

Exploring the ancient path in the Buddha's own words -- Lesson 1.3.3

Pāraṅgamasuttaṃ

Sāvattthinidānaṃ¹. “Aṭṭhime, bhikkhave, dhammā bhāvitā bahulīkatā apārā pāraṃ gamanāya saṃvattanti. Katame aṭṭha? Seyyathidaṃ— sammādiṭṭhi ...pe... sammāsamādhī. Ime kho, bhikkhave, aṭṭha dhammā bhāvitā bahulīkatā apārā pāraṃ gamanāya saṃvattanti”ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā—

“Appakā te manussesu, ye janā pāragāmino;

...pe...

khīṇāsavā jutimanto, te loke parinibbutā”ti.

Saṃyuttanikāyo, Mahāvaggo, Maggasaṃyuttaṃ, Paṭipattivaggo

apārā	a + pāra +ā(pl)	not beyond
athāparaṃ	atha + a + param	then + further
bahulīkatā	bahulī+ katā(pp.)	made full, made much of
bhāvitā	bhāveti + pp	developed, cultured
gamanāya		manner of going
idaṃ		thus
idamavoca	idaṃ+ avoca	he spoke thus
pāraṃ		beyond, across, over
saṃvattantī	saṃ + vattantī	they lead, involve
vatvāna	vacati (abs)	having spoken

¹ The abbreviation: ‘sāvattthinidānaṃ’ stands for the longer phrase: ‘Ekaṃ samayaṃ bhagavā sāvattiyāṃ viharati jetavane anāthapiṇḍikassa ārāme’—‘At a certain time the Bhagavā was dwelling at Jeta’s Grove in Anāthapindika’s Park near Sāvatti’. The word: ‘nidāna’ means literally: ‘tying down to, ground, foundation’ and is used in the accusative to denote the reason for something. Here it means the background and the circumstances that resulted in the delivering of this discourses of the Buddha in Sāvatti. The commentary expresses introductory explanatory notes also with the term: ‘nidānaṃ. Sāvatti was the main city in the Kāsī-Kosala country and had derived its appellation from a sage by the name of Sāvatta. The commentary also explains that, because for merchants there was everything available: *sabbaṃ atthi*—and as well everyone else could get whatever one desired: *sabba atthi*—hence the name became established.