(Translation by Ven. Bhikkhu Bodhi with a few small changes.)

SN 55.3 Dīghāvu

On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrel Sanctuary. Now on that occasion the lay follower Dīghāvu was sick, afflicted, gravely ill. Then the lay follower Dīghāvu addressed his father, the householder Jotika, thus: "Come, householder, approach the Blessed One, pay homage to him in my name with your head at his feet, and say: 'Venerable sir, the lay follower Dīghāvu is sick, afflicted, gravely ill; he pays homage to the Blessed One with his head at the Blessed One's feet.' Then say: 'It would be good, venerable sir, if the Blessed One would come to the residence of the lay follower Dīghāvu out of compassion.'"

"Yes, dear," the householder Jotika replied, and he approached the Blessed One, paid homage to him, sat down to one side, and delivered his message. The Blessed One consented with silence.

Then the Blessed One dressed and, taking bowl and robe, went to the residence of the lay follower Dīghāvu. He then sat down on the appointed seat and said to the lay follower Dīghāvu: "I hope you are bearing up, Dīghāvu, I hope you are getting better. I hope your painful feelings are subsiding and not increasing, and that their subsiding, not their increase, is to be discerned."

"Venerable sir, I am not bearing up, I am not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding, is to be discerned."

"Therefore, Dīghāvu, you should train yourself thus: 'I will be one who possesses confirmed confidence in the Buddha thus: "The Blessed One is an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One." I will be one who possesses confirmed confidence in the Dhamma thus: "The Dhamma is well expounded by the Blessed One, directly visible, immediate, inviting one to come and see, applicable, to be personally experienced by the wise." I will be one who possesses confirmed confidence in the Saṅgha thus: "The Saṅgha of the Blessed One's disciples is practicing the good way, practicing the straight way, practicing the true way, practicing the proper way; that is, the four pairs of persons, the eight types of individuals—this Saṅgha of the Blessed One's disciples is worthy of gifts, worthy of hospitality, worthy of offerings, worthy of reverential salutation, the unsurpassed field of merit for the world.' I will be one who possesses the virtuous conduct dear

to the noble ones, unbroken, untorn, unblemished, unmottled, freeing, praised by the wise, ungrasped, leading to samādhi.' It is in such a way that you should train yourself."

"Venerable sir, as to these four factors of stream-entry that have been taught by the Blessed One, these things exist in me, and I live in conformity with those things. For, venerable sir, I possess confirmed confidence in the Buddha … in the Dhamma … in the Saṅgha.… I possess the virtuous conduct dear to the noble ones, unbroken … leading to samādhi."

"Therefore, Dīghāvu, established upon these four factors of stream-entry, you should develop further six things that play a part in realization. Here, Dīghāvu, dwell contemplating impermanence in all formations, perceiving suffering in what is impermanent, perceiving not-self in what is suffering, perceiving abandoning, perceiving fading away, perceiving cessation. It is in such a way that you should train yourself."

"Venerable sir, as to these six things that play a part in realization that have been taught by the Blessed One, these things exist in me, and I live in conformity with those things. For, venerable sir, I dwell contemplating impermanence in all formations, perceiving suffering in what is impermanent, perceiving not-self in what is suffering, perceiving abandoning, perceiving fading away, perceiving cessation. However, venerable sir, the thought occurs to me: 'After I am gone, may this householder Jotika not fall into distress.'"

Jotika said, "Don't be concerned about this, dear Dīghāvu. Come now, dear Dīghāvu, pay close attention to what the Blessed One is saying to you."

Then the Blessed One, having given this exhortation to the lay follower Dīghāvu, rose from his seat and departed. Then, not long after the Blessed One had left, the lay follower Dīghāvu died.

Then a number of bhikkhus approached the Blessed One, paid homage to him, sat down to one side, and said to the Blessed One: "Venerable sir, that lay follower named Dīghāvu to whom the Blessed One gave a brief exhortation has died. What is his destination, where has he been reborn?"

"Bhikkhus, the lay follower Dīghāvu was wise. He practiced in accordance with the Dhamma and did not trouble me on account of the Dhamma. Bhikkhus, with the utter destruction of the five lower fetters the lay follower Dīghāvu has become one of spontaneous birth, due to attain Nibbāna there without returning from that world."