

# SOME SUTTAS ON NIBBANA

(Draft translations by Sunyo, for BSWA sutta class of 23 Feb 2020.)

## DHAMMAPADA 202-203

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*Natthi rāgasamo aggi,  
Natthi dosasamo kali;  
Natthi khandhasamā dukkhā,  
Natthi santiparamṃ sukhamṃ.*

*Jighacchāparamā rogā,  
saṅkhāraparamā dukkhā;  
Etaṃ ñatvā yathābhūtaṃ,  
nibbānaṃ paramaṃ sukhamṃ.*

There is no fire like desire,  
no fault like anger,  
no pain like the components of existence,  
no higher ease than peace.

Hunger is the worst illness,  
what's created the worst pain.  
If you know this as it really is,  
extinguishment is the highest ease.

## ITIVUTTAKA 44

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*“Dvemā, bhikkhave, nibbānadhātuyo. Katamā dve? Saupādisesā ca  
nibbānadhātu, anupādisesā ca nibbānadhātu.*

There are two kinds of extinguishment. What are those two? The kind of extinguishment which leaves a remnant and the kind of extinguishment which leaves no remnant.

*Katamā ca, bhikkhave, saupādisesā nibbānadhātu? Idha, bhikkhave, bhikkhu  
arahaṃ hoti khīṇāsavo vusitavā katakaraṇīyo ohiṭabhāro anuppattasadattho  
parikkhīṇabhavasamyojano sammadaññāvimutto. Tassa tiṭṭhanteva  
pañcīndriyāni yesaṃ avighātattā manāpāmanāpaṃ paccanubhoti,  
sukhadukkhamaṃ paṭisaṃvedeti. Tassa yo rāgakkhayo, dosakkhayo,  
mohakkhayo—ayaṃ vuccati, bhikkhave, saupādisesā nibbānadhātu.*

And what is the kind of extinguishment which leaves a remnant? Then you are enlightened. You have no defilements, are finished, have done the work, laid down the burden, reached the goal. You fully removed what tied you to existence and are fully liberated by having perfect wisdom. But your five senses remain, through which you still experiences agreeable and disagreeable things,

and feels pleasure and pain. The ending of desire, anger, and delusion: that is the kind of extinguishment which leaves a remnant.

*Katamā ca, bhikkhave, anupādisesā nibbānadhātu? Idha, bhikkhave, bhikkhu araham̐ hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasam̐yojano sammadaññāvimutto. Tassa idheva, bhikkhave, sabbavedayitāni anabhinanditāni sīti bhavissanti. Ayam̐ vuccati, bhikkhave, anupādisesā nibbānadhātu. Imā kho, bhikkhave, dve nibbānadhātuyo”ti.*

And what is the kind of extinguishment which leaves no remnant? Then you are enlightened. You have no defilements, are finished, have done the work, laid down the burden, reached the goal. You fully removed what tied you to existence and are fully liberated by having perfect wisdom. And all that is experienced by you in this life, not being enjoyed, cools off: that is the kind of extinguishment which leaves no remnant.”

*“Dve imā cakkhumatā pakāsitā,  
Nibbānadhātū anissitena tādinaṅ;  
Ekā hi dhātu idha diṭṭhadhammikā,  
Saupādisesā bhavanettisaṅkhayā;  
Anupādisesā pana samparāyikā,  
Yamhi nirujjhanti bhavāni sabbaso.*

These are the two kinds of extinguishment made known by the one with insight, such a one, not supported by anything. One kind happens here in the present life: the watering of existence is ended, but it leaves a remnant. But leaving no remnant, after this life, is where existence completely ceases.

— Iti44

## THE RAGĀTHĀ 15.2

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*Mahāgini pajjalito,  
anāhāropasammati  
Aṅgāresu ca santesu,  
nibbutoti pavuccati.*

*Atthassāyam̐ viññāpanī,  
upamā viññūhi desitā;  
Viññissanti mahānāgā,  
nāgam̐ nāgena desitam̐.*

*Vitarāgo vītadoso,  
vītamoho anāsavo;  
Sarīram̐ vijaham̐ nāgo,  
parinibbissatyanāsavo”ti.*

*Udayi:* A big roaring fire dies down when it has no more fuel.

And when the embers have gone cold,  
one calls it extinguished.

This simile was taught by the aware,  
to convey a meaning.  
Great giants will recognize  
what a giant was taught by a giant.

With no desire, no anger,  
no delusion, and no defilements,  
on giving up the body,  
an undefiled giant will fully go out.

## SAMĪYUTTA NIKĀYA 12.51

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*Seyyathāpi, bhikkhave, puriso kumbhakārapākā uṇhaṃ kumbhaṃ uddharitvā same bhūmibhāge paṭisseyya. Tatra yāyaṃ usmā sā tattheva vūpasameyya, kapallāni avasisseyyūṃ. Evameva kho, bhikkhave, [...] kāyassa bheda uddhaṃ jīvitapariyādānā idheva sabbavedayitāni anabhinanditāni sītībhavissanti, sarīrāni avasissantīti pajānāti.*

Imagine a man takes a pot out of a potter's oven and places it on a flat piece of ground. The heat dissipates right then, and only potsherds will be left over. So too, [as an arahant] you understand that after your body breaks down, when life ends, all that is experienced, not being delighted in, cools off right then, and only bodily remains will be left.

## ITIVUTTAKA 43

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*“Atthi, bhikkhave, ajātaṃ abhūtaṃ akataṃ asaṅkhatam. No cetam, bhikkhave, abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṅkhatam, nayidha jātassa bhūtaṃ katassa saṅkhatassa nissaraṇam paññāyetha. Yasmā ca kho, bhikkhave, atthi ajātaṃ abhūtaṃ akataṃ asaṅkhatam, tasmā jātassa bhūtaṃ katassa saṅkhatassa nissaraṇam paññāyati”ti.*

There is an end to what is born, came to be, is made, is created. If there would not be such an end, an escape from what is born, came to be, is made, is created, could not exist. But because there is such an end, an escape from what is born, came to be, is made, and is created, exists.

*“Jātaṃ bhūtaṃ samuppannam,  
kataṃ saṅkhatamaddhuvan;  
Jarāmaṇasaṅghātaṃ,  
rogaṇīlaṃ pabhaṅguraṃ.  
Āhāranettippabhavaṃ,  
nālaṃ tadabhinanditum;*

*Tassa nissaraṇam santam,  
atakkāvacaraṃ dhuvan.  
Ajātaṃ asamuppannam,*

*asokaṃ virajaṃ padaṃ;  
Nirodho dukkhadhammānaṃ,  
saṅkhārūpasamo sukho”ti.*

What is born, came to be, has arisen,  
is made, is created,  
that is inconstant and brittle,  
a tangle of birth and death, a cradle of disease.  
It came into being from nutriments and from watering it,  
and should not be enjoyed.

The escape from it is peaceful and constant,  
outside the reach of thinking:  
the end of what is born and has arisen,  
the sorrowless, stainless “place”,  
the cessation of painful things,  
the subsiding of what is created, ease.