdissatha, na manussaggāhā hessatha-3. Na amanussaggāhā hessatha, na āvaṭṭaggāhā hessatha, na antopūti bhavissatha. Evaṃ [PTS Page 180] [q 180/] tumhe bhikkhave nibbānaninnā bhavissatha, nibbānapoṇā nibbānapabbhārā. Taṃ kissa hetu: nibbānaninnā bhikkhave sammādiṭṭhi, nibbānapoṇā, nibbānapabbhārāti.

1. Kosambiyam - machasam
2. Upagacchittha - sī 1
3. Gahessati - machasam

[BJT Page 352] [x 352/]

Evaṃ vutte aññataro bhikkhu bhagavantaṃ etadavoca: kinnu kho bhante orimaṃtīraṃ? Kiṃ pārimaṃtīraṃ? Ko majjhe saṃsādo?-1. Ko thale ussādo? Ko manussaggāho? Ko amanussaggāho? Ko āvaṭṭaggāho? Ko antopūtibhāvoti?

Orimaṃtīranti kho bhikkhu, channetaṃ ajjhakkānaṃ āyatanānaṃ adhivacanaṃ, pārimaṃtīranti kho bhikkhu channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ. Majjhe saṃsādoti kho bhikkhu, nandirāgassetam adhivacanaṃ. Thale ussādoti kho bhikkhu asmimānassetam adhivacanaṃ. Katamo ca bhikkhu manussaggāho, idha bhikkhu gihīhi saṃsaṭṭho viharati sahanandi sahasokī sukhitesu sukhito dukkhitesu dukkhito uppannesu kicca karaṇīyesu attanā voyogaṃ āpajjati, ayaṃ vuccati bhikkhu,

manussaggāho. Katamo ca bhikkhu, amanussaggāho: idha bhikkhu ekacco aññataram devanikāyaṃ paṇidhāya brahmacariyaṃ carati: 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmī devaññataro vā' ti. Ayaṃ vuccati bhikkhū amanussaggāho. Āvaṭṭaggāhoti kho bhikkhu, pañcannetaṃ kāmagaṇānaṃ adhiṅgamaṃ, katamo ca bhikkhu antopūtibhāvo: idha bhikkhu ekacco dussīlo hoti pāpadhammo. Asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño [PTS Page 181] [\q 181/] abrahmacārī brahmacārīpaṭiñño antopūti avassuto kasambujāto-2, ayaṃ vuccati bhikkhu, antopūtibhāvoti.

Tena kho pana samayena nando gopālako bhagavato avidūre ṭhito hoti; atha kho nando gopālako bhagavantam etadavoca: ahaṃ kho bhante na orimaṃtīram upagacchāmi, na pārimaṃtīram upagacchāmi, na majjhe saṃsīdissāmi, na thale ussīdissāmi, na manussaggāho gahissati-3. Na amanussaggāho gahissati, na āvaṭṭaggāho gahissati. Na antopūti bhavissāmi; labheyyāhaṃ bhante bhagavato santike pabbajjam labheyyam upasampadanti.

Tena hi tvam nanda, sāmikānaṃ gāvo nīyyādehīti-4. Gamissanti bhante gāvo vacchagiddhīniyoti, nīyyādehve tvam nanda, sāmikānaṃ gāvoti. Atha kho nando gopālako sāmikānaṃ gāvo niyyādetvā yena bhagavā tenupasaṅkami. Upasaṅkamtvā bhagavantam etadavoca: niyyādītā bhante sāmikānaṃ gāvo, labheyyāhaṃ bhante bhagavato santike pabbajjam labheyyam upasampadanti.

1. Saṃside. Machasaṃ, syā. Sī1
2. Kasambukajāto - syā.
3. Gahessati - machasaṃ
4. Nīyyātehīti - machasaṃ

[BJT Page 354] [\x 354/]

Alattha kho nando gopālako bhagavato santike pabbajjam, alatthupasampadam; acirūpasampanno ca panāyasmā nando eko vūpakaṭṭho appamatto ātāpī pahitto viharanto na cirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṃ pabbajanti tadanuttaram brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīṇā jāti, vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ ittatthāyāti abbhaññāsi, aññataro ca panāyasmā nando arahataṃ ahoṣīti.

