

SIMŚAPĀSUTTA

Ekam samayaṃ bhagavā kosambiyaṃ viharati siṃsapāvane. Atha kho bhagavā parittāni siṃsapāpaṇṇāni pāṇinā gahetvā bhikkhū āmantesi:

“Taṃ kiṃ maññatha, bhikkhave, katamaṃ nu kho bahutaraṃ - yāni vā mayā parittāni siṃsapāpaṇṇāni pāṇinā gahitāni yadidaṃ upari siṃsapāvane”ti?

“Appamattakāni, bhante, bhagavatā parittāni siṃsapāpaṇṇāni pāṇinā gahitāni; atha kho etāneva bahutarāni yadidaṃ upari siṃsapāvane”ti.

“Evameva kho, bhikkhave, etadeva bahutaraṃ yaṃ vo mayā abhiññāya anakkhātaṃ. Kasmā cetam, bhikkhave, mayā anakkhātaṃ?

Na hetam, bhikkhave, atthasaṃhitaṃ nādirahmacariyakaṃ na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya saṃvattati; tasmā taṃ mayā anakkhātaṃ.

Kiñca, bhikkhave, mayā akkhātaṃ? ‘Idaṃ dukkhan’ti, bhikkhave, mayā akkhātaṃ, ‘ayaṃ dukkhasamudayo’ti mayā akkhātaṃ, ‘ayaṃ dukkhanirodho’ti mayā akkhātaṃ, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti mayā akkhātaṃ.

Kasmā cetam, bhikkhave, mayā akkhātaṃ? Etañhi, bhikkhave, atthasaṃhitaṃ etaṃ ādirahmacariyakaṃ etaṃ nibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati; tasmā taṃ mayā akkhātaṃ.

Tasmātiha, bhikkhave, ‘idaṃ dukkhan’ti yogo karaṇīyo, idaṃ dukkhasamudayanti yogo karaṇīyo, idaṃ dukkhanirodhanti yogo karaṇīyo, idaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo, ‘ayaṃ dukkhanirodhagāminī paṭipadā’ti yogo karaṇīyo”ti.

Paṭhamaṃ.

Saṃyuttanikāya Mahāvagga Saccasaṃyutta
<https://suttacentral.net/sn56.31/pli/>

56.31. The Simsapa Grove

On one occasion the Blessed One was dwelling at Kosambi in a simsapa grove. Then the Blessed One took up a few simsapa leaves in his hand and addressed the bhikkhus thus: “What do you think, bhikkhus, which is more numerous: these few simsapa leaves that I have taken up in my hand or those in the simsapa grove overhead?”

“Venerable sir, the simsapa leaves that the Blessed One has taken up in his hand are few, but those in the simsapa grove overhead are numerous.”

“So too, bhikkhus, the things I have directly known but have not taught you are numerous, while the things I have taught you are few. And why, bhikkhus, have I not taught those many things? Because they are unbeneficial, irrelevant to the fundamentals of the holy life, and do not lead to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have not taught them.

“And what, bhikkhus, have I taught? I have taught: ‘This is suffering’; I have taught: ‘This is the origin of suffering’; I have taught: ‘This is the cessation of suffering’; I have taught: ‘This is the way leading to the cessation of suffering.’ And why, bhikkhus, have I taught this? Because this is beneficial, relevant to the fundamentals of the holy life, and leads to revulsion, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. Therefore I have taught this.

“Therefore, bhikkhus, an exertion should be made to understand: ‘This is suffering.’... An exertion should be made to understand: ‘This is the way leading to the cessation of suffering.’”

<https://suttacentral.net/sn56.31/en/bodhi>