## 1. 19. 5 - Dutiya dārukhandhopamasuttaṃ

242. Evaṃ me sutam ekaṃ samayaṃ bhagavā kimbilāyaṃ-1 viharati gaṅgāya nadiyā tīre. Addasā kho bhagavā mahantaṃ dārukhandham gaṅgāya nadiyā sotena vuyhamānaṃ, disvāna bhikkhū āmantesi: passatha no tumhe bhikkhave amuṃ [PTS

Page 182] [\q 182/] mahantaṃ [PTS Page 182] [\q 182/] dārukkhandhaṃ gaṅgāya nadiyā soteṇa vuyhamānanti? Evaṃ bhante.

Sace kho bhikkhave dārukkhandho na orimaṃ tīraṃ upagacchati, na pārimaṃ tīraṃ upagacchati, na majjhe saṃsīdissati, na thale ussīdissati na manussaggāho bhavissati, na amanussaggāho bhavissati, na āvaṭṭaggāho bhavissati, na antopūti bhavissati: evaṃ hi so bhikkhave dārukkhandho samuddaninno bhavissati, samuddapoṇo samuddapabhāro. Taṃ kissa hetu, samuddaninno bhikkhave, gaṅgāya nadiyā soto, samuddapoṇo, samuddapabbhāro.

Evameva kho bhikkhave sace tumhepi na orimaṃ tīraṃ upagacchatha- na pārimaṃ tīraṃ upagacchatha na majjhe saṃsīdissatha, na thale ussīdissatha, na manussaggāhā hessatha na amanussaggāhā hessatha, na āvaṭṭaggāhā hessatha, na antopūti bhavissatha. Evaṃ tumhe bhikkhave nibbānaninnā bhavissatha, nibbānapoṇā nibbānapabbhārā. Taṃ kissa hetu: nibbānaninnā bhikkhave sammādiṭṭhi, nibbānapoṇā, nibbānapabbhārāti.

Evaṃ vutte āyasmā kimbilo-2 bhagavantaṃ etadaṅga: kinnu kho bhante orimaṃtīraṃ? Kiṃ pārimaṃtīraṃ? Ko majjhe saṃsādo? Ko thale ussādo? Ko manussaggāho? Ko amanussaggāho? Ko āvaṭṭaggāho? Ko antopūtibhāvoti?

Orimaṃtīraṃti kho bhikkhu, channetaṃ ajjhattikānaṃ āyatanānaṃ adhivacanaṃ, pārimaṃtīraṃti kho bhikkhu channetaṃ bāhirānaṃ āyatanānaṃ adhivacanaṃ. Majjhe saṃsādoti kho bhikkhu, nandirāgassetāṃ adhivacanaṃ. Thale ussādoti kho bhikkhu asmimānassetāṃ adhivacanaṃ. Katamo ca bhikkhu manussaggāho, idha bhikkhu gihīhi saṃsaṭṭho viharati sahanandi sahasokī sukhitesu sukhto dukkhitesu dukkhito uppannesu kicca karaṇīyesu attanā voyogaṃ āpajjati, ayaṃ vuccati bhikkhu, manussaggāho. Katamo ca bhikkhu, amanussaggāho: idha bhikkhu ekacco aññataraṃ devanikāyaṃ paṇidhāya brahmacariyaṃ carati: 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmī devaññataro vā' ti. Ayaṃ vuccati bhikkhū amanussaggāho. Āvaṭṭaggāhoti kho bhikkhu, pañcannetaṃ kāmaguṇānaṃ adhivacanaṃ, katamo ca bhikkhu antopūtibhāvo: idha bhikkhu ekacco dussīlo hoti pāpadhammo. Asuci saṅkassarasamācāro paṭicchannakammanto assamaṇo samaṇapaṭiñño abrahmacārī brahmacārīpaṭiñño antopūti avassuto kasambujāto, ayaṃ vuccati bhikkhu, antopūtibhāvo: idha kimbila bhikkhu aññataraṃ saṅkiliṭṭhaṃ āpattiṃ āpanno hoti yathārūpāya āpattiyā vuṭṭhānaṃ-3. Paññāyati, ayaṃ vuccati kimbila, antopūtibhāvoti.

**To read more from Pali Canon!**

Visit [www.tripitakasearch-nirvanadhamma.com](http://www.tripitakasearch-nirvanadhamma.com)

**Have a blessed time!**